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March / April 1994

EVANGELICAL FRIEND



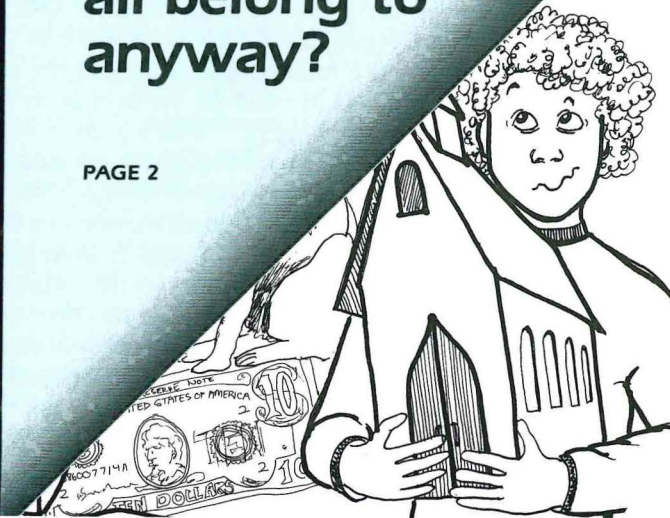
Who does it
all belong to
anyway?

PAGE 2

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SOVEREIGNTY SACRIFICE AND SERVICE

A CALL FOR CHRISTIAN STEWARDSHIP IN AN AGE OF CONSUMERISM



BY JOHN P. RYSER

OFTEN OUR UNDERSTANDING of stewardship is limited to that area of our lives dealing with money. Indeed for most of us a message on stewardship means the need to follow the biblical mandate to tithe. Undoubtedly, tithing is an aspect of stewardship; but for the Christian, stewardship of God's resources cannot be reduced to just giving a tenth—as important as that may be. Stewardship involves the very way we live—the values we embrace and teach. It is in essence our response and our attitude to living for Jesus in a material world.

Several years ago I was teaching a new believers class in our church. The topic that Sunday was "The Cheerful Giver." I was using several texts from the Old Testament to bolster the argument for giving a tenth to God. One enthusiastic young man spoke quickly to the point, "You mean God gave His life and all He asks of us is a tenth? Boy, do we get off cheaply." "That's a good beginning," I responded, but on further thought I realized that Jesus never called anyone to give just a tenth. Jesus said, "The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field." (Matthew 13:44) God's kingdom and God's domain are so awesome, everything material pales by contrast. Jesus demands better than a tenth, indeed, He demands all. The movement He started nearly 2,000 years ago didn't let anyone off cheaply.

Quite the contrary, it was high cost and high commitment. Some even gave their lives in order to proclaim the Gospel to others. The words of the old gospel hymn were and are true, "Jesus paid it all, all to Him I owe."

Even though time and culture have changed, Jesus' teachings on stewardship still apply, and each of us will find joy in obeying them. The following are some observations of Jesus' teachings about stewardship.

Jesus taught that everything belongs to God.

The psalmist noted, "The earth is the Lord's, and the fulness thereof." (Psalm 24:1) Our human condition causes us to draw the wrong conclusions about our lives. We tend to believe that we earn what we get, and we deserve the fruit of our labor. We think that we are self-sufficient, and that because of our shrewd business dealings we can attain financial security for ourselves.

Jesus taught that God was the one true and rightful owner of all that exists, and it is God who gives to us the ability to possess material things in the first place. Jesus did not teach us to worry, speculate, toil, or labor in order to provide for ourselves; rather He did teach us to ask. "If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!" (Matthew 7:11) He would not command us to ask, expecting to receive, unless God has all the world's resources at His disposal.



Over the years I have found God to be true to His promise of provision. Rarely does He provide it on a platter, nor does He provide all of our wants. Time and time again He has provided the opportunities for work or service that have been enough for me and my family.

He gives the health, talent, strength, and desire that enable me to provide. When I am tempted to take stock and think of all I have achieved or accumulated, God usually reminds me that all of my time, talents, and possessions are gifts from Him for which I am to be thankful.

Everything we have—our time, our talents, our possessions, even our very lives—are ultimately the Lord's. He doesn't need just a tenth of what we consider our possessions, it all belongs to Him anyway. He graciously imparts to us all we need and calls us to have a proper attitude toward the material world.

Jesus taught us to partake in God's creation as stewards.

Right from the beginning God's purpose for human beings was to be caretakers or stewards of His creation. Genesis 2:15 states, "The Lord God took the man and put him in the Garden of Eden to work it and take care of it." This suggests that God's intention for us was not to destroy, control, and get our due from His creation, rather we are to live in harmony with it, using our time and talents to make it better than the way we found it. God owns every-

thing and gives freely to us; not for our own conspicuous consumption, but that we might be responsible citizens of His creation.

Jesus taught us to use the resources that He has given us to extend His kingdom. Treasure stored on earth rusts, collects dust, gets stolen or thrown away. Only time, talent, and treasure given for the extending of the kingdom of Christ will last. After all, even the wealthiest person on earth will be separated from his or her possessions at death. To this day I have never seen a hearse pulling a U-Haul. No matter how much we attain, none of it leaves with us when we die.

When we as believers seek to extend God's kingdom (seek it first—Matthew 6:33), Jesus promised that God would be our security. He alone knows our need of food, shelter, clothing—He will provide—He alone is our security. Apostle Paul lived in both poverty and riches, yet found contentment in whatever state he was.

He instructs young Timothy, "We brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that." (1 Timothy 6:7-8) Believers in Jesus know that everything belongs to God, that God allows us to partake of what He owns for a time, and that God will call us to account for our stewardship of the time, talents, and treasure He gives. Our primary goal and desire is to use what God

(Continued on page 18)



a people of vision

BY PAUL ANDERSON

IT IS AN absolute delight to worship and serve among a people of vision. Evangelical Quakers attempt great things for God because we continually ask the question: "What would God have us do?" And a great deal gets done because people earnestly desire to follow God's leadings and further His work in the world. That's an inspiration!

On the other hand, great ventures require great commitments of time, energy, and resources. At a recent board meeting someone bemoaned the many obligations our yearly meeting seemed to have—far more than other Christian groups our size. As I thought about that fact, I began to sense another feeling welling up inside: joyous gratitude. I feel grateful to be called by God to serve among others who are also living out their callings within a larger family of faith.

Think of it. Within the five EFI (North America) yearly meetings alone we have nearly 300 churches, four colleges, three graduate programs in ministry, numerous Christian schools and day-cares, nearly a dozen camps, missionary ventures in five continents, inner-city ministries, a printing press/publishing house, five yearly meeting headquarter sites—not to mention numerous outreach ventures in evangelism, music, art, drama, puppets, disaster relief, humanitarian aid—and a wonderful magazine. It's absolutely amazing that a group of only about 30,000 has been able to accomplish this much.

Explanation? In each of these cases, someone caught a vision from the Lord about something that needed to be done, and was able to share that vision in ways that met needs and generated sup-

port. Vision *always* precedes support. The most important question is always, "What does God desire us to do?" When that question becomes settled, the means and guidance to accomplish the answer will always be granted. On the other hand, when ministries achieve their purposes and are no longer needed, they may also be released with a sense of joy. It is far more difficult to know when to lay down a ministry than to know when to take one up. But God leads in these matters too, and we can trust Him.

"What
does God
desire
us to do?"

Here's where stewardship comes in. For the committed Christian, *all* of what we have and are belongs to God. Our resources, our talents, our time, our energies and money—they are all God's. The steward's calling becomes seeking to cultivate and utilize all of one's resources for the glory of God and the furthering of His government. That's why we serve, and that's why we give.

I sincerely enjoyed my years in the pastorate, but now my primary service

is as a full-time college teacher of biblical studies. I may have some pastoral skills, but I don't have the time or energy left over to serve a congregation well. And yet I want that work to be done and I want to support it. Likewise, I want the Gospel to be spread to other lands, but I cannot go, even though I was raised in Latin America and speak Spanish fluently. So I am delighted to support missionaries who are called to go and to serve. Being part of a larger ministering group means that each of us is called to support the ministries of the larger group and individuals in it as well.

An ironic complication, however, is that so many of our members have dedicated their lives to service endeavors and professions that very few have the means to subsidize more than a portion of a particular ministry. Until the Lord prospers more of us in ways uncommon (may this transpire prolifically!), or until we find ways to do things more efficiently, the invitation to support one another will continue to be a common calling. It punctuates our joyous service among a people of vision and allows us to share in the visions that God has so richly imparted to others.

The invitation to Christian stewardship is not a factor of perceived obligation. It is the result of dwelling among a people of vision—and of becoming one with them ourselves. ■

About This Issue: In this issue we address significant aspects of Christian stewardship from several angles.

Young people, take note of the 1994 youth essay competition announcement. This year's theme is "Following Jesus," and essays are due April 16.

EVANGELICAL FRIEND

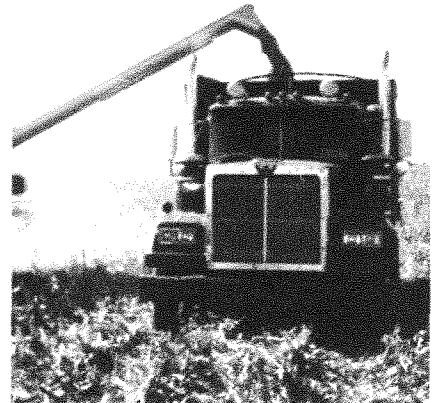
COVER: Many people think of stewardship only in terms of money. While that's a good place to start, articles in this issue explore the expansion of the concept to include all those things that we "treasure." (Photo by Janelle Townsend)



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THE SPIRITUAL MYSTERY OF TITHING

BY JOE GERICK

IN THE LATE 1970s I worked as a research engineer for a paper products and timber firm in Washington. The job was interesting and the pay was good. However, the constant travel required by my work was not conducive to a good family life, which included the birth of our first child. So in 1980 I changed jobs and we moved to Boise, Idaho. In the process, I took a cut in pay and our house payment doubled. In this new situation, we were barely able to make ends meet.

Through circumstances too complicated to describe here, we began attending Boise Friends Church, and it was there I received Christ into my life. Shortly thereafter Boise Friends showed a film on tithing by Malcolm MacGregor in morning worship. MacGregor made a strong case that God has set aside a certain portion of goods in the physical realm that are dedicated to spiritual enterprise. If we give it to support His service, the work of the kingdom will advance. If we try to hold on to it for ourselves, it de-

prives the kingdom work of needed resources while bringing little benefit to our lives. Based on this understanding he argued that it is possible to live as well on 90 percent of our income as we have been on 100 percent.

As an engineer I knew that 100 percent of something was greater than 90 percent. Physically, what MacGregor was presenting didn't make sense. However, even as a baby Christian, I realized that God works in mysterious ways outside the bounds of our rational mind sets.

MacGregor then made an offer we couldn't refuse. He challenged people to try tithing for three months. Assuming that we didn't change our lifestyle during that time (like buy a boat or car), he virtually guaranteed that we would be as well off after having tithed (which he defined as ten percent of the gross income) as we had been before tithing. If this were not true, he would personally refund our tithe!

This was our first step of faith as new Christians. Nothing about our economic condition supported the premise that we could give ten percent of our gross income to the church and make ends meet. Nonetheless, we began to tithe and to our astonishment at the end of three months our income and financial obligations still met. They shouldn't have. Rationally, there was no way this could work—but it did! We have continued to tithe since that time and have found it to be a source of great blessing in our lives.

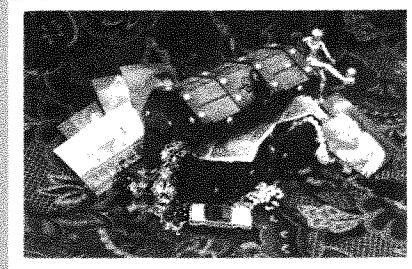
There is a spiritual mystery here. That God allows us to live as well as or even better on less is mysterious indeed. It seems that God always blesses obedience. He doesn't have to do that, you know. There is something about Him being God and us being His creation that leads us to conclude we should obey Him even if He doesn't offer "green stamps." But the fact is, He loves us so much that He longs to bless us and much of His blessing flows from our obedience.

A favorite Old Testament reference to this concept is found in Malachi 3:10: "Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this," says the Lord Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it."

"Ah, but those were Old Testament times. We are no longer under the Law

**HE LOVES
US SO MUCH
THAT HE
LONGS TO
BLESS US.**

To the Point



Nothing we have is our own. We are merely stewards of that with which we have been entrusted. Therefore, a proper understanding of stewardship is basic to attaining the fullness of what it means to be human, and all the more foundational in what it means to be Christian. Stewardship involves all of *who* we are and *what* we have. It is through being proper stewards that we multiply that with which we have been blessed, and through stewardship faithfulness that we are entrusted with further blessings.

Mark Kelley, *A Matter of Stewardship*

but under Grace," some say. "Tithing is not the standard for New Testament times." Is this true? In *Money, Possessions, and Eternity*, Randy Alcorn writes, "We must not reject a clear teaching simply because it is in the Old Testament. We must examine our hearts to discover whether when we say, 'The tithe is not for today,' we are really believing that New Testament grace is a license that frees us to clutch tighter to material wealth.

On the contrary, the New Testament precepts, principles, and examples demonstrate that the very opposite is true. New Testament believers are called upon to be far more sacrificial and generous with their money and possessions than even their Old Testament brethren."

A careful study of Jesus' ministry shows that He raised the ante on virtually every aspect of spiritual life. No longer was simply avoiding adultery adequate, but the very thought of it was condemned.

No longer was the avoidance of physical violence the standard of righteousness, but even angry thoughts were unacceptable. And loving one's neighbor, which had been limited to family and friends in the Jewish mind, was expanded to include

even one's enemies! Now apply this understanding to tithing. If the Old Testament Jews were expected to give ten percent of their income to God's work, what do you think Jesus expects of New Testament believers? Of course, Jesus expects us to give and to give generously. In the Sermon on the Mount, He said, "When you give [not "if you give"] alms, do not let your left hand know what your right hand is doing." And just like in the Old Testament, the mystery of how God blesses obedience continues in the New Testament. Jesus said: "Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you." (Luke 6:38)

The spiritual mystery of tithing continues to this day. God blesses obedience and causes less to accomplish more to those who trust Him. Admittedly, it is one of the biggest faith steps that a Christian can make. If you already tithe, you undoubtedly have your own stories to tell. If not, let me challenge you today to explore this spiritual mystery. ■

Joe Gerick is superintendent of Northwest Yearly Meeting.



Declaration

BY NANCY THOMAS

Lord, my rights are being violated again –
my God-inspired, law defended,
historically battled, humanly holy
constitutional rights,
and it's just not fair!

I'm doing my share of the work,
carrying my part of the load,
and now
they want to give me their shares –
want me to go the extra mile their
legs refuse to walk.

They're disregarding my rights,
and I'm irritated.

But when I stop and think
–let your Spirit in through the chinks
in the doors (boarded fast by 'rights') –
I'm even more bothered
by my strong and unholy
attachment to this sense of
"what's fair for me."

Did you have rights, too, Lord?

Where were they when you left
your home
to walk and talk and eat and love
among us? When you left the
green fields
of glory to wander our dusty roads
and teach us giving and losing as
a superior form of gain?

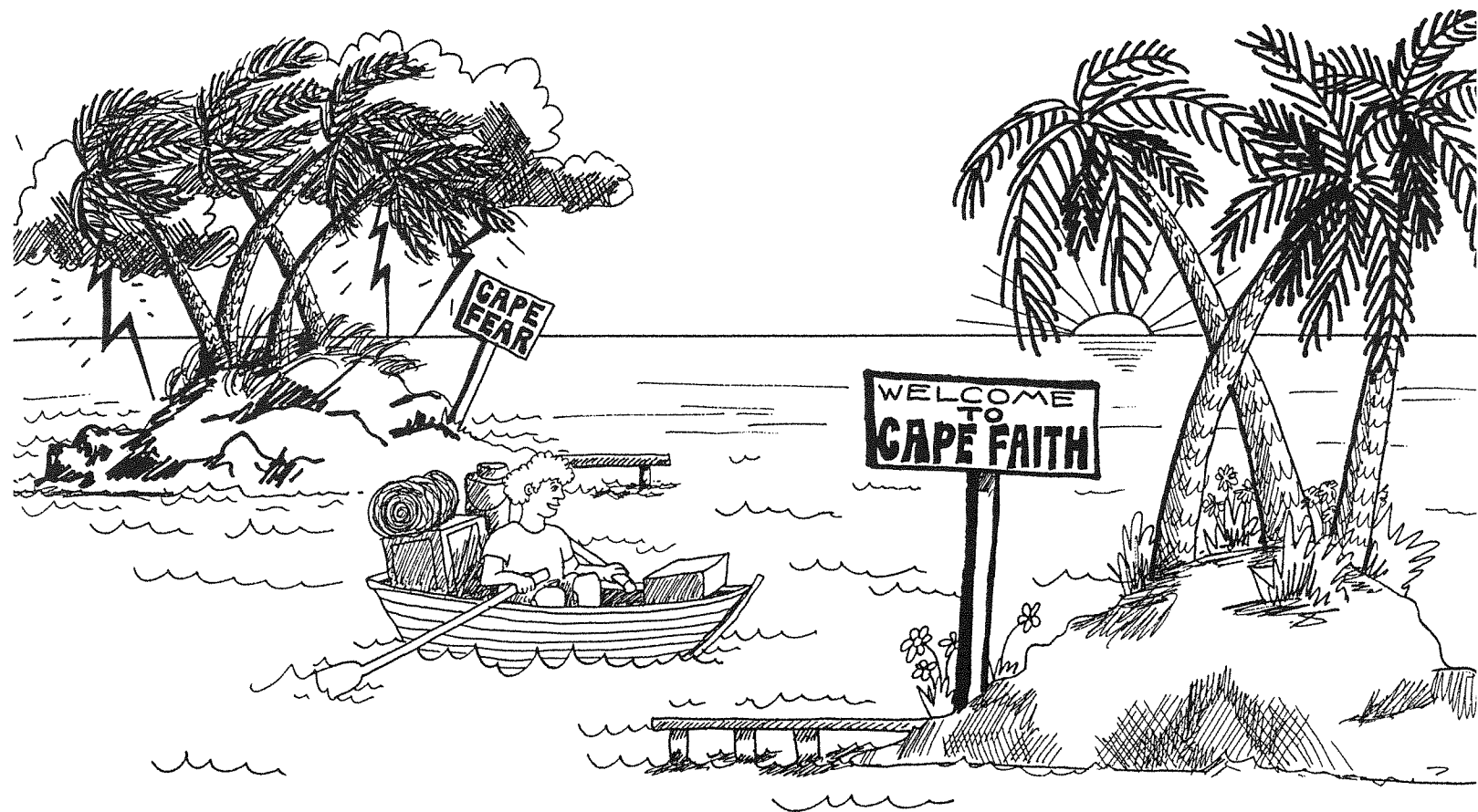
Where were your rights when you
hung there high in the afternoon?
Was it fair for you to carry
the sins of a world full of
people like me?

Was it fair? Was it right?

Forgive me, Lord.
In the light of your life
I begin to see my rights
more clearly.

Untie these knots that bind me
in my human fight for fairness.
Free me to give and lose and carry more
than my share.

Help me to forget my rights
and enter into love.



FROM FEAR TO FAITH

BY MARK KELLEY

FEAR AND FAITH. Two poles on the continuum of inward peace. Two possibilities that face us in every aspect of life. Faith comes easily to most Evangelical Quakers in the arena of spirituality—we trust in Jesus to save us. But many of us turn fearful (or skeptical) when we think of surrendering control of our checkbooks. Does it pay to walk in financial faith as well as spiritual faith?

My life has been greatly enriched in the past three years as I have seen people

experiment with trusting Christ for their financial needs. Repeatedly, modern-day miracles have occurred as ordinary believers have moved from financial agnosticism to a full-bodied faith in their Lord.

Chad and Julie Gates figured that putting God in charge of their finances might mean eliminating credit card spending, or increasing their giving to their home church, Hayden Lake Friends. All this seemed easy, by contrast, when Chad heard the Spirit

saying that he must give up his job. Obedience to the Lord involved changing spending habits for the Gateses; it also meant leaving a firm that they felt was unethical in its conduct.

"Of course," Chad says, "we thought that if we obeyed the Lord, another job would open for me right away. It didn't." Chad and Julie struggled through two months of believing that God's job was just another day away. Instead, each day brought more unpaid bills and new

tests to the Gateses' faith.

Knowing that something had to be done quickly, they gathered up their growing pile of unpaid bills. For a family with house payments, no income, and depleted savings, the total was substantial—\$3,187. Still committed to faith, they reminded God of their need. This time they prayed for the specific dollar amount.

In just two days, the phone rang. An old friend needed a rush job done, could Chad help? It might take three or



JULIE



CHAD

four weeks, and it was only one assignment, but it offered some income. Chad went to work the next day, rejoicing in the answer to prayer.

But bigger answers were on the way. The layout and sales job that Chad had estimated would take up to four weeks was completed in just six days. It seemed like the Spirit of the Lord preceded Chad to every appointment, creating an almost supernatural responsiveness to his presentation.

The following Monday, (just eight days after the desperate but specific prayer) the Gateses received a commission check. Not only had Chad worked quickly; he had done astonishingly well. The amount of the check? Exactly \$3,187! "We should have put a bill for a dinner out on that pile we prayed over," exclaimed Julie.

God has promised to meet the needs of those who trust their finances to Him; Chad and Julie had proven Him faithful. The testing of their faith had strengthened their faith.

When Jon and Diane Sarver moved from trendy southern California to rural Kansas, they knew their financial

style would have to change. For all their adult years, they had combined credit card spending with an "if-we-have-it-at-the-end-of-the-month" attitude toward tithing.

Spending habits were geared to the social pressure to have it all, in spite of your income.

Trying to keep up the appearances of a modern couple, they lived just one paycheck ahead of financial disaster. On the outside, they displayed the trappings of success; but on the inside,

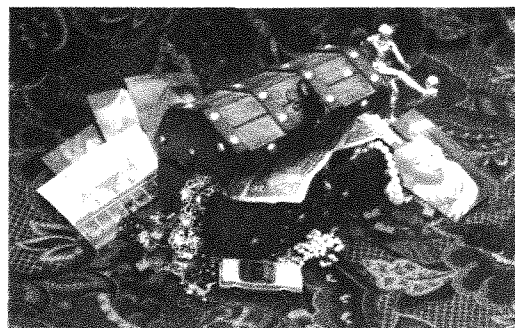
panic about money was a constant companion. "What if . . ." was the regular (if unspoken) theme at bill-paying time. "What if one of us was hospitalized for a month?"

"What if one of us got laid off?"

Jon and Diane asked for financial counsel, hoping to establish a sound budget process. What they got as a bonus was a conviction about tithing. "The two really go hand-in-hand," says Jon. "If you trust the Lord to provide for your needs, you've got to know what those needs are. And you can trust Him to provide for the needs *after* you return the tithe."

God's ten percent, which Jon and Diane had always given when they knew they could afford it, is now the first check written each month. Next, the bills are paid, including accelerated payments to their remaining credit card companies. (They had estimated it would take 24 months to pay off their plastic debt, but a friend's unexpected repayment of a forgotten bill will reduce that to 15 months.)

Living within their means is not always exciting for Jon and Diane—"at times we have to wait for something we really want." But the days of

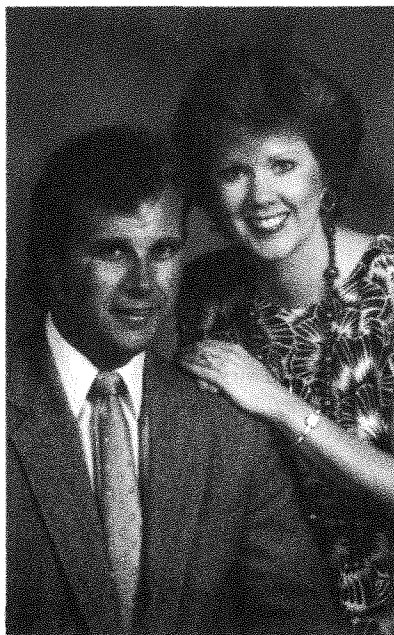


panic are gone. One of the greatest fears for in-debt couples hit the Sarvers in 1993. Diane became pregnant. She gave up her job for the school district. Bills from the doctors and hospital served the Sarvers repeated reminders that children are expensive.

But even pregnancy and income reduction could not puncture the Sarvers' sense of inward peace. The medical bills have been paid; the tithe has been returned to the Lord; credit debt is almost eliminated; and Jon and Diane are happier than they have ever been.

"Test me in this . . . and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it," challenges God in Malachi 3. Jon and Diane have tested God, and God passed the test.

Bill Hybels, pastor of Willow Creek Community Church, often suggests to seekers that they try trusting in the Lord for a six-month trial period. He knows that when the unbeliever gives God a chance to reveal His grace, God will always do so. The Sarver and Gates families have done the same with their financial fates. They have given God the chance to prove the greatness of divine supply. The results seem to say "Faith Pays." **EF**

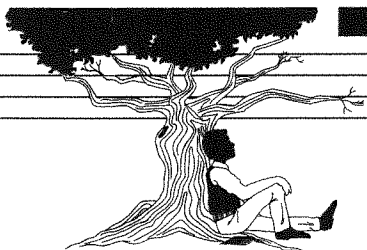


**JON
&
DIANE**



Mark Kelley teaches pastoral ministry at Barclay College in Haviland, Kansas. He received a Doctor of

Ministry degree in 1993 from Drew University.



FINISHING WELL

BY CHARLES MYLANDER

MANY START WELL, but few finish well. I have heard that 1,000 leaders are named in the Bible. Of these, some 100 have more information about them than merely the name. Fifty leaders in the Bible have enough information about them to form something of a timeline of their lives. Of these fifty, only one in three finished well.

Robert Clinton in a tape called "Seven Habits of Effective Church Leaders" suggests three marks of Christian leaders who finish well.

- At the end of their lifetime they still have a close relationship with God.
- At the end of their life they are still learners.
- By the end of their time on earth they have left behind a legacy, an ultimate contribution.

An 83-year-old Sunday school teacher attended a teacher training conference. Those who were leading the session were surprised that she was present. They learned that she had 15 junior highers in her class in a Sunday school that averaged 89 in attendance. Surely after all these years of teaching and with her obvious present success, she did not need more training. So they asked her why she had come. Her answer was simple: "I was hoping to learn something to make me a better Sunday school teacher." Here is a woman who was finishing well.

A more personal question is this. "What must you and I be and do so that we finish well?" The Lord brought to my mind a dozen passages that seem to fit.

1. "Endure hardship with us like a good soldier of Christ Jesus." (2 Timothy 2:3 NIV) The Christian life is so hard because we expect it to be so easy.

2. "God is love. Whoever lives in love lives in God, and God in him." (1 John 4:16 NIV) Of all the virtues, love is the greatest.

Starting well is only half of a job well done or a life well lived.

3. "Let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith." (Hebrews 12:1-2 NASB) With constant focus on Jesus, we see the end from the beginning. We keep an eternal perspective on the marathon of life.

4. "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another." (Hebrews 10:25 NIV) We all need each other.

5. "Do not be overcome by evil, but overcome evil with good." (Romans 12:21 NIV) Something about returning good for evil disarms enemies and builds lasting friendships.

6. "Clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature." (Romans 13:14 NIV) Jesus satisfies our God-given longings and so we have no right to provide for our foul cravings.

7. "Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth." (2 Timothy 2:15 NRSV) Giving the Lord our best, especially when communicating His Word, results in His stamp of approval.

8. "Offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship." (Romans 12:1 NIV) Christianity, unlike most other world religions, puts a high value on the human body.

9. "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind." (Romans 12:2 NIV) Winning the battle for the mind transforms attitudes and behavior, and truth sets us free.

10. "Submit yourselves, then, to God. Resist the devil, and he will flee from you." (James 4:7 NIV) Before we tell Satan to take a hike in Jesus' name, we are smart if we fully yield ourselves to God.

11. "Go and make disciples of all nations... teaching them to obey everything I have commanded you." (Matthew 28:19-20 NIV) Any vision of God's work and God's will that does not include all of God's world is far too small.

12. "Whatever you do, do it all for the glory of God." (1 Corinthians 10:31 NIV) Here's the finest motivation for finishing well.

Starting well is half the work, but finishing well is the tougher half. It's also the half that counts on Judgment Day. **EF**

**All That God Has Given**

Hartland H. Gifford
Augsburg, 1993, 108 pp.

This is a book on stewardship, but don't let that stop you from reading it. For it is not at all about stewardship in the traditional sense of the word. "Rather," as the author says, "stewardship is what we do with all that God has given us—our very lives, our every breath, all of our possessions, every ability—100 percent of the time."

The author takes up numerous incidents from the life of Christ on earth

Stewardship is what
we do with all that
God has given us.

and considers them in the light of his thesis about stewardship. If you read this book, you will gain new insights into Christ's ministry, as I did.

—John Pierce

A Brief History of Pacifism

Peter Brock
Syracuse University Press, 1992, 75 pp.

Records of Conscience

Peter Brock
Syracuse University Press, 1993, 63 pp.

This pair of slender books are written or edited by an expert in the subject. A now retired professor at the University of Toronto, Peter Brock has spent his life studying and writing about pacifism and the history of Eastern Europe. The first book is a much distilled treatment of what he has written at much greater length in earlier books. The second is the stories of three men from the seventeenth, eighteenth, and nineteenth centuries who suffered for their faithfulness to their peaceable convictions.

Though brief, the first book covers a great deal of territory, since it runs from Jesus to Tolstoy. In spite of its brevity, it gives considerable detail as it goes along, and tells of pacifist movements, such as that in Poland, of which I had not previously known.

These two books would grace a church library or the shelves of anybody with peace convictions or an interest in the subject.

—Lauren King

Get a Life . . . And a Faith That Works!

Randy Rowland
HarperCollins, 1992, 178 pp., \$9

Randy Rowland represents the baby boomer generation as he weaves many of his life experiences into an exposition of Ephesians. Many valuable insights into the process of developing Christian character may be found here. Friends tradition of women in ministry is supported by his treatment of mutual submission in relationships as taught in Ephesians 5:21ff. *Get a Life* merits a thoughtful reading.

—A. J. Wakeman

Church Without Walls

Jim Peterson
NavPress, 1992, 225 pp.

The church is largely failing in carrying out the Great Commission. Church members feel that the life of their church consists of what is carried on within the walls of their church building. If they gain new members those recruits are mostly unhappy migrants from some other church. But they have no notion of evangelizing the unchurched, even those among their relatives, friends (if they have any among the unchurched), neighbors, associates, not to speak of strangers—except to put a welcome sign in front of the building. They do not go outside their walls, and so they do not fulfill the Great Commission.

So writes Peterson. And then he sets out the thesis of his book: (1) God's people are in the world to bear witness to the world. We are to live among our unbelieving neighbors, serving them, revealing Christ to them. (2) This ministry depends upon every believer. We are all to use whatever we have to

serve God by serving our sisters and brothers, and the unbeliever. To the enforcement of this thesis he gives most of this book.

Here is a challenge that deserves our serious attention. How many of the church members we know have unchurched men and women specifically targeted and consciously sought as

New members are
mostly unhappy
migrants from some
other church.

converts? My experience is that very few church members do any of this kind of evangelism. We are indeed failing to fulfill the Great Commission. But aren't pastors and evangelists paid to do that work? To Peterson this idea is the great fault in the church. From the early centuries, he charges, the church has become divided into clergy and laity, the clergy to do the religious work, the laity to pay and watch them. And this is unscriptural folly.

To go outside the church walls to meet and win the unchurched will not be easy, he warns. It will take innovation in tactics, patience, time (perhaps years), effort, sometimes failure. But this is what we are called to.

Get this book; read it, reflect on it; see what a change it will make in you.

—Lauren King

A Church for the 21st Century

Leith Anderson
Bethany House Publishers, 1992, 246 pp.

Here is a book for pastors and lay church leaders—and for church members who are concerned about their churches. Anderson speaks with considerable authority, since he is head

pastor of the large Wooddale Church in Eden Prairie, Minnesota, and a recognized authority on how churches can and must change to meet the changing world about them.

And never doubt it: This book is about change. Some of the change you may not expect nor like, but you would be wise to think about it all. Anderson warns us that change is inescapably coming, that life will be harder for churches and pastors.

And then he sets forth his suggestions for meeting the change. There is not space to list his recommendations. But his central method of operation can be briefly described. It can be summed up in one word—PLAN. That translates into analysis, accumulation of data, study of that data, discussion long and frank, persuasion, flexibility. Analysis of what? Of your church: How is the membership characterized educationally, economically, politically, socially, theologically, age-wise, and so on? What is your church trying to do: preserve itself, keep out strangers, grow, serve community needs? What, if you are intending to grow, is the proposed kind of people you are aiming at: blue-collar, middle class, young, older, single, married? How are you going to attract this target group: by differing worship services, small groups, socializing occasions, friendship evangelism? If you

What are you going to do with them after you get them?

attract some of them, what are you going to do with them after you get them, how keep them?

And so it goes—on and on. This book will give you hours of reading and

thought (and headache), and may call for more hours of—you guessed it: analysis, study, discussion. And work.

You ought to try this book.

—Lauren King

Exit Interviews

William D. Hendricks
Moody, 1993, 305 pp.

Every pastor, church officer, and concerned church member would do well to study this book at once, for this book gives a startling picture of what is happening in the church today.

Hendricks reports that according to one study, *every day* in North America and Europe 7,600 members are lost to the institutional church. That amounts to 15 churches of 500 members lost daily. He points out that almost all growth reported by North American churches is from transfers and babies, not from conversion of nonbelievers; that in most congregations apathetic and bored members number about one-third of the membership; that Christians are switching churches in record numbers, searching for a church that meets their perceived needs and acting much like customers in a cafeteria.

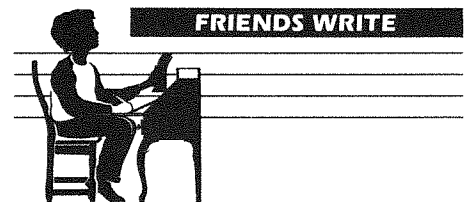
Why are they leaving, and most of them not going to another church but, rather, trying to live a Christian life by themselves or with a small group like themselves? They find little of the love spoken of in the New Testament; when they began to drop out no one—not a pastor, not a lay person—sought them out to ask why. The worship service gave them no sense of meeting God, of worship; rather, it was a routine performance that included a boring sermon. Nearly everything was "cut and dried" program with no provision for individual needs. There was unrealistic talk without wrestling with the problems of real life. They want a theology that makes a difference; Gallup is quoted as concluding from one of his studies that church attendance makes little difference in people's ethical views and behavior.

Who are these leavers? Mostly children from religious homes often quite zealous and even rigid of rule, inclined to legalism.

What's to be done? Hendricks offers several suggestions (but not adding small groups for left-handed auto mechanics) such as more emphasis on spirituality and spiritual growth, a concern for persons as persons, a program for getting to the discontented and departing, building community, rethinking the sermon, preaching sin and grace, making our churches into what Jesus intended.

Get this book and study it, praying.

—Lauren King



Bridging the Culture Gap

I would like to thank Greg Linville for his uplifting article in the September/December issue of *EVANGELICAL FRIEND*, "Using Sports as an Evangelistic Tool."

... I have been a Christian for nine years and I thought it was really beautiful that Greg shared about being in contact with Jewish people...

I also appreciate how Greg says we as Christians should be respectful of other people's culture, and reach out to non-Christians as part of the Great Commission (Romans 14:1; 16:1; Mark 1:15). I have also been doing home Bible clubs in my neighborhood, which is also another community mission project (Acts 2:46). I would like to thank you for writing the article and the awareness of how to be open to cultures, non-Christians, disabled persons. What a wonderful Lord Jesus we have to love and serve and tell others about daily!

DEBBIE KELLY
Portland, Oregon

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 DAVID L. JOHNS

Releasing Ministry

If I were God and were inclined to institute an eleventh commandment it would be this: "Thou shalt not use the definite article *THE* before the word *MINISTRY*."

At first glance such a statement might seem absurd or irrelevant. Yet we cannot speak of being released for ministry until our understanding of ministry itself is liberated. When we insist upon the definite article *THE* before *MINISTRY*, we are suggesting that there is *one* ministry. In most cases, the one ministry that comes to mind is *pastoral* ministry. Of course, pastors play an important role in the church's ministry; however, to limit our understanding to this one expression of ministry is fatal. In the minds of far too many Christians, ministry is strangled by the insistence upon religious professionalism. Consequently, the church is hindered in its work by an unhealthy dependence upon "professionals."

Ministry is not a commodity for exchange, or a skill only obtainable through ministerial vocational schools (i.e. seminaries), or something certifiable through professional credentialing. It is a common activity for all the faithful who live their lives in obedience to the Spirit. A liberated ministry will not be confined to buildings, to hired clergy, to men alone, or even to Sundays.

MINISTRY, SIMPLY, is service given to God or to people. Service. When stated like this it is stripped of the pomp, glamour, and mystery often associated with *THE* ministry, but it is *not* stripped of its power nor of its importance.

Overdependence upon professional clergy breeds irresponsibility among Christians. It is much easier to defer ministry tasks to a hired hand. In addition, disempowerment occurs when one is convinced that one may not participate in *THE* ministry, and that nothing but *THE* ministry is really significant. Of course, some leaders may fear this understanding of ministry. Rightly so. It asks for nothing short of decentrali-

zation and divestment of power, so that the empowering gifts of spiritual service may be exercised by all.

Over 30 years ago, Elton Trueblood wrote, "The responsibility of each individual Christian is to do that which no other person can do as well as he [or she] can. . . . The number one Christian task of our time is the enlargement and adequate training of our ministry which, in principle, includes our total membership." (Elton Trueblood, *The Company of the Committed*. New York: Harper & Row, 1961, pp. 56-57.)

IN THE SAME context Trueblood explodes the idea of ministry by turning the common understanding on its head.

Rather than assume the so-called "laity" are the pastor's helpers, he reminds us that we should take our cue from Ephesians 4:11-13 and say that the pastor is, by biblical design, the *helper of the "laity."* Encouraging others' ministries marks pastoral success.

Beginning to understand ministry in this way is the first, and perhaps the most significant way, to be released for service. It instructs us that as Christians our place, regardless of our occupation, is in ministry.

Released for Ministry

How far are we willing to go to see that the good news is proclaimed and the love of God shared in our world?

To be engaged in ministry requires time. How much time depends upon what gifts we are entrusted to use. To be engaged in ministry often requires money. How much money depends upon the tasks we are called to undertake. To be "released for ministry" or to release someone else for ministry, involves creatively addressing the questions of time and money. Actual ministry opportunities are as vast as human, societal, and planetary needs and as wide as the heart of God.

The language of "being released for ministry" often is used to refer to a meeting covenanting with a pastor to support him or her financially. This is certainly one way to release someone for ministry. By arranging an adequate salary one can be



freed from other employment in order to preach, visit the sick, write, demonstrate, paint, lobby, teach, or do whatever he or she is called to do.

In some cases, a few families within a meeting may wish to pool a sum of money together, say \$50 each per month, in order to release someone for service in a particular area, perhaps ministry with youth. This designated giving might not be a regular budget line item.

Bivocational ministry (tent making) releases one to be involved in a low paying situation that may be a focal point of one's ministry, while a second position provides the remaining income needed. Many small congregations unable to afford full-time leadership have benefited from bivocational pastors.

If the Christian community really believes parenthood to be a critical ministry, then what could be done to help release one parent from the necessity of outside employment in order to affirm him or her in the ministry of rearing children? To live in this manner demands a radical reorientation toward the self and the community of faith. It asks us to consider our views on ownership and community, and it challenges us to consider just how important we believe the business of ministry really is.

Retirement, when seen rightly, is a remarkable release for ministry. With the gold watch also comes approximately 2,000 hours of newly released energy per year. It is time to put to rest forever the idea that death is the next significant event following retirement. Mature adults are exceptionally valuable to the work of ministry because of their accumulated wisdom and experience.

RELASING SOMEONE for ministry might not cost a dime, but it might involve volunteering to watch a friend's children and wash dinner dishes one night each week while your friend works in a homeless shelter or volunteers in a literacy program.

We may be released for ministry through volunteering. To volunteer is to be liberated from the need to earn money in an

activity. There are volunteer opportunities for nearly everyone: candy striping, Meals-on-Wheels, inner city soup kitchens, Habitat for Humanity, Big Brothers/Big Sisters, feeding patients in a nursing home, Wishes Can Happen, beginning a day care center for single parents who are unable to afford adequate child care, opening one's home to an unwed mother or an international student. In my congregation, one retired man along with another entire family *on vacation* spent a week in Illinois helping flood victims rebuild their lives. Not a single pulpit involved; each one a ministry.

RESPONDING CREATIVELY AND enthusiastically to the challenges of supporting the work of ministry will put some bite into our bark. Nonbelievers are drawn to Christ more by Christ-like example than any other message.

Gauging the vitality and effectiveness of our various ministries is not going to come from the statistics-generating church consultants who feed the megachurch mentality and instruct us in the "tactical implementation of strategic plans," because ministry cannot finally be reduced to the criterion so endearing to them: numbers. Rather, vitality and effectiveness will be measured through lives changed and touched by those who intentionally release themselves and others to be what we all are called to be—ministers. **EF**



David L. Johns is a reference librarian and teacher at Malone College, Canton, Ohio, and is presently "on loan" to Pigeon Run United Methodist Church in Massillon, Ohio. He is a graduate of Malone College, Earlham School of Religion, and Kent State University. David is the editor of Hope and a Future, Friends United Press (1993). David and Terri Johns have two sons, Christopher and Cameron, and are expecting a new arrival in June.

None of the borrowing farms had been lost by their owners.

BY GORDON BROWNE

VERY EARLY IN Quaker history Friends learned to provide practical support for one another as it was needed. They were taught by imprisonments and by calls to ministry that sent men and women away from children, homes, and businesses. No welfare system fed and clothed those left behind or looked after crops or businesses. Meetings cared for such things, nurturing children or farms or impoverished spouses with equal concern and generosity. Fines and seizures of property, both in England and in the American colonies, brought a number of Friends to financial ruin. When Friends were in want, their meetings provided for them. It is not surprising, therefore, that a number of old monthly meetings in the eastern United States still administer trusts, left in the wills of prosperous early members, "for the care of necessitous Friends." This is an account of how one such trust, left to a meeting that does not wish to be identified, fulfilled that mission of caring in modern times.

This trust "for the care of necessitous Friends" was established in the monthly meeting in 1702 with the bequest of a piece of real estate in a growing community. In time, that community became a city; the real estate grew in value. Even-

tually the meeting trustees sold it. The proceeds of the sale, prudently invested, continued to grow. By the mid-1980s, though the trustees had extended the use of the trust income beyond their own meeting to others in their yearly meeting, income was still accumulating.

At a monthly meeting for business, the trustees reported facts and sought guidance on how to invest the accumulated funds. Some Friends felt strongly that the money should not be invested but spent. The trustees explained that despite their extension of use of the funds beyond their own meeting, they still lacked enough applications for aid to use all the income.

This was in the mid-1980s when economic crisis gripped Midwest farmers. Told by national leaders in preceding decades that they would have to feed the world, and encouraged, therefore, to borrow to expand and increase their productivity, farmers suddenly found themselves faced with shrinking markets, falling prices, inflating costs, and skyrocketing interest rates. Many were going under, losing farms that had been their families' homes and lives for several generations.

In the business meeting, a Friend who had recently traveled in the Midwest, suddenly said, "This money was left for the 'care of necessitous Friends.' If the

trustees can't find them around here, I can show them some Quaker farmers out west who are in danger of losing everything if they don't get some help. What about them?"

RELUCTANTLY, the trustees stated that policy required that grants from the trust be made only within their yearly meeting. A dissatisfied silence settled over the meeting before it went on to other business.

A few days later, an energetic young lawyer in the meeting approached the Friend who had spoken of the Midwest farmers. "I can't get those farmers out of my mind," he said. "If the trust can't make outright grants to them, is there any reason that funds can't be invested by making low interest loans? Would that help? If you can find out whether that would help the farmers, I'll propose it to the trustees."

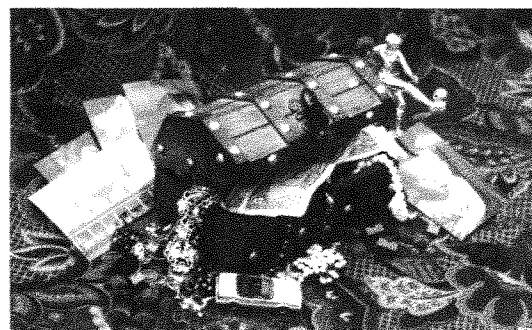
Excitedly, the two Friends went to their separate tasks. Telephone calls went to leaders in Iowa Yearly Meeting (FUM), Indiana Yearly Meeting, Mid-America Yearly Meeting, Iowa Yearly Meeting (Conservative), and Nebraska Yearly Meeting. Would such a loan program be helpful? Would it make sense? There was cautious interest, particularly from the meetings west of the Mississippi River, where the crisis was most acute.

Nebraska Yearly Meeting Friends provided the breakthrough. They offered to create a five-person committee of volunteers who would administer the loan fund—set the standards for loans, solicit applications in all the yearly meetings already approached, evaluate the applications, disburse the funds, receive the loan payments, and report regularly to the lending meeting. Clifford Mesner, a Quaker attorney from Central City, Nebraska, working with the lawyer in the lending meeting, would do all the legal work without charge. Weston Webb of Grand Island, Nebraska, would serve as treasurer and keep the financial records. Don Reeves, of Central City, Nebraska, and, later, Washington, D.C., would be the primary contact with the lending meeting.

Meanwhile, the trustees had agreed that, if safeguards for responsible stewardship of the trust were created, they would recommend to the business meet-

Friends Helping Friends





ing a year's experiment with the loan program, funded at \$200,000. On March 15, 1987, Don Reeves attended the business meeting. He explained the origin and nature of the financial crisis in the Midwest and outlined the arrangements that Nebraska Yearly Meeting was willing to undertake. To the astonished Easterners, he explained that the capital requirements of modern farming meant that \$200,000 would provide only a very few loans, and those loans would not be risk-free. The meeting allowed questions and prayerful consideration in the usual manner of Friends. At length, the trustees brought forward a recommendation to proceed. Voices of approval rose around the room. The meeting sat silent while the clerk composed the minutes. It was the sense of the meeting that the Friends Farm Loan Fund should be created.

AS THE MINUTES were read, the meeting was swept by a palpable sense of joy. Completely outside good Quaker order, Friends burst into applause! The treasurer of the trustees rushed across the room to a startled Don Reeves and thrust into his hands the meeting's check for \$200,000. In a dramatic, new way, the purposes of the ancient will would be fulfilled!

Now the hard work fell to the volunteer committee of Nebraska Yearly Meeting Friends. The yearly meeting officially recognized them as a yearly meeting committee and created a special account within its own accounts so that the Friends Farm Loan Fund would be a tax exempt part of the yearly meeting's work. The new committee developed guidelines for the loans and a covering summary of the plan to be sent to yearly meetings and to individual farmers. The summary made clear that applications were solicited from all yearly meetings where there were farmers in need, not just from Nebraska or from yearly meetings of just one Quaker tradition.

The guidelines stated, "Persons eligible to apply for loans from this fund shall be those necessitous Friends who are farm operators suffering financial difficulties and for whom commercial loans are not available, or for whom servicing commercial loans would create serious hardship in meeting basic family living expenses." Loans were to be operating loans only,

that is, loans for the purchase of seed and fertilizers, crop insurance, rental of equipment, hired labor, or other similar annual expenses that would be paid off by the sale of the financed produce at the end of the year. At a time when interest rates were in double digits (one farmer reported his most expensive loan was at 18 percent interest), the Friends Farm Loans would be at 5 percent simple interest, with a maximum of \$75,000 lent to any one producer.

Applications for loans were formal and businesslike. Applicants were asked to provide a statement of need and intended use of the loan funds; a cash flow projection from the total farm operations and for family income and living expenses; the dates when fund disbursements would be needed and the expected dates of repayment; a current financial statement and recent income tax return; and a personal recommendation from one or two Friends and, where feasible, from another lender, such as a bank, with an interest in the secured crops or livestock. There were still other documents required when a loan was approved, such as a first lien security in the financed crop or livestock and proof of sufficient insurance made payable jointly to the lender and the borrower.

IN THE MINDS of the Eastern Friends, the loans would be in place of expensive commercial loans and thus would reduce the farmers' costs. In fact, that rarely was the case. In most instances the loans represented a new infusion of capital for farmers whose other sources of financing had been closed off. The Nebraska Yearly Meeting committee found strong support and cooperation from the banks that already had lent money to the farmers. The banks had no wish to drive them out of business, but they had gone as far as their own guidelines would permit, and they could not provide the essential capital for operating fund loans. Fresh capital, on which the farmers paid 7 percent or 8 percent lower interest than usual, meant that the farmers could keep farming and gradually reduce the debt burden that was ruining them. In every instance, the banks granted Friends Farm Loan Fund repayments the first call on the farmers' income from their new crops.

So quickly was the need for the fund confirmed and the prudent management by Nebraska Friends established that the original talk of a "one-year trial" simply disappeared. Applications came from Quaker farmers across the region. Unfortunately, not all could be approved. Loans were made, however, to Friends in Nebraska, Oklahoma, Iowa, Colorado, and Indiana.

SIX LOANS WERE made in all, five in the first year, another in the second year from repaid funds. Their effects varied greatly. Three saved the borrowers from immediate or imminent collapse of their businesses. In one case, where a death in the family left no one to carry on the operation, the loan allowed time for the descendants to arrange for an orderly sale of the property instead of risking it to a bank auction. Most loans were repaid on schedule at the end of each production year. Some, however, had to be renewed for a second year, even a third, before the finances of the operation began to turn around. The longest running loan was renewed for five years. Nebraska Friends and the lending meeting expected to make some risky loans, but nonetheless, they grew anxious as certain loans dragged on. On March 21, 1993, Don Reeves came once more to a business session of the lending meeting. He was greeted at the door by the treasurer of the trust. The final payment of the final loan had been received two days before. All loans had been paid back in full! None of the borrowing farms had been lost by their owners!

Could that eighteenth-century Friend possibly have imagined what he had set in motion as, by his bequest, he helped sustain the still valued and honored Quaker community practice of Friends helping Friends? **EF**



Gordon Browne, formerly head of Friends World Committee for Consultation—Section of the Americas, is retired and living in Peacham, Vermont.

(Continued from page 3)

Sovereignty, Sacrifice, and Service

has allowed us to have at this time to extend His kingdom.

Being a good steward in a consumer-crazed world

Give generously.

God graciously gives to us so that through us He can bless others. We know from Scripture that there is great celebration over a sinner who repents and turns to Jesus. The church is God's instrument through which lost people are brought to Christ. In giving to our local church we give to the ministry of that particular church to reach and disciple people. Hopefully, every church is not just limited to the local community, but gives generously to God's purposes around the world. Not only does giving money away break its command of our lives, but it allows us to be an invested partner in what God is doing in the world. God has not called me to be a missionary, but through support of a local church (which contributes regularly to worldwide ministry) I share in ministry in Asia, parts of Africa, Central America, and Europe, as well as the more localized ministries of my particular church.

Live Simply.

One of the difficulties for most of us is a confusion of wants and needs. God readily provides our needs as promised in His Word and also many of our wants, but He does not desire to spoil us. Far too often we want more, thinking that more things will make us happy. Rarely are people happy because they have what they want; rather happiness and contentment come from wanting what you have. Because of easy credit most of us can live beyond our means. As testimony to the world regarding God's care and provision, we could live on less and give more.

Always appreciate God's goodness.

Being a good steward means that I am not the master of my own destiny. God gives grace, joy, peace, patience, health, and motivation. Instead of taking stock in a self-congratulatory style, I thank God for all of His gifts, His



sovereignty over my life. I appreciate other people and desire to give to them as God has given to me. Most of us in Western civilization have been given so much—more than we need—what an opportunity to appreciate Jesus for all He gives and become a channel through whom God blesses others!

Dedicate to God everything for His purposes.

From time to time we take inventory in our home as we dedicate ourselves, our time, and treasure to God. He is the one who has allowed us to use it, it is His. The house, the car, the television, the furniture, the kids, and on and on are all God's. We invite people to use regularly what God has given. There is an '86 pickup truck that is frequently loaned to others when needed. My name is on the title, but God allowed me to have it until it goes to the scrap yard. We are simply the trustees of what He has given. What freedom comes from knowing—regardless of the state of the national economy—God has everything at His disposal. Possession of material things and money belong to Him and we can use this to advance His cause around the world.

The call of Jesus upon our lives is not cheap. He is not one among many gods to whom we give a part of our lives. He gave His all for us and invites us to give our all, so that as many as possible may know Him as sovereign Lord. What great joy and responsibility to take part in the greatest cause ever known—reaching people with the love and joy of Jesus! **EF**



John P. Ryser serves as the eastern area superintendent for the Evangelical Friends Church—Eastern Region.

SPECIAL MEMO

TO: Evangelical Friend readers
FROM: John Williams, Regional Director
Evangelical Friends International—North America

During the January 1994 gathering of Evangelical Friends International—North America Region, the Coordinating Council came to a difficult but unified decision to conclude publication of the Evangelical Friend magazine, effective this year. The final issue will be July/August 1994.

The most immediate reason for this decision was financial; revenue from most member yearly meetings has declined sharply over the past several years.

But more importantly, the Council is committed to communicating better with our constituents what our evangelical Friends movement is about through a new publication that will be sent to every regular attender of our evangelical Friends churches in North America.

The new publication, scheduled to start up in 1995 at a projected annual savings of \$20-30,000, will help us continue to improve our coverage, our focus, and our vision.

- Our **coverage** will now include every EFI-NA home, instead of the current inconsistent coverage across the country.
- Our **focus** will be on what God is doing among evangelical Friends, with an emphasis on inspiration and what is working in ministry.
- And we will celebrate our **vision** to fulfill Jesus Christ's Great Commission—making disciples at home and away—in the spirit of His Great Commandment to love God and love people.

The reduced costs will be shared on a proportionate basis by each of our five member yearly meetings and the publication will appear three or four times per year. The new publication will also offer flexibility for regional yearly meetings who may want to insert their own one- or two-page section for mailing to their member homes. In addition, Evangelical Friends Mission may also "piggyback" with the new publication by enclosing its newsletter.

We deeply appreciate the faithful, dedicated service of so many—including our current able editor, Paul Anderson—who have made the Evangelical Friend a helpful and high quality publication over these past 26 years.

Geraldine Willcuts, widow of former Evangelical Friend editor Jack Willcuts, may have said it best when she commented on this change at the January decision-making meeting. Said Geraldine, "I have a message from Jack. There is so much sadness and heaviness in the world, if we are going to do something new, let's do it with joy and with humor. Jack says, 'Go for it.'"

(Readers are invited to share their comments and their suggestions for the new publication by writing to Evangelical Friend, P.O. Box 232, Newberg, OR 97132.)



ROCKY MT. YEARLY MEETING

Barn Raising Planned

WOODLAND PARK, COLORADO—Plans are under way for an old fashioned barn raising to build the new Ethel Clark Memorial Conference Center the week of August 20 at Quaker Ridge Camp. Room and board will be furnished for workers, and electric hookups will be available for campers. Participants are requested to contribute \$200 or more toward the project.

Classes and activities for children will be provided during the week. Teachers, kitchen help, lifeguards, nurses, professional and nonprofessional construction workers, and other helpers are welcome.

For more details, contact Mona Berry, 7000 Lee St., Arvada, CO 80004, 303/422-0240.

Yearly Meeting Slated For June 1994

WOODLAND PARK, COLORADO—The 38th annual Rocky Mountain Yearly Meeting sessions are planned for June 8-12 at Quaker Ridge Camp. Dick Eastman from Every Home for Christ, based in Colorado Springs, Colorado, will be the main speaker.

Ordway Friends Serve Community

ORDWAY, COLORADO—Another community goods distribution took place in the Ordway Friends fellowship hall in December. More than 100 people came to receive used clothing and other items donated by the Crowley County Council

of Churches, of which Ordway Friends is a member.

Penrose Youth Perform Play

PENROSE, COLORADO—Youth at Penrose Friends performed "A Tale of a Donkey" at Christmas. The play, directed by Elaine Rodriguez and Laura Haberman, told the story of a donkey that knew Jesus as a young boy. In the play, the donkey was sold and went through many trials before he was reunited with the Lord.

Benkelman Friends Holds Prayer Emphasis Weekend

BENKELMAN, NEBRASKA—Benkelman Friends conducted a Prayer Emphasis Weekend in November, led by Stan and Shirlene Perisho. The time consisted of learning about prayer and praying for the concerns of those attending. On Saturday, the body met for prayer, walked the town in prayer, and gathered for an evening service.

Colorado Springs Hosts Youth Event

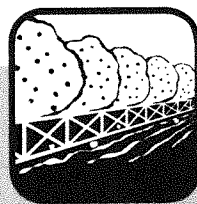
COLORADO SPRINGS, COLORADO—The youth staff of the Colorado Springs Meeting recently hosted the yearly meeting youth event "Springs Flings." The time began with a concert by a local Christian band, XP, followed by pizza and bowling. The event was attended by 38 junior and senior high youth, plus staff and sponsors.

Albuquerque Roof Replaced

ALBUQUERQUE, NEW MEXICO—The Rocky Mountain Yearly Meeting Friends Disaster Committee came to Albuquerque October 29 and 30 to replace the roof on the church parsonage. Workers included five men from First Denver Friends Church and several members of the Albuquerque Friends Meeting.

Summit 1994

DENVER, COLORADO—Rocky Mountain Yearly Meeting conducted Summit 1994 at First Denver Friends and Snow Mountain Ranch Silvercreek Ski Area February 18-21. The week-end program for junior and senior high youth focused on building relationships with God and building friendships within the yearly meeting. Johnny Hinshaw, pastor of Northwest Friends, Arvada, Colorado, was the speaker. Jim and Becky Towne, pastors of Colorado Springs Friends, led the music portion of the program.



NORTHWEST YEARLY MEETING

Yearly Meeting Hires Youth Assistant

For Missy Bullock, joining the staff of Northwest Yearly Meeting offers the opportunity to do what she likes most: become involved in the lives of people. Bullock, a 1992 graduate of George Fox College, joined the yearly meeting staff in January 1994 as a full-time youth ministry assistant.

Bullock plans to be on the yearly meeting staff through 1995. Because music is a special interest—Bullock's degree is in music performance—facilitating worship experiences heads her list of "things I like to do." "There's no place I'd rather be than in worship," she stated. Other concerns include networking within the yearly meeting, especially among youth workers. Bullock has already

started a new column, "Prayer Network," in the yearly meeting's monthly youth leaders' newsletter.

What does she enjoy most about her new job? "It gives me visibility, and the time to meet with people. And I like that."

Youth of Northwest Yearly Meeting can look forward to these yearly meeting-sponsored events this spring: a Get-Away-Give-Away missions trip to Mexico (March 19-27), a volleyball tournament (April 15-16), Samuel School II (May 27-30), and summer camps at Twin Rocks Friends Camp.

Prayer Provides Vital Touch

While most Northwest Yearly Meeting churches are kept busy on weekdays as well as Sundays, at least two provide a unique opportunity for mothers of school-age children through Moms In Touch International, an interdenominational organization whose main purpose is to pray for school-age children and their respective schools, teachers, and staff.

Mothers at Hayden Lake (Idaho) Friends Church and the surrounding area, and those in Newberg, Oregon, meet weekly for one hour to pray for specific issues and challenges facing schools in today's society.

Begun in 1984 by Canadian Fern Nichols, Moms In Touch groups can now be found in twelve countries in addition to Canada and the U.S. As her own children entered junior high school and were faced with immoral values, vulgar language, and peer pressure, Nichols keenly felt the need for divine protection. She shared her concern with another mother, and the two began meeting every week for prayer. Soon other women joined them, and Moms In Touch was born. Before the 1984 school

Practical care-giving lessons learned.

year was over, the women formulated policies and procedures and made materials available to others.

For more information about Moms In Touch groups in the northern Idaho area, contact Cindy Schobert, (208) 772-4965. In Newberg, Oregon, call Lori Tuning, (503) 538-7438.



**MID-AMERICA
YEARLY MEETING**

Youth Mission Trips

Plans are well under way for the high school youth to return to Nueva Rosita, Mexico, over spring break. This will be their second trip to this area. Last year they helped build a church; this year they plan to finish that project and build another church. This project is sponsored by Mid-America Yearly Meeting Youth Division.

The youth from Friendswood, Texas, and sponsors are planning a working tour to Rwanda, Africa, this summer. They will be working on projects directed by Willard and Doris Ferguson.

Burundi Update

Superintendent Maurice Roberts has made telephone contact with David Niyonzima, the legal representative of the Burundi Friends Church. David reported that it is calm in most areas of Burundi and he has been able to visit some of the churches. He praised God that none of our Friends pastors were killed. He encouraged Maurice to continue with plans

for his administrative visit to Burundi. Maurice, along with Ben Staley, pastor of Northridge Friends Church, and Elmer Davis, chairman of Mid-America Yearly Meeting Stewards Board, Haviland, Kansas, left February 10 for Burundi, Rwanda, and Kenya.

Adult Ski Breakaway

Mid-America Yearly Meeting sponsored their annual adult ski trip to Copper Mountain, February 25-27. They lodged at Snowbridge Condominiums at the base of the mountain. This was a time of fun, relaxation, and spiritual growth.

Quiz Time

The junior high youth have been working hard preparing for the quiz season. January 29 was the kick-off tournament held at Bethel Friends in Hugoton, Kansas. There will be several tournaments throughout the yearly meeting with the final tournament held at yearly meeting time.

News Briefs

Friendswood, Texas, held a special meeting February 4-6 with Brennan Manning as speaker. Manning is a former Franciscan priest now in full-time evangelistic work.

The Haviland Friends Church honored Margaret Davis at a retirement reception. Her ministry as custodian of the church spanned over 30 years and six pastors. She was presented with a beautiful glass wall clock. The new custodians are Joe and Mazie Vance, who moved to Haviland from Caldwell, Idaho.

Liberal Friends reported that they had great success with their outdoor Christmas pageant. It was presented December 18 and 19, with two performances both evenings.



**E.F.C.-
EASTERN REGION**

Focus on Care-giving

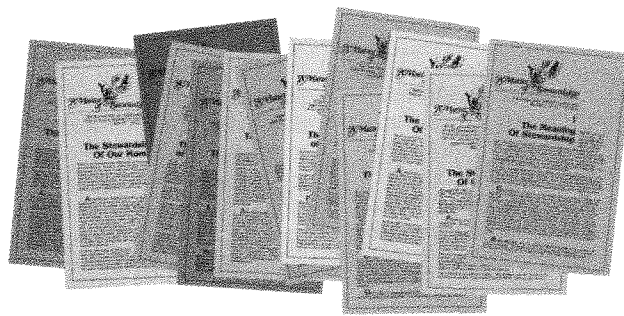
Three representatives from Canton First Friends trained with the Stephen Ministries group meeting in Orlando in January. The Stephens Series Leaders Training Course is an instructional seminar offering help in Christian care-giving—providing one-to-one care for those who are in need. Topics ranged from help for those who are grieving, under stress, or suffer-

ing depression, to the art of listening and what to do in the first helping contact.

Local Church News

Concerned members of Pleasant View Friends (Robbins, North Carolina) sought to increase their Sunday school attendance, which was averaging 40-45. One family sent out a challenge. They would donate \$100 if attendance reached 100 people. Rally Day was set for November 21. With everyone working together, attendance increased four-fold to 168. Three weeks later this family followed with a free barbecue meal for everyone. Pleasant View folks are thankful for this growth.

A Matter of Stewardship



A 13-week curriculum on comprehensive stewardship, designed for personal study, for use as a supplement to preaching, as a bulletin insert, or for elective classes. By Paul Anderson and Mark Kelley. \$2.00 per set of 13 lessons. Teacher's guide book, \$2.00. Quantity prices: 10 or more sets, \$1.50 each; 100 or more sets, \$1.30 each.

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Chinese people hungry for Christ, opportunities burgeon.

Raisin Valley Friends (Michigan) is making plans for a centennial celebration marking over 100 years in the same building and location. Members are gathering historical anecdotes, fun trivia, and remembrances of deceased friends in a booklet form.

* * *

With the direction of Keith Deel and musical direction of Jean West, the Calvary Players of Calvary Friends (Columbus, Ohio) presented the musical "Christmas On Trial." The Calvary Players are a group of adults and children who lead in worship twice yearly with their dramatic and musical presentations.

* * *

What better way to ring in the New Year than with some great Christian friends? At East Richland (St. Clairesville, Ohio) all-evening activities for youth and adults included a devotional time at midnight, a Thunderbird Hockey Game in Wheeling, West Virginia, bowling, roller skating, Techno games, and lots of food.

* * *

Under the name of Atwater/Deerfield Christian Food Cupboard, Deerfield Friends (Ohio) has joined four other local churches to provide hot meals for local residents or transients. Each church is assigned a regular day each month to serve the meals at their location, giving the recipients the assurance of at least one hot meal each week. There are no requirements and there is no cost—anyone may participate. Attendance averages between 60 and 100.

Missions

Jamaica-bound Friends from eight Eastern Region churches made up two separate mission teams led by Frank Carter of

Portsmouth Friends (Virginia) during January and February. Their time in Jamaica was spent painting the Friends church; holding vacation Bible school, self-help clinics, evening evangelistic services, street ministries, and puppet ministries; and providing medical services. They took many gifts: a keyboard instrument for the Quaker Hill Friends Church, gifts for children, clothing, school supplies, and numerous medical supplies.

* * *

Howard and Mary Evelyn Moore are staying quite busy during their interim at China Evangelical Seminary in Taiwan. Howard is facing the challenge of teaching missions to 57 Chinese-speaking students though there are few books on missions in Chinese. In addition to teaching, he is helping to design the courses of study for the school's major in missions. Additionally, he has preached several times with more services scheduled for the future. Pray for his strength with this busy schedule.

* * *

David Aufrance reports that an expedition to China by Hong Kong missionaries, himself included, resulted in a new birth in Jesus Christ for over 70 Chinese. This trip was made possible through contacts and friendships built up over the last few years with Dr. Paul Pang, founder and former principal of United Christian College

and some other educationally involved Chinese. Dr. Pang had been invited to teach three seminars for teachers in three different locations.

* * *

Mark Engel has made a total of three trips to the Chinese mainland in cooperation with a special church leadership training ministry. During his most recent trip in January, he helped direct the training seminar in one major city in northern China. Those being trained in the group told him of a Three-Self (government allowed open) Church in their city that held special Christmas evangelistic meetings December 23-25. Each service saw the sanctuary filled to standing room only with others lining up from the church doors, through the courtyard, and down the main street. They stood in line for two hours until they could get in for the next service. An estimated 8,000 people heard the Gospel.

**OUR
FRIENDS
MISSIONARY
OUTREACH**

Rwanda

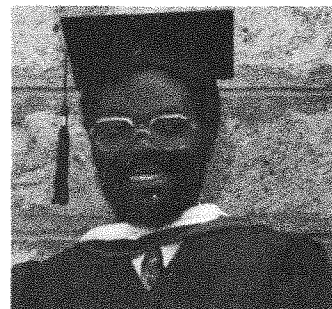
The number of Friends churches in Rwanda grew from 14 to 24 in 1993, so there are ten new places meeting for

worship. Attendance in 1993 averaged 2,132, with membership at 1,043.

The fourth provisional yearly meeting of Evangelical Friends in Rwanda was held December 28-31, with about 50 participants. The first two days were spent in spiritual retreat, setting the tone for a spirit of unity in the business that followed.

Pastor Zakariya Ndabakenga, his wife, and Friends leaders from Burundi arrived in Kigali early in January to begin a year of helping Friends leaders in evangelism and training.

Amminadab Munyaneza, one of the main local leaders who helped establish the Friends



Munyaneza

church in Rwanda, completed four years of study at Pan Africa Christian College in Nairobi, Kenya, in December 1993. Amminadab and his wife, Rose, and their two children returned home to Kigali December 26. Amminadab will head the new leadership training program planned for periodic Bible school sessions in three main areas of the country. He expressed deep appreciation for the monetary and prayer support of Friends during his years of study in Kenya.

Rough Rock

Ralph and LaRue Kruger of Talent, Oregon, concluded several months of service as caretakers at Rough Rock early in January and were replaced by Mel and Sandy Harrold of Garden

College students give themselves during Christmas.

Valley, Idaho. The Harrolds were formerly missionaries in the Philippines with SEND International.

Norval Hadley and Duane Comfort made an administrative trip January 20-24 to Rough Rock.

Philippines

Roy and Jinky Twaddell and sons, Joseph and Christopher, returned home January 24 in order to receive medical treatment for the boys, who have both been diagnosed with tuberculosis.

OUR FRIENDS COLLEGES

Barclay Bits

Academic dean Bruce Hicks announced that Sarah Patterson has been hired to fill the head librarian vacancy created by the retirement of Roberta Leininger. Patterson comes from Toccoa Falls, Georgia, where she is currently the director of library services at Toccoa Falls College.

* * *

The new Education Building is providing additional classroom space for the second semester. It has proven to be a positive addition to the campus plant cosmetically and functionally. Volunteer work continues on the basement classrooms.

* * *

The Barclay College concert choir plans to tour the mid-western states this year. Due to a change in the college calendar the choir will begin their tour on May 21.

* * *

The Barclay College Singers are scheduling concerts for this

summer. The small group is available to your church as well. If you are in need of a summer concert please contact Jeff Blackburn at Barclay College.

* * *

Barclay College is establishing Friends of Barclay College Alumni chapters around the nation. Texas and Colorado chapters were started in January. Alumni director DeWayne Bryan plans to start additional chapters in Oregon, Indiana, and Wichita, Kansas, in 1994.

George Fox College Students Spend Christmas Break on Service Trips

Nearly 50 George Fox College students spent a portion of their Christmas vacation working on service projects to help the needy. January 2-9, groups of students worked in Portland, San Francisco, Pasadena, and Chicago.

Students staying in Portland divided their time between working and ministering at Stay Clean, an alcohol and drug rehabilitation center, and living on the streets in order to gain a better understanding of how homeless people live.

Those who traveled to San Francisco worked with Golden Gate Compassion Ministries, helping in soup kitchens. The students also handed out blankets to homeless people in the Haight-Ashbury District and delivered meals to people with AIDS.

Students visiting Pasadena worked with the Harambee Center, a Christian organization involved in black inner-city community development founded and directed by John Perkins. Mornings were devoted to work projects, while afternoons were spent with neighborhood children.

George Fox College students traveling to Chicago attended



Malone Positions

Malone College invites applications for the following tenure-track positions, rank is open, positions normally begin August 1994. Application deadline is March 31, 1994.

Business: Director of Graduate Program Responsibilities include developing, directing, and teaching in a new master's degree program in business. Candidate should hold the doctorate in a business-related field and have successful experience in administration and teaching at the graduate level. Area of specialization in finance or economics preferred but will consider candidates in other fields.

Business Academic and experiential background in marketing, management, and international business desired. Must be willing to teach some classes at off-campus sites and assist in development and implementation of business-related master's program. Ph.D. or D.B.A. desired; will consider doctoral candidate (A.B.D.).

Education Doctorate in elementary education or related field. At least three years of public elementary school experience is desired. Duties include teaching elementary methods course work, professional education courses, curriculum and instruction graduate course work, and supervising field work and student teachers.

Computer Science Doctorate in computer science or master's degree with significant experience.

English Candidates must hold a Ph.D. in English with a concentration in British literature and experience in composition/rhetoric, including developmental courses. Experience in computer-assisted instruction desirable. Must have a strong commitment to liberal arts and excellence in teaching.

Nursing Two positions for the teaching of community health and medical-surgical nursing. Malone College has a 4-year NLN-accredited BSN program as well as a degree-completion track for RNs.

Political Science Doctorate in political science. Responsibilities include undergraduate teaching and program development.

Special Education Undergraduate and graduate level teaching, supervision, and advising. Background in integrated early childhood programs desired. Doctorate in the area of special education with generic public school experience that includes LD and mild to moderate mental handicaps.

Theatre Doctorate or master's degree with experience in theatre production and directing.

Send curriculum vita, which must include a statement of philosophy of Christian higher education, to Dr. Ronald G. Johnson, Provost of the College, Malone College, 515 25th Street NW, Canton, OH 44709-3897.

Malone College is a Christian College for the Arts, Sciences, and Professions affiliated with the Evangelical Friends Church—Eastern Region and is an Equal Opportunity Employer, M/F/H/V.

Students given food service options



Urbana, a four-day international missions conference held once every three years. Following the conference, the group lived and worked with Jesus People U.S.A., a conservative Christian commune in the inner city that has such diverse ministries as a soup kitchen, a day-care center, a thrift shop, a nursing home, and a carpentry business.

Pennington House Becomes Part of GFC Campus

For nearly six decades, the address of 1000 Sheridan Street was nearly synonymous with George Fox College. Now it's again part of GFC. The Dutch Colonial-style house constructed in 1899 has been purchased to be kept as a permanent part of the campus. Former college president Levi T. Pennington lived at that address from 1917 until the end of his presidency in 1941. Pennington, who died at the age of 99, was still living in the home at the time of his death in 1975.

After his retirement, for the next 34 years, he continued to write—and write—in all, more than 50,000 letters at the rate of 1,000 to 1,500 per year. They all had what became nearly a trademark for the long-time educator, lecturer, minister, and humanitarian: his name in small black type at the upper left. And on the next line was the familiar 1000 Sheridan Street. The letters gave no other indication of his status or of his connections with the famous—including former President Herbert Hoover.

When Pennington became president of the college at the age of 36, he was then the youngest person ever to become an Oregon college president.

Born in a log cabin, Pennington was a direct descendant of one of the founders of the Quaker movement in England. But Pennington made history for himself through his longevity and friendships.

Centennial Center Has Innovative Food Service

Malone College, Canton, Ohio, is pleased to announce the opening of its newest building, the Centennial Center.

The food service portion of the Centennial Center is an innovative approach to college dining in that it is designed as a state-of-the-art food court. The students are able to choose from six individual food stations, each with its own specialty. *Cafe International* serves ethnic and international dishes; *Fast Track*, fast food; *Malone Union Station*, the main entree; *New York, New York*, delicatessen-style food; *Emma's Garden*, a soup and salad bar; and *Simply Irresistible*, desserts.

The Centennial Center will provide a food service for up to 525 persons, a bookstore, a post office, classrooms, offices, a student lounge, and private dining rooms.

Pennington House is rich with history and named after Levi Pennington (inset).

OUR RECORD OF FRIENDS

Births

- BECKMAN—Amy Leigh, to Mike and Holly, Friendswood, Texas, 9/27/93
- BOWLING—Karin Lynn, to Don and Robin, Columbus, Ohio, 6/21/93
- BOYLE—Kaitlin Ann, to Kevin and Shree, Canton, Ohio, 7/10/93
- BYELEN—Kyle David, to David and Missy, Canton, Ohio, 8/5/93
- CAMMACK—William Daniel, to Dan and Tami, Arequipa, Peru, 12/7/93
- COLLEY—Nicholas Allen, to Travis and Becky, Medford, Oregon, 12/20/93
- CRISS—Marissa Nicole, to Mark and Amy, Beloit, Ohio, 1/2/94
- FIELDS—Samantha, to Cal and Donna, Haviland, Kansas, 11/10/93
- FISH—Kyle Daniel, to Kevin and Sandra, Newberg, Oregon, 1/11/94
- GEVRY—Lindsey Baillie, to Brian and Kendra, North Olmsted, Ohio, 12/15/93
- GRAHAM—Tiffany Sharon, to Tim and Ruth, Newberg, Oregon, 12/11/93
- HAMILTON—Courtney LeeAnne, to Lee and Cindy, Friendswood, Texas, 10/1/93
- HARRISON—Benjamin, to Kevin and Susan, Albuquerque, New Mexico, 2/12/92
- HERSHBERGER—Logan Wentzel, to Barry and Tonya, Canton, Ohio, 10/7/93
- HICKERSON—Mary Elizabeth, to Mike and Annie, Boise, Idaho, 11/6/93
- HICKERSON—Nathan Steven, to Steve and Lisa, Salt Lake City, Utah, 7/3/93
- JOHNSON—Cameron Ray, to Craig and Sue, Kelso, Washington, 11/24/93
- LASURE—Benjamin David, to Dave and Crystal, Canton, Ohio, 11/23/93
- LAY—Ryan Daniel, to Don and Bobbie, Boise, Idaho, 10/10/93
- LOCKE—Joshua Eldon, to Lou and Carmen, Wichita, Kansas, 11/20/93
- LOVELACE—Shawn Michael, to Boyd and Doris, Argonia, Kansas, 11/12/93
- MAURER—Zachary Douglas, to David and Sandy, Newberg, Oregon, 1/6/94
- MUNDY—Ian Michael, to Mike and Karen, Canton, Ohio, 6/15/93
- PASEWARK—Graham Alexander, to William and Molly, Haviland, Kansas, 9/26/93

MASTER OF ARTS IN CHRISTIAN STUDIES

The Master of Arts in Christian Studies (M.A.C.S.) degree from George Fox College offers a rich and flexible resource for personal, professional, and spiritual growth. Designed to be completed in as little as one year, the program attracts students from diverse interests, backgrounds, and vocations.

Building on challenging courses in biblical, historical, and theological studies, George Fox College's superb faculty engages students in examining contemporary culture, Christian mission, and personal spirituality. They also guide each student in a creative, individualized project.

George Fox College, founded in 1891, is a Christian liberal arts college accredited by the Northwest Association of Schools and Colleges and is recognized as one of "America's Best Colleges" by *U.S. News and World Report* magazine. (October 4, 1993)

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PFEIFER—Alisa Kristina Carol, to Kent and Jeannie, Albuquerque, New Mexico, 7/17/93

PITT—Loriann Grace, to Sam and Betty, Flushing, Ohio, 11/3/93

REESE—Adam Nicholas, to Dave and Rama, Canton, Ohio, 11/27/93

SAMBLANET—Hope Christine, to Mark and Kelly, Canton, Ohio, 9/4/93

SHAPP—Olivia Chandler, to David and Jeannie, Boise, Idaho, 11/16/93

STARCHER—Jasmine Brianna, to Ted and Missy, Canton, Ohio, 6/23/93

TOTH—Shannon Jeanette, to Rob and Rhessa, 7/29/93

WARNER—Hailey Elyse, to Travis and Kerry, Boise, Idaho, 8/13/93

ZOLLER—Amanda Maire, to Mark and Sherri, Vancouver, Washington, 11/5/93

Marriages

Lisa ADAMS and John MILLER, Canton, Ohio, 6/12/93

Amanda BOOTH and Andrew DUNN, Haviland, Kansas, 12/4/93

Amy Marie BOOTH and Robert Patrick SHAW, Bethesda, Ohio, 12/18/93

Amy BOWER and Daniel JENKINS, Denver, Colorado, 1/2/94

Jacque and Nick BUCH, remarried, Canton, Ohio, 10/16/93

Candace CASH and Ronald BOWLING, Columbus, Ohio, 7/31/93

Kellie DORAMUS and Jeff HICKERSON, Boise, Idaho, 6/19/93

Kathryn Allen FESSLER and Charles TUTTLE, Canton, Ohio, 11/27/93

Nicole FLORIO and Todd ONEY, Canton, Ohio, 9/12/93

Kathryn FRANCIS and M. Shane ETTER, Mechanicsville, Virginia, 11/27/93

Leanna HAINES and Andrew BAKER, Salem, Oregon, 12/17/93

Amy HELSABECK and Randy HUTCHINS, Newberg, Oregon, 12/31/93

Geraldine HOLLOWAY and Reisse PERIN, Boise, Idaho, 11/13/93

Grace HUANG and Tony ALBANESE, Massillon, Ohio, 10/23/93

Crystal JUMPER and Todd COSS, Columbus, Ohio, 8/7/93

Michelle KAUTH and Steve NEININGER, Canton, Ohio, 6/19/93

Kristen LALU and Eric ELLYSON, Damascus, Ohio, 1/8/94

Donna Jean LINN and Jeffery BROWN, Canton, Ohio, 12/11/93

Lisa MORI and Stephen REARICK, Canton, Ohio, 10/9/93

Heather NORTH and Eric LOEW, Canton, Ohio, 8/14/93

Martha ROMO and Lynn ROYER, Canton, Ohio, 6/13/93

Hannah SMITH and Ryan KENDALL, Haviland, Kansas, 12/11/93

Nissa SULLIVAN and Paul SEIDEMAN, Boise, Idaho, 1/1/94

Karen SUTY and Robert KENNEDY, Canton, Ohio, 8/14/93

Marla and John TALKINGTON, remarried, Canton, Ohio, 12/3/93

Lori Kathryn WEST and Cleve Allen GUFFEY, Columbus, Ohio, 7/24/93

Deaths

BAILEY—Alberta, Canton, Ohio, 10/14/93

BANKER—Ruth Ellen Henry, 72, Nicholasville, Kentucky, 12/20/93

BROYLES—Jimmy, Newberg, Oregon, 1/16/94

CODER—Coralee, Wichita, Kansas, 12/23/93

DOLAND—Lee, Salem, Oregon, 12/27/93

HUDGINS—Mazie, 82, Mechanicsville, Virginia, 12/22/93

KLETT—Howard, Canton, Ohio, 1/21/94

MATHIESEN—Edna Knox, Allen, Nebraska, 10/31/93

MELHORN—Beverly Ann, 58, Portland, Oregon, 11/8/93

METCALF—Cecil, 77, Arkansas City, Kansas, 10/16/93

NICHOLSON—Martha, Albuquerque, New Mexico, 10/20/93

PAYNE—Jean, Boise, Idaho, 12/18/93
ROBERTS—Deane, Newberg, Oregon, 1/15/94

ROBINSON—Hazel S., Robbins, North Carolina, 11/25/93

SPARKS—Hattie, Albuquerque, New Mexico, 2/17/93

STEWART—Anna, Emporia, Kansas, 11/8/93

SUFFECOOL—George, Canton, Ohio, 9/25/93

WALKER—Harold, Argonia, Kansas, 11/28/93

WALKER—Marjorie, Newberg, Oregon, 11/22/93

WARNER—Gayle, Boise, Idaho, 12/8/93

WOLCOTT—Homer, Emporia, Kansas, 10/28/93

THE WIDER WORLD OF FRIENDS

Commitment to Peace Action

Three hundred people gathered in Chicago for a Christian Peacemaker Congress, December 30, 1993, through January 2, 1994, the first such event jointly sponsored by New Call to Peacemaking and Christian Peacemaker Teams. Keynote speaker Michael Banks, Menonite pastor from the Bronx, New York, called for peace churches to realize their full charisma, or gift, of peacemaking.

Peacemaker Congress participants witnessed to their hope for a nonviolent world amidst shelves of war toys in a local Chicago Toys R Us store. It was the first such CPT initiated public prayer witness to receive full national and local media coverage.

The Congress offered 40 workshops as well as non-violence training to attendees. Included among the participants were many college students, children, youth, and ecumenically minded people seeking to deepen the witness of peace in the churches.

Open Doors for Women in Ministry

The Planning Committee for Women in Public Ministry announces the 1994 gathering scheduled for September 15-17, to be held at the Beech Grove Benedictine Center in Indianapolis, Indiana.

This conference is planned for women from all branches of Friends who are in pastoral ministry or have experienced a strong call on their lives into public ministry.

"Visioning the Future: Open Doors for Women in Ministry" will be the theme. We will hear from women who have felt called to minister in unexpected places. For further information, contact Mary Glenn Hadley, 101 Quaker Hill Drive, Richmond, IN 47374; (317) 962-7573.

* * *

"Come to the Water—A Celebration of Our Call" will be the theme of the first-ever Wesleyan-Holiness Women Clergy Conference, April 14-17, 1994, in Glorieta, New Mexico. Clergy women and women in other professional ministerial positions, as well as women preparing for ministry, are invited to attend.

Attention Young Writers!

EVANGELICAL FRIEND

"Publishers of Truth" Essay Contest

Grades 5-8 • Grades 9-12 • Ages 18-22

Theme: "Following Jesus"

\$100 prize for best essay in each age group

Submit essays typed, double spaced, and 500-700 words in length; deadline is April 16, 1994. Winning essays will be published in July/August issue of EVANGELICAL FRIEND.

Send essays and inquiries to: EVANGELICAL FRIEND
P. O. Box 232, Newberg, OR 97132

Include statement signed by parent, guardian, or witness that essay is your original composition. Essays will not be returned.

Quakers continue tradition of aiding mentally ill.

The event is sponsored by the Church of God, Anderson; Church of the Nazarene; Evangelical Friends International; Free Methodist Church; and the Wesleyan Church. The event is also supported by the Salvation Army (U.S.A.—Western Territory).

Activities will include five plenary sessions featuring women from the sponsoring denominations and workshops.

Pastors to Confer in Orlando

Friends pastors will converge at Orlando, Florida, May 26 through 30, for the fifth Friends Ministers Conference. The conference features more than 40 workshops. Attendees may choose from such topics and leaders as "Replanting a Dying Church," Greg Bierbaum and Dale Diggs; "Remarkable Evidences That God Is up to Something," Norval Hadley; "Developing Bible Studies . . .," Nancy Lamm; "A Funny Thing Happened on the Way into the Kingdom of God," Stan Banker; "Casting Lots and Counting Bal-lots," Paul Enyert; "Addressing Racial Reconciliation," Aaron Hamlin; or "Youth Ministry: Are

We Hitting the Right Target?" Phil Baisley.

A number of well-known Friends and other Christian leaders will address general sessions. (See the ad on the back of the magazine.)

Housing for Chronically Mentally Ill

Robert E. Beck, presiding clerk of the Friends Church of Wil-mington, Ohio (Wilmington Yearly Meeting) has received HUD approval to sponsor 20 units of housing for the chronically mentally ill under the Section 811, Capital Advance Program. Two buildings will be built, one in Wilmington and one in Lebanon. Each building will have ten one-bedroom apartments and a unit for residential staff. The day to day activities of the tenants will be monitored by agencies of the Warren/Clinton Counties Community Alcoholism, Drug Addic-tion and Mental Health Services Board.

Construction will begin in the summer of 1994 for these facilities. They will be named the Wil-liam Tuke Apartments in honor of the English Quaker who

first started humane housing for the mentally ill in 1796. This will be the tenth housing facility in Clinton County (Ohio) sponsored by the Friends church since Quaker Apart-ments was constructed in 1970.

Houston Graduate School Makes Accreditation Advance

In early February, the Houston Graduate School of Theology became a Candidate for Accredited Status with the Association of Theological Schools in the United States and Canada (ATS). As a theo-logical seminary sponsored by Friends, it began in the sum-mer of 1983.

Houston Graduate School of Theology was accredited by the Commission on Colleges of the Southern Association of Colleges and Schools (SACS, which is the regional accrediting agency for Texas and ten other southeast-ern states) in 1986 and reaf-firmed for ten years in 1991.

In 1988, the seminary was elected to associate member-ship in ATS. Becoming a Candi-date for Accredited Status represents the second of three steps toward ATS accreditation.

FCNL Job Opening

Development Secretary/Fundraiser, Friends Committee on National Legislation. Full time. \$40,000 plus benefits. Appointment will be made Fall 1994. Job starts January 1995. Application deadline July 1, 1994. Write to Development Secretary, FCNL, 245 Second St. NE, Washington, DC 20002-5795.

Job Opening

Assistant to the Executive Secretary for Administration, Friends Committee on National Legislation. Full time. \$30,000 + benefits. Start June 1994. Application deadline April 15. Equal Opportunity Employer. Write to ASEA, FCNL, 245 Second St. NE, Washington, DC 20002-5795.

Conference Center Director

Full-time director position open for North Carolina Yearly Meeting, ACA accredited summer camp and year-round conference center in Piedmont, North Carolina. Four-year accredited college degree and on-site residence required. Experience in this type work preferred. Interested persons send resumé by March 31, 1994, to E. Clark Wilson, 2421 Willard Road, High Point, NC 27265.

Librarian Wanted

HEAD OF LIBRARY TECHNICAL SER-VICES DEPARTMENT. George Fox College seeks qualified candidates for the above position in its 35,000-square-foot Murdock Learning Resource Center. Supervision of acquisitions, cataloging, and processing; participates in planning and implementation of online integrated system. ALA accredited M.S.S., two years of technical services experience, and experience with a major bibliographic utility. Commitment to integration of Chris-tian faith and learning required. Appointment carries faculty status. Submit letter of application and vita by March 31 to Mr. Merrill Johnson, Director of Learning Resources, George Fox College, Newberg, OR 97132.

Pastor Search

Greensboro Monthly Meeting of Friends (First Friends Meeting) of Greensboro, NC, is now accepting applications for a full-time pastor. Meeting and pastor profiles are avail-able upon request. Inquiries should be directed by early March to Betty Godwin, Search Committee, 510 N. Mendenhall St., Greensboro, NC 27401. Telephone 910/273-6316.

Loans Available

For building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! 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.



RAY BENNETT

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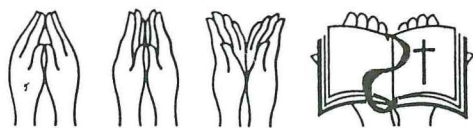
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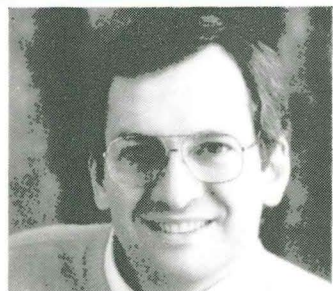


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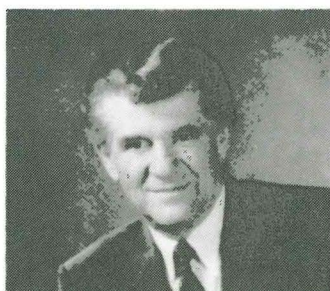
5th Friends Ministers Conference

Leith Anderson



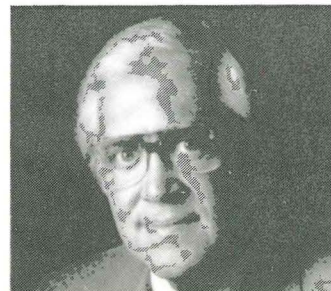
Leith Anderson is pastor of Wooddale Church in Eden Prairie, MN. He has written several books including his latest *A Church for the 21st Century*.

W. Donald Wellman



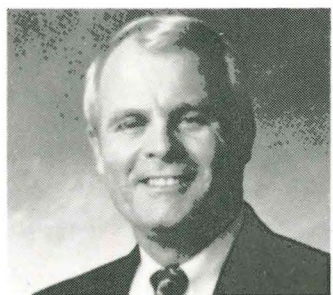
W. Donald Wellman pastors the Highland Park Church of the Nazarene in Lakeland, FL. He has created a discipling program, a television ministry and a concert series which have been widely used.

David C. Le Shana



David C. Le Shana is president of Western Evangelical Seminary and former president of George Fox College. He has served in various capacities related to evangelism and education.

Gordon MacDonald



Gordon MacDonald is senior Minister at Grace Chapel in Lexington, MA and former president of Inter Varsity. He has authored several books including *Ordering Your Private World*.

Beatriz Zapata



Beatriz Zapata, with her husband, founded the Latin American Evangelical Institute in Guatemala which has expanded to four cities with an enrollment of 5000 students.

John Williams, Jr.



John Williams, Jr. is General Superintendent of Evangelical Friends Church – Eastern Region. A former pastor, John has a great heart for missions and evangelism.

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For further information contact:

Maurice Roberts, Mid-America Yearly Meeting, 2018 Maple, Wichita, KS 67213 (316) 267-0391 or
Mary Glenn Hadley, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374 (317) 962-7573

A Cooperative effort of Friends United Meeting and Evangelical Friends International

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