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September - December 1993

EVANGELICAL FRIEND

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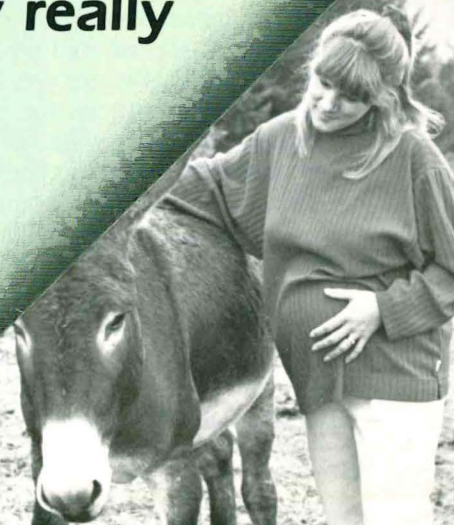
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How did Mary really feel?

PAGE 12



A NATURE NUDGE:



Rediscover the Outdoors Around You

BY GARY K. FAWVER

IT WAS A BEAUTIFUL Oregon weekend in late June. Our purpose in driving five hours south to Upper Klamath Lake was to view the large numbers and varied types of birds. At dawn on Saturday, Susan and I launched the canoe and headed into the 15,000-acre freshwater marsh, a protected wildlife reserve, to explore the profusely growing water vegetation in search of the birds. Binoculars were crucial for finding and accurately identifying various types, whether the small long-billed marsh wren in the bulrushes or the high-flying white egrets.

As we became accustomed to the aquatic surroundings by paddling slowly and silently, we began to see and hear more and more varieties of birds: the American coot, the black tern, and the double-crested cormorant. I was reminded several times of Psalm 104:12 and 24, "The birds of the air nest by the waters; they sing among the branches . . . How many are your works, O Lord! In wisdom you made them all; the earth is full of your creatures."

Three different times fishing boats motored by. The passengers were oblivious to most birds, except the ones they startled to flight because of the noise and speed of the motorboat. They weren't looking for birds; they were heading for the fishing spots.

Have you had an opportunity recently to discover God's creation around you? I believe that for our own well-being it is important for each of us to rediscover the natural environment around us. The outdoors and outdoor ministries have been my vocation for many years. I have been impacted profoundly by God's creation, and I have seen people of all ages benefit from spending time in the outdoors. From time to time, however, I've had to rediscover the significance of the outdoors around me by reminding myself of the counsel given to Job—"Listen to this, Job [Gary]; stop and consider God's wonders." (Job 37:14) I need, we all need, an occasional nudge, since we

so easily become oblivious to the renewing glories of nature. We become calloused, perhaps because so much of God's creation is all around us all the time. Try this experiment. Right now, move to a spot where you can look outside. Seriously attempt to imagine your view with no natural thing in it—no grass, trees, flowers, clouds, or birds. We simply cannot, because God's creations are so inextricably a part of our very existence. But we must not overlook them or become indifferent to it all.

Sometimes that which is manmade appears more glamorous. The dazzling cities' night lights mask the moon and stars. Our impressive technology hopes to recreate nature's look at places like Disneyland. We are more captivated with the automated dinosaurs of *Jurassic Park* than we are with acknowledging the Creator's designs in His butterflies and birds. What of those who do take the time to visit our national natural monuments? We are told they spend several minutes looking, ask where the Coke machine and restroom are, then quickly retreat to their "home on the road" with the soft glow of the TV, or move on to the next attraction.

Since your life can be improved physically, psychologically, and spiritually as you become reconnected with the outdoors, allow me to gently nudge you in that direction. First I would urge you to make certain that you are personally in touch with the Creator, not just His creation. It will give you a new view. Throughout history people have believed, as George Fox did, that a new perception of nature existed after one became a Christian. Fox said of himself: "All things were new; and all the creation gave an other smell unto me than before, beyond what words can utter." It is also important for you to keep your Bible close at hand. As the binoculars helped me see the birds more clearly, so the Word of God can be your spiritual binoculars to give you a corrected vision of the significance of the outdoors, your place in it, and God's gifts to you through it. In both Old and New Testaments, nature is used to teach spiritual truth.

Let me nudge you also with Job's counsel, to stop (slow the pace) and consider (reflect, give thought to) God's wonders. The proper setting for this to take place is outside. The heavens (not the ceiling of your house) declare the glory of God. Step out into God's creation. In our search for birds, we had to go where

they were. Once in the wildlife refuge, that slow, silent, relaxed pace paid substantial dividends, as we saw many varieties of birds. Fast and loud boats would not have allowed for that experience.

I trust you will be favorably inclined as I now try to nudge you outdoors. Whether you are young or older,

physically fit or find it difficult to get around, an urban or rural dweller, living anywhere in this nation, there are suggestions here for you. The key to the success of any outdoor experience is the deliberateness, the "purposefulness" with which you enter into it. A daily exercise walk around the neighborhood can become an "eye search," a time to thank God for the innumerable shapes, sizes, shades of shrubs and trees. An outing to the zoo or farm can become an "ear extravaganza" with, as C. S. Lewis says in *The Magician's Nephew*, "so much cawing, cooing, crowing, braying, neighing, baying, barking, lowing, bleating, and trumpeting..."

Try, for instance, some of these experiments:

- As a church activity, go for a Sunday afternoon ride to enjoy God's beauty and upon returning provide opportunity to do creative writing. Publish the results in the newsletter, bulletin, or post on a fine arts bulletin board.
- Small groups could take photography expeditions, where the works are then displayed in the church. Spring flowers and fall foliage are very photogenic.
- After a family stroll outdoors write a letter to God, which really becomes a prayer, thanking Him for the beauty of His creation.
- Take a walk in the rain or snow with someone.
- Read worthwhile outdoor literature—outdoors. *The Chronicles of Narnia* by C. S. Lewis took on a whole new meaning for me when I read them again, looking for references to God's creation.
- Purchase and read a wonderful resource: *The Garden of God: Selections from the Bible's Teaching About the Creation*. With dozens of Bible references about this subject, very little commentary, and attractive illustrations, it would be fun for families to read together. (Write International Bible Society, 1820 Jet Stream Drive, Colorado Springs, CO 80921.)
- Each time you go outside become conscious of a different one of your five senses—which are after all God's

way of allowing you to enjoy His creation.

- Arrange for your family to spend a day on a farm.

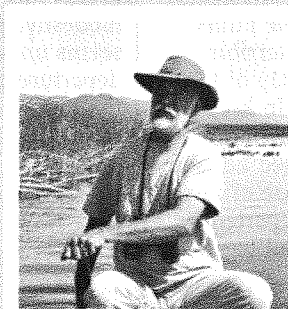
- Backpack to a place you have never been. As you use a map to direct you, take Psalm 119:19 in the *Living Bible* to reflect on: "I am but a pilgrim here on earth: how I need a map—and your commands are my chart and guide."

- Learn to sail or canoe. The absence of motor noises can be wonderfully invigorating.

- Don't overlook the winter. When it is cold, safety precautions are needed, but cross-country skiing and snow camping are worth the effort.

(Continued on page 17)

We so easily become
oblivious to the renewing
glories of nature.





BY PAUL ANDERSON

FROM ICHABOD TO EBENEZER

THE NOTION OF moving from Ichabod to Ebenezer may produce any of several images in our minds. We may meander mentally from Washington Irving's gangly Ichabod Crane to Charles Dickens's miserly Ebenezer Scrooge enjoying memories of their stories along the way.

It may even produce seasonal associations. Like moving from the harvest season of *Sleepy Hollow's* "headless horseman," rising in his stirrups ready to hurl his head (or was that a pumpkin?) at the poor schoolmaster, to the English Yuletide setting of *A Christmas Carol*.

Another way to approach what it means to move from Ichabod to Ebenezer is to consider what the Bible means when it talks about "Ichabod" and "Ebenezer" in 1 Samuel 4–7. In Hebrew, names of places and individuals are often filled with rich symbolism. "Ichabod" means "no glory," and "Ebenezer" means "stone of help." The events associated with these richly symbolic names begin with the absolute devastation that the pregnant wife of Phineas must have felt when she heard the news that her husband and brother-in-law had been killed in battle, that her father-in-law (Eli) had died upon hearing the news, and that the ark of the covenant had been captured by the Philistines that day. This was the terrible, horrible, no good, very bad day of the Bible if there ever was one. In keeping with the events, she was thrown into labor and upon delivery named her son Ichabod, punctuating the sense of loss: "The glory of the Lord has departed from Israel, for the ark of God has been captured." (1 Samuel 4:22)

After seven months the Philistines, tired of their idols being knocked over and tired of suffering plagues and calamity due to the ark's presence within their camp, returned it to the Israelites. For the next 20 years Israel "lamented after the Lord" (1 Samuel 7:2 NRSV) and Samuel called for the house of Israel to return to the Lord with all their hearts,

putting away their idolatrous practices and praying and fasting for forgiveness. The next time the Philistines attacked, the Lord thundered with a mighty voice against them, and they retreated, never again to pose a major problem to Israel the rest of Samuel's life. At this wondrous act of God, Samuel raised a *stone of remembrance* and named it Ebenezer, declaring "Thus far has the Lord helped us." (1 Samuel 7:12)

In the biblical sense, to move from Ichabod to Ebenezer is to trust the Lord through times of loss and calamity, to repent of wayward deeds and attitudes, and to raise a "stone of remembrance" out of gratitude for the Lord's deliverance.

All of us at times experience feelings of desolation or disappointment. Things don't turn out the ways we'd hoped. The approval or affection of those from whom we desire it most evades us. Plans for successful projects or big events fail, or turn out to be only modestly spectacular. God's presence seems unavailable. We experience the departure of the Lord's glory and feel the dread reality of Ichabod.

At times we know what is needed to move back into consolation—restoring the presence of God. What we need then is the Holy Spirit's empowerment. At other times, though, the "dark night of the soul" may have no explicable origin as far as we know, nor can we imagine a justifiable purpose for it. At these times the example of Samuel offers a way forward.

Samuel called for the house of Israel to put away their fertility and prosperity gods and to seek the Lord with their entire selves. It's probably been a long while since any of us have been tempted

to worship Baal or Astarte, but our modern prosperity gods have other names: "Acclaim." "Success." "Power." "Popularity." "Money." "Desirability." "Right." "Pleasure." "Respectability." The list goes on. To put these idols aside and seek the Lord above all else—regardless of outcomes—puts us on the

right path.

The next instruction of Samuel is to fast and pray before the Lord. This is not a transaction: our doing in order to get something from God. It is a further aspect of seeking the Lord purely. With unmixed authenticity. In turn, the Lord routs the Philistines by the thundering of His voice and brings about a harmonious result far more perfect and enduring than anything the use of human force could ever have produced. At this, Samuel raised his stone of remembrance. "Thus far has the Lord helped us!" declared the Ebenezer monument to all passers-by for generations.

THANKSGIVING WILL soon be here. Some of us enter that season from the perspective of victory; some enter it sensing grief. But God and His wondrous might transcend such realities. There is no success so encompassing that we ever outgrow our complete and ongoing dependence on God; there is no loss so devastating that we totally escape the reach of God's healing and consoling love.

In both cases, the willful giving of thanks for God's blessings—known and unrecognized raises a marker of remembrance in our hearts until our lives become living reminders of the Lord's help thus far. It makes all things new and moves us from Ichabod—to Ebenezer. Happy Thanksgiving! **EF**

About this issue: Having combined the last two issues of 1993 into one due to subsidy shortfall, we offer a variety of excellent articles on several themes. Enjoy them fully. (As a reminder: Individual subscriptions will be extended an extra issue.)

EVANGELICAL FRIEND

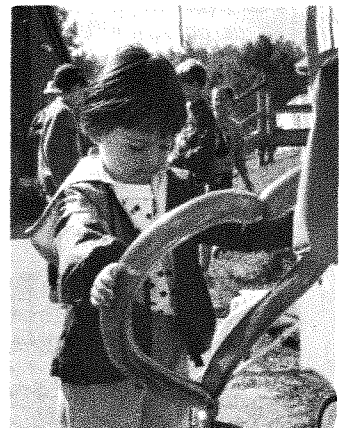
COVER: Paddling a canoe
can help you get closer to
God as you enjoy His
creation. (Photo by Donald
Edmundson courtesy of Tilikum
Retreat Center)



page 10



page 14



page 19

2 A Nature Nudge *By Gary K. Fawver*
Finding new ways to be present to God's presence

6 Using Sports as an Evangelistic Tool *By Greg Linville*
"If you build it—they will come."

10 Listening for the Trumpet *By Walt Everly*
When Christmas comes to life

12 Humanizing the Holy *By Darlene R. Graves*
Imagination and stories—ways to get inside the Bible

14 How in the World Do We Tithe? *By Betty M. Hockett*
Even chickens and rice become gifts to God.

REGULAR FEATURES

4 Speaking the Truth
7 To the Point
8 Friends Read
9 Friends Write

11 Ponderings and Bustlings
16 A Certain Shaft of Light
18 What About Our Friends?

Vol. XXVII, No. 1, 2

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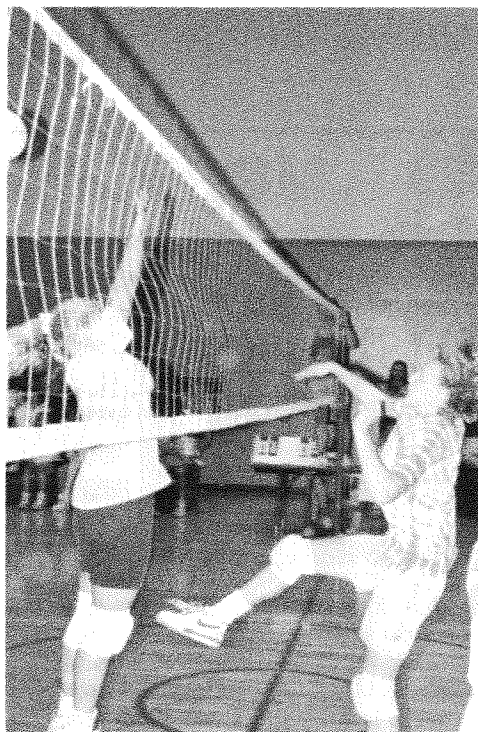
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Using Sports as an Evangelistic Tool



By GREG LINVILLE

WHILE DRIVING PAST our local synagogue a few months ago, I realized that I had never seen one person in or around it. This synagogue is sparsely, if ever, attended. There is no life or excitement ever exhibited there. I further realized that I had never considered attending a service at this synagogue despite having driven by it many times. I continued driving down the street and next passed the Jewish Community Center. I read with interest its neon communication board that invited the community to join in the various athletic opportunities being offered. It was alive and bustling with activity and people. Although I am not Jewish, I knew I was welcome. I have even been invited to participate in Jewish Center basketball leagues by other people who also are not Jewish.

It was then that I realized that churches cannot assume that secular, nonchurched people will come to their church just because they see it. These people may perceive our churches much in the same way that I perceived that synagogue. Churches are often seen as having little life, outside of Sunday morning, and having little drawing power to the average person driving by. The vast majority of nonchurched Americans may have noth-

ing against Christianity, but they have no reason to become involved. This is where we as believers must become involved. We must give nonbelievers a reason to get involved by *first becoming involved with them.*

The Need

It is estimated that roughly four billion people (or 80 percent of the world's population) are not Christians. There are approximately 12,000 people groups without an evangelical church. There are 13 million Tibetan Buddhist people with at most 2,000 Christians among them. There is one missionary for every million Muslim adherents. These facts should greatly disturb anyone who is a Christian, for our mandate from Christ was to make disciples of all nations. With billions of people needing to know Christ it is imperative that those of us who have decided to follow Christ get busy making all people His disciples. It is not enough, however, simply to know about the Great Commission. We need to know how to reach out to the person who is nonchurched, non-Christian, and even of a different culture than ours.

A Possible Solution

Sports are being used throughout the world as a tool to share Christ with unbelievers and they can also be used here in the United States very effectively. This is one of the most effective ways that our church (First Friends Church in Canton, Ohio) has found to reach the unchurched. For a number of reasons using sports as an evangelistic and discipleship tool pays big dividends:

1. It is a medium that is attractive to the largest cross section of people regardless of their age, sex, or background. A 1983 research project by the Miller Beer Company decided that sports reach the largest majority of people in the United States. In this study Miller Beer assessed that 75 percent of America watches sports at least once a week. And almost 70 percent either watch, read about, or discuss sports at least once a day. Moreover, 35 million people describe themselves as being avid sports fans.

2. Sports can reach out across most of the social groups in the United States, but they can be most useful to reach the two groups of people most commonly missing in the church: youth (ages 13-30) and men (of any age). Research has suggested that churches are most typically attended by children from the ages of birth to sixth grade, senior adults, and women of all ages, as well as a few men.

The missing teenagers, young adults, women, and men have a basic common need: *activity*. However, there is little activity in traditional churches. Typically churches revolve around verbal skills, which may exclude the more activity-oriented. Preaching, teaching, fellowshiping, and even to some degree singing, are verbal activities rather than physical ones. This is not to say, however, that these are not important. Rather, the church needs to add elements that will more naturally provide experiences that engage youth and active men and women if it wishes to attract and keep these missing groups.

A FEW YEARS AGO I was contacted by a youth pastor of a church that was looking for some help in strengthening their youth group. He described to me a youth group of about a dozen kids whom he lovingly pictured as "losers." He truly loved these kids and was not going to turn his back on them, but he recognized that he needed to infuse new life into this youth group if they were ever going to reach out into their community. When he asked me what he could do to both increase the excitement level and numbers of his youth group, I asked him what kind of a ball he owned. His confused response led me to encourage him to take a football with him to church for the next few Saturday afternoons. In addition, he was to invite each of his "loser" kids who also were to invite a friend of theirs to join them in a weekly game of tackle football. It was September. The afternoons were still warm, and they began their adventure. In mid-November he reported that he now had some 50 kids attending his youth group, but he was worried because it was getting cold outside. The solution was easy because he had a gold mine in his very own church building. Starting in December that newly invigorated youth group cleaned out the church fellowship hall that was also a *gym*. All the tables and other things that had been stored there were removed, and this youth group went forward on their mission to reach their high school community for Christ. Saturday basketball and volleyball games were held, and by the end of the year that youth group was averaging over 100 kids from grades 7 to 12!

This youth group wanted to lead their friends to Christ. They wanted to impact their high school community and had been actively praying for that. All they lacked was the right tool.

Why did this tool work? It worked because it was active, and attracted an active generation. However, it also worked because it was a medium that was easily understood and also nonthreaten-

ing to teenagers. Most high schoolers do not play on their high school teams, and yet they enjoy sports. They were more than glad to come and participate in the events and leagues that were being offered by this particular church. People don't stay away from the church because it's a church. They stay away because they have no reason to come or because they don't feel comfortable with what is offered there. Sports can be used to attract a large number of people, regardless of their backgrounds, because people understand and feel comfortable around them.

3. The third reason to use sports for evangelism and discipleship is because this tool helps us fulfill the Great Commission. Christ commanded us to go and make disciples and to *teach* them about Christ. Notice He did not say that we are to preach, but rather to teach. Sports and recreation are great teaching tools. Plato once said that "people are at their learning best while having fun." When people have fun they open their minds and let go of their inhibitions. Remembering that the command is not to preach but rather to teach and that people learn best while having fun, may revolutionize the way we do evangelism. From my experience, I have observed literally thousands of people at their learning best while participating in a sports ministry. The challenge is finding ways to teach about Christ using sports as a medium.

4. Athletic complexes attract people. Just as the Jewish Center draws people to it, a church would reach out to an entirely new group of people with facilities such as softball fields, tennis courts, sand volleyball courts, running tracks, playgrounds, and gymnasiums. These facilities demonstrate that the church is alive and activity-oriented, and with a large sign inviting all who pass by to come and join the fun, a church will grow.

How to Use Sports in Your Church

The first item to take care of is to devise a clear statement of purpose for the sports ministry of your church. It must be based on the Great Commission if it is to produce effective evangelism.

The second step is to survey your church and your community to establish what the community needs regarding sporting opportunities and what resources your church has to meet those needs. This step can also be the beginning phase of effective publicity.

The third step is then to talk with other churches who have done this type of ministry and learn from them how to

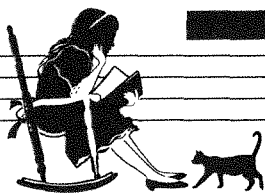
carry out the specifics of a league, team, or event. There are a lot of ways to impact your community using sports. You can sponsor a race for the runners of your city or town; you can establish leagues in most any sport for both kids and adults; or you can strategically place a "missions" team in an open league that already exists in your community. There is no single way to use sports to reach out to your community. Start with prayer, be creative, be open to the Holy Spirit's leading, and then prepare your church for receiving scores of new attenders, who may become new believers.

Don't allow any more unbelievers to drive past your church without seeing excitement and vibrant life. Let us also go forth into the world with the greatest message known to humanity and teach it in a way that will be accepted with enthusiasm—using sports as an evangelistic tool. **EF**

Greg Linville is minister of sports and recreation at Canton First Friends Church in Canton, Ohio, and a graduate of Malone College.

To The Point

Now was I come up in Spirit through the flaming sword, into the paradise of God. All things were new; and all the creation gave an other smell unto me than before, beyond what words can utter. I knew nothing by pureness, and innocence, and righteousness, being renewed into the image of God by Christ Jesus, to the state of Adam, which he was in before he fell. The creation was opened to me; and it was showed me how all things had their names given them, according to their nature and virtue. I was at a stand in my mind, whether I should practice physic for the good of mankind, seeing the nature and the virtues of things were so opened to me by the Lord. —George Fox

**Turn Over Any Stone**

Edna Hong, Harper & Row, Publishers, San Francisco, 1990, 109 pages, \$8.95

The title comes from an ancient scroll containing sayings attributed to Jesus, but not contained in the four Gospels. One of them was, "Turn over any stone, and I am there." The author recounts her own personal journey through pain, turning stone after stone and finding Jesus there.

Her grandchild, Nani, was born severely brain-damaged. The author writes, "The pain was, is, and will remain a burden and source of pain." But this child brought to her family an insight into God's love and a relationship with Him that does not demand to know all mysteries or desire to be in control. In a certain way there came a joyous freedom of trust.

The poetic prose of the book is deeply emotional. The message is clear. The book will be treasured by all who read it.

—Phyllis Cammack

J. Walter Malone: the Autobiography of an Evangelical Quaker

John W. Oliver, ed. with introduction by Arthur O. Roberts
University Press of America, 1993, 122 pages, \$27.50 paper, \$47.50 cloth

I cannot remember any book I have read in all my reviewing and other reading that has moved me as has this slight volume. Again and again I found myself in tears, and rejoicing. For this is the simple, unassuming record of a life full of the mighty working of our Lord through a man and, later, his wife, who wholeheartedly gave themselves to His direction.

Beginning with his mother's living before him as a boy and his moving to Cleveland, Walter Malone's life is one long procession of seeking and receiving the clear, specific guidance and working of God in every aspect of his life. This in the context of a life of which he could write, "I was in the stone business to pay expenses to further the religious work," "It was a delight for me to spend for the Lord."

He looked on himself as "a partner of the Lord." With this attitude he took to God every decision of any weight. Once

he submitted for a stone contract a bid that was 1/8 cent per pound less than that of the lowest competing bid, because the amount of the competing bid had been revealed to him as he prayed about the decision. That kind of utter faith characterized every aspect of his living and often led him to take

Faith . . . often
led him to take
actions that others
considered "crazy."

actions that others considered "crazy." But he was never disappointed in his faith.

He was always starting or trying to improve something or other—a Bible study, a Sunday school, a church, a revival meeting, a Bible school. He must have been a center of constant initiative and activity. One stands humiliated, exhilarated, awed before this man and his wife.

Get this book. It will shame and uplift and stir you.

—Lauren King

Men at the Crossroads (Beyond Traditional Roles and Modern Options)

Jack Balswick

InterVarsity Press, 1992, 214 pages

"These are confusing times for men," asserts the back cover copy. "The traditional male has been attacked as a chauvinist brute. Yet less traditional men are often dismissed as passive, soft, wimpish. So-called New Age sages have entered the vacuum and counseled men to recover the king, warrior, magician, and lover in each of them. Is this good and acceptable advice for Christian men?"

The author attempts to address the difficult position in which modern men

find themselves and to chart a course based "on the fatherhood of God and the true masculinity modeled in Christ." While I would disagree with a few of his conclusions, in general I find this book to be helpful in pointing out a very real problem and addressing the situation of those who are saying, in essence, "I want to be a man, but somebody stole the script."

The author is a professor of sociology and family development at Fuller Theological Seminary.

—John Pierce

Quakers in Fiction, an Annotated Bibliography

Anna Breiner Caulfield,
Pittenbruech Press, 1993, 169 pages,
\$13.95

Caulfield has performed a good service for anyone interested in reading fiction containing Quaker characters. She lists the books in two categories: *adults* and *young people*. The subject and setting index in the back will prove valuable, as well.

Says Caulfield in the introduction, "The portrayals of Quakers in the books are both positive and negative; both true to life and historically inaccurate." She gives a brief description of each plot and tells what part the Quaker characters play. Authors having a Quaker background have an asterisk after their name.

Because of the date of their publication, some books will be difficult to find. Libraries and used book stores, however, have many that Caulfield includes. Teachers, librarians, scholars, book dealers, and general readers will enjoy this book.

—Betty M. Hockett

How Your Family Can Flourish

Ray E. Ballmann

Crossway Books, 202 pages

My usual "pessimistic evaluation preview" expectations diminished with the first half of this book. Ready to pounce with negative remarks, I had to admit that every page that I read I had to agree with. Each chapter was forcing me to say that these arguments were good and well-thought-out debates for antimaterialism and for parents spending more time with their children.

Writers debate theological dogmatics.

The first half of this book was excellent; however, the second half was very disappointing to me. Topics such as "Reversing the Shrinking Family Trend," "Facing the Truth about Birth Control," and others were treated with a serious overreactive pull toward the ultra right conservatism. There seemed little desire to discuss self-esteem and dignity issues from a woman's perspective. In every "button" issue there are true polarities of thought and opinion. If the family

needs an at-home mom, then in our modern society who's going to meet Mom's need for self-esteem, income, time alone, time out, friendships, and outside interests? We have no old-fashioned community to make those legitimate needs met. It's a serious problem!

This book brings up legitimate, valid, and serious issues and needs, but there is much more that needs discussion. Nothing seems simple these days. There

seem to be more decisions, choices, and problems than ever with the technology we make (to solve other problems).

This book does bring up a lot of "hot" issues for families today. If there are any people out there who haven't thought about all the topics that affect families—here's a book that has them all. You might not agree with the far right simplistic answers but at least it will be food for thought.

—Jannelle W. Loewen



FRIENDS WRITE

In Response to the Melnyks

In defense of Augustine and Aquinas ("Vocation as Ministry," EVANGELICAL FRIEND, Vol. 26, No. 5):

1. The *via activa*, too, is ultimately a way (for *via* means way) to God.
2. For the active life is, in Christian theology, the love of neighbor! To take the way of action is to live out one's life in faith-prompted obedience (James 2:17) to the second greatest commandment (Leviticus 19:18, Mark 12:31).
3. Which means, it's simply flat out wrong to say that "For Aquinas, the only vocation to which one could be divinely called was the *via contemplativa*."
4. The sentence, "the *via contemplativa* was a higher calling to a (a) priestly life of (b) monasticism and prayer," is confused.
5. If by the sentence, "Our faith should transform our vocations [into ministries]," the Melnyks mean, "Our [disciplined life of prayer, worship, and Bible study] should [thus] transform [them]," they are in fact unconsciously echoing the very men they here dismiss.
6. But if the two lives are supposed to interact and uphold one another, how

isn't what I've just described in an important sense "one [integrally engaged] vocation"?

STEVE PERISHO
Princeton, New Jersey

In Response to Steve Perisho

The purpose of "Vocation as Ministry" was to emphasize the biblical ideal of living a life that unifies and integrates one's purpose and ministry, collapsing the distinction between two "lives" or "ways" into one life. The references to Augustine and Aquinas were made primarily to identify an influential point in Christian theology where life was defined as a polarity of two lives, contemplative and active. Secondly, the references provide a small sampling of the theological dogmatics of these two formative thinkers, in which we also believe there is room for the integration of the active and contemplative lives. Perisho's concerns have more to do with what was not included in the article than with what was actually written, focusing on the integration of the active and contemplative lives in the works of Augustine and Aquinas, rather than the theological problem of the separation of

one life into two lives. His concerns are stated most succinctly and forcefully in his point three regarding Aquinas and divine calling. On this we defer to Aquinas himself:

"[Humanity's] intelligence is [our] highest power, and [our] highest object the good that is God, an object of contemplative not practical intelligence. So happiness is above all the activity of contemplating the things of God. The practical mind pursues knowledge not for its own but for action's sake . . . so practical knowledge and the life of action with which it is concerned cannot be our ultimate goal." (*Summa Theologiae* II-II 3.5)

We thank Steve for his thoughtful critique. In addition to this response, his earlier letter led to a telephone conversation, and in turn to a greater understanding of the issues.

DARWIN AND JANET MELNYK
Atlanta, Georgia

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.

BY WALT EVERLY

I'LL NEVER BE called a Scrooge. Most members of my family have finally given up trying to dissuade me from rushing out before the Thanksgiving dishes are done to get my Christmas tree; they now settle for a few resigned remarks about the childish tendencies of those who can't wait for Christmas; and they're right. I love Christmas as much as any child.

Most of my reasons for loving Christmas are the same as other people's: family togetherness, the decorations, music, presents, and the break from work. The main reason for the intensity of my feelings, however, is that on this day, the intangible veil that separates this physical realm from the spiritual seems drawn and stretched to its thinnest. The glory of God seems just about to break through in an explosion of power and light into our weary and strife-torn world. All that the human spirit longs for and is drawn toward seems so much nearer, so much more imminent at Christmas than at any other time.

Christmas is the one time of year when God himself seems to revisit the world in a sense of wonder and awe, and even those who don't know Him feel Him and respond to the irresistible aura of His love. Consider what takes place: An unusual amount of goodness

seems to be drawn out of people, even some who you might think didn't have any to draw out. Strangers passing on the street, who normally wouldn't even look up, catch each other's eye and smile, perhaps even greeting one another. Concern for the poor and homeless becomes acute in many who, a month or two earlier, wouldn't have given them a thought. Warring nations have been known to pause in their hostilities on Christmas day as a brief tribute to the true peace that each man longs to possess permanently.

In a world where beauty is scorned because it has been replaced with a false beauty that is terribly and obviously superficial, Christmas ignites in all of us the yearning for

true beauty. The lights are strung out; the decorations go up; and the most glorious and hopeful music ever written issues from every public address system and home stereo in an expression of the longing for a beauty that is real.

Christmas, for me, is also the ultimate day of worship: the Sunday of Sundays. All of God's love, compassion, tenderness, joyfulness, wonder, and mystery, and all His promises are focused on a tiny, helpless, human baby. Something in me wants the celebration of worship and thanksgiving to never end, and to never have less than the entire human race present. I can hardly bear for the music to stop, when those last candles are blown out

we'll never have to stop singing and go home because we'll be *truly home*; and it will be His home; and there will be nothing to stop us from singing forever.

In the meantime I'll be going to the Christmas Eve candlelight service, worshipping the King who came as a baby, listening for that angelic trumpet, and hoping that the music won't end... before it sounds. **EF**



Walt Everly is I.S. Administrator at Allen Fruit Company in Newberg, Oregon, and a musician who attends Newberg Friends Church.

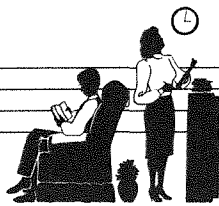


Listening for the Trumpet

and the lights turned back on at the close of the Christmas Eve service; for it is there at the height of the Christmas worship that my longing to see God is most achingly intense, and that I most hopefully listen for the sound of the archangel's trumpet announcing His return. My post-Christmas blues always begin on Christmas Eve when I finally have to leave the church without seeing Jesus.

So, if I seem disappointed every year, if I'm melancholy while opening my presents, it's not because I didn't get what I wanted—well, yes it is:

Christmas will never be completely right until that day when all who love God are together, and



Please Quote Me

BY JANET JOHNSTON

WE USED TO get letters from my mother that frequently had postage due on them.

She wrote lengthy letters but that isn't what made them overweight, it was all the "stuffing" she put in them—comics, recipes, articles, etc. We enjoyed these, and quite a few were posted for several weeks or written down for future reference.

Today I find myself sending "stuffed" envelopes to our daughters and also receiving some from them! One came the other day that I had to pay for, and it brought back warm memories of those other letters.

I also began pondering, what makes some of us cut out or write down sayings, quotes, etc.? I've written in the back of my Bible or in a little notebook numerous things that I've heard or seen through the years that have been meaningful to me.

One weekend we had missionaries staying with us, and we began sharing some of the things we'd each written down over the years. What a blessing!

I've noticed that what I've copied could be divided into different categories. For instance, sometimes I've written down things because of a special need I've had at that time, and later as these have been reread I'm reminded again of God's faithfulness.

"Beware of harking back to what you were once, when God wants you to be something you've never been."

"Let us not say 'I am no use where I am.' Well, you are certainly not of use where you are not."

—Oswald Chambers

There are sayings that remind me of God's blessings:

"The Bible is the only book you'll ever read where the author is always present."

—Anon.

"Adoption gives us the rights and privileges of sons, new birth gives us the genes of the Father."

—Dr. Bruce Hicks

There are the ones I call "stingers":

"We pray 'God deliver us' but aren't willing to pay the postage."

—Janet Johnston

"There are many who are willing to give God credit . . . but few who are willing to give Him cash!"

—Timeless Insight, Nov. 1990

Songs and poems are great to lift one up:

Every joy or trial
Falleth from above
Traced upon our dial
By the Sun of Love.
We may trust Him fully
All for us to do;
They who trust Him wholly
Find Him wholly true.
Stayed upon Jehovah,
Hearts are fully blest;
Finding as He promised,
Perfect peace and rest.

—Frances R. Havergal

And last but not least, the lighter verse that makes one smile and keep plugging along.

OVERCOMING DIFFICULTY

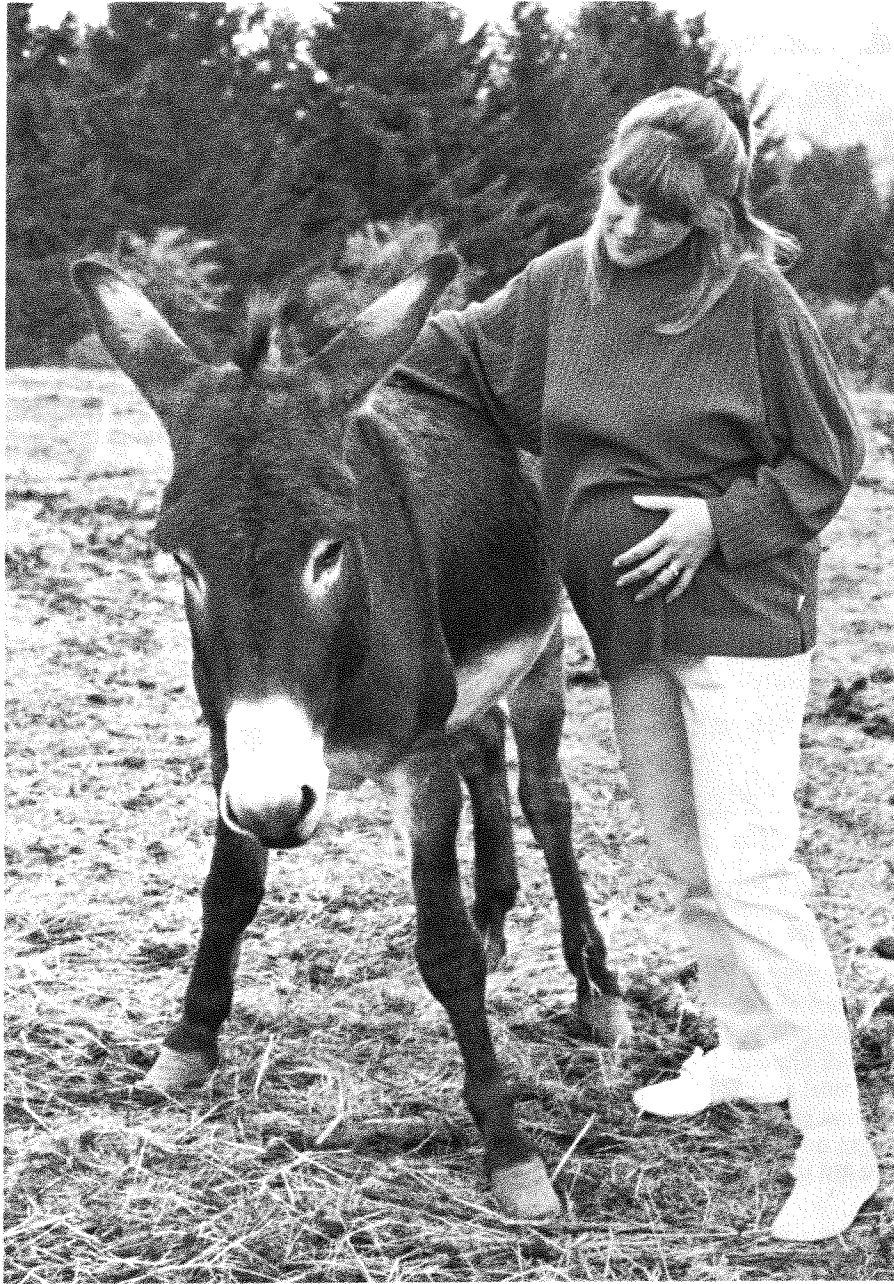
A little brown cork
Fell in the path of a whale
Who lashed it down
With its angry tail.
But, in spite of the blows,
It quickly arose,
And floated serenely
Before his nose.
Said the cork to the whale,
"You may flap and sputter and frown,
But you never, never can keep me down.
For I'm made of stuff
That is buoyant enough
To float instead of to drown."

—Anonymous

Anonymous sure writes a lot of interesting things, but regardless of who says what, other people's insights into daily living can be just the uplift we need.

Why don't you share some of your "gems" with your friends? You'll both be encouraged. Or, you can stuff them in an envelope and mail them to me; but please, no postage due! ■

HUMANIZING



BY DARLENE R. GRAVES

THIS IS THE season of the greatest of all stories. Each year around the world it is retold in pageants, plays, poems, paintings, and song. Perhaps this is one reason we love this season the best—it is permeated with story. The story of the first Christmas, of miracles through the centuries at subsequent celebrations, and our own fond memories of sweet and sad Christmases of our past. These stories—our own, as well as others written for us—link us together in a common community of care. We crave stories, so we send and receive them like airborne pollen. Watch us lean in at a party or sermon when one is about to be told. Jesus obviously understood this craving of human nature and therefore laced His preaching and teaching together with abundant stories. We are compelled to follow our Lord's example by telling stories of faith and victory, bringing the hidden mysteries of the kingdom to reality. Christianity itself is a story-sharing religion as we tell testimonies of our experiences with the heavenly father.

The challenge we have as Christian storytellers—whether formally as playwrights, poets, and preachers, or incidentally as parents and teachers—is to make our stories *good*. Good doesn't necessarily mean obscure or pseudo-intellectual, but I believe it does mean profound and provocative. The faith story is a powerful tool and we must avoid the temptation to weaken it with clichés and “christianese.” We particularly face this challenge when we imagine and recreate the Christmas story, attempting to bring freshness through fleshed-out lives of sketchy biblical characters. We must be on the lookout for characters to inhabit our stories who are not only holy but also human. We find we can relate more personally to a character who is a realistic mixture of human and holy, like we are. Unfortunately, these stories are all too rare in good evangelical literature.

the holy

So, let us look at the challenge of writing about a character such as Mary, the mother of Jesus, who down through the centuries of literature has indeed become more holy than human. Some people have interpreted the scarcity of New Testament texts concerning her life to mean that she remained a humble, even an insignificant person. The mother of the Christ, humble, yes—but “insignificant”? Simply because there is scarcity of story about Mary in Scripture does not mean there is, in fact, scarcity of life. We can imagine what she must have been like, even though there are gaps in the recorded story. We are told, “Mary pondered things in her heart.” She was a thinking woman. And the Son of God, who assisted in crafting the commandments, not the least of which included honoring one’s father and mother, must have enjoyed her company and respected her input throughout those 33 years she was present on the landscape of His life. Surely she was not a mindless automaton, a mere physical channel for His birth. What also might her story include?

The stories that titillate my senses also touch my mind. I crave stimulation of the olfactory and kinesthetic responses as well as the conventional proddings of the visual and aural. Therefore, I want to flesh out this character, the mother of Jesus, to find the nurture of compassion promised. How can I connect with her other than through empathizing with mutual experiences and expressions? Did she feel my same discomfort in pregnancy and yet never complain? I wonder about the reality of this often represented response on her part.

MARY AND JOSEPH’S mandated census trip is often depicted with even the donkey having a halo. But surely this journey fell at the most discomforting of times. Even contemporary physicians warn against long-distance travel after the eighth month of pregnancy. We can identify because we too have been grossly uncomfortable on trips, recalling those sweltering summer sojourns of a middle-class 50s era with no air-conditioning in the old Studebaker, the radiator steaming, chugging across the vast southwestern wasteland to Phoenix, scanning the arid horizon for a Motel 6 with a pool, getting testier with each passing cactus, accusing: “Why *didn’t* we stop in Flagstaff?” Yes, we can easily relate to a Mary who might fuss a bit on her desert trip. Then, why does she disappear after the story of the birth to become vastly elusive and indefatigably holy?

This is always the challenge for Christian storytellers—in the oral telling and in plays, narratives, and poems—to portray Christ and His mother in holy transcen-

dence. The connection of the “good news” is that God became *flesh* and dwelt among us. So the religious stories must also relate the human so that we—who can intimately understand the human—can possibly relate to the holy *through* the human.

I’VE LIVED on a farm—not as a child, but in my more impressionable years, as an adult. I’ve pitched hay and wrestled a dying cow as it gurgled its last breaths. I’ve also born two children—being very present in body and mind at the second of those occasions when I refused the proffered ether in the country hospital, surprised at the realization, on the delivery table, that this was their only means of anesthesia. I remember the pain well and not too fondly. So when I ponder about the place of the Nativity, I imagine placenta and mucous mixed with the smell of hay and dung—and the inevitable mice and spiders ever present in outdoor animal lodgings. And I think of the pain. Where is that sweet young

Did Mary
have no
hassles like
the rest of us?

Mary, reaching for her own absent mother at this threshold experience, frightened and blending blood, sweat, and tears with groans of inevitable pain—also without ether.

Christian storytellers do the religious narrative holy disservice when they “ivory-tower” it, rendering it inaccessible to human imagination. It becomes less real to us, and we then listen more out of a sense of nostalgia and respect than one of personal involvement. We cut our tender childish teeth on the sweet carol, “Away in a manger, no crib for a bed.” On the second verse we warmly acknowledge that although the cattle are lowing (mooing), when *this* poor baby wakes, “no crying He makes.” And thus sets in motion the notion that from then on Jesus may never have participated in the mundane activities of regular human children, such as the likes of that noisy little brother or sister we had to tolerate. We even wonder about our own “sinful proclivities” to whine a bit when we are disturbed. G. K. Chesterton wrote, “A good Christian is never scandalized.” I think he didn’t mean we had reached such a high degree of

holiness that we are never tarnished, but rather that we have come to realize we are sinners saved by grace and therefore can embrace the unresolved contradictions of life without repeated shock: The disarming awareness that we can live a life of faithfulness and still doubt, be given the gift of kindness and still struggle with impatience, can even cry justifiably when our peace is shaken.

Is it sacrilegious to wonder if Mary’s Son engaged in such activities as wetting the swaddling clothes or vomiting on visiting wise men? Was He subjected to runny noses, slivers, bee stings, scabby knees, and struggling with Jewish pronoun agreement at age three? Did He whisk through the terrible twos, grabby threes, sassy sixes, and unsettling puberty without a hitch? Was He really human or didn’t He have to learn lessons about sharing and tolerance, respect and honesty? Did He ever need discipline to be instructed in the ways of civilized behavior as well as the precepts of Scripture? Was He really “like us in all ways” albeit without sin? Likewise, I wrestle with the humanity of Mary as well as the holiness, even after she gave birth to the Messiah, the God-Man. I can only relate to Mary if I don’t assume she was merely the birthing means of the human/divine then stepped out of the way for God to raise Him.

WE ARE SIMPLY told that Jesus grew in stature and knowledge. So did my son, but when *he* was twelve, he abruptly announced to his good Christian parents that we couldn’t force him to go to church anymore. I too pondered these things in my heart—and made him go anyway. Did Mary have no hassles like the rest of us, but quietly stand by and watch the inevitable drama unfold without the necessity of her input? There must be those “other” stories, the ones that must spring out from the gaps of silence. The human stories.

With the stories we do know of the momentous beginning: the stunning annunciation by angel tongue; the potential stoning should Joseph recoil; the trek to a long-barren elder aunt whose miracle embryo leaps to welcome her own; the miserable journey, but for lineage of a King; the stable of birth crowded with strangers who somehow *knew*; the crisp dark night pierced with cosmic celebration; the adoration and prophecy of Simeon and Anna; the visitation of distant star followers; the insane rage of a king at the news of the competing birth; the warning by celestial messenger to flee the land; the sojourn in Egypt while multitudes were slaughtered in the search for the newborn king; the consequent instruction to return to Galilee so that

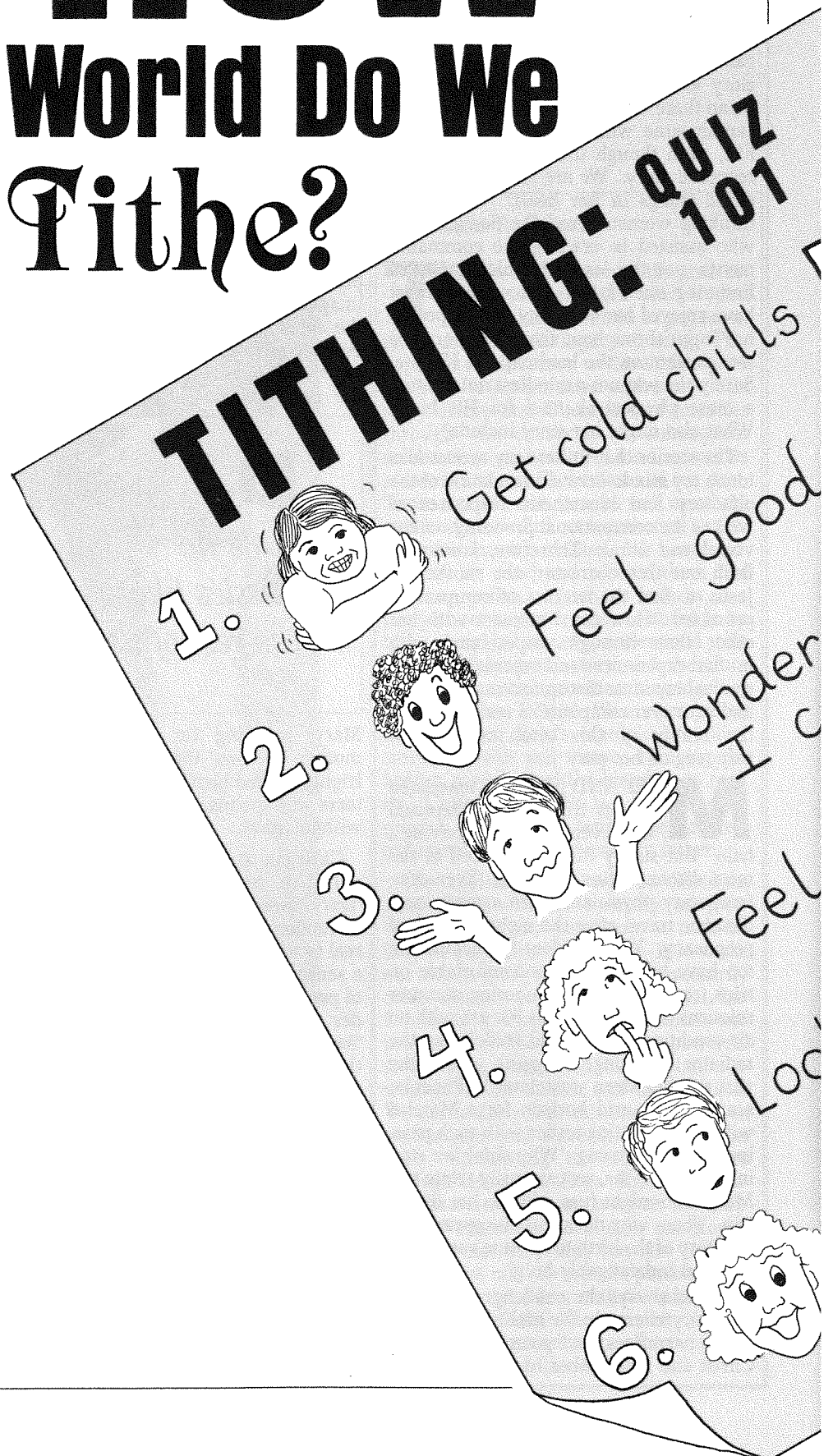
prophecy could be fulfilled concerning His roots—how can we not wonder what happened next? With a beginning like this, with an obviously minimal amount of which we are even informed, how could this mother of God's Son be innocuous and invisible for almost 30 subsequent years as her son continued to grow in wisdom? Where are the stories, the poems, the songs about those years—the pain, the joy, the *cause* for pondering? Perhaps we can imagine those. Tell those.

Certainly this mother did not shrink away to apparent literary oblivion at the verbal chastisement of her 12-year-old son in the temple, only to emerge again in pain at the foot of His death cross. Surely she was at the other marriages in Cana and beyond, if she had at least come to one. Surely if she conferred with Him then, she did at other times: at river's edge with fishermen and business folk, in the pressing crowds of the needy hungry for words and food, at home waiting with hospitality and repast for journey-worn disciples, in the upper room at other Passover Feasts, with friends and neighbors who pleaded with her to speak on their behalf for a healing touch, at the funerals of loved ones such as Lazarus and Joseph. Surely she took her holy Son's face in her hands and whispered, "You must rest. Here, you must eat." She was a mother.

So we need the stories of humanity and holiness woven together like a double-stranded rope, strongly intertwined. Jesus is our example of bridging the gaps, touching heaven to earth, both God and man. Although there is a dearth of imaginative stories about Him, we must recognize His own consistent use of story throughout the short record of His ministry that we do have in Scripture. He told stories to the people that touched them in their daily lives: stories they could relate to, which would then dispel some of the clouds of mystery surrounding the kingdom of God. I challenge us to imagine beyond what has already been written and bridge the gap between heaven and earth with rich stories and stunning performances of the people who have known God, but who have also worn the same flesh of humanity as we do. In the incarnation Jesus humanized the holy; may our preaching, teaching, and living do the same. **EF**

Darlene Graves and her husband, Michael, teach communications at Regent University in Virginia Beach, Virginia. They attend Providence Friends Church and Darlene leads workshops/seminars for churches.

HOW in the World Do We Tithes?



IN THE PRIVACY of your mind, take this little test. Be honest. No one but God will know your response(s). When the subject of tithing comes up, I...

1. get cold chills
2. feel good
3. wonder how I can
4. feel guilty
5. look the other way
6. marvel at God's provision.

It's okay if you checked more than one response.

Tithing probably never tops anyone's "Favorite Things to Talk About" list. But we have no reason to feel ashamed of the subject. The Bible, after all, does speak of tithing, and pastors sometimes preach about it.

So why do many Christians clear their throats and act restless when someone mentions tithing? Does it have to do with what we have or don't have? Or with what we *think* we don't have? What if we really don't have much to start with? How in the world do we tithe then?

Some people have figured it out.

"If you have ten eggs, one belongs to the Lord," Friends missionary Julia Pearson instructed the Bolivian believers years ago.

Tina Knight, Friends missionary, recalls watching a Bolivian mother place her rooster, legs tied together, on the altar as her offering for the day. Sometimes the tithe basket had a few eggs and some sheep cheeses in it," says Tina.

She also remembers a tabernacle built by another mission in Bolivia. Christians donated items of monetary value.

From their sale, the people received enough money to build their tabernacle.

Before cooking rice for her family, a Christian mother in South India faithfully put a handful into another jar.

After a while, she had a full jar of

rice to give to the church. "You give whatever you have," says her daughter, Mariam Joseph, now a missionary in Kenya with World Gospel Mission. "... coconut, chicken, eggs, calf, cow. If Mother had fifteen chicks, she gave one to the church. Or milk or butter or yogurt, too. It doesn't have to be in currency."

Women of the Honduran Holiness Church, who often have no money, learned about the handful-of-rice idea. "We can do that, too," they said. Soon they sponsored a Honduran nurse who teaches in the Bolivian Evangelical University School of Nursing. Later they heard about the accident that left Edward, a Kenyan serving in the West Pokot area of his country, terribly burned. Those same women sent money to help pay his hospital bills.

A Honduran man heard lessons on Matthew 23:23. Afterward, he said, "Always before, I tithed what I had left after I paid back what I owed. This year I got ten bags of beans off my plot. I'm going to give the church one bag first, before I pay what I owe."

Don Jose, who made his living selling clothes in the country, listened to messages about tithing. He decided to tithe. Three days later he had a car wreck, and the other driver wanted him to pay for the damage to her car. Don Jose, however, did not have much money. The next Sunday he reported, "The devil has tempted me to go back on my decision. I'm determined to tithe." A week later he announced, "I had the best week of selling I've ever had." Paul Kleman, World Gospel Mission missionary in Honduras says, "As far as I know, Don Jose continues to tithe to this day."

Rebecca Korir, now the wife of an ordained elder in the Africa Gospel Church in Kenya, grew up learning to tithe. Any time her mother sold produce, a tithe from the sale went into a special can. Rebecca practiced that concept in her own home later.

Rural Kenyans often have no cash available. At such times they too put an egg, or a cabbage, or even a chicken in their Africa Gospel Church offering baskets.

Friends in Burundi hear a strong emphasis on tithing when they join the church. "They're expected to tithe, though of course we can't make them," says Dorothy Thomas, former missionary to Burundi. There, also, produce often shows up in the offering containers.

These country churches around the world sell the produce received in their offerings. Town churches count the coins and paper money given in their collections. These tithes help support pastors and missionaries. They also assist church building projects as well as provide aid for education and other worthwhile projects.

So now, here in my rich environment, I ponder how in the world others with so much less give. Gratefulness for their example sweeps over me. I wonder what our churches could do if we gave of our means with the same determination? What if our leaders claimed tithing as necessary to church membership?

I'm pretty sure I know what would happen. What do you think? **EF**



Betty Hockett is a free-lance writer from Newberg, Oregon. She and her husband, Gene, are members of Newberg Friends Church.



The Discomforts—and Joys—of Being Green

BY NANCY THOMAS

THE TROUBLE with you, Beth, is that you've become green."

Alarm mingled with confusion in Beth's eyes as she quickly replied, "Green!? What do you mean, green? Explain." She inspected her hands and arms as she spoke, as if to discover mold or some weird foreign scum.

Our young friend had just returned from a year of short-term missionary service in Mexico. We were meeting in her parents' home to hear her excited report. She had lived with a Mexican family, helped out in a small local church, and, as much as possible, entered into the life and language of another culture. It had been a good year.

Now she was at home, yet finding herself not "at home." In the rush of language as she told us her feelings and adventures, she occasionally stopped to grope for the right word—able only to say it in Spanish. Her two worlds had not yet clearly sorted themselves out.

"Does this ever happen to you?" she had asked us.

It was then I pointed out to Beth her new color.

I went on to explain: "All your life you've grown up blue. You live in a blue neighborhood, you went to a blue school, you ate blue food—and you spoke fluent Blue. Although there are many shades of blue, you all recognized each other as being at least on the same end of the spectrum. Acting blue has always been second nature.

"Until last year. You went to a place where everyone spoke, ate, thought, gestured, joked, and acted in yellow. And little by little you began to see the beauty of yellow. You even began speaking Yellow. But, although you felt more and more comfortable in your new world, you never really became one of them, did you? You changed, but you never became completely yellow."

Beth shook her head and smiled wistfully.

"And now you've come home to discover that—not only are you not yellow—you're no longer blue either!"

"Oh no!" Beth exclaimed, beginning to see my point. "So who am I now anyway?"

"You're green."

"Just what I always wanted."

"Wait a minute, Beth. Being green's OK. It's what happens when blue and yellow blend together."

"Ohhh." Dawning light brought a smile. Maybe it wasn't so bad after all.

It's true. Those of us who have worked cross-culturally in God's kingdom are changed by the experience. And change isn't always comfortable. As Kermit the Frog once sang, "It's not easy being green." I recall many times during our 18 years of service in Bolivia being wrenched by the realization that, no matter how much I loved these people, identified with them, worked alongside them, I would always be different. This wild, wonderful, wacky country I had grown to love would never really be home.

And then came the painful discovery that "home" wasn't home either. So where did we belong anyway?

I've absorbed much of Bolivia. My goal-oriented, clock-watching self has put on more people-centered hues. I've learned to move more slowly, enjoy afternoon tea, "waste" more time just conversing. I've become more comfortable with letting meetings start when people arrive and end when we're through.

But I'm still American and proud of my heritage. I appreciate my education, love my family, and have a storehouse of warm memories of my rural upbringing. I still get chills when I sing "America the Beautiful."

So who am I? Where is home? Is there a place where I belong? Although these questions continue to surface from time to time, my husband and I have learned to cultivate a strong sense of family as home—and an inner knowing that God's will (which for us happens to be rather mobile) and His living presence provide our belonging place.

We've raised two green children who, despite the discomforts of being a little bit different, wouldn't trade their experiences for anything. Our daughter is currently studying in Africa, and we don't know yet what color she'll be when she returns—just that it will be beautiful.

So, yes, Beth, being green has its advantages. You now have the richness of being able to look at life through a much wider window. You've experienced more points-of-view, colors, flavors, accents, and rhythms than you ever would have just staying in your blue world. You probably have a clearer perspective of what's valuable and what's expendable. Hopefully you've learned to travel light. That will serve you well.

We green people also have the ability to identify with a certain reality. Scripture teaches that our real situation in this world, as children of the kingdom, is as pilgrims and sojourners. "Aliens," Peter calls us (1 Peter 1:17, 2:11; cf. Hebrews 11:13). Apparently we're not supposed to get too attached. Green people find comfort in this—and they can certainly identify with it.

THE LONGING FOR belonging won't go away, because God put it there—but it will be realized someday. It's not a cruel joke. Someday we will belong. We will find our home and discover it to be peopled by blues and yellows and greens and purples and browns—a rainbow glory gathered around the Father of Lights, the Creator of all this color and diversity. He's the reason we go out into the colored world today.

Meanwhile, just enjoy the journey—accepting the discomforts as well as the joys of this colorful process. Being green may not be easy. But it's good. **EF**

(Continued from page 3)

- Climb a mountain or raft a fast river. Use a guide. Enjoy the thrill of the experience, but consider the majesty of God and His power, displayed in these natural phenomena.

- Take a walk in the dark with a companion, having, but not using a flashlight. Then when you do use it, read Psalm 119:105 in the *Living Bible*—"Your words are a flashlight to light the path ahead of me, and keep me from stumbling." Contemplate the meaning of these words.

- At some quiet place, spend time silently reflecting, praying, and writing your thoughts as you confirm that perhaps the secret of Jesus' successful ministry was hidden in those times when in the morning or evening in those remote places, He went out-of-doors to pray (Mark 1:35).

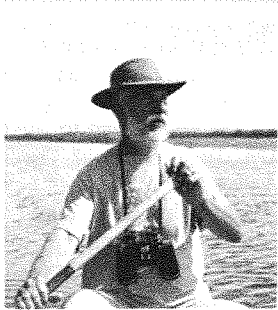
- If you suffer from work fatigue, find a quiet spot, and prayerfully reflect God's method of restoring Elijah shown in 1 Kings 19. When burned out after his victory over the Baal worshipers, he was removed from his routine, slept, ate, and had a quiet talk with God—all in a remote place.

- Think on those Psalms that call us to praise God for His creative efforts: 8, 19, 104, 148. How about Job 38-41?

- Read one of the Gospels and be especially aware of the objects in nature that Jesus used to teach His followers spiritual lessons (for instance, John 10:1-18; 15:1-8; 21:9-10, 15-17). Would it help to learn something firsthand about sheep, or vineyard care?

- Scriptures include many outdoor metaphors that, when reflected upon in the presence of that object, make the meditation much more meaningful: Psalm 1, my life a *tree*; Psalm 62, God my *rock*; Isaiah 55:10-11, God's Word as *rain*.

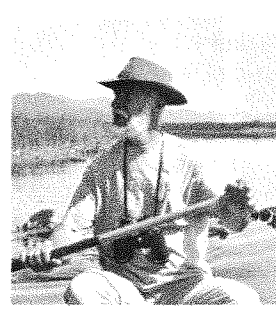
- Do what you can in your yard to attract birds or butterflies by planting flowers, putting out feeders, water fountains, nesting boxes.



The Word of
God can be
your spiritual
binoculars.

- Consider ways you can be a steward, caretaker, temporary tenant of whatever outdoor setting you have influence over—your home, neighborhood, church, summer cabin, or Christian camp. Do some things to be a healer of the environment, not one who further damages it.

I trust that as you consciously and deliberately involve yourself in the outdoors, you will be spiritually energized. Perhaps when you feel yourself becoming sluggish, you can find a quiet and beautiful spot in the outdoors, and pray a prayer such as this one from John Baillie's *A Diary of Private Prayer* (New York: MacMillan, 1986, p. 125).



Forbid that I
should walk
through Thy
beautiful world
with unseeing eyes.

Creator Spirit, who broodest everlastingly over the lands and waters of earth, enduing them with forms and colours which no human skill can copy, give me to-day, I beseech Thee, the mind and heart to rejoice in Thy creation.

Forbid that I should walk through Thy Beautiful world with unseeing eyes:

Forbid that the lure of the market-place should ever entirely steal my heart away from the love of the open acres and the green trees:

Forbid that under the low roof of workshop or office or study I should ever forget Thy great overarching sky:

Forbid that when all Thy creatures are greeting the morning with songs and shouts of joy, I alone should wear a sullen face:

Let the energy and vigour which in Thy wisdom Thou hast infused into every living thing stir to-day within my being, that I may not be among Thy creatures as a sluggard and a drone:

And above all give me grace to use these beauties of earth without me and this eager stirring of life within me as means whereby my soul may rise from creature to Creator, and from nature to nature's God. **EF**

Gary Fawver (in photos above) served as the director of Tilikum Retreat Center for almost 20 years and now is associate professor of outdoor ministries at George Fox College in Newberg, Oregon. This article comes from work toward a doctorate in outdoor ministries.



ROCKY MT. YEARLY MEETING

Ordway Seeks New Pastor

ORDWAY, COLORADO—Ordway Friends is seeking a new pastor to replace former pastor Eugene Smith. The meeting gave a farewell dinner to Smith and his family. He has moved to Portland, Oregon, to attend Western Evangelical Seminary.

Benkelman Friends Honors High School Graduates

BENKELMAN, NEBRASKA—Benkelman Friends sponsored a senior salad supper in honor of graduates from Dundy County High School. High school seniors and their families were invited to join the meeting family for a salad buffet. After the meal, church members entertained the audience with skits and other presentations. The meeting's youth leader shared a devotional before cake and punch were served.

The Benkelman Meeting is responsible for cleaning litter from a two-mile stretch of highway north of the meeting. On the first cleaning date, some 20 people associated with the church worked to remove roadside rubbish.

Penrose Hosts Bible School

PENROSE, COLORADO—Penrose Friends hosted a successful vacation Bible school that had an average attendance of 55 children. Patty Saindon directed the program, which included a puppet show during the opening session each day. The offering collected during the week was sent in support of Dave and Cindy Aufrance, and Susan Dean, EFM missionaries in Hong Kong.

Quaker Ridge Fund-raising Continues

WOODLAND PARK, COLORADO—The Quaker Ridge Board continues to seek gifts toward the construction of the new Ethel Clark Conference Center. Besides the building, plans call for using the money to bring the camp's water system up to county codes. Gifts may be sent to: Ethel Clark Memorial Fund, P.O. Box 58, Wheat Ridge, Colorado 80034-0058.



E.F.C.- EASTERN REGION

"A Global God Calls a Global People" Theme of 181st Yearly Meeting

EFC-ER delegates gathered at Malone College July 24-29 for the 181st yearly meeting. The week began with a missionary banquet featuring Susan Dean, newly returned short-term missionary to Hong Kong. We were inspired by the music of Malone's "His Faithful Servants" ensemble and delighted to gather with a host of missionaries and friends.

Business sessions were held during the weekdays including a wide variety of seminars Tuesday. Evening worship services were a blessing and inspiration in music and message. Featured speakers were Mark Engel, EFC-ER missionary to Taiwan, Pastor Knute Larson of The Chapel in Akron (Ohio), General Superintendent Dr. John P. Williams, Jr., and Francis Sun-

deraraj with Friends Evangelical Fellowship of India.

A highlight of the week was Wednesday's Concert of Prayer. For three hours of dedicated prayer, as individuals and as a group, we lifted petitions to the Lord for His blessing and guidance. All were touched by the power of the Holy Spirit moving among us.

Other highlights:

- A very active children's program included evening services with Faye Pruitt, recreation, choir, and field trips.
- Youth were busy at Camp Gideon with Bible study, seminars, recreation, and work projects.
- The Christian Education Board bid a loving farewell to Dorothy Barratt upon her retirement effective July 1, 1994, and entertained delegates with their "Teach Time" report (like TV's *Tool Time*).
- Also honored were retiring pastors Dane Ruff, Phillip Taylor, and Gerald Teague.
- Two genuine Malone football players, as well as 4th stringers John "Look at Them Legs" Williams and John "the Rock" Ryser were introduced in full uniform by Malone President Dr. E. Arthur (Woody) Self.
- Dr. Self thanked delegates for their continued support and emphasized their commitment to remain evangelical and true to the college's roots and heritage.
- Representatives from Frazier Creek Friends Church (Florida) were seated as delegates and welcomed as a full church.
- Nine pastors were recorded as Eastern Region pastors: Robert Darsch, Darrel Kroeze, Karl Luff, Daniel Page, Mark Reich, Timothy Satterfield, Bryan Teague, Greg Weyrich, and David Williams.

Churches Celebrate Special Anniversaries

- We rejoice with Somersville Friends (Ohio) as they celebrate one hundred years of worship, fellowship, and caring.
- "Onward and Upward" was the theme for the 25th anniversary celebration at North Olmsted (Ohio) EFC on October 2-3. The choir of the Taiwanese Christian Church, which meets in their building, joined voices in praise. Videos of past history were shown, and pastor Sherman Brantingham of Alliance challenged guests and members alike.

General Superintendent Travels to Asia

Dr. John P. Williams, Jr. left October 2 for a two-week trip to mission fields throughout Asia: India, Hong Kong, Taiwan, and Nepal. Dr. Williams was accompanied by friends from the Eastern Region along with Norval Hadley of EFM and Charles Mylander of Southwest Yearly Meeting.

WMF Infiltrates West Virginia Town

Ripley, West Virginia, will never forget the weekend in September (17-19) when 1,200 Evangelical Friends women came to their town. The attraction? The annual Fall Women's Retreat held at Cedar Lakes Conference Center, featuring renowned author Patsy Clairmont as special guest speaker. One thousand registrations were originally received for 700 openings, with even more wanting to attend.

Retreat organizers scrambled to expand accommodations. As a result of lots of prayer and creative problem-solving, the whole town opened up, using the local high school auditorium for meetings and local motel rooms for rest. Merchants rolled out the red

Proven principles for picking a partner

carpet with special discount coupons. Even the mayor and state representative gave an official welcome to Eastern Region women.

Esther "Hettie" Butler Research Project

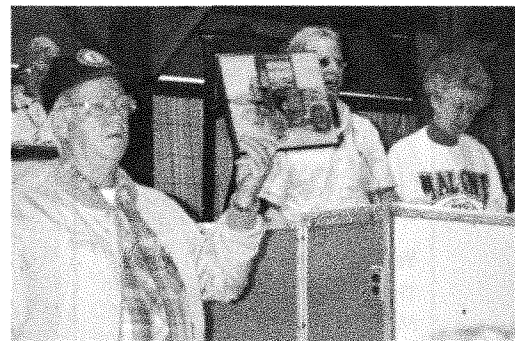
Letters or papers written by or referring to Esther Butler, early Quaker missionary to China, are being sought for an ongoing research project focused on her life and mission work during the late nineteenth and early twentieth century. "Even old minutes of the local women's missionary societies might prove quite useful," writes researcher Jacqui Baker. Other Friends missions personnel during the same time period are also of interest in this research. Check your attics and call Mrs. Baker at 216/722-5496 or Jim Stuckey or John Oliver at Malone (800/521-8959).

'Finding the Love of Your Life'

"Why do individuals choose their lifelong partners so poorly? Because they have received almost no instruction about how to do it well." The annual Fall Singles Conference sponsored by Willoughby Hills (Ohio) Friends' Single Friends Ministries was held October 1-3. Psychologist Dr. Neil Clark Warren, author of the best-seller *Finding the Love of Your Life*, offered ten proven principles for choosing the right marriage partner. The exciting new contemporary Christian group *Out of the Grey*, performed a Saturday Night Showcase concert.

Friends Disaster Service Relief Work and Fund-raising Auction

"Sold! To the highest bidder!" How all rejoiced to hear the bang of the auctioneer's gavel at the annual FDS Auction, September 11 at the Summit



County (Ohio) Fairgrounds. Why rejoice? Because these important funds enable Friends Disaster Service to do such marvelous work throughout the year ministering in the name of Christ.

This year's auction was the highest money-maker yet, netting almost \$35,000. The top-selling quilt made by Salem First Friends went for \$750.

Disaster Service volunteers have built five houses so far this year.

- Louisiana, Hurricane Andrew, January
- Tennessee, tornado, May
- Hull, Texas, tornado, June
- Yadkinville, North Carolina, fire, July
- Buffalo, Iowa, flood, August

More relief opportunities are being explored in the flood-stricken Iowa/Missouri area. Financial contributions are welcome. Pray for FDS volunteers as they touch people's lives with God's love.

Church News

The New Covenant Academy, East Richland (Ohio) Christian School for children K-8, celebrates ten years of ministry this year. Adding eighth grade this fall, there are now over 120 students registered.

Along with World Renewal Ministries, Beloit Friends (Ohio) sponsored a July ministry team

Balloons for kids and a bake sale for hungry bidders rounded out activities at the annual FDS auction. Above, Dean Johnson holds a wood carving up for bid.

to Jamaica. The eight church members were part of a 41-member group that held daily VBS for over 300 children. At evening "Crusades" the *Jesus* film was shown, after which many souls were saved and lives recommitted.

Lovely wedding surprises were in store for Damascus (Ohio) Friends' new youth minister Christopher Ritchie and his bride Kathie (Robbins). Having only been wed three weeks before beginning ministerial duties, the newlyweds enjoyed a "pounding" as part of the church's annual Sunday school picnic, along with an old-fashioned "belling" of the newlyweds.

Alliance Friends (Ohio) sponsored the "Cross Project" earlier this year, with 1,000 crosses set up on the church lawn in the form of a large

cross. The crosses represent the number of babies killed every six hours by abortions in the nation. Crosses are sponsored at \$5 each. \$1,330 was raised for the Alliance Pregnancy Center.

A Cambodian Evangelical Conference was held at Westgate Friends Church in July. Numerous delegates, pastors, and missionaries attended, with at least ten conversions recorded.

On August 1, local Christian radio station, WEEC, held a radio rally during the evening service at Mt. Carmel Friends Church. Several of the station's staff and families attended. They shared their testimonies, sang special numbers, gave updates about their ministry and building programs, and presented the gospel message. Several churches in the area were invited to attend.



MID-AMERICA YEARLY MEETING

Yearly Meeting

The 1993 Mid-America Yearly Meeting was held on the campus of Friends University. The theme chosen for the 122nd session was "Living the Truth," taken from Colossians 3:17. The guest speaker was Leith Anderson, a pastor in Minneapolis, Minnesota. He is a frequent conference speaker and a writer. Some of his books include *Making Things Happen*, *Dying for Change*, and *A Church for the 21st Century*.

Royce Frazier (superintendent of youth) and Kevin Mortimer (Northridge, Wichita, Kansas, associate pastor) were recorded as ministers of the Gospel.

Verleen Hancock of Bethel, Hugoton, Kansas, was recognized as the Teacher of the Year. Elda Ann Cox, of Derby, was runner-up.

The junior high quiz team from Linwood, Wichita, Kansas, took first place in the Bible Quiz. One of the teams from Friendswood was runner-up.

A special offering of \$1,550 taken at the banquet was designated for purchasing materials and supplies to be used by Friends Disaster Service as they repair homes in the St. Louis area in September.

Two papers were approved, stating the position of MAYM on "Adolescent Sexuality" and "Family Violence."

Church Extension News

Jim Barclift resigned from Langham Creek Friends, Texas Area, where he was the founding pastor over four years ago. Under Jim's leadership the

church matured to a level of providing full pastoral support and payments on their building. Wes Davis and his wife, Michele, provided pastoral leadership through the first of August.

Linwood Friends, Wichita, Kansas, have recently purchased the property on which they have met for worship over the past three years. This property has been known as "The Dandelion" and has been used for youth ministry for many years.

Mission to Brazil

Paul Snyder, pastor; Curt Sims; and Curtis Sims from Riverton Friends were a part of a mission team that went to Belem, Brazil. They traveled 20 hours by boat down the Amazon to the Tapajos River to a village called Santarem. For two weeks they ministered to both the physical and spiritual needs of the people, as they treated medical needs, worked in construction, and held evangelistic meetings and VBS for the children.

Pastoral Positions Filled

Arkansas City Friends, Kansas, welcomes Geoff and Laura Robinson. They moved from a youth pastorate at League City, Texas.

Robert and Becky Nutting, who were members at Riverton Friends, Kansas, moved to Miami, Oklahoma, as pastors.

Dennis and Sharilyn West moved from Springfield, Colorado, to Alba, Missouri.

Gayle and Eldon Cox are moving from Paonia, Colorado, to Fowler, Kansas.

The Carey Haner family will leave the pastorate at Wyandotte, Oklahoma, to complete his college education at Barclay College.

Fred and Naomi Littlefield have returned to MAYM and are pastoring at Glen Elder.

Don and Camille Andrews are also returning to MAYM and are pastoring at Springfield, Colorado.

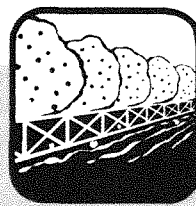
Randy and Charlene Littlefield moved from Cherokee, Oklahoma, to League City, Texas.

Daryl and Belinda Devore are coming to pastor at Cherokee.

Cloyce and Patsy Thornton have taken their first Friends pastorate at Wyandotte.

John and Betty Robinson are joining the staff at Northridge in Wichita as ministers to seniors.

Dave and Tracy King are pastoring Westside in Kansas City.



NORTHWEST YEARLY MEETING

Northwest Yearly Meeting Convenes 101st Session

Northwest Yearly Meeting gathered for its 101st annual sessions July 17-23 on the campus of George Fox College. "Survival Skills for Changing Times" was the theme for the week's activities.

A Men's Rally, with mini sports festival, restored vehicles show, picnic deli buffet, and ministry opportunity displays, was just one of the changes to the yearly meeting schedule. Other additions to the program included a special missions rally for children, and an inter-generational ice cream social, sponsored by Youth Yearly Meeting. Women gathered for their annual banquet heard

from furloughing missionary Janice Perisho.

In her keynote address Sunday evening, Associate Superintendent Retha McCutchen challenged the yearly meeting to radical obedience to Christ, inward and outward. Only in seeking peace and justice on a personal level can the yearly meeting—as individuals and as a corporate group—begin to touch the lives of the oppressed worldwide.

David and Karen Mains, authors and directors of *Chapel of the Air*, shared in the morning and evening inspirational hours, focusing on church revival and communicating Christ effectively in changing times.

In addition to worship services and business sessions, more than 25 workshops were offered, along with such special interest activities as a dinner gathering for writers, Bible Quiz-Off tournament, and the NWYM/George Fox College golf scramble.

Ministers recorded during the sessions included Michael A. Huber, David Russell, Clela Thornburg Crisman, Philip H. McLain, Tobias E. Schroeder, and D. Keith Lamm.

Young Adults Enjoy Coastal Retreat

Young Adult Friends of Northwest Yearly Meeting gathered October 1-3, 1993, for their fourth annual OceanTrek retreat at Harbor Villa in Rockaway, Oregon. Theme for the weekend was "Joyfully Relating," with Colin and Jeanine Saxton (Homedale, Idaho) as guest speakers. Other young adults led in workshops and worship.

Pastors to Gather at Annual Conference

Sessions with Dr. Robert Crandall of Western Evangelical Seminary and a Mini Prayer

Associate superintendent left her heart in Lebanon.

Retha McCutchen meets some of the Middle Eastern children she will be returning to help next May.



Summit let by staff of Multnomah School of the Bible will highlight Northwest Yearly Meeting's annual Focus Conference for Pastors October 25-29 at Twin Rocks Friends Camp.

The yearly conference offers in-depth teaching on specific issues of concern to pastors.

Cherry Grove Gets S.T.A.R.T. on Summer

Summer Time Activities, Recreation and Teaching (S.T.A.R.T.) provided a unique atmosphere for fellowship and spiritual growth at Cherry Grove Friends Church in July and August. Mini-workshops each Wednesday evening fell under the categories of "Better Homes and Gardens," "Home Improvement," "Recreation" (volleyball), and "How to Play the Guitar." These practical and fun sessions—from plumbing, haircutting, and gardening, to car maintenance, photography, guitar basics, and more—were followed by inspirational sessions led by visiting speaker Ron Crecelius and Cherry Grove pastor Eric Smith.

Churches Celebrate Milestones

"A Century of Faith; Foundation for the Future" was the theme as Reedwood Friends Church celebrated the centennial of Portland Friends/First Friends/Reedwood Friends on June 6, 1993. Arthur Roberts, scholar, teacher, poet, and professor-at-large of religion and philosophy at George Fox College, spoke on "To Give You Hope and a Future," the centennial Scripture taken from Jeremiah 29:11.

Approximately 400 past and present attenders and church pastors were in worship. Other highlights included dedication of the Jack L. Willcuts library, a video outlining the growth of the church, and displays of memorabilia.

Friends at Scotts Mills celebrated their 100th anniversary on August 8, 1993, in conjunction with the annual Scotts Mills Summerfest. Established as a Quaker colony in 1893, Scotts Mills attracted Friends from many states.

As part of the celebration, Friends at Scotts Mills prepared displays of memorabilia and photos, and made available a special edition plate featuring a picture of the church and a short history.

McCutchen to Embark On New Venture

Retha McCutchen, Northwest Yearly Meeting's associate superintendent since 1987, will leave that position May 1, 1994, to join Venture Middle East, a Christian organization serving God's people in the Middle East.

As "Project Director" for VME, McCutchen will first establish and manage a "Family-to-Family" ministry, a family sponsorship program providing compassionate assistance to desperately poor Third World families.

"Poverty is one of the biggest barriers to evangelism and church growth in the developing world," McCutchen states. "Sponsorship breaks the cycle of poverty and disease, aiding family members in developing the skills and resources needed to achieve self-sufficiency."

McCutchen's first assignments will be in Egypt, Lebanon, and Israel.

McCutchen, who has been involved with pastoral and other ministries within Northwest Yearly Meeting since 1973, sees this move as an exciting opportunity. It's also a very personal step of obedience in her journey with God, heightened and brought into focus by a two-month study leave in the Middle East in early 1993.

"The key to spreading the Gospel of Christ in the Arab world is through Middle Eastern Christians. Discipling, training, recruiting, and motivating Christians in the development and use of their talents and spiritual gifts is one of my gifts," McCutchen summarizes.

Venture Middle East was formed in 1986 and serves as a bridge between those in need and those who want to help Christians in the Middle East. During its seven years of ministry, VME has had projects to foster evangelism and development in Jordan, Egypt, Israel, and the West Bank as well as relief efforts in Lebanon, Iran, and Iraq.

To do this, VME has partnered with over 50 agencies in Europe and North America and served 26 agencies and church groups in the Middle East.

OUR FRIENDS COLLEGES

Campus Pastor Sees Spiritual Hunger in Russian People

George Fox College (Newberg, Oregon) pastor Gregg Lamm is no stranger to taking short-term missions trips while his wife and children stay home.

When Lamm was asked by OMS International if he would be interested in taking a trip to Russia, Lamm asked if Teresa could come, too. That request was greeted enthusiastically, Lamm said.

"They said 'yes, that would be great,'" Lamm said. "I thought maybe I should have asked before that."

The Lamms left for Russia on July 7 and returned July 20. While there, they visited the cities of Moscow, Vladimir, and St. Petersburg. Lamm said they stayed within a six-hour radius of Moscow.

The Lamms's work with OMS International was tied to the work of CoMission, an organization consisting of 70 church and para-church organizations working in Russia.

Lamm explained that the work of CoMission was to teach Christian ethics and morality classes in Russian public schools. That, he said, was at the request of Russia's Ministry of Education.

The volunteers working for CoMission use a curriculum that includes *Jesus*, a film Lamm said was the best movie depiction of the life of Christ he has ever seen.

Russia has many of the same family problems that plague the United States. The divorce rate is very high, as is the rate of abandonment. Alcoholism is a major problem in Russia.

Interactive video system gets Friends students into science.

Gregg and Teresa Lamm



Lamm said the leading religion in Russia is that of the Russian Orthodox Church. Russian Orthodoxy, Lamm said, is deeply ingrained into the Russian culture.

"It's similar in some ways to Roman Catholicism, but there's still a lot of mystery around Russian Orthodoxy," Lamm said.

"There are no pews in the churches," Lamm said. "People walk around during the service praying at the icons while the priest does his service behind a curtain. The experience makes people feel very separate from God."

Lamm observed that the spiritual lives of the Russian people contrasted starkly to those of Americans, who long have been able to attend any church they want, or stay home to see religious programming on television, or listen to it on the radio.

"In America, there are so many people who don't have a passion for their faith," Lamm said. "When it has been kept from you, that passion, that longing becomes pretty strong."

Lamm believes the trip will have an impact upon George Fox College as well as the people to whom he ministered. It

can pave the way for students interested either in short-term mission trips or in mission work as a vocation.

"It's good for us to develop contacts there as a school," Lamm said. "It's good for students at Fox to be able to talk to people who have firsthand experience with various mission groups. The more avenues of direct firsthand information, the better."

Another Big Year At Barclay College

The momentum established by the centennial in 1992-93 continues to grow at Barclay College, Haviland, Kansas. Many improvements are being made and spirits are high as the 1993-94 academic year begins.

Another Barclay miracle occurred in the funding of their new education building. Over two dozen people contributed to the funding of the facility. Their generosity combined with a \$30,000 grant from the Mabee Foundation provided the total resources needed for the building. Excavation and building started immediately following the ground-breaking service on August 15. The projected completion date is November 1. This facility will provide four additional classrooms.

The recruiting efforts of Lonny Choate and Jeff Blackburn have also proved fruitful. Barclay continues to draw academically advanced students. An increase in enrollment has also bolstered the athletic programs of the college.

Faculty members Del Covington and Mark Kelley completed their doctoral programs. This enhances the classroom instruction and the upcoming accreditation reviews.

"The Decade of Development" program continues to grow. The first phase of the program, designed to improve

campus facilities and programs, is already making a difference on campus. Dormitory renovations and the building of the Education Center are evidences of the success of this campaign.

Interactive Computer Center At Friends University

Math and science students at Friends University, Wichita, Kansas, will benefit from the development of a computer-aided, interactive, videodisc instructional system funded through Southwestern Bell Foundation's new Independent College Excellence Program.

Dr. Melody Brownell, associate professor of biology at Friends University, says the ICU project puts the university's math and science department on the cutting edge of technology.

"This will allow students to visually examine complex biological and chemical structures, and get excited about the sciences," she says.

With the proper software packages anatomy or astronomy can be studied through the interactive videodisc system. A computer-simulated cadaver can be dissected and studied in minute detail, and the universe can be studied without the need for expensive telescopes.

Graduate Counseling Degree

The Graduate School of Malone College, Canton, Ohio, has two new programs in counseling. A new concentration in pastoral counseling has been added to the Master of Arts in Christian Ministries program. This degree focuses on counseling in the church setting and is open to pastors and laypersons alike. Classes begin January 8, 1994, for the spring semester.

A new major core area in guidance & counseling has been added to the Master of Arts in

Education. This degree provides preparation for teachers who desire to be school counselors. Candidates without a teaching background or those who wish to serve as counselors in other settings also receive training in the following areas: substance abuse, community, marriage and family, gerontology, death and dying, career and rehabilitation.



Evangelical Friends International Council at Work

by Ron Stansell

What a summer—a whirlwind five weeks to Central Africa and two weeks in Taiwan, helping African and Asian Friends take the first steps toward Evangelical Friends International regional organization. My wife, Carolyn, and I can report that Friends in three African nations and four Asian nations are optimistically planning for the future.

The Evangelical Friends International Council consists of four regional directors from Africa, Asia, Latin America, and North America. As the international council director, I serve on a volunteer basis with a budget to cover travel and a small office expense.

The international council has begun to develop regional identity and cooperative programs among Friends outside of North America. As EFI council director, my job is to encourage regional directors and to counsel toward unified action in

evangelism, leadership training, and church renewal.

Evangelical Friends in North America. Stanley Perisho of Rocky Mountain Yearly Meeting is the North America regional director of EFI, a region that includes Alaska, Eastern Region, Mid-America, and Northwest yearly meetings. Evangelical Friends in North America are encouraged to identify themselves as EFI-North America to avoid confusion and for organizational clarity. Evangelical Friends Mission (Norval Hadley, executive director) is a missionary agency working on behalf of EFI-North America. While EFM has missionary efforts in Asia, Africa, and Latin America, the Evangelical Friends International Council encompasses a number of Friends yearly meetings and groups with which EFM does not have direct contact.

EFI-Africa Region. Our three weeks spent with Africa Regional Director David Niyonzima in Burundi and Zaire in May were most enjoyable, followed by two weeks with Friends in Rwanda. Burundi Yearly Meeting has recently established its own pastoral training program at Kwibuka. Friends churches in Zaire plan to develop a 60-acre parcel of donated land with evangelistic and social programs, despite abject poverty and political turmoil. Church growth in Rwanda is noted especially in the war zone to the north, with greatly increased church attendance at Kidaho and elsewhere since the shooting ended.

EFI-Asia Region. We also visited Taipei and Chiayi, Taiwan, in July for the first EFI-Asia regional meeting with Friends delegates from India, Indonesia, the Philippines, and Taiwan. Friends yearly meetings in India and Taiwan have historic

ties with Eastern Region Friends. The Philippines is a mission work under EFM. Friends work in Indonesia is affiliated with Southwest Yearly Meeting. Jaime Tabingo from the Philippines was reelected as Asia regional director.

EFI-Latin America. As EFI council director, I hope to help organize and advance cooperation among Latin American Friends during the summer of 1994. There is no acting regional director for Latin America at this time. Friends groups who are EFI members include Bolivia Yearly Meeting, Peru Friends, Guatemala Yearly Meeting, Honduras Yearly Meeting, and El Salvador Yearly Meeting. It is anticipated that the newly formed Mexico Yearly Meeting will also join.

**OUR
FRIENDS
MISSIONARY
OUTREACH**

Rwanda

After vacation in the States, Willard and Doris Ferguson returned to Rwanda at the end of August. Pray faithfully for Fergusons as the only Friends missionaries on the field this year.

David Rawson, son of former Burundi missionaries Perry and Marjorie Rawson, has been appointed as new U.S. ambassador to Rwanda. He has spent many years in various U.S. foreign service positions in Africa and Washington, D.C.

After long negotiation, a peace treaty between the rebels and the government in Rwanda was finally signed in August, ending the three-year civil war.

WHAT CRITICS SAY ABOUT A NEW
CHRISTIAN "CLASSIC"

J. WALTER MALONE: THE AUTOBIOGRAPHY OF AN EVANGELICAL QUAKER

Edited by John W. Oliver

[Malone's autobiography] "will help us establish a major reference point for late-nineteenth and early-twentieth century Quakerism in much the same manner as the journals of Fox and Woolman do for the seventeenth and eighteenth centuries."

— Douglas Gwyn, Berkeley

"Walter and Emma Malone are easily the two most important figures in evangelical Quakerism in the last one hundred years... a basic document of recent Quaker history."

— Thomas Hamm, Earlham College

"I cannot remember any book I have read... that has moved me as has this slight volume. Again and again I found myself in tears, and rejoicing."

— Lauren A. King
(in *Evangelical Friend*)

"Friends have much to learn from Malone's... message reaching across class, race, and ethnic lines to all in need of salvation, his pacifism and support for women in ministry."

— *Friends Journal*

"The Evangelical movement among Friends cannot be understood apart from the life of J. Walter Malone."

— *Quaker Life*

[Walter Malone] "is the father of Midwest Quaker Evangelicalism."

— *Quaker Religious Thought*

"A classic."

— Edith Blumhofer, Wheaton College

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Denver youth host volleyball for missions.

Friends churches in Rwanda were involved in a growing VBS program at 18 locations this summer. Books were prepared for 2,000 children along with teachers' materials on the theme, "The Power of Jesus." Offerings were designated for Rwanda refugee children.

Gary and Connie Young will be on deputation in Eastern Region in October and in MAYM in November.

Mexico

During Chavarrias' summer furlough, the Byrnes hosted 37 visitors from Eastern Region and Mid-America churches. Praise God for good work done by the visitors and for several visitors who made commitments to full-time ministry.



Michelle Lhamon and Brenda Chavarria

After brief rest and deputation in three yearly meetings, Chavarrias will return to Mexico in October, accompanied by Michelle Lhamon, new Mexico missionary. Pray for Michelle as she studies Spanish and adjusts to Mexico.

Rough Rock

A camp meeting is scheduled for October 5-9 at Rough Rock, with Joe Curley as evangelist.

A RMYM youth team visited Rough Rock early in August reporting unusually good fellowship with Navajo young people.

This summer the Navajos successfully led their own

Family Bible School for the first time.

Philippines

Jinky and Joseph Twaddell went to Manila in late July while Roy stayed home to continue seeking financial support. In late August Roy was able to join his family after much of their support had been raised. On August 31 Twaddells' second son, Christopher William, was born. Pray for the Twaddells' adjustment and a good beginning for their ministry.

India

Peggy Hunerwadel returned to India after Mid-America YM sessions in August, accompanied by Carl's mother, who went to visit the family. Praise God that Peggy's surgery in June went well and pray for her continuing recuperation and the health of the whole family. Carl and two of the children had hepatitis recently.

Praise God for good response to a new weekly Bible study for Garhwali workers at Woodstock School and for the testimony of a Hunerwadel language helper.

Other

First Denver Friends Church hosted a volleyball tournament, spearheaded by youth, August 21-22 to raise money for EFM, with participants from Northwest and First Denver Friends churches in Denver and also from Colorado Springs. A total of \$513.17 was raised.

EFM Director Norval Hadley, EFC-ER Superintendent John Williams, and a few others planned a trip to Nepal in October to pray against evil forces there and support works of righteousness. They also hope to lay a foundation for Friends to work there and to visit an Indian in Hyderabad who claims to have Friends ministry in that area.

OUR RECORD OF FRIENDS

Births

ALEXANDER—Danessa Nicole, to Denny and Deana, Louisville, Ohio, 6/26/93

ALMQUIST—Mark Adam and Timothy Stephen, to Paul and Nancy, Salem, Oregon, 5/16/93

ANISIMOW—Jonathon Thomas, to Kevin and Babette, Denver, Colorado, 6/7/93

ARCHER—Chace Patrick to Virgil and Laurie, Penrose, Colorado, 4/25/93

ATCHINSON—Kelcey Brooke, to Kenneth and Carmen, North Olmsted, Ohio, 8/6/93

AUMAN—Hanna Lee, to Stan and Becky, Riverton, Kansas, 6/18/93

BAKER—Christopher Michael, to Mike and Tracie, Talent, Oregon, 6/17/93

BARKLEY—Joseph Collin, to Jeff and JoAnn, Riverton, Kansas, 7/26/93

BENDIXEN—Joshua Ryan, to Clyde and Leah, Spokane, Washington, 5/1/93

BERMAN—Hannah Kay, to Seth and Charla, Medford, Oregon, 7/3/93

BRINGER—Clayton Matthew, to Jody and Laura, Argonia, Kansas, 6/14/93

BROWN—Jesse Dean, to Jerry and Barbara, Wichita, Kansas, 7/31/93

BROWN—Stephanie Nicole, to Billy and Marsha, Bacliff, Texas, 5/21/93

BRYCE—Jonah Cornell, to James and Lora, Haviland, Kansas, 7/6/93

CAIN—Matthew Steven, to Steve and Becky, Salem, Ohio, 4/13/93

CAMPBELL—Kenzie Elizabeth, to Kevin and Tammy, Axton, Virginia, 5/30/93

CARDER—Travis Allen, to Mark and Jan, Overland Park, Kansas, 4/24/93

CARKHUFF—Andrew Dylan, to Tony and Rhonda, Belmont, Ohio, 3/30/93

CHANDLER—Stacey Len, to Jerry and Vickie, St. Clairsville, Ohio, 5/7/93

COBB—Cole Jackson, to Spencer and Karen, Haviland, Kansas, 6/29/93

COMFORT—Austin Michael, to Michael and Deanne, Newberg, Oregon, 7/28/93

CONWAY—Badon Kelly, to Bryan and Jay, St. Clairsville, Ohio, 4/27/93

CORDER—Meilane Raquel, to Jason and Lorisa, Alva, Oklahoma, 6/7/93

DODGE—Jacob Burton and Natalie Ann, to Brent and LuAnn, Spokane, Washington, 5/21/93

DUNN—Dillon, Taylor, and Tyler, to Michael and Janet, Robbins, North Carolina, 5/11/93

ENGLE—Aaron Tyler, to Frank and Patsy, Newberg, Oregon, 6/29/93

FERNANDEZ—Catherine Ashley, to Ernie and Awara, Kennesaw, Georgia, 7/18/93

FITCH—Matthew Brian, to Brian and Jessica, Derby, Kansas, 7/1/93

FUSON—Joshua Ryan, to Steven and Annette, Alliance, Ohio, 7/28/93

GETTING—Jalen Dean, to Gary and Robin, Hutchinson, Kansas, 5/6/93

GILSTRAP—Kayla, to Sean and Amanda, Bacliff, Texas, 5/21/93

HENDRY—Garrett Ryan, to Jimmy and Linda, Riverton, Kansas, 5/26/93

HILTON—Lincoln David, to Mark and Stephanie, Friendswood, Texas, 5/21/93

JANSEN—Christopher Michael, to Michael and Cheri, Friendswood, Texas, 4/2/93

JENKINS—Jessica Alexis, to Eric and Patsy, St. Clairsville, Ohio, 4/30/93

KEATING—Brittany Nicole, adopted by Kevin and Carol, St. Clairsville, Ohio, 4/93

LARSH—Jamie Eileen, to Steve and Lori, Haviland, Kansas, 4/16/93

LINDEMANN—Natalie Elizabeth, to Teresa, Portland, Oregon, 4/6/93

LUDE—Joy Charlotte, to David and Gail, St. Clairsville, Ohio, 2/9/93

MILLER—Jonathon Brian, to Kelly and Amy, Portland, Oregon, 5/25/93

MOISSANT—Kayla, to David and Nadine, Haviland, Kansas, 5/3/93

MORRIS—Jeremiah William, to Bud and Karen, Alliance, Ohio, 6/29/93

PADGETT—Kaitlyn and Keith, to Terry and Leslie, Bacliff, Texas, 7/26/93

PATTERSON—Andrew Chase, to Steve and Peggy, Riverton, Kansas, 6/1/93

RAGSDALE—Jenelle Jane, to Todd and Cyndi, Ashland, Oregon, 1/18/93

ROGALSKY—Laura Elizabeth, to Bruce and LizAnne, St. Clairsville, Ohio, 7/13/93

ROMOSER—Alex Paul, to Paul and Amy, Haviland, Kansas, 7/6/93

SARVER—David Jon, to Jon and Diane, Haviland, Kansas, 5/10/93

SEIFERTS—Casye Rhea, to Doug and Leslie, Riverton, Kansas, 5/11/93

SIDDIQUE—Salalman Riley, to Mohammad and Rachel, Kansas City, Kansas, 6/18/93

SMITH—Ashlyn, to Randy and Cheryl, Wichita, Kansas, 7/9/93

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STOLTZFUS—Stephen Hans, to Paul and Janette, Newberg, Oregon, 6/17/93
STOPHER—Lauren Jean, to Kelly and Jennifer, Bethel, Washington, 8/17/93
TIMMONS—Chloë Ann, to Bruce and Jeanette, Portland, Oregon, 5/14/93
WARNER—Hailey Elyse, to Travis and Kerry, Boise, Idaho, 8/13/93
WILSON—Kacy Lee, to Billy and Missy, Riverton, Kansas, 7/26/93
ZIMMERMAN—Nicole Marie, to Scot and Lisa, Youngstown, Ohio, 6/13/93

Marriages

Amber ALBERTSON and Rob HOLVECK, Roseburg, Oregon, 6/26/93
Tiffany ANDERSON and Rick DAVIS, Salem, Ohio, 4/17/93
Bridget BAXTER and Terry CASEY, Kelso, Washington, 8/7/93
Trisha BOWKER and Dwight GILMORE, Newberg, Oregon, 7/3/93
Theresa BOWLIN and David MABRY, St. Paris, Ohio, 6/12/93
Ivonne BRISBOIS and Richard PFLAUM, Sherwood, Oregon, 5/18/93
Tammy BROWN and Kelly WALLACE, Columbus, Ohio, 6/19/93
Kendy Lynn BULLER and Dale Allen JOHNSON, Haviland, Kansas, 8/13/93
Christine CLARK and Joe BENET, North Olmsted, Ohio, 7/10/93
Carrie CONNOR and Benjamin NOBILE, St. Clairsville, Ohio, 3/20/93
Laura CORTELL and Jason PAXSON, Salem, Ohio, 4/24/93
Shawna CRANE and David A. KINGREY, Lenexa, Kansas, 6/5/93
Margaret DAVIDSON and Paul HADLEY, McMinnville, Oregon, 5/8/93
Chris FINCH and Gary BURWELL, Akron, Ohio, 7/10/93
Kelly FOCHT and Jerry HOLLY, Cable, Ohio, 6/26/93
Megan FORSHEY and Scott ANZALONE, St. Clairsville, Ohio, 6/19/93
Cathy GIBBONS and Marvin DIAB, St. Clairsville, Ohio, 6/26/93
Melissa GOSNELL, and Ronald McGILTON, Canton, Ohio, 8/7/93
Angela GRAY and Mark REITTER, St. Clairsville, Ohio, 6/12/93
Tabitha GREENWOOD and Ervin FULST, St. Clairsville, Ohio, 5/22/93
Tena HARTIG and Nathan ROHER, Wichita, Kansas, 5/15/93
Jeannie HEARON and Jared ROSS, Hugoton, Kansas, 7/10/93

Babette HECK and Kevin ANISIMOW, Denver, Colorado, 7/3/93
Renee ICKES and Jim CHINN, Columbus, Ohio, 6/12/93
Chantal JAKUBIC and Les COPELAND, St. Clairsville, Ohio, 5/23/93
Johanna JEFFREY and Bryce FENDALL, Newberg, Oregon, 7/17/93
Amy S. JOHNSON and Christopher D. WITHERS, Wichita, Kansas, 7/19/93
Kim KARBBER and Jim CARLEY, Bacliff, Texas, 8/7/93
Debra L. KELLUM and Todd A. BROWN, Wichita, Kansas, 7/10/93
Jennifer KELLY and Chad DODSON, Couer d'Alene, Idaho, 6/26/93
Amy Nicole KENDALL and Troy Alan SWONGER, Haviland, Kansas, 7/27/93
Kimberly KENNEDY and William WITHEROW, Van Wert, Ohio, 6/19/93
Jan KILE and Jeremy RUPE, Liberal, Kansas, 8/14/93
Amy LAW and Brian ORLOVICH, Encinitas, California, 8/7/93
Katherine LAWRENCE and Steve HOLMES, Tacoma, Washington, 7/17/93
Bobbie MARONI and Michael WEST, St. Clairsville, Ohio, 5/29/93
Jody MORGAN and Benjamin BENNETT, St. Clairsville, Ohio, 5/8/93
Lisa PINKERTON and Travis NEWTON, Portland, Oregon, 4/10/93
Bonnie POWELL and Gary HENDRICKSON, St. Clairsville, Ohio, 7/2/93
Louise POWELL and Jeff LARSON, Newberg, Oregon, 8/13/93
Nora RAMIREZ and Richy SHUCK, Hugoton, Kansas, 7/25/93
Kim REISINGER and Craig DROSDAK, Cable, Ohio, 7/14/93
Pat RHOADES and Mike MORRIS, Van Wert, Ohio, 7/10/93
Kathy ROBBINS and Chris RITCHIE, Wilmington, Delaware, 6/5/93
Priscilla ROBERTS and Gene WEST, Greenleaf, Idaho, 6/26/93

Julie RUGER and Rudy KLEINKNIGHT, Van Wert, Ohio, 7/30/93
Kathy SCOTT and Harold KEMP, St. Clairsville, Ohio, 5/22/93
Amy SEVERNS and Jeff BELL, Hayden Lake, Idaho, 7/31/93
Toni SILVA and Mike FITZHUGH, Netarts, Oregon, 8/15/93
Fran SKAGGS and Jim RUFF, Newberg, Oregon, 7/11/93
Melanie TANDBERG and Lewis JACKSON, Vancouver, Washington, 6/19/93
Heather TAYLOR and Richard JAWORSKI, St. Clairsville, Ohio, 6/12/93
Marilee THOMAS and Kenneth HENRY, Dalton Gardens, Idaho, 7/24/93
Danielle VILLAVERDE and Eric BUSH, St. Clairsville, Ohio, 6/26/93
Ginny WALKER and John CONNELLY, Fairview Park, Ohio, 7/9/93
Rhonda WEIZENECKER WELCH and James B. ZINN, Beloit, Ohio, 7/7/93
Susan ZORTMAN and Brian HICKEY, Wichita, Kansas, 5/29/93

Deaths

BIGLEY—Lena, 93, St. Clairsville, Ohio, 3/18/93
CLINE—Lorna, Pittsburg, Kansas, 4/27/93
COBBS—Emma M., Beloit, Ohio, 4/13/93
COPE—Jacobie, 60, Chesapeake, Virginia, 4/19/93
DAVIES—Julia May, 89, Medford, Oregon, 6/27/93
EARLEY—Hallie N., Beloit, Ohio, 2/11/93
GREGORY—Esther, Alton, Kansas, 3/10/93
HARRIS—Albert, 72, Chesapeake, Virginia, 3/10/93
HEADLAND—Kenneth, 81, Salem, Ohio, 7/9/93
HODGES—Rebecca, 82, Martinsville, Virginia, 5/28/93
HOWELLS—Christine, 91, Salem, Ohio, 7/4/93

JACK—Holson, Bacliff, Texas, 6/19/93
JONES—Dessa, 89, Allen, Nebraska, 2/13/93
JONES—Ethel Lorene Shoup, Salem, Oregon, 7/3/92
LOUTHAN—Mary Ellen, Newton, Kansas, 6/19/93
LOWERY—Mary C., 72, Virginia Beach, Virginia, 1/16/93
MAGEE—Maurice M., 67, Scotts Mills, Oregon, 8/5/93
McCRACKEN—Trina Sue, 23, Oregon City, Oregon, 8/27/93
MEITER—Helen, 75, Alliance, Ohio, 5/30/93
MITCHELL—Wanda, Collinville, Oklahoma, 7/7/93
PECK—Dorothy, 85, Cleveland, Ohio, 8/27/93
REED—Thad M., 16, Venedocia, Ohio, 6/26/93
REEVES—Juliann Danielle, 2, Ordway, Colorado, 7/7/93
RETTMANN—Naomi Joan, 63, Talent, Oregon, 7/17/93
SKENE—Rosa Mae, Newberg, Oregon, 8/3/93
VOTAW—Myrna, 66, Salem, Ohio, 5/6/93
WARD—Mildred, Beloit, Ohio, 8/1/93
WOLFORD—Madoline, 83, Salem, Ohio, 7/18/93

**THE
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Quaker Tapestry Makes First Visit to U.S.

On September 22, 1993, 24 panels and 9 full-size color photos of a Quaker tapestry from England made their United States debut at Swarthmore College in Swarthmore, Pennsylvania. The tapestry is a crewel embroidery celebrating the history and spiritual insights of the Religious Society of Friends.

Anne Wynn-Wilson, the teacher responsible for guiding the tapestry effort since its beginning in 1981, set out to create a craft project that could be shared by young and old. Over 4,000 Friends in ten countries have contributed to the work thus far.

The tapestry continued its American tour at George Fox College in Newberg, Oregon, on October 20. It will open in St. Peter's Lutheran Church, Citicorp Center, New York, on November 10; then move on to Guilford College on January 9, and finally to Earlham College in Richmond, Indiana, before its shipment back to England on March 1, 1994.

Friends United Meeting Confirms New Direction

Over 500 representatives of 18 yearly meetings around the world met in Clinton, New York, July 13-18, 1993, in the regular triennial sessions of Friends United Meeting. Representatives confirmed a new purpose statement to propel Friends into planting new churches and missionary outreach to unreached people groups.

The statement says, "Friends United Meeting commits itself

to energize and equip Friends through the power of the Holy Spirit to gather people into fellowships where Jesus Christ is known, loved, and obeyed as Teacher and Lord."

Representatives agreed to suspend the organization's membership in the World and National Councils of Churches of Christ for three years while member yearly meetings study the question of continued involvement. They also approved an "experimental" restructuring of the organization, in an effort to make decision making more efficient. Harold Smuck, formerly a missionary to Kenya and Ramallah in the Middle East, was chosen as the new presiding clerk. The decision of Southwest Yearly Meeting of Friends to withdraw its FUM membership was announced during the sessions.

Evening speakers included Madeleine L'Engle, author of children's books, novels, and religious essays; and Quaker authors Tom Mullen and Alan Kolp. Each morning of the conference included a "Bible Truth" worship experience led by Howard Macy, religion professor at George Fox College,

Newberg, Oregon, and Patricia Edwards, pastor of the Oskaloosa, Iowa, Friends Meeting.

1993 Friends Conference Centers on Service

In December 1980, Earlham School of Religion and Quaker Hill Conference Center initiated an annual series of consultations to gather Friends from different backgrounds to share ideas and experiences about common concerns. This year's consultation, "Quakers and Personal Service," will be held December 2-5 at Quaker Hill Conference Center in Richmond, Indiana.

Scheduled speakers for the consultation are Andrew Clark of Quaker Peace and Service (London Yearly Meeting), Kara Newell of the American Friends Service Committee, and Ron Stansell of Evangelical Friends International.

A Call for Laborers!

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Principal Wanted

John Woolman School, a Quaker secondary boarding and day school, located in rural Northern California, seeks a principal, beginning July 1, 1994. Contact: Search Committee, JWS, 13075 Woolman Lane, Grass Valley, CA 95959.

Education Secretary Sought

Philadelphia Yearly Meeting of the Religious Society of Friends is seeking a person to fill the challenging position of Executive Secretary of the Committee on Education. This person must be an active member of a Friends meeting, a knowledgeable educator with substantial experience in the field of elementary and/or secondary education, a good listener, and a creative thinker who has the capacity to help others listen to each other. The person should have administrative experience, experience as a teacher of teachers, knowledge of current educational innovations, and a thorough understanding of Friends beliefs, testimonies and practices.

The responsibilities will require visiting and overseeing the spiritual life of the nearly 40 Friends schools in the yearly meeting, planning teacher workshops, consulting with trustees, school heads, faculties, and parents regarding the Quaker mission of their schools, supporting Friends who teach in other settings, and more.

The 3/5-time position offers a salary ranging from \$15,434 to \$19,293, depending on experience, and will begin August 1, 1994.

Please send resumes by December 1, 1993, to George Rowe, Search Committee, Committee on Education, 1515 Cherry St., Philadelphia, PA 19102.

Quakers in Fiction

New! *Quakers in Fiction* by Anna Caulfield. Useful, lively information on 370 adult, 250 children's books with Quaker characters. Index. A must for Quaker homes, schools, libraries. Send \$15.95 (includes shipping) to Pittenbruach Press, 15 C Walnut, Northampton, MA 01060.

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For information contact: Margaret Bennington, Friends Extension Corporation, 101 Quaker Hill Dr., Richmond, IN 47374-1980, phone (317) 962-7573. *Affiliated with Friends United Meeting.*



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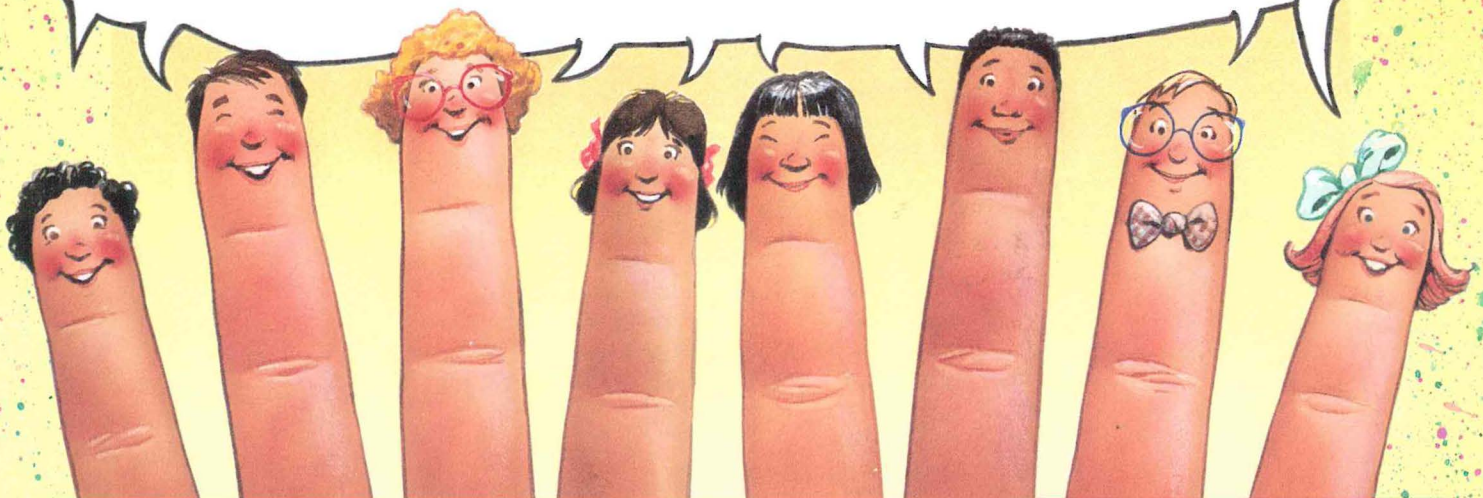
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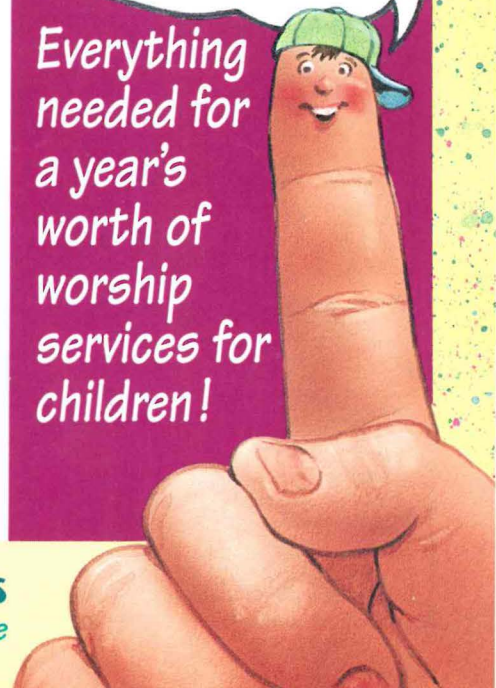
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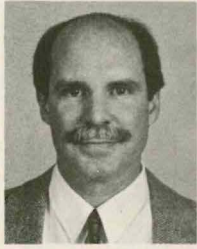
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November 1993

A note to Northwest
Yearly Meeting members
from the editor:

Thank you for allowing me to serve you and members of the other four yearly meetings in Evangelical Friends International (EFI-North America) as editor of *Evangelical Friend*. It is a responsibility I take seriously and joyously. We hope our magazine is a source of helpful information and inspiration—a piece you enjoy and then share with a friend.

As you probably know, the Northwest Yearly Meeting budgeting procedure has operated differently this year, with an interest in being realistic rather than falsely optimistic. As a result, Northwest Yearly Meeting's budgeted contribution of \$91,500 to support the many ministries of EFI in 1993 and in 1994 has been cut back to \$60,500 each year. This threatens vital programs from which we have not yet felt the Lord's release.

For 1993, this cutback has meant a loss of over \$9,000 to *Evangelical Friend* as well as significant cuts in Evangelical Friends Mission, Christian education, and youth ministry support. Because of this reduction, we have had to curtail *Evangelical Friend* to five issues this year instead of six. This makes it difficult to carry out our mission.

We hear a great deal of support for the magazine, both from within our yearly meeting and beyond. We believe it is one of our most significant tools for building the identity and furthering the ministry of evangelical Friends around the world. This is why I am writing to you. Would you, as an individual or as a local church, do three things in the upcoming weeks?

1. Please **pray for the ministries and leadership of EFI and our own yearly meeting**, that we might effectively serve you and the Lord. This is our greatest desire.
2. **Consider at the end of the year whether you or your church might support the Great Commission Budget of Northwest Yearly Meeting more vigorously.** I believe we can do better than the present pattern suggests.
3. **Consider direct gifts, this year and next, toward the ministry of *Evangelical Friend*** to help us through these financially tough times. Our goal is to raise an additional \$10,000 by next summer. We can do this through
 - ten churches or individuals giving \$1,000,
 - one hundred churches or individuals giving \$100,
 - any number of combinations.

Designate your contribution to Evangelical Friend, P.O. Box 232, Newberg, OR 97132. We have had to forfeit one issue this year, but with your help we hope to find the means to produce all six issues in 1994.

Sincerely yours in Christ's service,

A handwritten signature of Paul Anderson in cursive script.

Paul Anderson
Editor of *Evangelical Friend*