

3-1973

## Evangelical Friend, March 1973 (Vol. 6, No. 7)

Evangelical Friends Alliance

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# *Evangelical Friend*

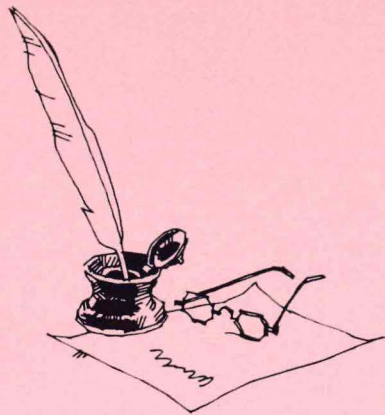


March 1973

Vol. VI, No. 7

“LET RUSSIAN CHRISTIANS SPEAK”





## On speaking in tongues . . .

Just want to let you know how much we enjoy receiving the *EVANGELICAL FRIEND* and how we've particularly enjoyed the December and January issues.

In your January issue the article by Kelsey Hinshaw particularly impressed us. To me it is the most open-minded, biblical article on the subject of tongues I've ever read. So many of us, for so many years, knew so little about this "strange" experience that whenever it was brought up it was like opening a can of worms! Praise God we're finally seeing "the light" on this, and with the application of 1 Corinthians 13, as Kelsey Hinshaw suggested, we will see greater things happening for God in the future!

My God is a God of miracles! I pray I will always be submissive toward Him, wanting and accepting anything that will edify me and thus enable me to help my fellowman more and in a more meaningful way.

Thank you again for even approaching this subject.

SUE (EICHENBERGER) KLASSEN  
Tempe, Arizona

"This bird's-eye view of glossolalia reveals some interesting facts. Glossolalia has been most common when the established religion or denominations were failing to speak adequately to the spiritual needs of the people."—*Kelsey E Hinshaw* This statement answers a volume of questions about the tongues movement.

The church at Corinth was a problem church. It came into being in an ancient seaport filled with pagan idolatry and a background of false worship. It had not yet learned that outward manifestation can be false, and often is. Outward manifestation was a means of filling a spiritual void in an area where the Spirit of God had not yet become sovereign.

Where there is a daily act of worship according to Romans 12:1, I have never known a problem of tongues to become the predominant issue of our religion. The Spirit of God is sovereign. He will designate the particular gift each believer can and should receive (1 Corinthians 12:11).

Many years' observation of the tongues movement is that it tends to focus attention upon the speaker rather than the message. A long-time advocate of speaking in tongues "as evidence of the indwelling Spirit" often expressed pride in his own ability to so speak. Yet it was quite noticeable that in Bible study classes on the "fruit" of the Spirit as the result of a deeper walk with God (Galatians 5:22) there was little interest. It was the gifts of the Spirit (1 Corinthians 12:4-7) in which he was most interested.

We need to bear in mind that Satan can, and often does, imitate the gifts of the Spirit. But he cannot, and never does, imitate the fruit of the Spirit. If at all possible, even with Christians, Satan will confuse the issue, divert the mind to a sidetrack, or dilute the real message of the Word—which is the testimony that Jesus is the Christ (1 John 2:22).

The whole Word has one message: That the Spirit of God is come unto us, first to save our souls, and then to glorify Christ. Then the world will be convinced of ungodliness (John 16:8). At Pentecost (Acts 2:8) "everyone heard in their own tongue," and the fire ignited spread the message of Christ to all nations. The Holy Spirit's chief aim in occupying the heart of the believer is to so glorify Christ that that believer will become an overflowing fountain—a living tree bearing to others the *fruit* of the Spirit (Galatians 5:22-26).

Why all the argument about tongues? Why not be satisfied to make a daily offering of our whole self to the Lord, "a living sacrifice" of a holy life, according to Romans 12:1. Can't we trust God the Holy Spirit to do His sovereign will in our lives without trying to dictate to Him?

When He, the Spirit of God, is in full control of the life of the Christian, God has promised there will be a life full of "joy unspeakable and full of glory." This is the outward evidence the world is hungering for.

H. F. CRING  
Norwalk, Ohio

Surely appreciated your article feature of "Concerns with Many Sides." We need to be informed of the current subjects that apply to each of our "todays."

This is my reaction: No. 1 article by Elton Trueblood is very negative and *closed-minded* to the subject of speaking with tongues. This illustrates and says to

me that he also has a *closed-gate* to the power and knowledge of God. How can anyone, a human being, question the divine gifts and experiences of another human being? Only God is all knowing!

No. 2 article by Kelsey Hinshaw is to me the mark of a true Christian, one who LOVES. His attitude I feel projects what Christ Himself would say: to *pray*, to *understand*, to *love*. God bless this man of wisdom. I thank the Lord for the *example* he sets. Praise the Lord—that He works through people like Kelsey Hinshaw.

MRS. MITTS NAITO  
Nampa, Idaho

Two very helpful commentaries on the gift of ecstatic utterance by D. Elton Trueblood and Kelsey E Hinshaw appeared in the *EVANGELICAL FRIEND* (January 1973). Dr. Trueblood's balanced appraisal of glossolalia as one of many gifts of the Spirit for the empowerment and edification of the community of Christ should be commended for its clarity and perception. Likewise Friend Hinshaw's interpretation of glossolalia in respect to its appearance in the early church, its relation to early Quakerism, and its relevance today is very constructive.

However, there is a tendency to focus attention on the gift of ecstatic speech as the prime factor in what has been called "neo-Pentecostalism." This is unfortunate because what we are witnessing today is not just an isolated revival of one mode of adoration and spiritual instruction but a total renewal in all sectors of the universal church. There is a recovery and emphasis upon the exercise of the many gifts of the Holy Spirit to bring peace, joy, and healing to the entire world. In this context we speak of the charismatic renewal, which encourages the cultivation of all gifts within the Spirit-covenanted community by ascribing equal value to all of them and excluding none—including glossolalia.

Among Quakers glossolalia, and more importantly charismatic renewal, has occurred in all sectors of the society of Friends. And, contrary to expectation, it has taken firmer root in the thinnest soil—among humanist-oriented liberal monthly meetings in America, Britain, and overseas. The appearance of God's power in Pentecostal free worshiping fellowships in these portions of Quakerdom is a sign of the Lord's power to do what seemed impossible—to quicken His life in what appeared to be the weakest member of His mystical body.

Sadly, we infer from Kelsey Hinshaw's remarks that evangelical Friends are shunning and disowning young persons

(Continued on pages 9 and 11)



## Evangelical Friend

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## Cover

Picturesque towers of Russian Orthodox churches stand as monuments to that nation's historic Christianity. What about Russian Christians today? Be sure to read Roger Wood's recorded interviews in "Let Russian Christians Speak." (Cover design by Stan Putman)

## Antecedents

There's somewhat of an international flavor to this month's EVANGELICAL FRIEND. Besides Roger Wood's interesting report of his brief visit to Moscow and Leningrad made in late December, we have also included an article from Norval Hadley, superintendent of Northwest Yearly Meeting, on his visit to London in January as a participant in the conference on Mission and Service sponsored by the FWCC.

Under the title, "Going and Giving Graciously," (see page 8), Norval Hadley does more than bring us a news report of the London Conference. While making personal observations, he spells out some of the helpful interchange that took place.

The second of our "Concerns with Many Sides" series appears this month. The subject: The payment (or nonpayment) of taxes for military budgets. And don't forget to read "Friends Write," (beginning on page 2), containing some of the reactions to our first in this series on the subject of "Speaking in Tongues."

Two other superintendents in the EFA, Russell Myers of the Evangelical Friends Church—Eastern Region, and John Robinson of Kansas Yearly Meeting, have also been on extensive visits to their respective mission fields and around the world. We hope to hear reports from them in forthcoming issues. —H.T.A.

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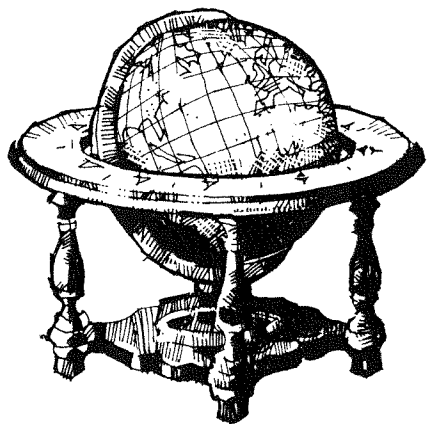
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# VETERAN PROTESTANT MISSIONARY DOUBTS A LASTING PEACE IN VIETNAM

MIAMI—A veteran missionary in South Vietnam is not optimistic that the cease-fire will bring lasting peace.

"If troops from North Vietnam are permitted to remain in South Vietnam, I doubt there can be real peace," said the Rev. W. Eugene Evans, here to address the annual mission conference of the First Alliance Church.

Mr. Evans has worked in South Vietnam under the Christian and Missionary Alliance since 1949. He has spent considerable time with the Jarai tribe of the Montagnards.

He feels that the autonomous South Vietnamese Church founded by Alliance missionaries is healthy and "will be able to withstand a Communist onslaught even though it may have to suffer some."

Mr. Evans said that South Vietnam as a whole is stronger as a nation than most Americans realize. And, he added, President Nguyen Van Thieu is "not as disliked as the press here has indicated. He is considered a patriot, and while he is a strong man, any ruler in Vietnam has always been a strong man."

While deploring the U.S. bombing because he hates "killing of any kind," Mr. Evans does not feel the casualties of American bombing could be compared with such incidents as what he called the deliberate murder of more than 5,000 South Vietnamese by Communists in Hue.

—E.P.

# ELDERLY CAN 'LOVE BETTER,' LAYMAN NOTES

ORLANDO, FLORIDA—The age group most able to love unlovely people who frequent a coffee house for young people here are not other youth but volunteers in their 60s, according to the director.

The Good Thief Coffee House, sponsored by the First Baptist Church here, draws some 100 young people every day to eat peanut butter sandwiches, listen to

gospel rock music, share in the nightly "God-rap," play games, and talk.

John Carow, who left an 18-year career in the insurance business to run the coffee house, says young people staffed the house at first but dropped out of the program since their "limited experience had not given them the capacity to love in the way necessary for the job."

—E.P.

# CHURCHGOING DECLINE LEVELS OFF

PRINCETON, NEW JERSEY—After a fairly steady decline in attendance for half a decade, churchgoing in the U.S. leveled off in 1973, according to the Gallup Poll.

In a typical week last year 40 percent of adults attended church or synagogue. The year's figure matches the previous year's but is slightly lower than the figure of 42 percent recorded in 1970.

Since 1955, a high point in church attendance, churchgoing has shown a steady decline, Gallup says. That year, 49 percent of adults attended in a typical week. The sharpest drop since that time has come among Catholics.

—E.P.

# WORLD RELIEF COMMISSION EXPANDS HELP TO VIETNAMESE

In view of the cease fire the World Relief Commission, which has served in Vietnam since 1961, will increase its assistance to the Vietnamese.

The first recovery task is to relocate and resettle war victims and refugees who fled from Quang Tri Province to camps around WRC's Hoa Khanh Children's Hospital.

Food-for-work redevelopment and land reclamation projects will be conducted widely through Region I, using U.S. foods-for-peace as wages.

As a further aid to recovery, the South Vietnamese Government has granted WRC \$40,000 for use in a pilot project of expanded community development in Tuyen Duc Province among the Koho Montagnards.

Stuart Willcuts, a Northwest Yearly Meeting Quaker, is director of the World Relief Commission Vietnam programs.

# EX-MORMON TOURS ORIENT, SOUTH PACIFIC DENOUNCING THE SECT

GLENDALE, CALIFORNIA—The Rev. Einar Anderson, for 25 years a devout Mormon but today a firebrand evangelist for the Gospel of Jesus Christ, leaves in late winter for a trip throughout the Philippines, Korea, Japan, Taiwan, and Australia, to warn audiences of the error of the Mormon Church. It is the second trip to the Orient for the evangelist and his wife.

"Mormonism and the Bible" is the theme of the missionary, who serves with

Grace Mission, Inc., of Grand Rapids, Michigan.

The Rev. Mr. Anderson is the author of *I Was a Mormon*, published by Zondervan, and many small booklets and articles on the outrages of the "mistaken church," which, he says, is growing fast in all parts of the world.

—E.P.

# GLOBAL JEWISH POPULATION: 14,236,420

NEW YORK—There are 14,236,420 Jews in the world, according to the American Jewish Year Book—approximately 6,060,000 of them in the U.S.

After the U.S. come the Soviet Union, Israel, France, Argentina, Great Britain, and Canada as hosts to the most Jewish citizens.

—E.P.

# PRESIDENT NIXON REJECTS AMNESTY; EVADERS 'MUST PAY THE PENALTY'

WASHINGTON, D. C.—President Nixon said here that those who left the country to avoid military service during the Vietnam war "must pay the penalty" if they wish to return.

At a White House press conference, he was asked about amnesty as a possible way of helping to "heal the wounds" in the U.S.

In responding, Mr. Nixon reiterated his opposition to amnesty. The President did not draw a distinction between those who deserted the military and those who refused service, either by going to another land or submitting to jail sentences.

"Now, amnesty means forgiveness," he said. "We cannot provide forgiveness for them. Those who served paid their price. Those who deserted must pay their price; and the price is not a junket in the Peace Corps, or something like that, as some have suggested."

—E.P.

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# How wide is our fellowship?

A few days ago, in conversation with a young Jewish friend who has also become a Christian and will soon, he says, become a Friend, the matter of fellowship came up. His background before college was training in Jewish Orthodox schools; he is fiercely proud of his race—"If I had a choice of being born over again, I would ask to be a Jew!" Accepting Jesus Christ as his Messiah has strengthened his appreciation for the Holy Scriptures and his people. And, he is struggling with Peter's problem of feeling at home with Cornelius' food and household—the matter of genuine fellowship with Gentiles. "I love *you* and the Friends I have really learned to know," he speaks softly with black, serious eyes holding you in their grasp, "but I have a hard time with the wider fellowship called Christianity."

He has his reasons. The institutional church, including many of its notable leaders, have encouraged or condoned many forms of anti-Semitism. And he detects certain manifestations of this attitude in the innocent comments of many of us who never give the subject any thought.

The issue of "wider fellowship"—of enlarging our hearts and trust to extend beyond the few, intimate acquaintances of our own inner circle—is a constant challenge. It affects every monthly meeting in its outreach. It is a primary issue in the future of Friends in the Evangelical Friends Alliance and beyond. "Unless EFA can be proven to benefit the 'grass roots' (or my own meeting), we want no part of it." Our center, of course, in Christian fellowship and the relationships that follow must be Christ. But holding this "precious faith" in fear, in selfishness, in a kind of racial pride that excludes others *not on a doctrinal basis* but simply because we are too busy to care or too proud of our past or we feel threatened because of some unhappy experiences of the past is to break the fellowship that will enrich our own lives as well as bless the "grass roots" of our church.

"If the kingdom of God is to make a significant impact on the affairs of men in our time," writes Bruce Larson in *No Longer Strangers* (Word Books), "it certainly must deal with the forces, causes, and motives that divide people as well as those forces that draw men together, enable relationships, and bring healing and reconciliation."

Surely one of those forces is love and trust among us in the EFA. The Lord calls us *in our uniqueness* to belong not only to the Father and to Him but also to one another in His fellowship called the Church. Mind you, there is a difference between organizational connection, which requires binding commitments and being "yoked together" in a binding way, and the relationship of love, concern, mutual caring, and true fellowship, which is a liberating, blessed experience. We are drawn together not because we move away from God but because we know Him and see Him in others.

During this year, the general superintendents of the EFA will be involved in intervisitation among the four Yearly Meetings. One of the purposes of these exchange visits will simply be to widen our fellowship, to allow us to become better acquainted, strengthen the lines of communication, and allow us more effectively to minister to the needs of each. This proposal came from Harold Winn, the clerk of the Evangelical Friends Church—Eastern Region (formerly known as Ohio Yearly Meeting of Friends), when the possibilities of better communication were discussed in the Omaha meetings last fall.

This may be one step toward a greater and more meaningful fellowship, which is a primary purpose of EFA. The "ideas," messages, shared burdens, and opportunities will surely strengthen the faith of all, not only in the Lord—but in each other! The fact that both John Robinson and Norval Hadley recently attended the gathering of Friends in a worldwide conference in London will al-

low us all a glimpse of what God is doing among us today. John and his wife then went on to Africa, and the Russell Myers' are just completing a visit to Friends around the world. Surely this further intervisitation will enlarge our vision, too.

The family of Friends is only one strain of Christians in the world and history. It seems to take almost as much courage and work for some of us to break out of our provincialism (calling such attempts all sorts of names from a threatened hierarchy to outright communism!) as it did for Peter to accept Cornelius. It took almost as much courage again for Peter to tell about it when he got back among his brethren in Jerusalem!

Like my young Jewish friend, some bad things have happened in the past. Ecumenism is not the answer to the problems of the local church. A super church or organization is not desirable. But a wider fellowship of those of "like precious faith"—who can we refuse to eat from this table?  
—J.L.W.

## Friends Book Store

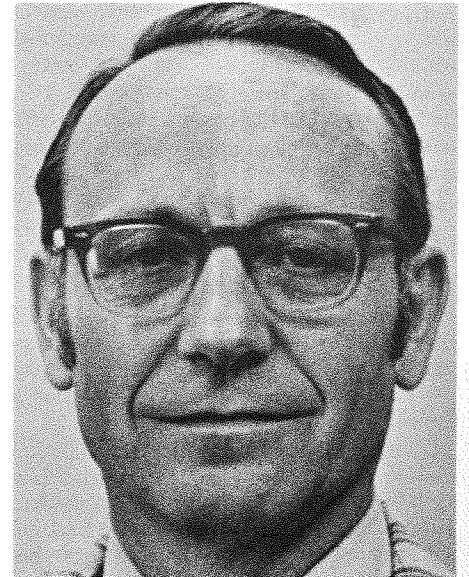
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# Let Russian Christians speak



*Moscow Baptist Church (below). Rev. Ilia Orlov is entering his car to take me back to the Intourist Hotel. Miss Volya Ryndina, my translator, at the Moscow Baptist Church (right), standing by the cabinet containing mementos left by President Nixon last May. Below, right, Rev. Orlov (standing), vice-chairman of the International Department of the Baptist Union, also a preacher and the organist of the Moscow Baptist Church. Seated is Rev. Alexei M. Bichkov, general secretary of the All-Union Council of the Evangelical Christian Baptists of the USSR, in his office in Moscow. —Roger Wood*

*Roger Wood, professor of education and psychology at Malone College and president of the EFA Publications Commission, shares with us from his tour of Leningrad and Moscow last December 22-29.*



Winston Churchill is reputed to have said that Russia is "an enigma wrapped up in a mystery." I feel that I can say no more after spending December 22 to 29 in Leningrad and Moscow as a member of the Russian Winter Festival sponsored by the Research Center for the Study of Socialist Education.

While this trip included tours of the cities and visits to schools, for me the highlight of the trip was attending a Christmas eve service at a Catholic church in Leningrad and two visits made on my own to the well-known Baptist Church in Moscow.

The Moscow visit was particularly thrilling because I had the opportunity to extend greetings to the Thursday morning staff meeting and to talk at length with Rev. Ilia Orlov and Rev. Alexei Bichkov about a variety of subjects. Friends had visited the church before, but these officials apparently knew nothing of evangelical Friends or of the Evangelical Friends Alliance, and I attempted to describe our views and activities. Since President Nixon had visited this church in May, they expressed great concern over the stalled negotiations and renewed intensive bombing of North Vietnam then at its height, stating that they had looked toward 1973 with great hopes for peace and improved East-West relations.

In the evening of December 28 I walked from my hotel near Red Square to the church to attend the service. I found the building packed with people standing in every available foot of space. The singing was most enthusiastic and inspiring. Several familiar melodies such as "Joy to the World" and "There Is a Fountain Filled with Blood" were used, along with Russian music thrilling in its depth and power. A young lady sat by my side translating the sermons and prayers for me and describing the service.

There was no limitation on my use of camera or tape recorder, so I taped three interviews, which allow these Christians to share with us:

WOOD: I am in the office of Rev. Ilia Orlov in the Baptist Church in Moscow. He is the associate in charge of foreign relations for the Union of Christian Baptist Churches. Is that correct?

ORLOV: Nearly correct. Our Baptist Church is an appellation used in the Western World. But our Baptist Union consists of four churches: Evangelical Christian, Baptists, Pentecostals, and Mennonite Brethren. And I can say that about 5,000 churches and groups are located in our country. They are spread all over the country. Our churches can be found on the island of Sakhalin near Japan, Brest our western point, in Kushka in the Armenian Republic, and in Murmansk on the North Polar Ocean.

WOOD: How many people do you have in your church here in Moscow?

ORLOV: In Moscow there are over 5,000 members belonging to the one and only church of the city, but there are over 2,500 members who belong to the churches located around Moscow. There are 14 other churches officially operating with buildings or pastors. We do not stress pastoral service only, but there are several preachers at every church. At Moscow church there are 27 preachers, and we hold six services every week; nearly every night there is a service. On Sunday there is a 10 o'clock service, a 2 o'clock, a 6 o'clock, and each service lasts for two hours. In our church there are two kinds of choirs, an adult choir and a youth choir. Our adult choir consists of about a hundred people or just a bit over, and our youth choir consists of more than 120 people. Our youth choir plays the role of the youth activities. There is no special church fellowship, but the youth choir and the adult choir have rehearsal—on Monday, for example, is the practice of the youth choir. But it lasts for three hours, and during this time they practice music, read the Word of God, have fellowship, and so it is—not a substitute for the youth movement, but it is even more. . . . And our choir—each choir—sings five or six times in one service, and they have much practice. . . . It takes much time from our young people. There are no special Sunday classes in our churches, but our children are free to attend our services, and we as parents are free to teach our children. In our country there are about 500,000 members belonging to our Baptist fellowship.

WOOD: Are there any special problems or restrictions in this country that you have in worshiping or practicing your faith?

ORLOV: We are completely free in our internal affairs of the church. In our singing, in our preaching, in our occupation as pastors we are completely free, and the only limitation is the absence of Sunday schools, but it doesn't make us handicapped because our church is growing constantly, steadily but constantly. In our church about 130 or 140 people are baptized annually in our church in Moscow only.

WOOD: Now this is done through the teaching of the Gospel in the home—the parents teach the children?

ORLOV: Yes, the parents are free to do so, and we stress personal evangelism very much on the living testimony of our members.

WOOD: Are Bibles available?

ORLOV: The last edition in our country by our Baptist Union was done in 1968. WOOD: And these Bibles are available for purchase?

ORLOV: Yes, yes—they are given by the Baptist Union to those who wish to have them. There are some Bibles brought to us by tourists, by friends from America, from Sweden, and we are glad to receive them. Some come by post, but we prefer to stand on our own feet.

WOOD: Are there any ways that Christians in other parts of the world can be of help to you?

ORLOV: We do stress much on prayer fellowship, and this is our main request to our brothers and sisters in America or in other foreign countries—prayer fellowship and to visit each other, and we are helped by this outreach of visiting and sharing fellowship here and abroad. I do enjoy going to some meetings. In Japan, for example, it was the last congress of the Baptist World Alliance. I was present over there. There were about 10,000 people attending this congress. I visited some conferences in America also, and I do admire American people and hope that peace is restored on the whole planet.

WOOD: We all share that prayer, I am sure. Is there anything you would like to share with the friends in the United States with whom I will be sharing this tape? These are Christian friends.

ORLOV: This is a great opportunity to me to say to you, my friends, that we are looking forward to better understanding and to wider fellowship in the Word of God and in the social concern for the whole world. Especially I would like to express the hope that the New Year will be a peaceful year for all nations on the world.

WOOD: Thank you very much. I do appreciate this opportunity to share with you. God bless you.

ORLOV: God bless you, too.

WOOD: And now I am going to be talking for a few minutes with two young people from the Baptist Church here in Moscow. Here is one whom I have just met. Will you tell me your name, please?

ANATOLY: My name Anatoly Sokolov.

WOOD: Tell me a little bit about yourself, will you?

ANATOLY: Good. I am 28 years old, and about 5 years ago I graduated from the electronic institute, and that is why I am an engineer. . . . And I attend and am a member of the church. My parents also are believers. And also they love God. I am married and I have a daughter, a little one about eight months now.

WOOD: Tell me, do you have very many young people of your age in the church here?

ANATOLY: I think it is very difficult to say, but I think about 15 or 20 percent. Maybe you have already heard about it—we have a young choir—you have seen

*(Continued on page 27)*



# Going and giving graciously

John Robinson and I represented the Evangelical Friends Alliance at what I believe was a very significant conference on International Mission and Service held in London January 19-23. The conference was sponsored by the Friends World Committee for Consultation. Since John Robinson [superintendent of Kansas Yearly Meeting of Friends], at this writing, is still traveling in Africa, let me undertake a report on that conference.

It was significant partly because of who was there. There were 25 participants from 13 countries. Six of us were from the U.S.A., four from Great Britain. More important, there were two from Kenya, one from Singapore, one from Mexico, one from India, one from Jordan, and a Jamaican working in British Honduras. There was also one from Canada, one from New Zealand, two from Germany, and one from Australia. One of the Friends World Committee staff members also represented Japan.

We did not take formal minutes of the conference, and each was encouraged to take back his own report incorporating his own reflections. Thus I admit readily that I have chosen certain items out of five days of discussion because they were most interesting to me, and therefore I think they will be to the readers of the EVANGELICAL FRIEND. I also admit that in some cases I may be reporting more my impression of the discussion than the actual words that were said.

At the beginning William Barton, general secretary for FWCC, encouraged us to speak together frankly and to listen carefully to one another. We did just that.

The conference started with a discussion of the "Spiritual Basis for Friends

International Mission and Service" work. Three of us had written papers on this subject, each from a different point of view. The delegate from Singapore said she felt the term *mission* was outdated and too associated with that which is paternalistic, arrogant, condescending, and with the exploitation of the poor by the rich. Mission, she said, should not just be from one country to another but service within national boundaries.

On this, I feel she spoke the mind of many in receiving countries. She urged us to be sensitive to national pride. The delegate from Jamaica said to her mission is a good word, but when you add the *s* or say *missionaries* you are in trouble. The very spiritually sensitive lady from mid-India said she felt the problem was in the basis. When it is Christian, when the Spirit is there, there is no arrogance and no difficulty; when it is not, there is.

The brother from Kenya, who became deeply appreciated throughout the five days for his wise words of caution, expressed the view that those specializing in service without a message confuse and weaken. Later he came back to this subject and said if Friends do service without mission, when they leave there is no lasting result. (I was reminded that Jesus has chosen us that we might go and bring forth fruit and that our fruit should remain [John 15:16]). He said, "If service people are helping us because we are willing to keep the spiritual in the background, we should take another look. They should make their contribution with appreciation for the meaningfulness of the spiritual to us."

One representing the American Friends Service Committee said that there are some Friends who do not feel free to challenge the faith people have found in other religions, though they may be well satisfied with Christianity for themselves. There is that of God in every man—and in other religions. The delegate from Singapore added that people who live

where there are many religions can hardly be dogmatic about their own religion. Keith Sarver from California Yearly Meeting responded that evangelical Quakers didn't say it, Jesus did. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." He said we don't pick and choose what we will accept in the New Testament. Nor do we conduct our entire ministry with a goal of not offending anyone or condemning anyone. The Gospel is condemning, and it is not universally accepted.

This subject came up again later when a representative of the AFSC suggested that after the early years of energetic Quaker evangelizing, the emphasis on service as against proclaiming the message came about when Quakers found, for instance in Turkey and in the Vatican, that all people were not receptive to their message. I replied that I had read Quaker history a bit differently. I assumed Quakers began to realize their message would not be universally accepted right at the first when they were whipped until the blood ran down their bodies and imprisoned.

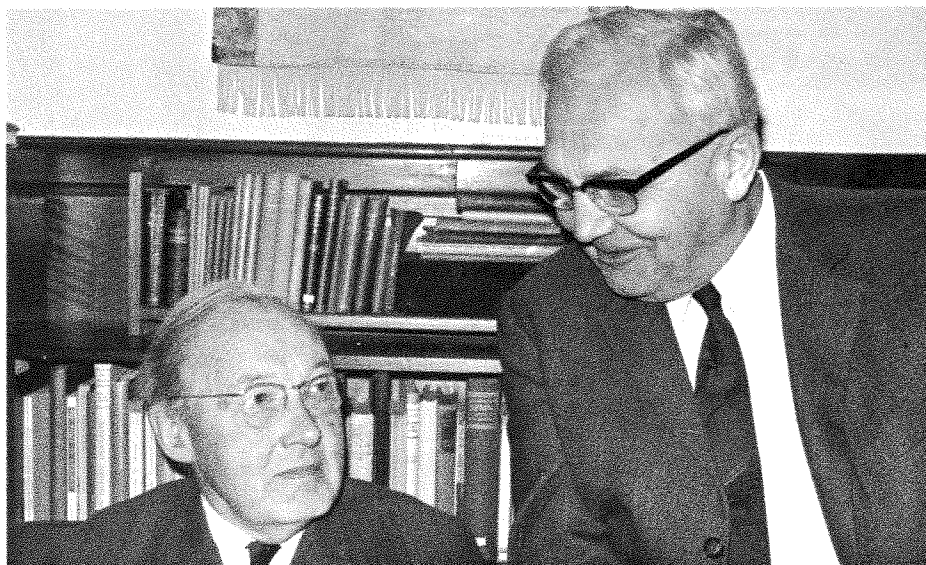
In connection with a discussion on Friends priorities, we were talking about the emphasis on Friends peace testimony. Keith Sarver said it had bothered him that for a long time among Friends there had been a separation between the peace movement and the gospel movement, because the Gospel embraces peace and social justice. The Bible commands us to "follow peace with all men, and holiness, without which no man shall see the Lord." Our problem is that we are dividing what God has put together.

One of the most helpful discussions, in my thinking, was the one on how to maintain human dignity in our giving programs. I believe it was the delegate from India who pointed out that Jesus didn't need the two fish and five loaves to feed the five thousand. But by accepting them a little boy in the audience must have been extremely thrilled. Experts

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*Superintendent of Northwest Yearly Meeting Norval Hadley highlights some of the discussion that took place during the London Conference in January. Norval's wife, Mary, accompanied him on this trip and they toured some European countries for a brief vacation.*

*Friends from 13 nations began the year in London by "listening carefully to one another." Central to the theme was "everyone has something to give."*



Leslie Metcalf (left) of the Friends Service Council in England, and Heinrich Carstens of Germany, chairman of the Friends World Committee for Consultation.

from other countries and sometimes missionaries are resented in some countries because they throw their weight around and lack humility. We agreed that all need to learn from the people they serve. Visitors must not fail to identify the pride and aspirations of the people to whom they are sent. Giving programs get in trouble when they give after the need ceases to exist. Recipients get fussy. The delegate from Kenya wisely reminded us that it is important for receivers to be taught also to give and to go. We must administer our programs with the concept that everyone has something to give. These were suggestions I feel we can incorporate better in our own work.

Throughout the five days we had repeatedly heard the term *proselytizing* in connection with the work of evangelical Friends. Keith Sarver made a masterful statement in which he pointed out that a better word would be witness. His statement was well received. Toward the end in a discussion about how the Friends World Committee could best serve all Friends, I made a plea that the committee keep a consultative role and not allow themselves to be pushed into speaking for one body of Friends when to do so would not represent all Friends, or initiat-

ing and operating projects that could not represent all Friends. I said this because I felt there were spiritually sensitive leaders in the Friends World Committee who have gained a new appreciation for the value of the contribution evangelical Friends can make to the Friends world community as a whole and who exhibit a sincere desire and effort to fairly serve and represent all Friends. I was assured by their leadership that this is exactly where they stand, though they often have to resist strong pressures to maintain that stand.

The conference agreed on seven written recommendations, and I suppose I will disappoint some who were there by not quoting them in full, but I felt you would be more interested in the discussions that gave rise to the recommendations. The recommendations covered statements on our spiritual basis for mission and service work, consultation with the existing local Friends before any outside Friends begin projects, and the role of FWCC as the only body in touch with the entire world family of Friends. We agreed to encourage inter visitation among Friends. We suggested a similar conference be held again in about three years. □

## Friends Write

*Continued*

and families in orthodox Quakerdom who have received the Lord's loving presence in its fullness. Recall the words of George Fox, "Be careful how ye set your foot among the tender plants."

While not pleading for a new position that essential Quakerism is completely Pentecostal in orientation, it can be said that the many accounts of early Friends' experience of being given "heavenly song," prophetic insights, almost psychic discernment of spiritual condition, and the power of miraculous healing have been discounted by both liberal and neo-Calvinist thinkers and historians of the Quaker movement. It is time we considered all aspects of the range of Christian as well as Quaker experience and find new value in the many ways the Holy Spirit has spoken to the conditions of individuals, the church, and humankind in general.

In order to facilitate communication among all Friends who have had a taste of the Lord's sweetness, we have begun the publication of *The Pentecostal Friend* dedicated to the unity and empowerment of the Society of Friends as one branch of the universal church. Ideological Pentecostals will be disappointed to learn that it is not solely a "tongues magazine," while spiritual seekers open to more of what God has in His treasure house will be delighted to learn how to cultivate many gifts in a charismatic renewal of Quakerdom that is concerned with the recovery of the total Gospel in its fullness, power, and joy.

CARL DAVIDSON  
Vice-president

Evangelical Friends Association  
Detroit, Michigan

(The *Pentecostal Friend* is published quarterly by the Evangelical Friends Association—not to be confused with the *Evangelical Friends Alliance*—at 11118 E. Jefferson Avenue, Detroit, Michigan 48214. —Editor)

I'm writing my feelings about the "Concerns with Many Sides" regarding the subject of speaking in tongues.

I'm sorry for Elton Trueblood, for he is closed to a great blessing of God. Much more needs to be said, and I appreciated the other article by Kelsey Hinshaw . . . he gives sound advice, and I'm sure he doesn't want to grieve or limit the working of the Holy Spirit.

I'm one who has received the outpouring of God's Holy Spirit in the "baptism of the Holy Spirit." Praise Him! I be-

(Continued on page 11)





# WHEN JESUS PRAYED

By CHARLES MYLANDER

Jesus Christ sets the perfect example for every Christian. He marks the high-water point of faith, courage, and love. He remains unequalled as the greatest leader, teacher, and healer of all time. Considering prayer, fresh light on its place and importance comes from the life of Jesus. Prayer was underlying all He did on earth. Examining the varied "hours" Jesus prayed shows every follower when he, too, should pray.

In the quiet *hour of communion* with His Father, Jesus prayed. His communication with the Father lay behind His penetrating words and supernatural works. Jesus credits His companionship with the Father as the power-source for His amazing works (John 5:19, 20). Jesus' use of the present tense, "the Father . . . shows Him," suggests a habit of prayer. Likewise, alone with God He discovers the inspiration and insight for His great teachings (John 8:26). While no other person will duplicate the life of Jesus, the example is clear. A time of communion with the Father provides inspiration, insight, and power.

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*Charles Mylander is minister of Christian education, East Whittier Friends Church, Whittier, California. This article appeared in the July 1972 issue of Quaker Life and is used with permission.*

## A TIME TO PRAY

In the *rush hour*, Jesus prayed. Jesus' private prayer life demands real effort. He lives and moves among people who require time and attention. At times He and His disciples cannot even find time to eat (Mark 6:31). Yet Jesus takes time to pray, especially when life pulses with busyness. At Capernaum, for example, He was healing many who were sick with various diseases. All day people were swarming from the city to where the miraculous events were occurring. By nightfall Jesus is feeling dead tired. But early the next morning, long before daybreak, Jesus is making a time to pray. Leaving the house, He goes out to a solitary place. Some of the disciples notice His departure. Before long the crowd returns looking for the miracle worker. They want Him to remain in Capernaum as a resident physician.

## PRIVATE PRAYER

The disciples, annoyed at His absence, lead them to Jesus. His success seems overwhelming as they report, "Everyone is looking for You." Superficial popularity does not deceive Him. Through prayer He had found direction of purpose. His marching orders command Him to preach the Gospel in other cities also. Nothing could sway Him from the Father's instructions to move on (Mark 1:35-38, Luke 4:42-43). On another occasion Jesus healed a man covered with leprosy. Rumors of the dramatic miracle spread

like wildfire. Large crowds gather to hear the Teacher and see His healings. Once again Jesus withdraws into the wilderness to pray. During the busiest periods of His booming Galilean ministry, the great Teacher slips away. When alone, He prays (Luke 5:12-16). Modern man needs to learn the lesson. Times of busyness and success are also times of stress. Private prayer in the rush hour brings strength, guidance, and a fresh perspective of oneself.

In the *hour of decision*, Jesus prayed. No two ways about it, Jesus spent much time in prayer. His critically important decisions were made in prayer. Before naming the 12 apostles, "He spent the whole night in prayer to God." (Luke 6:12-13) To these men was committed the leadership of the coming Church. Such a momentous decision required time alone with His heavenly Father. For each Christian today, prayer provides wisdom and direction in making vital decisions.

In the *hour of fellowship*, Jesus prayed. The disciples noticed the depth and meaning of Jesus' private prayer life. Impressed, they also wanted to learn. So one time as He finished praying, they asked a favor: "Lord, teach us to pray." (Luke 11:1) Jesus gladly shared many of His teachings concerning prayer. In response to their request for a pattern, Jesus gave "The Lord's Prayer" (Luke 11:2-4, Matthew 6:9-13). On the occasion of "the seventy" returning from a preaching and healing mission, Jesus

prayed. Overjoyed with the evidence of power at their control in Jesus' name, they share glowing reports. Even the demons were chased out of the possessed. While cautioning them to rejoice that their names were written in heaven, rather than in personal power, the Lord shared their exultation:

At that very time He rejoiced greatly in the Holy Spirit, and said, "I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes. Yes, Father, for thus it was well-pleasing in Thy sight." (Luke 10:21 NASB)

In fellowship with His disciples, His spontaneous prayer shows praise and thankfulness. The scene illustrates how prayer was interwoven in the fabric of His life. In conjunction with like-minded believers today, prayer offers thanks to God. At the same time shared prayer sets an example for each one learning to pray.

#### PRAYER AND CRISIS

For Jesus, the *hour of crisis* constitutes a time for prayer. Before certain great miracles and public works of power, He prayed. Before the climax of His earthly ministry, crucifixion, and resurrection, He prayed. At the close of Jesus' farewell discourse (John 14—16), He lifted His eyes toward the sky. The heartfelt prayer that emerged is considered by thousands as the most beautiful in the Bible (John 17).

When Jesus finished, He led the disciples to one of their favorite places of seclusion, Gethsemane. Undoubtedly they had shared many warm hours in the quiet garden. But this time Jesus is facing heartrending agony in prayer. He invites three of the disciples to share a part of the tremendous turmoil He must endure. They follow, but sleepiness curbs their appetite for prayer. Jesus shows swift insight into their human frailty. Although disappointed, He refuses to reject them when they fail.

Left unsupported, Jesus wrestles in prayer with the ultimate issue of death on the cross. The earnest toil affects Him physically. In agony He cries out to the Father until sweat rolls from His brow, sweat like great drops of blood. Jesus reveals the prayer pattern for presenting to the Father a human desire to avert imminent tragedy. "Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done." (Luke 22:42) Jesus goes to Calvary fulfilling the Father's plan. God's will takes priority over personal wishes. Prayer in the hour of crisis gives courage to face the situation.

#### PUBLIC PRAYER

Although rare, the *hour of witness* takes the form of prayer. The accounts

of Jesus praying publicly are sparse in the New Testament. Excluding the times He prayed at mealtime or with the disciples, they number only two. Just before the raising of Lazarus from the dead, Jesus prayed in the presence of unbelievers. He did so again on Calvary's cross.

Picture Jesus standing before Lazarus' tomb. Four days ago, the Lord's friend had died. Jesus requests someone to remove the stone sealing Lazarus' tomb. Lifting His eyes toward heaven in an expression of faith, Jesus prays: "Father, I thank Thee that Thou heardest Me." (John 11:41) The Greek shows Jesus is speaking about one point of time in the past. He has previously prayed in faith for the raising of Lazarus from the dead. His concise prayer publicly expresses His faith, providing a test case of *who He is*. "And I knew that Thou hearest Me always; but because of the people standing around I said it, that they may believe that Thou didst send me." (John 11:42) Have you, when in prayer, ever had the overwhelming assurance that your request was granted? You felt the inner witness that you no longer needed to pray for this request. So you thank God and praise Him for giving the answer. Weeks or months later, it materializes.

On Calvary's cross Jesus offers three recorded sentence prayers.

"Father, forgive them; for they do not know what they are doing." (Luke 23:34) What love! His enemies are completing the execution of the Son of God. Yet Jesus had taught His disciples to love their enemies. He not only verbalized the truth but also put His teaching into action. His example defies reproach, even by critics.

"My God, My God, why hast Thou forsaken Me?" (Mark 15:34) Such public openness and honesty must have staggered all who heard. Today it gives a faint glimpse into the high price Jesus paid as the sin offering for mankind.

#### PRAYER AND WITNESS

"Father, into Thy hands I commit My spirit." (Luke 23:46) Jesus witnesses to His ultimate trust in God as He stands at death's door. He knew the Father had not permanently forsaken Him. His faith and hope surmounted agonizing questions. Prayer in the hour of witness reveals something of a man's character.

One cannot escape the conviction that he should follow Jesus' pattern. In every conceivable "hour" recorded of Jesus' life, He is praying. Circumstances of life change, but basic human needs do not. The urge deep within a man's heart driving him to pray finds expression in Christ. For Jesus now prays for those He saves (Hebrews 7:25). With the confidence of His intercession on our behalf, one can boldly approach the Father. □

## Friends Write

*Continued*

lieve what John 14:12 says to be a simple truth of the Bible and we miss it because it is so simple.

I'm experiencing a *power, peace, and joy* in the abundant living that the Bible speaks of that I had never known before.

A mighty outpouring of God's Spirit is being experienced, and revival is coming. I'm willing to be used of God and to be a part of this great revival.

I love the people with whom I worship and want to share this wonderful experience, so I'm staying in the Friends Church. As I walk in love and let the fruits of the Spirit be seen in my life, they will see that this is of God.

I pray to see a manifestation of power this generation has not yet seen. Praise the Lord!

SHIRLEY WELLS

Melba, Idaho

In reference to D. Elton Trueblood's article "Speaking with Tongues" in the January issue: toward the close of his comment Mr. Trueblood states clearly that ministry to others is a far better expression of devotion than "worship."

Having never recovered from an encounter with Isaiah 58 many years past I find myself in delighted agreement. Much that passes for "worship" isn't. Ministry to others always is. We shall have all eternity to adore God. We have but a few short years to represent Him in a hostile environment.

LAURENCE PAYNE

McMinnville, Oregon

May I use this means to express my sincere thanks to all who by letter, card, or in personal conversation have indicated their appreciation for the portion of my article, "Talking in Tongues," that appeared in the January issue of the EVANGELICAL FRIEND. More people have offered appreciation and commendation for this portion and also for the complete article than for anything else I have written. All these expressions are greatly appreciated, but all honor and glory belong to God.

KELSEY E HINSHAW

Newberg, Oregon

I really appreciate the EVANGELICAL FRIEND, and the December frontispiece was especially beautiful. May God bless you in the good work you are carrying on.

GRACE C. JAMES

Parkdale, Oregon



# A 'Christian' funeral— what is different about it?

BY EDWIN CAMMACK

## IN PERU

On Friday Pedro was riding along a country path on his bike. Suddenly a whirlwind came along and he went right through it. His hat flew off and he jumped off and recovered it. Really there is nothing unusual about such an event to us, but to Pedro's unchristian relatives and friends it was dangerous for him.

At 6 a.m. the following Wednesday two brethren from the Sancuta church rang our doorbell. They reported that Pedro was very sick and had nearly died in the early hours of the morning. They wanted to bring him to the clinic and asked for my help. I arrived at Pedro's house around 8 a.m. People were gathered around outside and inside. When I entered the house Pedro was sitting up in bed. He had a fever and claimed he couldn't get his breath. Also he claimed he couldn't drink water because it wouldn't go down. I was told he'd fallen off his bike and this had caused his stomach to dislocate. I told him I was ready to take him to the clinic.

Various men spoke up and said, "We can cure him. He can't go to the clinic." They explained further that any movement would dislocate the stomach even further. I didn't argue. I gave him some medicine and had prayer with him. It was evident that the relatives and friends felt they had to try their country cures first. A number of the people present didn't act pleased that I was even there. Surely among them were witch doctors and sorcerers.

As I drove away all I could do was pray for Pedro's healing. I felt assured of the fact that the Lord would have His way with Pedro.

I was back out to Pedro's house at 7 a.m. the next day. Fewer people were around but still unfriendly. Pedro was ready to go with me to the clinic because

he was no better. His wife and one relative went along. The doctor gave him some injections and medicine to take. Pedro was extremely nervous and scared. I had to stay close by him and talk to him to keep him calm.

I began to realize more all the time that there was more to this story than I'd been told. I began to ask questions and quickly found out the truth. Aymara religion teaches that whirlwinds contain evil spirits. This evil spirit was supposed to have entered Pedro. His relatives and friends had talked it up so big that he became frightened. He admitted to another believer that he feared he had an evil spirit in him. His mental attitude toward it did seem to contribute to his sickness. He had great difficulty in drinking liquids, and it frightened him intensely to do so.

Witchcraft had been used on him. Rabbits and rats had been killed, cut in half, and placed on his stomach and neck. They said worms came out of his neck and stomach. The worms were supposed to be plugging up his throat so he couldn't swallow. The witch doctors are clever at this point. The rabbits are full of worms. When placed on the person the worms crawl around and some get on the person. Therefore when removed, worms remain on the body of the person. The witch doctor says they are coming from inside the person, but actually they are the worms from the rabbit. This event was forced upon him, and it didn't help his mental attitude toward his problem.

I talked to him about the false spirits that he thought were in him. I urged him to put his confidence in God alone and assured him that demons couldn't enter the life of a Christian. He assured me that his confidence was in God.

I was to pick him up the next morning at 8:30 to go to the clinic again. I found him at another man's house. He had been wandering around since 5 in the morning. By now he wasn't himself at all. He acted strangely and things just didn't seem to register well with him.

At the clinic he was given more shots. When I took him back to his room I talked very frankly with him about his problem of fear. He admitted his problem, yet he couldn't understand how it was affecting his body. I realized then that all we can do is pray that the Lord will defeat the teachings of the evil spirits that seem so real to him and his fellow Aymaras. At this point also we began to realize that perhaps this even had intensified the TB that he seemingly had. He had complained in the past about chest pains, bad cough, and spitting up blood.

Monday, Eusebio and I approached Pedro's house at 6 a.m. to take Pedro to the hospital in Puno as he had requested. We could see many people at his house. I said, "Pedro must have died. Look at all the people." Eusebio replied, "They are probably getting him ready to go to Puno with us."

As we drove up in his yard, Eusebio said, "Pedro is dead because everyone is dressed in black." The Christians present quickly came to us crying with great sorrow because their faithful pastor had died last night at 8. They reported that they had all gathered in his house for church services. Pedro was feeling fairly well, so preached to them about the two roads, one to heaven, one to hell. He taught them Bible verses and encouraged them. In the afternoon he helped the musical group learn more songs. That evening at 8 he got very sick and soon died.

We went into the room where Pedro's body was. Several men were sitting with it. Everyone was crying and wailing. Eusebio talked with them, and we made arrangements for going to town and getting death papers and a coffin. We prayed with them.

As we left, Pedro's wife came over to meet us. She was very broken up. She talked to me in Aymara. I did my best to comfort her. On the way back to Juli, the men asked Eusebio if he really thought Pedro was in heaven. He assured them that he believed he was because Pedro was a very faithful Christian.

By noon the men had bought the casket and gotten the papers from the doctor. We wrapped the casket in a blanket and tied it to the top of the Land Rover. On the way to Sancuta they bought a couple of cases of soda pop and bread. A drunk policeman wanted to go along. I told him there would be no beer so it wouldn't do him any good to go. I told him he'd better get back to work, to which he replied, "I don't like work."

Many had gathered by the time we arrived at Pedro's house. We unloaded the casket and took it in where Pedro's body was. Beside his body they put his hat, sweater, and poncho. I'd sold him an old

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*Missionaries Edwin Cammack in Peru and Ella Ruth Hutson in Taiwan give insight into their ministry in times of bereavement in a strange but real culture.*

coat of mine so asked that it be put in. He had broad shoulders, and since the casket was quite narrow I had a time getting things fit together properly to nail the top down. After that was done the casket was carried outside and set on the ground. All this time there was lots of wailing and crying. The wife kept wailing over and over, "You left me with five children. How am I to take care of them?" The children were outside with Pedro's parents. They were crying brokenheartedly. I could see tears running down their cheeks and falling onto the ground. The youngest must be about seven years old. After a while they were taken around behind the house away from the casket. Several of the brethren talked with them to help calm them down.

At this point we ate dinner; it was being served to all. Then it came time to carry the casket to the church. A few hymns were sung first. Then four men lifted the casket to their shoulders and carried it to the church with all the people following them.

The members of the Mesa Directiva of the INELA did an excellent job of directing the service. Ramon Mamani preached an excellent hour-long sermon. Then the casket was carried to the grave site. During the service men had been digging the grave, so it was nearly done.

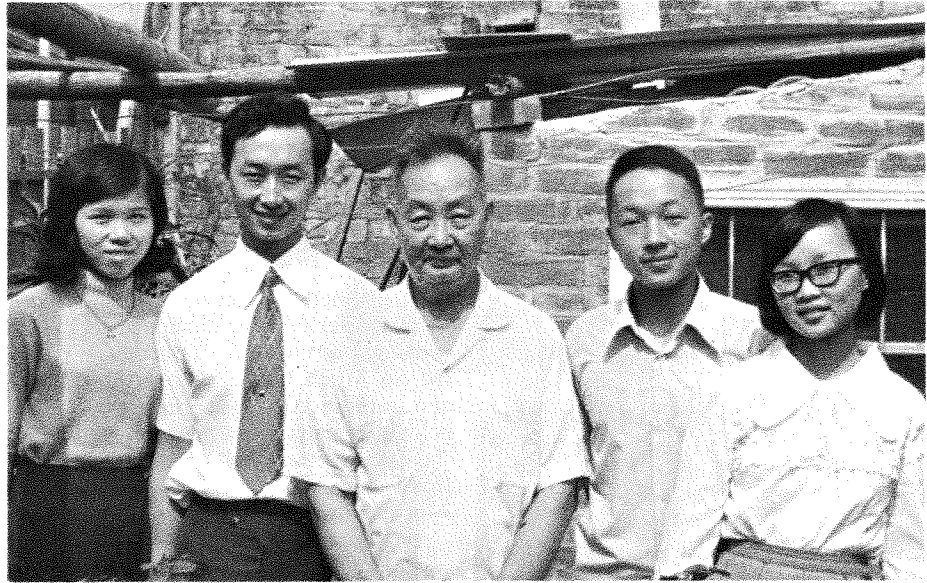
There was more singing and preaching while the men finished digging the grave. We let the casket down in the hole with ropes. The men then filled the grave. Of course during this time there was much wailing and crying.

More soda pop and bread were served. Then the leaders talked with the people of the church about their responsibility of taking care of Pedro's family.

To prevent the non-Christian people present from bringing out their alcohol, we took the family back home and the others followed. The leaders talked to all the people present and admonished them not to drink because it wasn't a custom of the Christians and Pedro would not have wanted it. Also after each burial they have a custom of witching to see if someone else will die shortly. They use the same method as when witching for water. If the point of the wire points down, someone else will die. Of course this puts great fear into the people. The leaders told the people not to do this and asked the Sancuta people to see to it that they kept good order.

As we talked among the brethren we were told that Pedro had been suffering a lot of persecution of late. He had been heard to say several times, "It's better I die and go to heaven." This he has done and is now living in peace. A great loss for the church and family left behind, yes, but a gain for Pedro! □

*Dr. Cheng of Bamboo Ridge, Taiwan, with two of his sons, a daughter, and daughter-in-law.*



BY ELLA RUTH HUTSON

## IN TAIWAN

Soon after I returned to Taiwan in June 1971 I called in Dr. Cheng's home (the dentist) in Bamboo Ridge. They were cheerful and grateful that Mrs. Cheng was making such good recovery from a stroke. Later we went to the home for a special thanksgiving service. Mrs. Cheng was able to be up and about the house. Their five younger children who are still at home have all been active in church activities, several of them teaching in Sunday school. Some of the older children and families also came home for this service. They are this Mrs. Cheng's stepchildren. Several folk expressed appreciation for their fine spirit and concern for their stepmother.

Several months later I learned that the mother was not so well again. The family was trying to persuade her to come into the Christian hospital for tests. The results revealed chest cancer, which had spread too far to do anything about. We were immediately impressed with the sense of peace and serenity of the family. The children lovingly and uncomplainingly helped care for the mother. She testified of peace in knowing she was ready to meet God. Those last weeks we saw practical demonstrations of God's grace to children and parents.

For Luke Cheng, the young pastor at Bamboo Ridge, this was a deepening experience. He faithfully sought to minister to the family in this difficult hour. In doing so he learned many new lessons as he daily saw one of God's children walking the valley of the shadow of death uncomplainingly and unafraid. Before her release came, Mrs. Cheng had expressed her wishes, and all arrangements had been made for the service. Instead of putting on a big show with many bands—sometimes paid entertainers—and such, a simple Christian service was conducted. All the children of Dr. Cheng returned. Other pastors in the Chiayi area helped in the service. Then the body was cremated.

Dr. Cheng went to the government office and requested the names of needy families in the community. He bought more than a hundred U.S. dollars worth of rice and distributed it to them from the church, giving a Christian testimony.

A few weeks ago when I attended the Sunday morning service at Bamboo Ridge, two of the sons invited me to the house following the service to help eat their father's birthday cake. When I arrived they pointed out the four plaques



hanging in the sitting room, which is also the waiting room for the dentist's office. They had been given to him by government officials on Saturday, which was his 58th birthday. One named him a model or exemplary man. The others were also very complimentary. They were using this occasion to express public approval of the simple, modest funeral for his wife and his help to needy people rather than an expensive but empty display of money.

Pray for this family. May they be used of the Lord in their community to win others. □

## Quaker ladies RETREAT in order to ADVANCE

It seems that one great need in the lives of all of us as we pursue our "fast-pace" way of life is "retreat." We need periodically the quiet and change in order to reorient ourselves and to reexamine our goals.

Indian Hills Motor Inn, Pendleton, Oregon, was the setting for a successful retreat of *Northwest* women this year. Pleasant rooms, a spacious convention hall, and a lovely rural setting combined to make this year's retreat one to be remembered; 144 women attended.

The speaker, Frances Hicks, brought simple, direct messages that spoke to the heart needs of many of the women. Linnea Stahlnecker conducted the music, introducing a new song, "On and Beyond," which had been written especially for this year's retreat. Marilyn Thompson, Grace Smith, and the Tacoma ladies planned and conducted the retreat. The ladies have chosen to go back again next year—October 11-14.

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The *Aymara* women had their version of a retreat in August with 200 attending. This was a time of teaching and learning, a time of heart-searching and inspiration.

During the year these faithful women carry on their projects—often giving money to help a church put a roof on its new building, assisting elderly widows who have no children to support them, and visiting other churches to give their testimony and encourage one another to be faithful.

This year they reorganized their organization, and the Lord helped them to resolve conflicts that had arisen between the church leaders and the women's groups.

Pray for their new women's president, Francisca Tintaya, who is a capable and concerned leader, that she will be used of the Lord to encourage and challenge our Christian sisters in *Bolivia*.

\* \* \*

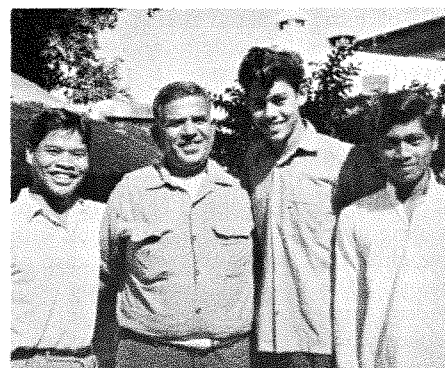
Friends Center in Columbus, Ohio, was the site for a new kind of retreat for women who are leaders in mission activities. There were representatives from 5 districts, 14 full-time, and others part-time. This Commission to Mission Commitment met to assess the strengths and weaknesses of our district retreats and local meetings and to plan for the future. Our "brainstorming" sessions proved most helpful. Rebecca Coleman was the chief planner. Catherine Cattell was our speaker. Her opening challenge on Friday evening was entitled, "Together We Can Do So Much." She shared information and inspiration from the EFA conference held in Omaha. One searching question she asked of us was "What do you want from your local church—a safe refuge—or a growing edge?"

The work in Burundi, Africa, was presented in word and slides. We closed the day in a time of prayer fellowship, especially lifting Kansas Yearly Meeting, which bears the heavy burden of the loss of a whole generation of work.

At our prayer breakfast Catherine Cattell reminded us that prayer was the source of first the vision and then the power to carry out the work envisioned. The day's program moved on with a report by Marcia Michael on how to have a successful missionary conference. She presented the preparation and program used recently by the Bellefontaine church.

Esther Zinn reviewed an article from September *World Vision* magazine concerning "The Mission Conference Treadmill." After coffee break we saw a most moving film, *The Questors*, about inner-city missionary opportunities. Jeanne Walker from Westgate Friends spoke on "First-term Missionary Experiences." She is a nurse serving with the Latin American Mission in Colombia. Carolyn Shreve prepared a very helpful brochure on "Motivating Youth for Missions."

One practical outcome of our pooling ideas was a list of circle projects for work in the church, community, overseas, and promotion ideas. This list is available through Mrs. Earl Harsh, Jr., P.O. Box 59, Winona, Ohio 44493. Remember, it is new *ideas* that thrust us forth to new *exploits* in the building of His kingdom. □



## News notes from the fields

### INDIA

Union Biblical Seminary, Yeotmal, is still engaged in its strategic work of training young people for the Christian ministry in Asia. This training includes a period of practical work each year. Pictured above are three young men who worked with the Friends Mission in Chhatarpur, M.P., recently. Pastor Stuti Prakash continues to be active in village evangelism as well as in pastoring the Chhatarpur church. B. R. Sokkia of Assam (left of Pastor S. Prakash) was remarkably used of the Lord in a Sunday morning service at the church when he spoke on the Second Coming. They were all a real blessing in the villages. The two to the right are J. P. Masih from Jagdeshpur (Mennonite Mission) and Samuel Masih.

### TAIWAN

Beth Moore, daughter of Friends missionaries Howard and Mary Evelyn Moore, attends Morrison Academy at Taichung, Taiwan. She recently wrote a "glowing" letter to the Missionary Board of the events that had been taking place at her school. Here is just a bit of it. "It was Spiritual Emphasis Week and our speaker was Jimmy DeYoung . . . about 60 kids from grades 4-12 were saved . . . It's so exciting to be a part of all this happy stuff! It's like we're having our own Jesus Movement out here in Taiwan! Jesus is alive everywhere! It's so neat to see kids walking around and singing Christian songs like, 'Now Let Us Sing' or 'Allelujah!' . . . There are little Bible study groups going on at night in different people's homes . . . I love Jesus so much and I want to share Him with other people so they can come to know and love Him, too." □



Jean Brough (above) is Christian education director at West Park Friends Church, Cleveland, Ohio. Here she confers (seated, left) with three of her staff members.



# 'and then some'

BY DOROTHY BARRATT

*Everyone has time, but managing it successfully is a matter of goal setting, of priorities, of putting first things first. EFA's Christian education consultant here gives recognition to one Christian education worker who is making the most of her time.*

port and thought to myself, "That'll do!" I did it over. When I felt weary and was tempted to quit, I worked a little harder. I guess you could sum it up with three words . . . *And then some!*"

Meet Jean Brough!

A member of West Park Friends Church, Cleveland, Ohio, Jean has been a faithful Christian education chairman (director) for 20 years. Without formal training or salary, her ministry has been extremely fruitful, encompassing every aspect of Christian education work.

Giving of her time and energy . . . *and then some* . . . she has taught every age level besides superintending various departments. She pioneered the formation of a Church Planning Committee and also developed job descriptions for nearly all offices of the church and Sunday school. Jean has invested time in working with junior camps, VBS, Bible clubs, and home Bible studies.

Her own horizons have been enlarged by her eagerness to attend numerous Sunday school conventions and training conferences and to read all available Christian education materials. Because of this continued personal growth and her unusual administrative ability, her own workers have benefited from the excellent, well-rounded Leadership Training classes she has taught.

Through the years she has promoted a continuous emphasis upon quality as well as enlargement. In this span of time, attendance at West Park has more than doubled.

Catherine Smith, wife of the pastor at West Park, says, "I think the secret of Jean's success is complete dedication to

her Lord and her church. She knows how to give of herself fully and with dependence wholly in Him, goes to the job at hand, and gets it done."

Jean Brough, we feel that your work can be summed up in three words . . . *And then some!* □

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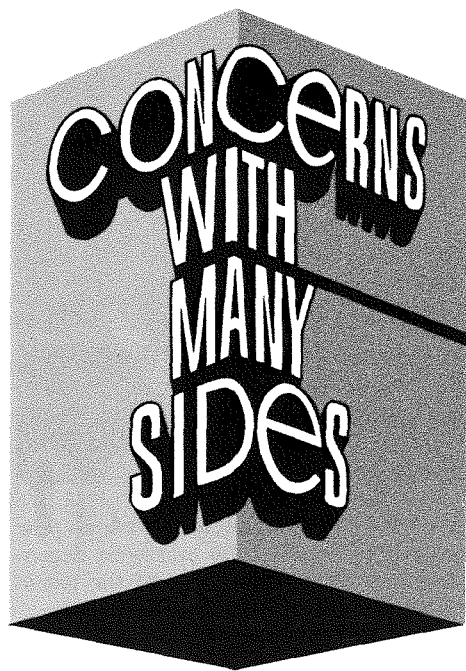
Dr. Charles S. Ball  
Azusa Pacific College  
Azusa, California 91702

"A very successful salesman was asked what he believed to be the secret of his success. He replied, 'When other men stopped working after hours, I worked an extra hour. When I reviewed my re-



# I'm disappointed'

BY BILL ROURKE



## Further thoughts on tax resistance

BY THOMAS HEAD

Last February during a chapel session at George Fox College, I spoke about the implications of Christianity in relation to those areas of human experience we call *social problems*. That talk was later printed in the *EVANGELICAL FRIEND*. One particular portion of that talk sparked a substantial amount of comment and inquiry both from those present at the chapel session and the readers of *EVANGELICAL FRIEND*. The questions and comments I have received about my position on tax resistance have been helpful and encouraging, and I would like to report on my thoughts as they now stand:

*How do Christians respond conscientiously to laws and citizenship obligations that are contrary to individual convictions? When does individual concern become merged into corporate action of the local church or a denominational position? The issue discussed in this month's "Concerns with Many Sides" pertains to payment of taxes for military budgets.*

Since I voted for President Nixon he has announced the cutback of needed domestic programs (many are not needed) and proposed an increase in military expenditures, in the face of the beginnings of peace in Vietnam.

I'm not disillusioned with the ability of our President, but I'm very disappointed in this series of events.

I am going to file the IRS Form 843 in an attempt to recover that portion of my income taxes collected for military purposes, which I consider to be "illegally, erroneously, or excessively collected." If I am successful these funds will be given to an organization dedicated to peaceful, benevolent, and Christ-centered activity (e.g. World Relief Commission or Friends Action Board). □

## The World Peace Tax Fund

On April 16, 1973 the World Peace Tax Fund Bill will be reintroduced in Congress; this bill was originally introduced in the 92nd Congress as H.R. 14414. This act would amend the Internal Revenue Code by establishing a system of conscientious objection for taxpayers. It would allow a taxpayer to have the percent of his taxes going for military purposes assigned to a World Peace Tax Fund set up in the U.S. Treasury.

Rep. Ronald Dellums, one of the original sponsors of the bill, explained that "Under this act, any man or woman in

1. I believe that commitment to Christian ideals should permeate every aspect of a man's life. That includes not only his body and mind but also the resources for which he has been given the task of stewardship. So, if a man is a pacifist, he should be a pacifist with all his life. In all his allocations of time, energy, and material resources, he should resist supporting militarist undertakings.

2. The biblical reference of rendering unto Caesar does not seem to be as instructional as we might hope. The passage states the following:

"Are we or are we not permitted to pay taxes to the Roman Emperor?" He saw through their trick and said, "Show me a silver piece. Whose head does it bear, and whose inscription?" "Caesar's," they replied. "Very well then," he said, "pay Caesar what is due to Caesar, and pay God what is due to God." Thus their attempt to catch him out in public failed, and, astonished by his reply, they fell silent. (Luke 20:22-26 *NEB*)

At first it seems as though we have a clear-cut answer to the question of tax resistance. But it is interesting to speculate on what might be Jesus' answer if He were asked the same question by an American today? Could or would Jesus answer in the same manner? Most of our monetary transactions today are conducted using checks and accounting entries at banks. The only inscriptions on checks are those of the bank and the owners of the account. What guide do these inscriptions give us as to how we should allocate our resources? And, the inscription, "In God We Trust," on our currency makes the matter even more puzzling. If Jesus were to answer the same question today in the same manner, would He say, "Pay God what is due to God, and pay God what is due to God"? This seems a little absurd, but it is the conclusion to which a literal interpretation might lead us.

It may be that some of this confusion can be cleared up by acknowledging to whom Jesus was speaking. He was talking with lawyers and chief priests. These were hostile people trying to trap Jesus. They were not seeking wisdom or guidance. They did not want an answer to the question they were asking; they wanted to trick Jesus. Could it be that Jesus, knowing their intent, purposely responded in a puzzling manner? Can we be sure that Jesus would have answered in the very same manner if the question were asked by one of His disciples?

3. Paul's words in the 13th chapter of Romans provide guidance. However, his words should be regarded as generally sound advice rather than absolute truth. Without belittling Paul or the New Testament, I must indicate that I feel it would be careless to regard Paul's statements in quite the same manner that we regard Jesus' statements. And in fact, Christians generally do not. Consider for example 1 Corinthians 14:34-35:

As in all congregations of God's people, women should not address the meeting. They have no license to speak, but should keep their place as the law directs. If there is something they want to know, they can ask their own husbands at home. It is a shocking thing that a woman should address the congregation. (*NEB*)

It is obvious that we do not regard this thought, stated at one moment in history, to be an absolute guide for our behavior today.

I want to emphasize that I am not dismissing all Paul has to say. His writings are rich with guidance for our lives, but we do need to consider and evaluate his words in light of our own personal relationships to Jesus.

4. There is no one correct action that all men must follow. And I believe this applies to so much of what we would call *social action*. We need not busy ourselves

the country who felt he or she could not, in good conscience, contribute to military expenditures would have the option of having their tax dollars routed instead to peace-related activities." In Dellum's words, this bill can remove "the great dilemma now facing conscientious objectors—to disobey their own beliefs or to disobey the laws of their country."

A Board of Trustees, composed of individuals who have shown a consistent commitment to world peace and international friendship, would advise Congress on appropriations to be made from the World Peace Tax Fund.

Further information on this bill can be obtained from WPTF Steering Committee, Box 1447, Ann Arbor, Michigan 48106.  
—Editors

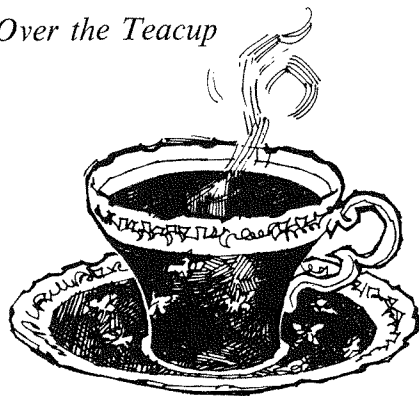
with trying to figure out what the "Christian position" on a given question is. There is no such thing. There is only the discernment of truth by individuals. It does not concern me that different individuals reach different understandings of truth. But it does trouble me deeply when one human being claims to know what is precisely right for all human beings.

So, where does this leave me? I am still paying all my taxes. However, I do feel that it is wrong for me to be contributing financially to military efforts. This is a limitation of my pacifism. I am, at least for the time being, continuing to live with this limitation. The reason is essentially pragmatic. At the moment, I feel the time and energy that would be consumed by "breaking" the law could be better spent by helping with efforts to change the law. (I am not stating this as normative behavior—that is, I am not saying this is what people should do. I am only saying that this is what I feel I should do.)

A news item above describes a bill that will be reintroduced in the House of Representatives. The World Peace Tax Fund Act would of course be only a partial solution. There would still be little to prevent the government from raising additional revenues to make up the difference and therefore to maintain the same level of military spending. Among other actions, pacifists would still need to support bills and candidates proposing reductions in military spending; however, this bill would be a constructive step and should receive our serious consideration and support.

Tax resistance is certainly a complex issue. We need each others' support and advice. And we need each others' understanding. We need to encourage each other in a steadfast search for the wisdom necessary to thoroughly align our actions with our faith. □

## Over the Teacup



## Clean-up time

By CATHERINE CATTELL

Every year this time I get restless about starting the cleaning. I guess it is a habit. I get the feeling that housecleaning is not the "institution" it used to be. Years ago on the farm it was an all-out affair from beating rugs over the clothesline with a carpet beater to stretching curtains over a frame full of nails to catch your fingers. Our six-bedroom house had a lot of floor and woodwork to wash, and the china closets had to be cleared out and everything put back clean. Aunt Martha organized both the work and me, and we got it done, or almost done, every year.

In India we cleaned in October after the rains were over. It involved white-washing every wall in every room, scrubbing stone floors, and oiling the furniture. We cleaned out the storerooms and rescued what we could from the ravages of white ants. They always did the most damage during the rains, eating through books and picture albums. I did the organizing in India, and there were always people about to help with the labor, none of which could be done by me alone or without someone to supervise it.

So, I get the urge, but in this one-bedroom apartment I have very little scope. Everything needs doing, but none of it is mine to do. They tell me our apartment will be painted and refurnished next year, but we will be gone, so I will do what I can and try not to see things about which we can do nothing.

We have missionaries from Singapore here in our apartment house, and I am told the city of Singapore is kept absolutely free from trash. Litterbugging is punishable by law as a serious crime. No one dares throw a scrap of paper on the street. Cleanliness is an order, and everyone helps to keep the city clean. Streets are scrubbed, and the people are proud of their city. They have a dictator to organize a thorough cleaning and punish those who do not cooperate.

A lot has been said about keeping America beautiful, and much has been done for our highways. We have fines for

litterbugging, but has anyone been on a train lately? The whole length along the track from city to city looks like a vast dump.

Why should Americans, who are so discriminating about which floor polish is the best and which soap washes cleanest, and worry about "ring around the collar," be so careless outdoors in parks and public places?

Surely we do not need to resort to a dictator to tell us to clean up.

There is a kind of trash that finds itself in our homes by way of the TV screen. It is the most subtle kind of filth and the hardest to clean. I can sit here and complain about it to you over a cup of tea, but how do we stop it? Have you thought about cleaning up the influences that filter into your home? I have, but that is all I have done. I am going to go on record where it counts this year. You, too?

There is one good thing about a TV set. It *can* be turned off! □

## News of Friends

### FRIENDS PASTOR IS CHAPLAIN FOR KANSAS LEGISLATURE

Wendell Barnett, pastor of Topeka Friends, Topeka, Kansas, has been serving as Chaplain to the House of Representatives of the Kansas State Legislature. His duties include opening each daily session with prayer. Together with the Senate Chaplain, he conducts a Chaplains' Prayer Breakfast once a week. Small group involvement gives opportunity for prayer support and the application of the Scriptures to the needs of the legislators.

### AECFIA ANNUAL MEETING

The Associated Executive Committee of Friends on Indian Affairs will hold its 104th Annual Meeting May 4-6, 1973. The sessions will be held at Council House and Wyandotte, Oklahoma. While yearly meetings make appointments to the AECFIA, all interested Friends are invited to attend the Annual Meetings.

### CALENDAR OF YEARLY MEETINGS

The annual *Calendar of Yearly Meetings*, 1973 edition, provides dates, location, and address for correspondence of each of the yearly meetings around the world. In addition, there are addresses of more than 50 Quaker Centers and information about the major conferences of Friends in 1973.

Copies are available free on request to Friends World Committee, 152-A North 15th Street, Philadelphia, Pennsylvania 19102, and 203 South East Street, Plainfield, Indiana 46168.  
—FWC





BY BETTY M. HOCKETT

My name is Ray and I'm ten years old.  
My nose is freckled, my hair's dark gold.  
My friend is Ed; his last name is Hall.  
We like school but we'd rather play ball.  
In fact, that was our problem one day  
when Ed hollered loud, "Come on, let's play!"  
I got my bat; he had a new mitt  
so we started to throw, catch, and hit.  
It all went fine 'til the ball flew high,  
straight as anything, into the sky.  
And with a great swish it crossed the fence,  
into the yard of neighbor John Spence.

We dashed to the fence to see what all  
had happened in our baseball's fast fall.  
We stood and stared for what seemed like hours  
at that mashed down mess—John's best flowers.  
There were the flowers, now sadly squashed  
into a heap all purple and moist.  
This was what John had saved for the Fair.  
He hoped he could win first prize down there.  
But now we knew his chances for that  
had all been changed by our ball and bat!

We looked all around. "What shall we do?"  
I wondered out loud. Ed wondered, too.  
We swallowed hard, then Ed wisely said,  
"We ought to pray." We each bowed our head  
and asked God to help us then and there  
to do the right thing that would be fair.  
I prayed and he prayed and then we knew  
just what it was we'd have to go do.  
My heart beat fast and my face felt red  
while down inside there was fear and dread.  
Then we swung our legs and crossed the fence  
into the yard of neighbor John Spence.

We stood there a bit and John came out.  
"You look so sad—what's it all about?"  
he asked so kindly. And then he knew!  
"My flowers are down! Can it be true?"  
But the truth was there, plain as could be—  
No first prize, not even number three!

I gulped real hard and started to tell  
just how it all started and then—well,  
after he stood there for quite awhile  
neighbor John Spence did actually smile!  
Now that really took us by surprise,

for Ed had said, "Why Ray, I surmise,  
that John will be cross as one black bear.  
He maybe will stomp and pull our hair."  
But John just stood and didn't look cross,  
although he was sad about his loss.  
"My flowers were pretty, just the best!  
And they would have won over the rest.  
But now that they're down we'll shed no tears,  
so cheer up my boys and have no fears.  
It's like you said, and I do know that  
you meant no harm with your ball and bat."

Ed and I sighed and smiled with delight  
that neighbor John Spence was not uptight.  
And then he began to talk some more.  
"I'm sure you do wonder what's the score,  
for I have a name around this place  
for acting in ways that bring disgrace.  
But that's all been changed, I'm glad to say  
since I asked Jesus to come to stay.  
Now He's my Savior and Helper, too;  
that's why I seem so different to you."  
"Praise the Lord," we boys said with a shout.  
"We surely are glad, beyond a doubt,  
that you are a Christian! Boy, that's swell!"  
It all was too good to even tell!

I have thought a lot about that day  
when John acted in a Christian way.  
He could have been mad and cussed us out  
and called us names with a loud old shout.  
But he pleased God and didn't get mad.  
His witness was good, not at all bad.  
So I have asked God to help me, too;  
I want to show love in all I do.

John says his flowers may bloom again.  
But the Fair will be over by then.  
And he doesn't mind; he still just grins  
and says, "Next year will bring us some wins!"  
So John is our friend, he's really kind  
since he serves God with his heart and mind.

When we boys play ball we try to think  
just where that ball might happen to sink.  
Even though we play ball by the hours  
we've never again hit the flowers.

(Now we think it's fun to cross the fence  
into the yard of neighbor John Spence.) □

## NORTHWEST YEARLY MEETING



### Plenary Session at Midyear Meetings

Following a recommendation of the Executive Committee of the Evangelical Friends Alliance, Northwest Yearly Meeting held a midyear plenary session at the Newberg Friends Church February 9 at 7:30 p.m. in connection with board meetings. An invitation was extended to all Friends to attend.

#### Financial Report

Earl Tycksen, pastor at Meridian Friends Church in Idaho, brought a devotional at the beginning of the session. This was followed by a graphic presentation of our Yearly Meeting budget allocation methods given by LeRoy Benham, a member of the Yearly Meeting Board of Finance. Walter Lee, Yearly Meeting financial secretary, then gave a report on the current financial condition of the Yearly Meeting, showing that we are \$6,828 short of being current at the halfway mark. Giving at this point is up about \$6,000 over this time last year.

#### Evangelical Friends Alliance

The main theme was a discussion of EFA developments past and prospective. Jack Willcuts, our EFA Coordinating Council representative from Northwest Yearly Meeting, told of the early concerns of evangelical Friends across America for a wider fellowship among Friends. At an EFA General Conference in Wichita, Kansas, in 1970 a Task Force Committee was named to study ways of bringing evangelical Friends together in a closer working organization. They recommended to the yearly meetings that there be named a communications director to serve the Evangelical Friends Alliance. Budget for this position has not yet been approved by some of the yearly meetings. So next year the superintendents have each been asked to give a month to EFA. Another General Conference is being planned for the summer of 1974, perhaps in the Northwest. There is a recommendation being presented to the yearly meetings of EFA that individual monthly meetings outside EFA be permitted to join EFA.

Fred Littlefield spoke as our representative to the EFA Commission on Evangelism and Church Extension. Omaha Friends Church is an example of cooperative effort in beginning an extension church. Present plans call for a National Church Growth Conference to be held June 15-18, 1973, at Quaker Ridge in Colorado.

The Commission on Missions was presented by Gerald Dillon, chairman. The work in Mexico where Roscoe and Tina Knight are serving is the responsibility of this commis-

sion. There is need for new candidates for this work to replace the Knights when furlough time comes, also a need for indigenous leadership for Mexico.

Eldon Helm reported for the Commission on Social Concerns. This commission is helping to support Aaron Hamlin, field director for the National Negro Evangelical Association. They are concerned in areas of alternate service, peace and war seminars, and short-term missions using various skills.

Harlow Ankeny spoke for the Publications Commission. The *Evangelical Friend* is a product of this commission.

The Youth Commission is planning a visit by youth representatives from each yearly meeting of EFA to Mexico City this summer.

Lon Fendall, chairman of the Christian Education Commission, reviewed the work of this commission. Dorothy Barratt is the Christian education consultant who travels throughout each Yearly Meeting giving assistance to boards and churches in Sunday school and other Christian education areas.

Opportunity was given for reactions to these presentations from those in the audience. Bob Schneider of Hayden Lake expressed his feeling that there needs to be strengthening at the local grass roots level before launching a larger program through the EFA. If there is money for the larger program, it could better be spent on the local yearly meeting level to bring about better communication to the churches.

Appreciation was expressed for cooperation in EFA and for the *Evangelical Friend* magazine. Arthur Roberts pointed out that we lose many Friends by transfer from one area to another. We suffer from worldwide misunderstanding of what is a Friend. We need to be as a family of Friends, and EFA has helped foster this spirit. We need to be careful about inviting monthly meetings from Friends United Meeting to join EFA because this may cause a weakening in their own mission fields because of transfer of interest and funds.

Another person stated that yearly meeting leaders need help from association with each other. EFA, rather than being a hierarchy, is a means of gaining help.

#### Suggested Yearly Meeting Format

Following this time of discussion, Norval Hadley presented a proposed format change for Yearly Meeting sessions. Boards could meet Monday and Tuesday all day with the banquets on Tuesday night. The daily schedule Wednesday through Saturday could begin with Executive Council at 8 a.m., an inspirational service for everyone at 9, business from 10 throughout the day, with an inspirational service at 7. Boards

could invite experts to speak on their particular interests during their presentation time with perhaps a rap session with that expert in the afternoon for all interested in his subject. Verl Lindley, pastor of the Granada Heights Friends Church in Southern California, has been invited as guest speaker for the inspirational services. There was general approval expressed for this new format.

—Beth Bagley

NWYM administrative secretary

### 'Body, Soul, and Spirit'

Women of Seattle Memorial Church are now feeling great, becoming great, and looking great! They have just completed a six-week series called "Body, Soul, and Spirit." Women of all ages treated themselves to an enjoyable Thursday morning at the church each week. Their activities included "Feeling Great"—exercises to get back in shape, "Becoming Great"—Bible study in Joshua, and "Looking Great"—speakers on personality, grooming, and fashions.

### Easter Offering

The Christian Education Board is again sponsoring a special Easter Sunday school offering for our church in Mexico City. Last year this offering for Mexico amounted to \$2,000 across our Yearly Meeting. Other yearly meetings in the EFA also took this special offering. God is performing miracles in our Mexican work now. Let's assist in this special way.

### To the Highest Bidder

'Going once, going, gone! Sold to Dwight Comfort for \$130—the privilege of using the old Greenleaf Friends Academy clock in his home for one year.' This antique pendulum clock that hung in the old academy building before it was torn down years ago has been auctioned off at the Greenleaf Friends Academy sale for several years.

This year's sale was held Saturday afternoon, February 17. It is an annual fund-raising event and brings widespread community support. Individuals and businesses donate sale items from hay and farm equipment to delicate handicrafts and new and used housewares. More people came to the sale and benefit dinner this year than in recent years, and they were buying. Proceeds were a little over \$5,000. The money is designated for the general budget of the academy.

Next year someone else will have the chance to add the pendulum clock to their living room decor.

# Friends concerns

### Reach Out in Love

"Reach Out in Love" was the theme of Eugene Friends Reach Out Conference. How far will we reach? Into hearts here, Bolivia, Peru, and Mexico City? Planning our second conference we looked forward with great expectations as to what the Lord would share with us from others, and then how much He would ask us to *pledge in faith*. Ralph and Wanda Beebe and Russ and Lea Pickett, laymen, shared how the Lord had helped them make their pledges for 71-72. Our Youth Choir sang, "Reach Out." Their voices really reached our hearts in admiration, love, and spiritual uplift. Gene and Betty Comfort brought our mission field into focus with a presentation of "The Ninety and Nine." John Fankhauser as coordinator encouraged us with his enthusiasm for faith giving. Roger Smith presented the need for evangelism and how exciting it can be. Pete Fertello, a youth minister from Newberg Friends, presented the importance of a youth ministry. These presentations were exciting because the Holy Spirit had filled them with His love and energy.

Norval Hadley's message Sunday morning was stirring and refreshing.

I believe if your need and pledge are large, the Lord will enrich your lives to the measure of your Faith Pledge. The stepping-out in faith has been thrilling, rewarding, and like Wanda shared—"I'm afraid not to pledge again."

Praise His name.

—Lea Pickett

### WMU Spring Rallies

Women's Missionary Unions in each area are planning the annual spring rallies. (See coming events for dates.) In addition to missionary speakers and music, there will also be an offering taken for a special project called "Bookkeeping Boosters for Busy Bees in Bolivia." Designated by the WMU Executive Committee at their midyear meeting in February, the project is to buy an electric typewriter and adding machine for our mission staff in Bolivia. If enough offering is received, a battery-operated adding machine will be purchased for missionaries in Peru.

### HAVE YOU . . .

—remembered the pledge you made at Yearly Meeting to the Board of Missions and to the Board of Evangelism?

—responded to the North Valley Share call?



## Attention, All Sunday School Workers

Practical helps, new ideas, an opportunity to see firsthand demonstrations, and inspiration for personal growth is being offered to YOU!

Sunday School Teacher Enrichment Conferences being planned for several areas of Northwest Yearly Meeting will provide all of this. During the 2½-3 hour sessions, age-level workshops will be conducted by the EFA Christian education specialists: *Dorothy Barratt*, Christian education consultant for Evangelical Friends Alliance; *Harold Antrim*, youth editor for EFA, former Youth for Christ director, presently youth minister at Boise, Idaho, Friends; *Marjorie Landwert*, children's editor for EFA, curriculum writer, Junior Department superintendent from Salem, Ohio; *Betty Hockett*, preschool editor for EFA, curriculum and free-lance writer, Kindergarten Department superintendent at Newberg Friends.

Choose the workshop located in your area:

Monday, April 23—Boise, Idaho, Friends Church, 7:30-10:00 p.m.

Tuesday, April 24—Spokane, Washington, Friends Church, 7:00-9:30 p.m.

Wednesday, April 25—Friends Memorial Church, Seattle, Washington, 7:00-9:30 p.m.

Thursday, April 26—Reedwood Friends Church, Portland, Oregon, 7:00-9:30 p.m. (for Southwest Washington Area, also)

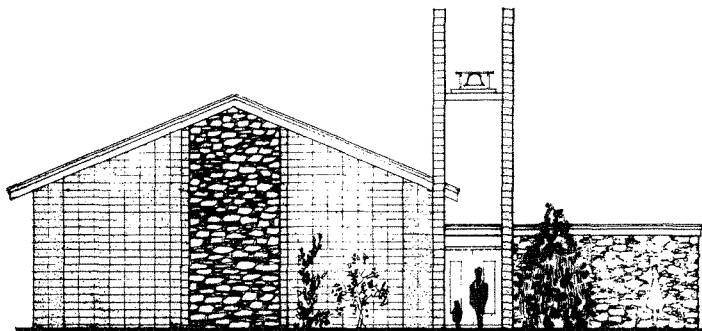
Friday, April 27—South Salem, Oregon, Friends, 7:00-9:30 p.m. (for Newberg Area, also)

## Melba Proposes New Church Building

On December 12, 1972, at 4:15 a.m., a fire was discovered in the fellowship hall of the Friends Church in Melba, Idaho. A great community spirit was demonstrated as people worked together in fighting the fire. When it was over, the sanctuary had been gutted, but its contents were saved; the new wing of Sunday school rooms built in early 1972 had suffered only minor damage; the fellowship hall and its contents had been destroyed.

Sunday services are now held in the Grange Hall, and Sunday school classes are in the parsonage and the repaired wing of the church.

Demolition of the burned buildings, cleanup, and excavation work are now completed. Edward Arnold, architect, of Huntsville, Alabama, has offered his services in designing a new building. The reconstruction of the building will begin as soon as the details are worked out on the design. The proposed structure will be a block building exterior with laminated beams and decking roof and a heavy accent on natural wood throughout. (See sketch below.)



## George Fox College

A \$25,000 grant to help continue George Fox College's new branch campus in Kotzebue, Alaska, has been awarded by the Lilly Endowment. The large gift by the Indianapolis-based foundation, the third largest in the U.S., is awarded in cooperation with California and Alaska Yearly Meetings. The grant is the first major one to be received for continuation of the program started last fall. The extension in the first term has 72 persons. College officials currently are seeking long-range funding on a three-year basis.

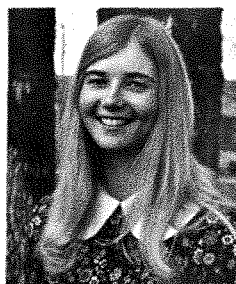
For more than three dozen GFC students, February 8 was a nearly once-in-a-lifetime opportunity. The students studied with the San Francisco Opera Company on a one-to-one basis. Music Professor Joseph Gilmore arranged for the 17 members of the troupe to be on campus for an afternoon workshop with students in the stage productions choir class. The unusual classroom opportunity for students did not cost them any extra money as the company members volunteered their time while scheduling performances elsewhere in Oregon.

GFC students have established a new blood-giving record for the campus. Ninety-one students tried to give blood in a four-hour span, and 80 were successful with 11 turned down for various medical reasons. The giving sets a new record, topping by 4 the 76 pints given last spring.

A two-day seminar, "Managing Your Time," was sponsored by George Fox March 1-2 in Vancouver, Washington. Programed for Christian leaders, the seminar, the first of its kind to be sponsored by the college, featured Dr. Ted W. Engstrom, executive vice-president of World Vision International, and Edward R. Dayton, director of the Missions Advanced Research and Communication (MARC) program. A cosponsor of the program is World Vision, Inc. The course involved individual work and group interactions, lectures, and discussion.

With the success of its popular campus bookstore, GFC in late January opened a new downtown branch bookstore, called "The Answer—Part I." It is emphasizing family books, Bibles, greeting cards, and gift items. The store, open six days a week, operates a special-order service for customers.

Suzanne Swaren, a music education major from Tigard, was GFC's 1973 Homecoming queen. The blue-eyed, blond-haired queen was named in ceremonies that started the weekend February 9. She was selected



Suzanne Swaren

from a court that included Connie Varce, Oregon City; Barbara Cloud, Madras; Cheryl Mulkey, Silverton; and Sharon Fodge, Caldwell, Idaho. Homecoming activities included open house, a talent show, alumni meetings, plays, and a basketball game won by the Bruins.

## Coming Events

March

29-April 1—Outreach Conference, Portland area

27—WMU Spring Rally, Boise-Greenleaf areas

April

- 1—Greenleaf Friends Academy Choir, North Valley
- 1-7—GFA spring vacation
- 1-7—GFC Fine Arts Festival
- 7-8—Hayden Lake Outreach Conference
- 10—WMU Spring Rally, Portland-SW Washington areas
- 11-15—National Negro Evangelical Association, Pittsburgh
- 14—WMU Spring Rally, Puget Sound area
- 14-15—Scotts Mills Outreach Conference
- 16—Four Flats concert, Portland Civic Auditorium
- 18-20—Salem Area Outreach Conference, Rosedale, Silverton, Highland
- 19—WMU Spring Rally, Inland area
- 24—WMU Spring Rally, Newberg area
- 25-29—Svenson Outreach Conference
- 25-28—Christian Holiness Association, Portland
- 26—WMU Spring Rally, Salem area
- 28-29—EFA Superintendents meeting



## T. Clio Brown Called Home

Funeral services were held at the Colorado Springs Friends Church January 24 for T. Clio Brown, former RMYM superintendent.

He was born March 23, 1887, in Republic County, Kansas. He was the youngest child of Richard and Joanne Brown. He attended the

Clio, Jr., of Milwaukie, Oregon. Also surviving him are four stepchildren: Elmer Jackson of Elmhurst, Illinois; Sheldon Jackson of Glendora, California; Helen Gregory of Pierceton, Indiana; and Cheshur Jackson of Wichita, Kansas. Thirty grandchildren survive as well as many great-grandchildren, nieces, and nephews.

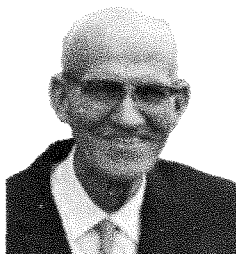
His Christian service included 30 years in pastoral service, 8 years in Kansas Yearly Meeting, 17 years in Oregon Yearly Meeting, and 5 years in Rocky Mountain Yearly Meeting. He served as general superintendent of RMYM for 11 years. He retired from the public ministry in 1962. During these years of service he also gave considerable time to the field of evangelism.

Marva and Clio returned to Colorado Springs in December of 1969 and since that time have lived in the Medallion Retirement Residence.

He went to his heavenly reward on January 20, 1973. "Well done thou good and faithful servant."

Pallbearers at the funeral were Herbert Edwards, Kenneth Kinser, John Oliver, Joe Hodges, Olen Ellis, and Ernest Allen. The Quakeries quartet of Colorado Springs Friends Church sang two numbers. Merle Roe, former RMYM superintendent and now pastor at San Antonio, Texas, and the pastor, Lloyd Hinshaw, conducted the service.

T. Clio Brown was deeply loved and will be greatly missed by Friends in Rocky Mountain Yearly Meeting, where he so faithfully served in loving ministry.



T. Clio Brown

Stella Academy at Cherokee, Oklahoma, and was a member of the second graduating class of Friends Bible College, Haviland, Kansas.

In September 1910, he married Laura Puckett and to this union seven children were born. His daughter Eva and his wife Laura preceded him in death. In July of 1959 he was united in marriage with Marva Garrison.

He is survived by his wife Marva and six children: Richard of Albuquerque, New Mexico; Oscar of Hillsboro, Oregon; Ava Steiner of Beaver Falls, Pennsylvania; Elvett of Leavenworth, Washington; Elizabeth Morse of Denver, Colorado; and T.

## God Answers Prayers At Midwinter Conference

The Rocky Mountain Yearly Meeting Midwinter Youth Conference at Camp Quaker Ridge proved to be one answer to prayer after another even previous to the December 26 starting date, and we were expecting Him to follow through by answering many more by the time the conference ended December 30.

RYM and KYM youth numbered 81; many of these traveled long distances to attend.

The weather that week proved to be great for tubing, hiking, and skiing. Every afternoon the tubing runs were busy and the skidoos were never cooled.

Quaker Ridge is a great place for hiking, and Soldier Mountain provided a challenge and a beautiful view of the winter landscape of the Rockies. Soldier Mountain was also the scene of a song worship one afternoon.

Shorty Wright, admissions counselor at Friends Bible College, was speaker for the conference. His topic was "The Second Coming of Christ." Shorty provided a lot of information and blessings throughout the week. One particular highlight was Shorty's talk on Satan and his part in the world.

Many young people started thinking about their lives and what they were doing that day. By the end of the day, we saw God working. The Agapé Players, a traveling drama team from Florida, gave a musical called "On the Fence," a story about a young girl on the fence of life, not knowing where to go with Satan on one side and Christ on the other. By the time the music was over, a person could see that only Christ is the answer to life. An invitation was given for people to come and pray to receive Christ or get things straightened out with God. Some 60 people went forward that night, and all through the building could be heard victories being won and tears of joy were being poured out. Decisions to receive Christ were made along with those to allow God to use them any way He wanted.

One boy said he went forward to pray with a friend of his and before he got there he realized that he needed to pray for himself. There was much rejoicing that night.

The Agapé Players served as counselors and singers. They worked hard the next day to show how important it was to live a consistent Christian life. The decisions that were made at Midwinter were lasting ones, making a real impact on the lives of many.

We praise the Lord for His answering our prayers for Midwinter. We went expecting Him to work a miracle, and right before our eyes He did just that.

Praise God!

—Paul Moser  
RYM youth director

## An Overlooked Blessing

As we approach the hooghan, sounds of unhappiness are heard from the lips of a small child. It is evident someone is home. Soon one can hear shouts from a lady, who attempts to quiet the disturbed child. No response is given to our immediate knock. Could it be they are aiming to ignore our wish to come in? Knowing the situation, we are sure this is not the case. When all activities of a home occur in one single room, is it any wonder that on some

occasions they would not be prepared to receive guests?

Another time we visit the same lady. This time she is in a cabin type room, as it is warmer weather. A small child is also in the room. Lying beside her on the floor is a rug, on which she is putting the last touches after having woven it.

Thus far, this person to whom we refer does not seem much different than others of her race. However, as we further observe her, she appears to have some real handicaps. One hand is abnormal in shape due to its not having been set at a former break. She has only one leg, so crawls from one place to another by means of her hip.

Once again I wend my way to this lady's home upon the request of her sister, who lives with her. The lady is in much pain. Plans are made for taking her to the clinic. A wheelchair they have is brought to the door of the hooghan. In spite of her

pain, the lady moves along by means of her hip to the door, then pulls herself up to the wheelchair. From there she moves herself to the floor of the carryall and up on the seat.

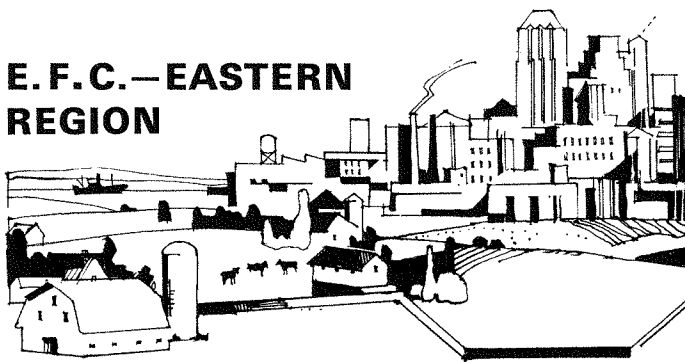
In about an hour we arrive at the clinic. Because of the seriousness of her condition, the doctor must consult by phone with others of his profession in a distant hospital where she has spent some time in the past. After approximately six hours since we left Rough Rock, we return to her home. All that remains to help her is medication to ease the pain.

This is the lady who was found caring for a little child and having finished a rug. Surely no one desires such handicaps. Yet, unbeknown to such persons, they cause many people to stop and count their blessings for a normal body—a blessing that too frequently is taken for granted.

—Mary Gafford

Missionary, Rough Rock, Arizona

## E. F. C.—EASTERN REGION



## Malone College and the Evangelical Friends Church: A Look to the Future

An amazing phenomenon of this century has been the decision of many colleges to turn their backs upon the church relationship that gave them their birthright in American higher education. Seeking "freedom from restrictions" and "outmoded and unrelated purposes," they severed their church ties to independently pursue their "academically pure" objectives. This major decision may well be the last significant one they will make.

The decade of the 1970s, characterized by fierce competition in higher education and tumultuous social and cultural change in society, has brought many institutions face to face with the reality of their tragic mistake. Thus, at a time when the college and the church need each other as they never have before, many institutions have discovered that in discarding their identification with the church they have also sacrificed values without which they no longer have a rationale for existence.

Such has not been, is not, and will not be the case at Malone College. The relationship between the college and the Evangelical Friends Church is not viewed as a partnership of mutually exclusive but mutually dependent members. This relationship is important to the college in that it enhances our ability to be effective in speaking to the wholeness of knowledge by holding "the love of God and the love of learning in a single context." It is important to both the college and the church because the common bond that draws us together mutually reinforces our belief in the trustworthiness of Jesus

Christ as the central claim upon which we stand. Thus, drawn together by our common commitment, which is at once philosophical, institutional, and personal, we can be of invaluable service to each other. Malone College is heavily dependent upon the Evangelical Friends Church for trustee and administrative leadership, faculty, students, and financial support. The college, on the other hand, can provide continuing service to the church by the education and training of church leadership, the continued careful analysis of the application of faith to the contemporary issues of our day, and by returning to the church informed, dedicated, progressive, and supportive members of the local congregations.

As Malone College looks to the future, it does so with an ever greater determination to insure an inseparable interlocking partnership with the Evangelical Friends Church. The best institutional efforts and resources we have at our disposal will be brought to bear upon the enhancement of our "church college" relationship, because—our future and yours depend on it!

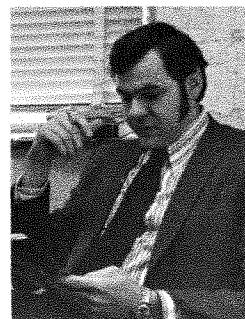
## Thompson Named Alumni Director

Richard Thompson, assistant director of admissions at Malone College, has been appointed the Malone alumni director by the Board of Trustees at their January meeting and will assume duties next July 1, according to President Lon Randall.

This is the first full-time alumni

director who has been named to the staff of Malone College.

When asked what his duties would be, Thompson replied: "I will coordinate current alumni programs of Homecoming, Alumni Day, and Se-



Richard Thompson

nior Dinner and work with the Alumni Executive Committee to develop new programs benefiting Malone graduates."

A graduate of Muskingum College in 1966 with a B.A. degree in history, Mr. Thompson taught social studies for two years at West Geauga High School.

He came to Malone in 1968 as admissions counselor and in addition has done graduate work toward the M.A. degree in guidance and counseling at Kent State University.

## Focus on Malone

On February 24 was the premiere of "Alleluia! Laudamus Te," which is a special work composed by Dr. Alfred Reed of the music faculty of the University of Miami (Florida) and dedicated to the Malone College Concert Band. The composition was played by the Clinic Band and will be part of the repertoire for spring concerts.

"An Evening with Robert Frost" was featured at the Canton Cultural Center on February 27 with Dr. Robert Lair, professor of English, as coordinator. Appropriate poems, letters, and commentary were read by Prof. and Mrs. Dale King, L. A. King, Morris Pike, and Burley Smith. The Malone Chorale directed by Don Murray sang six "Frostiana" selections to climax the evening.

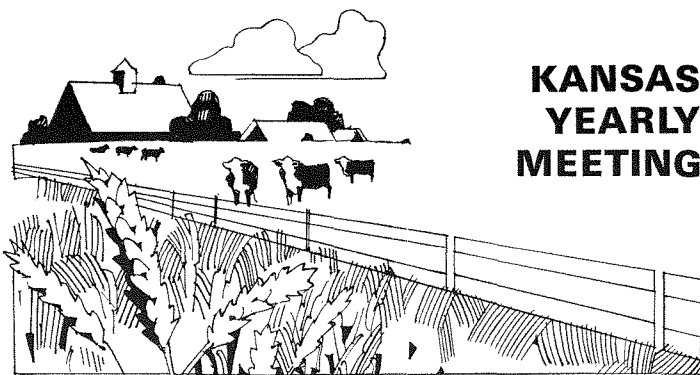
Winners of the Founders' Week student essay contest on the theme, "The Purpose of a Christian College," were: first prize—Ruth Emerick, a junior from Millersburg; second prize—Sharon Showman, a sophomore from Van Buren; third prize—Jean Campbell, a sophomore from Canton. Prizes of \$100, \$50, and \$25 were awarded in chapel when winners were announced.

The Malone winter drama production, directed by Morris Pike, assistant professor of speech and education, was held March 1-3 in the Performing Arts Hall at 8 p.m. and included three one-act plays: "The Gap," "The Ugly Duckling," and "It Should Happen to a Dog."

## CALENDAR OF EVENTS

March 19—Spring Term begins  
March 27-29—Missions Conference  
April 2-3—Language and Literature Conference  
April 10-13—Ministers' Institute  
April 12-15—Band Tour  
April 27—Inauguration of Malone  
President Lon Randall  
April 27-29—Youth Conference





## KANSAS YEARLY MEETING

### Answering Service

When Superintendent and Mrs. Robinson left the office for London and Africa someone remarked, "Now if you just had an answering service, you wouldn't even have to go to the office." That was a nice idea, but it hardly works that way. The week John and Betty left was an extremely busy one, with extra committee meetings in the office each day. At the same time, we were caught up in the last-minute rush of things to be done before the boss leaves.

The Robinsons' departure was right on time, and it was especially exciting as family and friends were there to bid them bon voyage. Howard and Eva Ellis, Gladys Chenoweth, and Doris Ferguson drove in from Haviland; little Sheryll Schmidt, one of the Robinsons' grandchildren, observed it all with an air of boredom from her stroller. Many friends from the Wichita area were there, including Pastor Dale Lewis of Northridge, who prayed for God's blessings upon their travels. Excitement was heightened as bystanders watched passengers go through the metal detection poles, a new but necessary evil that is now a part of air travel.

Aside from serving as a telephone answering service, duties demanding time have been to complete a pastoral mailing; prepare and mail minutes for the Spiritual Life Board and prepare and mail material for the poster contest sponsored by the Social Concerns division of the Outreach Board. Mom Lincoln and Edith Shrauner were in a couple of days to assist in mailing the EFA calendars to our WMU presidents. Merl Kinser, in town to work on the analytical study he is making of the Yearly Meeting, met with difficulty in the form of an automobile accident due to icy streets. A car from a side street caught his car broadside and crumpled the entire side of an otherwise beautiful automobile. Any car owner is aware of the distress such as this can cause, but Merl is to be admired for his display of Quaker composure. Weather also presented a problem earlier in January, when this office was host to the Kansas Association of Evangelicals Board, of which John Robinson is president. Pastors were arriving from various points around the state as well as Ed Hales, director of field services for the National Association of Evangelicals, who had just arrived from his Chicago office. Their greeting was to find the staff busy with pails and rubber boots mopping up water. Runoff water from the roof and around the foundation had come into the back of the office presenting a real problem, even soaking the carpet in the superintendent's office. An SOS to Eldon Cox at FU brought their commercial water vacuum, and

the problem was soon under control. The meeting proceeded on schedule as the staff tread softly over oozing carpets.

Other recent visitors were Mary and Elwood Harrison, now of Colorado Springs. Driving their pickup, they were on their way to San Antonio, then up to Rough Rock Mission. Rose Hill meeting had quite a large donation of clothing to send with the travelers. The Harrisons reminded us that they will be glad to come to any point to pick up donations, but they would like it to be a collection of items, preferably by areas, to justify the special trip. They appear to be completely happy in their retirement and new area of service for the Lord.

The Discipline Revision Committee labored over a draft to present at midyear board meetings. Reta Stuart did most of the compiling of new ideas and together with Kay Taber prepared 140 copies to be distributed at the meetings. The committee, appointed in August 1972, composed of Stan Brown, Carl Gordon, Elaine Maack, Dennis Taber, and Maurice Roberts, gave many hours to the composition of the updated *Discipline*. Much time was devoted to this in midyear sessions as boards debated revision issues.

Wednesday, February 7, the CABCO Board met in the office, chaired by President Henry Harvey. WMU Executive Council also met here on Thursday, February 8, and the KYM Trustees on Friday, the 9th. While guests were in the office the staff was reproducing excerpts from tapes sent by Superintendent Robinson to the boards and the Executive Council as he shared his concerns and recommendations.

The problem presenting itself now is that from news received, the Robinsons fell so deeply in love with Burundi one wonders if they will really come back. They are certainly missed around here and by their many friends. They will be most welcome when they return home.

### Dr. Harold Cope New Friends U. President

Dr. Harold C. Cope, age 54, was inaugurated as the tenth president of Friends University on February 6, 1973. Formerly with Earlham College, Richmond, Indiana, this Quaker educator accepted his new responsibilities while *compassed about with so great a crowd of witnesses*. Many Quaker colleges and other educational institutions from the city and surrounding areas as well as from across the nation were present. Among the guests was Dr. Cope's brother James from Tallahassee, Florida.

The processional was headed by

father and son team, Paul and Earnest Boles. The Reverend Roman S. Giliardi, president of Sacred Heart College, Wichita, prayed the invocation. Greetings were given by Bradley Tompkins, president, Student Council; his father, Wayne Tompkins, treasurer, Alumni Association; and Dr. Dorothy H. Craven, professor of English and acting dean. Singing Quakers, directed by Dr. Cecil J. Riney, presented two very fine numbers, both beautifully done.

Dr. Elton Trueblood, professor at large, Earlham College, Richmond, Indiana, gave the inaugural address, stating, "It makes no difference how shiny your instruments are, or how tall your buildings are, unless at the heart of the operation minds are stirring up other minds."

Robert L. Davis, chairman of the Board of Trustees, presided at the induction, assisted by Maurice A. Roberts, clerk of Kansas Yearly Meeting.

In his inaugural response, Dr. Cope referred to a recently published document, *Post-Secondary Educational Planning to 1985*, wherein it is predicted that by 1980 enrollment in private colleges of the state will be reduced by 37 percent. "This hard, cold prediction does not paint a very rosy picture," Dr. Cope said. "However, I for one do not believe we at Friends have to accept these kinds of predictions."

"The road to success is not destined to be easy," he continued. "The obstacles . . . are part of the challenges of life."

During the ceremonies, Jim Perkins and Dr. Cope participated in the conferring of an honorary degree, doctor of humane letters, to Dr. Elton Trueblood.

Wanda Mitchell, president, Friends Bible College, Haviland, Kansas, gave the benediction, followed by the recessional.

KYM has reason to be proud to have this Quaker man at the helm of the school that has been known as Friends University for 75 years.

### Social Concerns

The glamor of going to another continent to do missionary work has always had a certain fascination for Christians. We are, however, often made aware that Christ would have a work for us to do right at home. A cup of cold water, a postage stamp, or a prayer offered in His name can be the gift of home-bound Friends to those about us.

Two examples of this are given below.

Bessie Gregory, Mt. Ayr Friends writes: "No doubt you heard of our house being completely destroyed by fire January 1. The furnace on the wall exploded in the bedroom, and in one hour's time it was all gone. We got out with only what we had on our backs, but no one was hurt. 'The Lord giveth and the Lord taketh away. Blessed be the name of the Lord!' We love Him even more than ever. He saved our very lives. The community here and around have been very good to us. We are living in a 12' x 45' trailer home on our land until weather permits us to pour a cement foundation for a larger mobile home. I was on crutches at the time of the fire, due to a foot operation, but can get around the house without them now."

"Naturally, we lost all our books. Clarence is on the local and area Finance Committees, and I am on the local Spiritual Life Committee, so we need a *Yearly Meeting Minutes* and the *Blue Handbook*. Would you please send these? Please remember us in your prayers."

"Thank you for helping our church so much."

From Carthage, Missouri, Bessie Billingsley, who is well up into her retirement years but still serving as chairman of the Outreach Board of Fairview Friends, finds herself snow-bound and reminiscing. "This terrible snowstorm! For two weeks I have been snowed in, just could not get out, and still it is bad. I used up my ink pencils, and finally the neighbor sent me a bottle of ink by the postman. Out of writing paper and stamps: finally my brother came to visit me and brought his Christmas gift: \$8 worth of stamps (Goodie!).

"Three above zero and every day it snows a little more. Been years since we had it this bad here."

"Sixty years ago, or longer, we put the horses up to the sled and got a crowd and went sled riding (poor horses), then to the river to skate, such fun! Seems to me now young people don't know what real fun is. But they have better ways now, they think. I still wonder if it is."

"I have a little money I want to share with the missionaries. I don't know just who they all are just now."

"Been about eight or ten years since I have been able to go to Yearly Meeting, and I do miss it very much. Then I kept up more. James and Doris Morris visited in my home once. I was in Yearly Meeting when George and Dorothy Thomas were married. Long time ago."

"I am sorry I did not get to remember you and the Mrs. at Christmas, but I got snowed in, was out of everything I needed. Once I would have done much going and doing things, but I am old, living alone, and don't dare to be careless. My daughter is a Presbyterian minister's wife. She is a worker—and tells me what not to do. She is in Iowa, but she writes or phones often."

Perhaps your congregation has a friend like one of these, who need a stamp, a book, or a prayer to complete their day. Often we hear how we should feed the birds during a time of storm. How about our senior Friends? We should do all we can to help them.

—Frances Smith

### Concern from the Outreach Board

Every Christian needs to have an inner sense of self-censorship. We should have enough self-discipline to listen to our own conscience and therefore act accordingly.

The fact has been brought before the Outreach Board that even though there are no outright pornographic scenes on television, there are programs that are suggestive or vulgar.

If you are offended by a television program, keep in mind that it is your own personal responsibility to inform your local and national broadcasting companies of your opinion. Let's encourage everyone to act according to his own conscience!

It will be necessary in your letter to include the name, channel, and a brief description when writing to your local and national broadcasting companies.

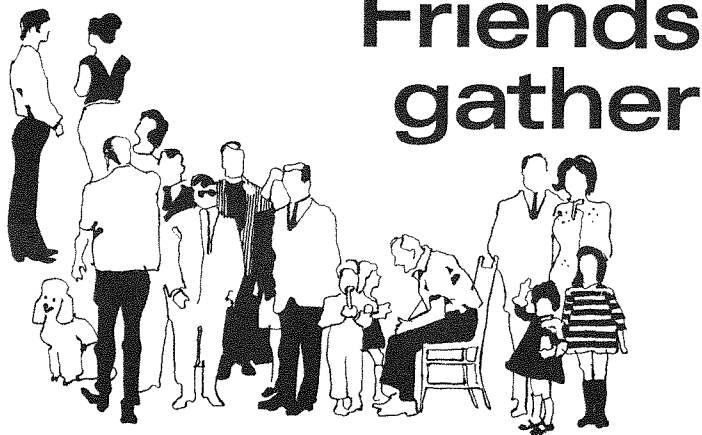
#### Addresses

National Broadcasting Co., Inc.  
30 Rockefeller Plaza  
New York, N.Y. 10020

Columbia Broadcasting System, Inc.  
51 W. 52nd St.  
New York, N.Y. 10019

American Broadcasting Co.  
1330 Ave. of the Americas  
New York, N.Y. 10019

WRITE! WRITE! WRITE!



# Friends gather

## BELLEFONTAINE, Ohio

George Primes and his wife Ashley were our guests for Sunday, January 21. He shared his life and testimony with us in the morning service.

The church has begun a two-year program of Leadership Training classes. The first ten-week session is on the topic, "The Book of Books, a Bible Survey." Mrs. Burch is teaching the class of about 30.

## BELOIT, Ohio

We were privileged to have Norma Freer as our guest speaker for the morning worship service on Sunday, November 19.

On December 24 the Primary Department of the Sunday school gave a short program at the beginning of the worship service. In the evening a senior group dramatized the Christmas story. There was a good attendance in both of these services.

Several shut-ins and needy families were remembered with fruit and other articles of food at the Christmas season.

The pastor recently conducted a dedication service in the morning worship hour for Heidi Lin, little daughter of William and Judy Smith.

Members of our FY have been giving their service to get money for the Global Go and other projects.

## BENKELMAN, Nebraska

A ten-day revival service was held with Maurice Barry as evangelist. The Marvin Jenkins family shared their ministry in song one evening.

The Marvin Jenkins family (7 members) and the Ivan Williams family (4) journeyed from Kansas on another occasion to present an entire evening of gospel music and testimonies at the high school auditorium, sponsored by Benkelman Friends.

The WMU packed eight boxes of homemade candies and cookies for servicemen and 15 plates of fruits and cookies for shut-in friends.

Pastors Bob and Carol Sanders entertained the young people and sponsors at a watch night party. Pizza and other goodies were consumed before the old year was sung out and the new year prayed in.

## BETHANY, Wadsworth, Ohio

Bethany Friends enjoyed a Lay Witness Mission January 19 through 21; 126 people attended the morning worship service on January 21. There was a total of 246 meal plates served at the church over the weekend. Many of our people found renewal at the altar. The young folks enjoyed their fellowship time on Saturday. We were expecting 28 lay witnesses and 25 came.

Scott, son of Pastor and Mrs. Paul Williams, has enlisted in the army and is taking his basic training at Ft. Knox, Kentucky.

Bethany is actively involved in Key 73. Small prayer groups and Bible study groups are being organized.

New wood paneling was installed in the basement by the men of the church before the Lay Witness Mission.

Homer Eddington, a student at Malone College, is serving as youth pastor. The FY attended a basketball game at Malone College on January 27.

## BOISE, Idaho

Christmas cantatas were presented December 24—a junior cantata during the morning service and the choir cantata, "Love Transcending," at 4 p.m.

A watch night candlelight service was held New Year's Eve. A color film, *Sound of the Trumpet*, was shown. This was a contemporary, dramatic motion picture on the return of Christ. Snack foods were served later in the Fellowship Hall.

A Lay Witness Mission was held in our church the weekend of January 18-20. Those who attended this 48-hour conference will never be the same again. The intense moving of the Holy Spirit was in evidence. We saw complete consecration, new commitments, compassion, honesty, humbleness, and obvious obedience to the leading of the Holy Spirit. To many Christians the idea of the Holy Spirit is vague and intangible. People say He is a power and not a person. They think the concept of "God the Spirit" is too complicated. "God the Father" is understandable, also, "God the Son." Since the Lay Witness Mission at Boise Friends, I'm sure no one doubts the person of the Holy Spirit.

## BYHALIA, Ohio

On January 7, Mrs. Edwin Mosher of Canton, Ohio, was guest speaker. She brought information regarding follow-up Lay Witness Mission, which challenged and encouraged us to begin such a project since our mission was held in November.

On January 13, family night was observed at the church with a buffet dinner. During the evening, monthly business meeting was conducted. The mortgage for the annex was burned by representatives of the church: Pastor James Thompson; Mrs. S. Brown, presiding clerk of the monthly meeting; and Keith Hutchins, chairman of the trustees. All birthdays were recognized, and all enjoyed the beautiful, tasty birthday cakes.

On January 20, seven of the FY

went to Friends Center, Columbus, Ohio, to participate in a weekend rally with Joe Shultz and Jake.

## COLORADO SPRINGS Colorado

The month of December was a special time of blessing. The Agapé Players presented a musical program; the traditional Christmas program was held with a candlelight service following, and at the New Year's Eve vesper service the film, *The Night Before Christmas*, was shown.

Fourteen youth attended the Midwinter Conference at Quaker Ridge. The church has been blessed by their attendance.

The Sweet Spirit music group from FBC were guests January 14.

## DAMASCUS, Ohio

January was designated as a month of missionary outreach emphasis at Damascus Friends. Among our guests were Norma Freer, missionary to India; Freda Girsberger, former missionary to China, along with the boys and girls from the Childrens Worship Department, Pastor Roy Skeeter and representatives from the North Olmsted extension church, and George Primes, minister-at-large to the inner city of Canton. A sacrificial offering toward the field support of Norma Freer was received.

On January 21 Pastor Borton presented certificates to 34 of our people who read the Bible through in 1972. Special recognition was given four who had read the Bible through twice during the year, using two different translations.

## EAST GOSHEN, Beloit, Ohio

The newly formed junior FY gave a morning Christmas party for the Special Class (retarded class). Carols were sung, refreshments served, and gifts given to the class.

The junior FY together with Pastor and Mrs. Sartwell attended a Sunday dinner and viewing party for Key 73 Sunday, January 7, 1973, at the home of their advisors, Mr. and Mrs. Leonard Flickinger. Discussion and plans were made to cooperate with the program. During the week the FYers took the opportunity to talk with school children about the Key 73 program. A survey showed that of the 48 interviewed, only 7 had seen and knew of the program.

## FIRST DENVER, Colorado

Greg Livingston, associated with Operation Mobilization, was special guest following a watch night pancake feed.

Those who attend area Bible studies are experiencing spiritual growth. Several new studies have recently started.

The young married's Sunday school class had a tremendous retreat at Quaker Ridge Camp, where they were snowed in for two days.

Our worship center and basement are being remodeled and carpeted. The pews are being replaced with cushioned arm chairs. The concept is designed to enhance the Friends concept of sharing together in worship and provide flexibility for worship and seating space.

A poll was taken in February of approximately 14,000 homes in the church's immediate area to find those who have no religious connection so that we may minister to them as needs arise.

## GILEAD, Mt. Gilead, Ohio

Sunday evening, November 12, the Eugene Collins family shared their experiences and findings through re-

cent explorations in the Holy Land.

Our church shared in a Key 73 community service. Ralph Mosher directed the 60-voice choir.

The Christmas Mail Box amounted to \$115, which was given to the Ains in their work at Montezuma School in Arizona.

Sunday evening, December 10, the choir sang for the veterans at the hospital in Chillicothe, Ohio. They were presented with large print Bibles and some Gospels.

The Sunday school Christmas program by the children and the play, "Christmas Is Old Fashioned," by the youth were given December 17. The 25-voice choir, with a candlelight procession, presented the cantata, "The Carol of Christmas," on December 24.

On Sunday, December 24, the right hand of fellowship was given 17 who were recently received into membership.

The New Year's Eve service was profitable with testimonies, devotions, and fellowship. Harvey Mosher gave a summary of the year's accomplishments and the hopes and prayers for the future. The New Year '73 was greeted with prayer and singing about the altar.

## GREENLEAF, Idaho

Two three-generation and two four-generation families were honored December 10 at the Sunday school fellowship time.

Nineteen of our members read the Bible through in 1972.

The George Fox College band played for a full house the evening of February 3.

Approximately \$5,000 was raised at the Greenleaf Academy sale February 17.

Clair Smith had major surgery in connection with the pituitary gland January 28. He is making a good recovery for which we say, Praise the Lord!

Sam Drinnon of Greenleaf Academy Counseling Department took 12 juniors and seniors to George Fox College February 10-12 for Future Freshman Day.

## GRINNELL, Iowa

A New Year's Eve get-together was held in the parsonage. Following a time of fellowship and refreshments, the New Year was begun with prayer around the altar.

A number from our church went to hear Dave Hill on January 7. He was speaking at a Key 73 youth rally here in Grinnell.

The Women's Missionary Union had a potluck dinner on January 17. Bandages were made for use in India.

## HARMONY, Wessington Springs, South Dakota

Pastor and Mrs. Short have been giving talks and sermons in schools, churches, and PTAs in North and South Dakota. They sponsored a booth at the State Fair and attended Sunday school conventions and a national meeting of American Council on Alcohol Problems.

## HILLSBORO, Oregon

Milton and Nadine Asher spent five days touring Bethlehem and Jerusalem at Christmas and showed us their beautiful pictures one Sunday night.

Oscar Brown taught at Midwinter in Twin Rocks. Ann Barbour was a counselor. Several of our youth attended.

Ron Hays and Bob Warner came home from Willow, Alaska, where they worked as counselors in Turning Point Home for Boys. They told

us of their activities one evening. Louis Long of Oklahoma came to formulate plans for our Lay Witness Mission to be held in April.

Pastor Brown is coordinator for Key 73 in this area and has spoken at several meetings in churches, clubs, and on the local radio station. We are proud of our Friends in A-Chord singers; they sang in the Yearly Meeting concert in Reedwood Church.

Many of our group enjoyed the annual Valentine Friendship Banquet held at the Hi Hat, Tigard.

The Reflections, YFC singers, gave a stirring concert one weekend.

Ann Barbour and Bob Warner are participants in "Ten Miles to Jericho," which will be presented in our church by a George Fox drama group.

## LENTS, Portland, Oregon

We were happy to welcome ten adults and seven minor children into membership in the church on the first Sunday in January. Needless to say our church facilities, which were adequate for an attendance below 75, are feeling very strained now that the attendance is over 100. The entire congregation has been invited to make suggestions to the trustees on ways of solving our cramped space problems.

There are several home Bible studies and prayer meetings that minister to the needs of about 20 persons, as well as the regular mid-week prayer meeting at the church.

The church is being inspired by the possibilities of ministry in many ways beside the usual Sunday worship and prayer meeting concept of service. Souls are being born into the kingdom, and seeing this *new life* inspires us all.

The young adults are becoming a cohesive group, capable of carrying out plans for the greater good of the church, both financially and socially. We feel part of the strength of the church comes from the reorganization of the adult Sunday school to provide elective classes open to all ages, based on interest and need.

## LISBON, Ohio

Pastor Frost directed the cantata, "Love Transcending," during a candlelight Christmas Eve service.

Mrs. Joan Jackson and Mrs. Leona Weber directed the children's Christmas program.

A time of fun and fellowship was enjoyed at the parsonage before the candlelight New Year's Eve service.

Elsie Dodd was the guest preacher for Old Friends Sunday.

## MIAMI, Oklahoma

Joseph and Florence Cox conducted an Evangelism Institute December 1 and 2 at Coffeyville, Kansas. There were eight in attendance and all are thrilled with the possibilities of the program. Activities included going out for personal visitation.

We conducted a Sunday School Crusade November 26-December 24. Called a "Roundup Campaign," we were told we were the key to the campaign, to loyalty, to witnessing, to sharing (fill your cup Sunday, for Bangladesh), and to victory. We showed about 9 percent increase over the five preceding Sundays.

We are calling our Sunday evening services "Evening Echoes"; it is more of a body life service with more variety, including some Bible study. The second Sunday each month is "Singspiration."

We are trying to get involved in Key 73. Serving through the Minis-

terial Alliance, Pastor Cox is responsible for the prayer meetings.

## NEWBERG, Oregon

The Cadd family gave a program of music and speaking at the New Year's Eve watch night service.

Gary Fawver, director of Camp Tillikum, was devotional speaker at the early worship hour on two Sundays in January.

George Fox College students had charge of two Sunday evening inspirational services.

A group of students from Friends Bible College, Haviland, Kansas, directed by Mauri and Margaret Macy, called Sweet Spirit, gave their witness by music and speech at a concert in our church on January 8.

George Fox College band gave their concert in our church on Sunday evening, February 4.

Gene and Betty Comfort were opening speakers for our Month of Missions Sunday, February 11.

George Thomas was speaker at the Newberg Area Rally at our church on January 28.

## OLYMPIC VIEW Tacoma, Washington

Sunday morning the Sunday school presented our annual Christmas program. It was well planned, presented in a novel way, and very much enjoyed.

Our evening program was "A Carol of Christmas" sung by the Amica Singers. They are terrific, and we are continually blessed by their music. A dedication was held also for our beautiful new piano given by Ross Palmer, a faithful member for many years.

A New Year's Eve party was held at the church. This was a fun and fellowship time. A film was shown, games played, finger food enjoyed, and the new year welcomed.

The evening of January 7, Carl Benson led the service, giving the Scripture basis for peace. We are glad to have him at home again after being in the service for a time.

The youth and young adults had a social time at the East Side Boys Club. Several George Fox College students attended.

The group from the college shared in the Sunday morning service with testimonies and songs.

Our annual church Loyalty Dinner was held at Rose's Highway Inn. A delicious chicken dinner was served; Ben Barbee emceed; the Amica Singers entertained, and Dan Nolita spoke on "A Growing Church"! "Stewardship of a Growing Church" was presented by Ben Barbee, and "The Budget of a Growing Church" by Milt Mobley. It was an enjoyable time of fellowship and learning more about our church.

We feel our services are a time of blessing because of the obedience to the Holy Spirit in the songs, prayers, and sharing.

## OMAHA, Nebraska

About 80 people participated in the mid-November Lay Witness Mission, resulting in many conversions, new commitments, and an overriding spirit of love. Dr. Carl and Alice Boschult have participated in a Lay Witness Mission in Youngstown, Ohio, since the first of the year.

Twenty-one teens and five adults traveled to Quaker Ridge for Midwinter Convention. It was a great blessing to all who attended.

An intensive leadership course for Sunday school teachers and youth leaders beginning Friday evening and continuing all day on Saturday, in January, emphasized Friends

youth work and culminated in plans for a new youth group.

New Bible study groups are being organized.

Memorial funds for Morris and Margaret Ellis are assisting in a new sound system being installed.

## PRINGLE, Salem, Oregon

With nearly \$1,000 in our building fund, a committee has been appointed, and work will begin soon on an additional unit.

Our assistant pastor, Ken Royal, is leading a new career-college Bible study fellowship meeting on Tuesday nights.

Sunday morning, January 28, Walter and Gladys Cook shared concerning their growing ministry in Portland rest homes. Thank God for the many volunteers from Portland area Friends churches in this most needy field!

A surprise Valentine banquet was planned by our men's group on Friday, February 9, at China City. Nearly 40 people enjoyed good food and fellowship, music by "the Royal family," and a brief, humorous talk by George Moore of George Fox College.

## PUEBLO, Colorado

Bill and Rosie Baker traveled to Rough Rock and delivered a Christmas box and a check. A check was also sent to the Knights in Mexico. Two food baskets and four sunshine boxes were given to local residents.

January 29 we started a new class in lay witnessing, which was so fruitful and exciting last year. We are hoping for even greater results this year.

## QUAKER HILL, Sebring, Ohio

We welcomed Norma Freer on January 7. She gave an informative talk on the work and needs in her work in India and the hospital she supervises.

On January 14, a layman from Bethel Friends Church, Chester Queen, talked to us on stewardship, stressing the importance of a positive witness.

We enjoyed an excellent play at Christmas time given by the young people.

The FY group participated in visiting homes in the area and passing out literature and invitations in their part in the Key 73 program.

The FY group and sponsors enjoyed an overnight outing at Deep Valley, Pennsylvania. Ruth Ashby was the hostess.

## ROSEMERE Vancouver, Washington

A Christmas program was given by the Sunday school the evening of December 17 during a severe cold spell and brought out 75 brave souls.

New Year's Eve found youth and older ones attending a combined party and watch night service.

A series of services were combined to form a missionary conference. Attendance was hindered by an influenza epidemic.

Wednesday, January 17, we had an evening service with Dick and Helen Cadd, on furlough from the Philippines under Overseas Crusades; they sang and showed pictures.

January 19 John Fankhauser from the Yearly Meeting office spoke at an evening service on the topic, "How God Taught Me to Give."

January 21, Gene and Betty Comfort and boys, on furlough from Bolivia, had the Sunday school period and morning worship hour, showing pictures and speaking of Northwest Friends work in Bolivia.

Rosemere has an excellent basketball team that's getting better all the time. The fellows take on super teams, winning occasionally.

## SAN ANTONIO CHAPEL, Texas

The ministry of John Kunkle was a blessing to our congregation November 5-8. Many definite victories were witnessed.

Henry and Juanita Harvey brought fresh blessing to our church November 9-10 through their ministry in song. Their fellowship was deeply appreciated.

A fine Christmas program was given to a full house on the evening of December 20.

Our hearts were inspired and challenged by the ministry and Burundi report given by Paul Thornburg January 7. His visit will long be remembered.

A very meaningful recognition service was conducted by our pastor on Sunday January 14 for 14 new members who recently joined the church by confession of faith. Merle Roe also conducted a dedication service for the infant daughter, Darlene, of Mr. and Mrs. Edward Murray.

Our pastor's wife recently underwent eye surgery. We are very glad to report that it was successful and she is very active in the ministry of the church and school.

## SMITHFIELD, Ohio

Due to our pastor's illness of the flu, we were privileged to have his wife, Arlene Kelbaugh, as our speaker for Sunday services on January 21 and two Wednesday night services. We appreciated her willingness and great help and enthusiasm in her messages. We are glad to have our pastor back with us and pray he will continue to regain new strength.

On January 22 and 23, we were overjoyed and honored to have as our guest speaker Wayne Lund, a layman from Portland, Oregon. His main principle was based on fellowship and serving to further the kingdom of God. Many examples and ways were shared on how to remove barriers to fellowship. We pray his ministry will bless and encourage those who have the privilege of hearing him. We also pray our church and others will have this love that only comes from serving Christ.

## SPRINGFIELD, Colorado

On January 7 in the morning worship service, we used a responsive reading covenant to launch us into Key 73. We hosted a Community Union Service on January 25 as a part of the Week of Prayer for Christian Unity, January 18-25.

The entry and steps in the front part of the church have been recently painted.

We are happy to have Nellie Murphy back home with us after spending the Christmas holidays in California. While there she visited the Arcadia Friends Church.

For QED (Quaker Evening Doin's) this fall we have been showing the Yearly Meeting slide-tape series on our mission field in Burundi.

## SPRINGBANK Allen, Nebraska

Eddie Bauers from Billy Sunday Tabernacle in Sioux City was our guest speaker December 24.

During the fuel oil shortage in this area, the United Methodist Church and Springbank Friends had combined services on Sunday morning in the school building. Sunday evening and midweek services were held in homes.



February 1 the WMU held their annual missionary meeting with a fellowship dinner at noon and a program and business meeting in the afternoon.

During the Sunday morning worship hour February 11 there was a service to welcome into our membership the Fred Reifenrath family. A fellowship dinner followed the morning service.

### STAR, Idaho

February was Youth Emphasis Month. Participating youth worked hand-in-glove with adult counterparts in the church in order to understand the work of various committees and officials. The Celebration (youth choir) brought special music to the morning services and began the month by singing informally as people entered the worship service on February 4. Crystal Ralphs, Shawna Lee, Mike Thomas, and Connie McFadden shared their witness during the worship services. The Ministry and Counsel prepared a progressive dinner for the youth. The youth and adults reciprocated an "I love you and appreciate you" attitude that is genuine and refreshing.

Dorothy Barratt met with the Christian education staff on the weekend of February 3-4 for instruction, inspiration, and the setting of goals.

### TACOMA FIRST, Washington

January 6 we were privileged to have a very talented group of young people from the Friends Bible College of Haviland, Kansas, for a delightful musical concert.

The January Puget Sound Area Rally was hosted by our church. On the evening of the 21st, the rally started with the youth of our church sponsoring a fun night at the East Side Boys' Club for the young people of Puget Sound Area. Special guests were a group of young people from George Fox College. Five members of the college group were in charge of our Sunday morning service. The entire team presented an inspiring program of song and testimony Sunday evening.

We are having a blessed time of "Share and Prayer" meetings on Sunday evenings—sharing our concerns for ourselves as well as one another, and taking time to pray for each one. Everyone leaves the service with a feeling of a special blessing from God.

### VAN WERT, Ohio

A 24-hour continuous chain of prayer was in effect January 3. In preparing for the March revival, many home prayer meetings have been started by the women of the church, and a men's prayer meeting is being held weekly at the church.

Several of our senior youth spent New Year's Eve together with an informal time of sharing their testimonies and prayer.

During the worship service on January 21, 24 youth who are taking part in National Youth Week gathered around the altar, many of them giving their testimonies that Jesus is their Savior and then kneeling for prayer. We thank God for these who are willing to serve and the work they are doing in the church.

### YPSILANTI, Michigan

During the observance of Youth Week, the focus was on our senior FY, which is active throughout the year. On Sunday, January 28, the group composed the choir for the morning worship service, and several participated in various aspects.

In the evening, a film concerning Christian activities in Vietnam, *The Peacemakers*, was shown. Special music was presented by the Friends Singers, our own teen musical group.

From Monday through Wednesday, Bible study groups met at various homes. On Thursday, the Pat and Priscilla Missionary circle sponsored a banquet for the youth at the Way-Out Inn, which included a "Way-Out" (mixed up) menu of unusual names for food. Guest speaker was Jack Stewart, campus intern of Inter-Varsity Fellowship. Special mu-

sic was provided by the One-Way Express, a musical group from the Free Methodist Church.

A hootenanny and Coke party was held on Friday night. On Saturday, most of the group attended the Michigan District Youth Meeting. After a time of swimming and gym activities, the Youth Service convened, with John Coffey as speaker. Following this, lunch was served. To wind up the day, our youth attended the showing of the film, *So Long, Joey*, sponsored by Huron Valley Youth for Christ.

# Friends record

## BIRTHS

ANDERSON—Don and Barbara Anderson, Nampa, Idaho, a girl, Gina Paulette, February 1, 1973.

BAUM—Mr. and Mrs. Donald Baum, Barnesboro, Pennsylvania, member Howland Friends, a son, Brian David, December 14, 1973.

CLOUGH—Tom and Jean (Tish) Clough, a son, James Eugene, Nampa, Idaho, December 24, 1972.

DUNN—Sam and Rachel Dunn, Haviland Friends, Kansas, twin boys, Phillip Allen and Andrew Paul, January 17, 1973.

EHRlich—Mr. and Mrs. Larry Ehrlich, Tulsa Friends, Oklahoma, a girl, Tonia Shauntell, September 23, 1972.

FENDALL—Lon and Raelene Fendall, Newberg, Oregon, a daughter by adoption, Joyce Rae.

GRINDLE—Mr. and Mrs. Larry Grindle of Lisbon Friends, Ohio, a daughter, Vicky Jo, January 2, 1973.

HARRISON—Tom and Alanna Harrison, Topeka Friends, Kansas, a girl, Jamie Michelle, January 30, 1973.

HARROLD—Mel and Sandy Harrold, a daughter, January 6, 1973, Colorado Springs, Colorado.

HEDRICK—Mr. and Mrs. Mike Hedrick of Gilead Friends, Ohio, a son, Joel Todd, January 18, 1973.

HOUSTON—Larry and Janet Houston, Astoria, Oregon, a girl, Michelle Leigh, January 29, 1973.

KAHN—Arthur and Nancy Kahn, Friendswood, Texas, a son, Chad Eric, January 23, 1973.

KLASSEN—Ken and Sue (Eichenberger) Klassen of Tempe, Arizona, a boy, Bruce Alan, January 19, 1973.

LAWSON—Mr. and Mrs. William Lawson of Ypsilanti Friends, Michigan, a daughter, Kimberly Susan, January 11, 1973.

MAYER—Mr. and Mrs. Lee Mayer of Damascus Friends, Ohio, a son, Scott Holland, January 16, 1973.

MORRILL—Philip and Konita Morrill, Lents Friends, Portland, Oregon, a girl, Danielle Lee, September 18, 1972.

PHILLIPS—Mr. and Mrs. Bill Phillips of Damascus Friends, Ohio, a daughter, Julie Christine, December 7, 1972.

RARICK—Mr. and Mrs. Bruce Rarick of Damascus Friends, Ohio, a son, Bradley Jason, December 1, 1972.

RHODES—Ron and Sue Rhodes, Liberal Friends, Kansas, a girl, Kari Jo, January 30, 1973.

ROBERTS—Dan and Ann Roberts, Central Point, Oregon, a girl, Dara Kay, January 19, 1973.

SARTWELL—Pastor and Mrs. Dick Sartwell of East Goshen Friends, Beloit, Ohio, a daughter, Deborah Kay, January 25, 1973.

SCRIBNER—Floyd and Joyce Scribner, Lents Friends, Portland, Oregon, a girl, Teresa Nannette, October 10, 1972.

TIDWELL—Tim and Cindy Tidwell, Bayshore Friends, Bacliff, Texas, a girl, Julie Ann, January 15, 1973.

TILLMAN—Lawrence and Janie Tillman, Friendswood, Texas, a girl, Leigh Annette, January 19, 1973.

WHALEY—Mr. and Mrs. Clinton Whaley of Damascus Friends, Ohio, a son, Jason Wade, December 24, 1972.

WHARTON—Mr. and Mrs. Elliott Wharton of Damascus Friends, Ohio, a daughter, Michele Elaine, December 28, 1972.

WILLIAMS—Mr. and Mrs. Ronald Williams of East Goshen Friends, Beloit, Ohio, a son, Ronald Kevin, January 23, 1973.

## MARRIAGES

BLAISDELL-JACKSON. Janice Blaisdell and John W. Jackson III, January 6, 1973, Boise Friends, Idaho.

COLCORD-PATTON. Mildred S. Colcord, Newberg Friends, Oregon, and Fred Patton, November 19, 1972.

COX-CAIN. Florence Cox and Fred Cain, December 1972, Denver, Colorado.

DRAKE-THOMAS. Cheryl Drake and John Thomas, Jr., Trinity Friends, Van Wert, Ohio, December 9, 1972.

EVANS-HOFFMAN. Elizabeth Evans and Don Hoffman, Damascus Friends, Ohio, December 16, 1972.

FARKAS-STIFFLER. Regina Farkas and David Stiffler, Damascus Friends, Ohio, December 22, 1972.

GONZALES-OWENS. Diane Gonzales and David Owens, November 18,

1972, Tacoma First Friends, Washington.

HILDEBRAND-SMITH. Nancy Hildebrand and Robert Smith, Gilead Friends, Ohio, December 30, 1972.

IRELAND-INOUE. Susan Ireland, Star Friends, Idaho, and Ivan Inoue, September 30, 1972.

JACOBS-MORRIS. Linda Jacobs and Mike Morris, Trinity Friends, Van Wert, Ohio, December 16, 1972.

JOHNSON-HELM. Carroll Anne Johnson of Klamath Falls, Oregon, and Everett Eldon Helm of Reedwood Friends, Portland, November 4, 1972.

MILLS-WILSON. Loreen Mills of Newberg Friends, Oregon, and Frank Wilson of Sherwood, Oregon, February 3, 1973.

OSBAHR-GEIGER. Iva Kaye Osbahr, Allen, Nebraska, and David Geiger, Allen, Nebraska, Springbank, December 29, 1972.

SAWYER-HAYS. Almeda Sawyer and John Hays, both of Hillsboro Friends, Oregon, January 18, 1973.

SHERMAN-CARR. Lola Sherman and William Carr, Gilead Friends, Ohio, October 20, 1972.

TISH-GLEDHILL. Paulette Tish and Gary Gledhill, December 29, 1972, Greenleaf Friends, Idaho.

WILLISTON-WILLIAMS. Melina Williston and John Williams, Wyandotte, Oklahoma, January 7, 1973.

## DEATHS

BARTHEL—Eugene Barthel, 85, December 13, 1972, Tulsa Friends, Oklahoma.

BROWN—T. Clio Brown, 85, January 20, 1973, Colorado Springs, Colorado.

FISHER—Minnie Fisher, 95, of Byhalia Friends, Ohio, November 22, 1972.

HARTMAN—Louise Hartman of Lisbon Friends, Ohio, January 4, 1973.

KIRTLEY—Hazel Kirtley, Star Friends, Idaho, July 12, 1972.

MARTIN—Dora Martin, Tacoma First Friends, Washington, December 18, 1972.

McINTOSH—"Mac" McIntosh, husband of Laura Shook McIntosh of Whitney Friends, Boise, Idaho, December 30, 1972, in England.

McCLUGGAGE—Frank McCluggage, 70, of Damascus Friends, Ohio, December 30, 1972.

McKINNEY—Roy Allen McKinney, Lents Friends, Portland, December 24, 1972.

McNICHOLS—Hugh McNichols, Star Friends, Idaho, September 23, 1972.

MONTER—Cora Briggs Monter, 83, of Damascus Friends, Ohio, January 1, 1973.

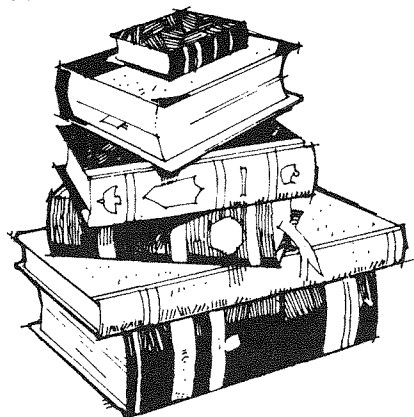
NOE—Edna Noe, 85, January 7, 1973, Springbank Friends, Allen, Nebraska.

RINARD—Pearl Reed Rinard, Star Friends, Idaho, October 16, 1972.

RUSSELL—Myrtle T. Russell, 85, Friends minister of Springbrook Friends, Oregon, February 5, 1973.

THOMPSON—Zida Thompson (Mrs. Lewis), 73, December 28, 1972, Westington Springs, South Dakota.

WILLIAMS—Bertha E. Williams, Portland, Oregon, January 28, 1973.



Phyllis Thompson, *A Transparent Woman*, Zondervan Publishers, paperback, 190 pages, \$4.50.

The story of Gladys Aylward has been told in *The Small Woman* by Alan Burgess and in the popular film, *The Inn of the Sixth Happiness*. Now her story can be completed—and with fresh findings in records and letters.

Gladys was not happy with the film, for the love story and other intrusive materials were not a part of her experience. Perhaps what she would have preferred to have told is in this little inexpensive volume—her remarkable call to China and the utter faithfulness of God.

She was a plain little English parlor maid—a very poor student with a scholastic record against her and therefore did not stand a chance with a mission board. No one could believe she was capable of learning the Chinese language, which is very difficult for anyone. But after her conversion and her call she could not be detained, and miracle followed miracle.

You will laugh and cry over her journey to China at the age of 30—a little five-foot woman just minding God.

After 17 years she returned to England, where she was showered with honors and entertained by royalty.

Here was just an ordinary woman with a heart of love and with full confidence in God and His leading. He walked with her, heard her prayers, and kept His promises. —Lela Gordon Chance

#### RECENT BOOKS BRIEFS

F. J. Huegel, *Bone of His Bone*, Zondervan Publishing House, 101 pages, paperback, 95 cents.

This is a reprint of a classic on the deeper Christian life that was previously printed 15 times in hard cover. Christians who hunger for more than superficiality will greatly profit by reading this, dealing with participation with Christ in His death and the individual crucifixion of the self-life, resurrection with Christ into a new life, ascension into the heaven-

lies, and association with Christ in His second appearing.

F. J. Huegel served many years as a foreign missionary and emphasizes the theme of participation with Christ, not imitation of Him.

F. B. Meyer, *Great Verses Through the Bible*, Zondervan Publishing House, 469 pages, \$7.95.

Here is a book with brief exposition or devotional thoughts on verses from every book in the Bible. Many of the verses are not those commonly known, but the devotional thoughts are rich.

F. B. Meyer is one of the great expositors of Scripture with a very influential ministry in the 20th century.

This excellent book has devotional readings sufficient for several years; it will be appreciated by any serious-minded Christian. Ministers and Christian leaders will find this book valuable.

Stephen Olford, *The Grace of Giving*, Zondervan Publishing House, 134 pages, paperback, 95 cents.

This is an excellent little book amply justifying the title through a fine exposition of Scripture by the well-known pastor of New York's Calvary Baptist Church and internationally recognized Bible expositor. Pastors and stewardship leaders should promote reading of this book. —Walter P. Lee



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- **NANDI, SYDNEY, AUCKLAND**—Depart San Francisco August 12, return San Francisco August 29. Unlimited sight-seeing pass, hotels, transfers.

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# Russian Christians

*Continued*

it already in the service. And we are often gathered together to speak about problems and to have a discussion about problems and about many questions and sometimes we study the Bible together. I think it is very important for young people to be together and to discuss some questions. Sometimes we celebrate some birthday or some holiday together, and we spend this time as Christians. Of course we preach maybe and we sing some hymns all together. And we organize sometimes our meeting as a little service.

WOOD: I am glad to hear you say all of this, because these are the kinds of things that people in America don't know about. They don't know much about the involvement of young people in the church here. So I am glad for what you had to say.

ANATOLY: I am sure that you will tell them.

WOOD: Thank you very much. Now I want to talk a little while with my interpreter for the evening.

WOOD: Volya, I would like you to put on tape a little about yourself to give to my friends back home. You have helped me so much this evening in interpreting and translating the service, and I would like you to tell them your name and a little bit about yourself.

VOLYA: My name is Volya Ryndina. Well, this year in the summertime I graduated from the institute of foreign languages. I studied English. It was my main subject, but I had some other subjects. I am a Baptist and attend Moscow Baptist Church. I have been baptized in 1969 in May.

WOOD: I was asking your friend something about the youth program of your church, and he told me that perhaps 15 or 20 percent of the church are young people.

VOLYA: Yes, many young people sing in our youth choir.

WOOD: What kind of concern or message would you like me to take to my friends back home?

VOLYA: Well, I would like your friends back home to pray for us. That is the best thing that they could do.

WOOD: Just how should we pray?

VOLYA: Well, just pray to the Lord as your hearts are willing to do it.

WOOD: We surely will pray for you and we'll remember you.

VOLYA: And I would like you to pass hearty greetings to your Christians and especially to the young people in your churches who are in the United States of America.

WOOD: Well, thank you very much for helping me tonight with the service. It made it so very, very meaningful.

VOLYA: Thank you. You are welcome again.

The formal interviews ended, and Volya and a companion walked with me to the Metro station. I tried to probe more deeply into their feelings about Christianity and communism but found every attempt adroitly turned by such comments as "I don't understand your question" and "You Americans are too philosophical." I soon concluded that this line of questioning led me nowhere.

The Leningrad Catholic service was likewise packed with worshipers. The service was a combined service, with Roman and Orthodox clergy. Frequently worshipers hummed or sang along with the choir, and tears sometimes filled their eyes as the music filled the packed church. As in Moscow, young people were in evidence along with their elders, apparently from all walks of life.

The status of the church in the U.S.S.R. remains an enigma in the face of persistent reports of persecution, contrary to what I observed.

One message came through loud and clear, however: "Pray for us." □

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