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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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Evangelical Friends Alliance

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# *Evangelical Friend*

October 1973

Vol. VII, No. 2



*Joy at harvest time*  
*Isaiah 9:3*



# The Bible today

The well publicized predictions that the Bible would soon be obsolete have already been shown to be grotesquely false. Far from the Bible fading from the current scene, it continues to be the best seller, with new versions appearing in rapid succession. It would be difficult to say, with any accuracy, how many different translations of both the Old and New Testaments are now in print. Most of us can remember how it was when translations into modern English were rare, but now they are so common that they are hardly noticed. Translators, in our particular generation, vie with one another to express the ancient truths in the most contemporary form, including even slang. The movement has advanced so far that it can now be judged with some objectivity. On balance, we should ask, is this development a good one?

Any thoughtful Christian is bound to be grateful for the presentation of Christian truth in a form understandable to most readers. Even when this involves paraphrase and some frank alteration, we can sometimes applaud. Having said this, we must, in honesty, go on to say more, for the advantages are not all on one side. One painful result of the plethora of versions is that millions living today are unable to quote outstanding biblical texts. Part of this failure stems from uncertainty about which version to employ. In all honesty, we must admit that the loss involved in this failure is very great, because a valuable resource in the art of living is thereby being denied. If the strength that comes from repeating Scripture is to be available again, we shall have to make a conscious effort at recovery.

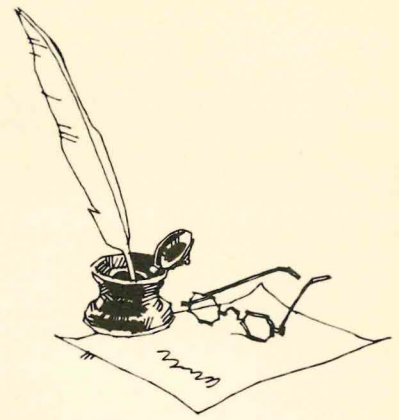
*D. Elton Trueblood's article, "The Bible Today," is reprinted at the suggestion of Janie (Mrs. Lowell) Roberts and Earl P. Barker. It first appeared in Elton Trueblood's column, "Plain Speech," in the April, 1973, issue of Quaker Life and is used by permission.*

A second difficulty that arises when we turn away from the Authorized Version is that we lose one of the chief encouragements to maintain standards of speech. Language, as we all recognize, tends to decline, and it is bound to decline unless strong efforts are made to keep its grandeur. How the Authorized Version served this noble purpose is well illustrated in the language of Abraham Lincoln. The beautiful cadences of the Bible, and especially of the Psalms, were so deeply imbedded in Lincoln's mind that they appeared spontaneously in his public utterances.

Part of the wonder of the Authorized Version is that, when it was produced, the English language had reached a level of nobility in expression that it had never shown previously and that has never been excelled in subsequent generations. Lancelot Andrewes and his learned associates achieved a purity and clarity of form for which we have abundant reason to be grateful. Thank God for men who could write, "This corruptible must put on incorruption, and this mortal must put on immortality." Contrast this with the speech we hear today.

In our balanced judgment we can honor both the men of the time of King James I and also the translators living in the last third of the twentieth century, but our present danger is that, in our attention to the latter, we shall forget the former! It is a good thing, therefore, that the Gideon Bibles, which are standard equipment in nearly all hotel rooms in our country, are usually those that print the King James Version. Each time I use one of these, I am grateful to the Gideon Society and to the noble vision of its founders. No civilization can be maintained without conscious attention to standards of conduct, of thought, and of expression, and the contribution of the Bible is paramount in this regard. If you are a wise householder, you will value what is new, but you will also value what is old (Matthew 13:52). □

## Friends Write



I love the good magazine called the EVANGELICAL FRIEND. I love, especially, the letters by different ones.

Now I have a special request for all godly Friends—an earnest prayer for our great President, Richard Milhous Nixon. Let us pray him through to another *landslide victory* when it has to come to that great test in U.S. Court. . . .

Come Friends all, let's pray him through!

GEORGE T. MICHAEL

Route 3, Box 134  
Elma, Washington

Enclosed you will find a check for the subscription of the EVANGELICAL FRIEND for one year. Since Fredric Carter has gone to his Eternal Home, I wondered if I would miss the issues, which have been part of our "Daily Reading." It has been a very important part of the contact with Northwest Yearly Meeting.

The articles are inspiration to our family and friends. The article by Eugene Coffin in February 1973, "Twentieth Century Genesis," has been read and reread by so many here. I felt it was one of the best!

MRS. FREDRIC E. CARTER  
1526 Pinecroft Road  
Greensboro, North Carolina 27407

I plan to edit a book entitled *Best Sunday School Lessons*. I would appreciate hearing from anyone who would be interested in contributing to this book. Please send replies to my address below.

CLAUDE A. FRAZIER, M.D.  
4-C Doctor's Park  
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(See page 9)*

# Evangelical Friend

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## Cover

With every item from their own small backyard garden in the heart of one of Portland's oldest and most beautiful residential areas, Stan and Shirley Putman have literally "created" this month's cover, from seedtime to harvest including photography!

## Antecedents

A quick study of our list of editors, contributing editors, and all others concerned with publishing the EVANGELICAL FRIEND was a somewhat startling revelation to me—at least in one aspect. No more than two or three are under age 30; most are well past middle age—depending on your own definition of that term!

This does not mean that we have intentionally or wholly ignored our younger constituents. A number have had articles in past issues, either by assignment or through voluntary submission. But we're particularly happy this month that one of our college students, Wesley Voth, presents his appraisal and concerns in "The Christian and Rock Music" (see page 7).

Rock music, as Wes points out, has had a tremendous influence on this generation and, in its varied forms, will continue to wield such influence for years to come. This subject needs more discussion than one article can present. We hope many readers—young and old—will express themselves, perhaps submitting other articles or comments on the subject, especially as it relates to the Christian and the church.

An interesting coincidence: On page 26 is a review of a book on rock music recently issued by Augsburg Publishing House in Minneapolis. We hope you'll also read that review.

—H.T.A.

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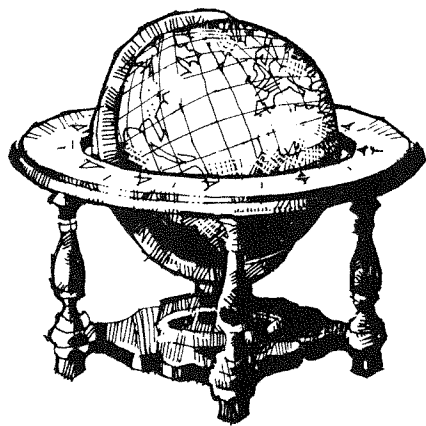
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## The Face of the World



### SEN. MARK HATFIELD JOINS WORLD VISION BOARD

MONROVIA, CALIFORNIA—World Vision announces the election of U.S. Senator Mark O. Hatfield to its Board of Directors. Hatfield is "outspoken on both the subject of social unrest and his Christian faith," states Stanley Mooneyham, president of World Vision International. Senator Hatfield has been a member of the George Fox College Board of Trustees since he was Governor of Oregon, an office he held for two terms before being elected to the U.S. Senate in 1966.

### DEATH CLAIMS DR. L. NELSON BELL

"Without Nelson Bell, there would have been no *Christianity Today*," writes Dr. Harold Lindsell, editor-publisher of the magazine upon learning of Dr. Bell's death in August. He was the father-in-law of Billy Graham and a former missionary to China.

### TRAVELERS' CHRISTIAN FELLOWSHIP

A plan to involve Christian traveling businessmen in hotels and motels in their homes-away-from-home in fellowship is becoming a reality. Leaders in 35 denominations in 144,000 congregations have agreed to participate in making the program a reality, according to James M. McDonald of Hendersonville, Tennessee, who developed the idea. The purpose of the organization is to assist Christian travelers in meeting one another and extending the witness of their Christian fellowship to others when staying in hotels and motels.

"The average traveling businessman, Christian or not, has a wide variety of evening entertainment options in most first-class motels and hotels," says McDonald, "but most of these options are a dangerous threat to his character and spiritual welfare." The Travelers' Christian Fellowship will establish attractive "fellowship alert" bulletin boards in the lobby of each key motel and hotel. Each

TCF member will carry an identification card. It will be a means of evangelism as well as fellowship.

### INTERNATIONAL CONGRESS ON WORLD EVANGELISM, 1974

A ten-day meeting beginning July 16, 1974, in Lausanne, Switzerland, is scheduled as a follow-up of the Berlin Congress in 1966. Billy Graham and John Stott of London, a chaplain to Queen Elizabeth II, will give the opening addresses. It will be an in-depth study of methods and techniques in the use of evangelism and a discussion of theological issues. Only 3,000 participants will be invited. Unlike the 1966 Berlin Congress, the major papers will be sent out in advance and the speakers, instead of reading the papers, will be ready to summarize and respond to questions.

### VAN NUYS CHURCH COLLEGE MARRIES CHRISTIAN ED, PRACTICAL TRAINING

VAN NUYS, CALIFORNIA—The 10,000-member First Baptist Church here has enrolled 130 full- and part-time students in its new two-year Van Nuys Christian College, an experiment offering training in traditional college subjects along with on-site opportunities for practical work in the ministry.

"The purpose is to provide a program of Christian education that is academically sound with an opportunity for the student to learn by doing," according to Dr. Harold Fickett, Jr., for 15 years minister at the expanding 60-year-old church.

The Van Nuys Christian College faculty is composed of the church's own large staff, along with outside part-time academic personnel. The institution, which meets on the church's premises, has an arrangement for accreditation

with the San Fernando Valley Junior College. Van Nuys teaches language (Greek), philosophy, Bible, and theology to augment subjects taught at San Fernando.

Dr. Fickett said the nine-month-old school shows good promise for continued ministry. He said the president of Biola College, Richard Chase, offered sound advice that paid off well.

Another project of the congregation is the establishment this year of the Christian Apologetics Center, otherwise known as "The Guild," after the pattern of medieval societies. The Guild offers teaching on the Christian viewpoint for people confused about mistaken doctrines on many subjects. —E.P.

### CHRISTIAN SCIENCE SEEN LOSING GROUND

SAN FRANCISCO—The sect founded by the late faith healer Mary Baker Eddy may be rapidly disappearing, according to newspaper columnist Lester Kinsolving.

The "well-guarded secret," according to Kinsolving, is now out. He notes that during the past seven years San Francisco's Sixth, Tenth, and Twelfth Churches of Christ, Scientist, have all become defunct and their buildings sold.

In Oakland, the Second, Sixth, and Ninth churches have similarly perished.

There are no replacements in either city, the columnist said. He adds that one-third of the denomination's total churches in these two major cities have been totally wiped out.

The Episcopalian columnist also noted that the prestigious *Christian Science Monitor* lost \$5 million last year.

He noted that most members are elderly and that the church has not appealed to the young. —E.P.

### CONSUMPTION OF ALCOHOLIC BEVERAGES IN U.S. IS NEARLY FIVE BILLION GALLONS

ST. PAUL, MINNESOTA—Alcoholic beverage consumption increased in the U.S. by 257 million gallons from 1971 to 1972, Mrs. Fred Tooze, president of the National Woman's Christian Temperance Union, reported here.

"In one year, between 1971 and 1972, the consumption of liquor, wine, and beer jumped a formidable 257 million gallons," Mrs. Tooze commented. "Suddenly the American public is faced with a serious health, life, and economy problem, the cost for the solution of which staggers the imagination." —E.P.

### CHRISTIAN ED FLOURISHING, MAGAZINE SURVEY REPORTS

WASHINGTON, D.C.—Trends in all sectors of Christian education show that arm of the church alive and well and (Continued on page 27)

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# Men are ok, women are ok— among Friends

From time to time it may be important to focus our faith on certain emphases of gospel teaching that are taken for granted by Friends. One of these is God's call, anointing, and blessing upon women in the Christian ministry and other prominent roles in church life. Our *Constitution and Discipline* has this comment: "As it is the prerogative of the Great Head of the church alone to select and call the ministers of His Gospel, so we believe that both the gift and the qualification to exercise it must be derived immediately from Him, and that, as in the primitive church, so now also, He confers spiritual gifts upon women as well as upon men, agreeably to the prophecy recited by the Apostle Peter, 'It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy' (Acts 2:17)."

The breakthrough of the Day of Pentecost brought into reality the pouring out of His Spirit, with former distinctions removed between Jew and Gentile, savage or sophisticated, white or black, male or female. This was not only verbalized; it was verified in the ministry of Lydia, Priscilla, the four daughters of Philip, who were preachers and evangelists to mention a few. These with the specific attention given by our Lord to His mother thereby elevate to equal status forever the sexes in Christian service and compassion. Why it has remained a functional "cultural lag" in so many Christian bodies is an anomaly and a cruel tragedy. What a loss would be ours to fail to allow the Spirit freedom in the leadership of Christian women in the church and society! This concept preceded the current trend, and Friends fortunately have found this a great blessing.

It so happens most of the pastors of my own childhood in Friends meetings were women preachers. The influence of their loving concern in my own life is enormous, and I find it hard to imagine how any men pastors could have been as helpful to me. How surprised I was re-

cently to have a Christian leader, upon hearing this from me, respond, "Well, that surely doesn't speak very well of the men, does it?" Such a biased, smug, prejudiced reflex reaction is astonishing—especially for an otherwise mature Christian. It is like saying, "He does pretty well—for a black man—doesn't he?" Why do we persist in assuming that men are inherently superior and God's spiritual favorites? Why do we hang on to the vicious view that white people are naturally more capable, intelligent, and better?

Not only is Quaker history filled with the examples of outstanding Christian women ministers and leaders, but God is still calling, sending, and blessing those whom He chooses for service in our day. Let us liberate them, record and encourage them, in whatever role they are equipped to serve in the local meeting or in society. There are, of course, different roles played at different times in the family, home, church, and government, but none of these distinctions allows anyone in any way to be preferred above another because of color, race, or sex.

The idea that because men will not serve then God has (as a last resort) to call out women to the mission field or church ministries is both unscriptural and repulsive to Christian sensitivities. If they are called, they are called because God in His wisdom knows they are gifted for that calling. As such, they merit the confidence, support, prayer backing, and encouragement of all of us. The call to submission is not only for women; it is for men, too—to God and to each other in Christian marriage. If Paul had anything else in mind in his teaching, it must surely have come from his bachelor status! But of course, as in other doctrines of the faith, the teaching of the entire Scriptures gives the "whole Gospel" rather than any one isolated verse or passage.

The popular paperback title, "I'm OK, You're OK," by Dr. Thomas A. Harris is not a new thought for Friends. —J.L.W.

## The comfort of hope and hope of comfort

The airstrip at the tiny airport near Belize, British Honduras, was overcast with dark, murky, rain-filled clouds. As we boarded the plane to continue our flight, we were tempted to question the wisdom of the pilot who headed the DC7 into the ominous sky. In a few minutes, however, there was a shaft of sunlight, then we suddenly burst into clear blue, dazzling brilliance above the cushion of weeping clouds below. The rain and stormy waves of the Caribbean far beneath were quickly forgotten.

In these murky days for some, it is nice to know about Revelation 7:15-17, "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."

The dazzling prospect of such a magnificent future for the assembly "which no man could number" is a welcome thought. In times of weariness and desperation, the times that tear men's souls, redemption made possible through the blood of the Lamb provides some definite, direct answers for us all. Perhaps some of these promises mean less to U.S. Christians, who still have some choices of food as compared to the majority of the world's population who are always hungry. For the parched and thirsty of the sub-Sahara, "living fountains of waters" should indeed be Good News. "And God shall wipe away all tears!" Every meeting and Sunday school class holds someone who is experiencing sorrow. And for those who struggle with the baffling language barriers, no joy will be greater than to be about the throne of God speaking the one language of heaven.

The comfort of hope is matched only by the hope of comfort. Surely no test is too severe to suffer for the hope that is set before us in the coming of Christ. In this we all have cause for thanksgiving. —J.L.W.

# PRISONERS ARE PEOPLE TOO!

"Sir, may I speak to you for a minute?"

I looked up from my paper work at the husky young fellow standing in the door of my office. He was dressed in the standard work uniform of the Federal prison camp in the hills of West Virginia. It was a camp with an odd mix of men under sentence for moonshining, stealing automobiles, and a wide range of Federal offenses. But by far the largest majority were convicted of draft evasion.

Wearing a blue work shirt, strong overall-like jeans, the youth at my desk nervously twisted in his hands his blue denim cap. I was acting superintendent of this 250-man Federal work camp, which was supplying the manpower for a new Federal highway being built through the area. We also operated a sizable mill producing rough lumber from the hardwood forests in the local National Forest.

Trying to put my visitor at ease, I asked him to be seated. He introduced himself as a conscientious objector from Pennsylvania and a devout member of the Church of the Brethren. He had chosen a prison sentence rather than cooperate with the government in the war, that choice being based on his deep conviction, he said, that war is not the answer but "only the God-given peace within the heart of the common man."

"The boys at the barracks have been taunting me," he continued. "They say the hardwood logs I am snaking out of the woods to the mill are being turned into lumber that is used to build boats and such to fight the war! If that is true, sir, I must respectfully request that I be relieved of my job, for I can't conscientiously continue as a part of any such enterprise!"

His story really tugged at my heart! Here was I, a temporarily transplanted Quaker, on one side

of a desk confronting a big, honest Dutch boy on the other who had obviously put his faith into action by accepting a prison sentence rather than compromise his Christian concern for peace!

Fortunately, the taunts of his bunkmates were not based on fact. I was able to show my young visitor that the lumber he had a hand in producing was in fact used to produce fine office furniture such as that right there in my office. His emotion gradually subsided, and he promised to pray and meditate overnight about his decision to ask for a change in jobs. Secretly, I hoped he could stay on his job because he was a very capable tractor operator and, with his wholesome work attitude, he was a good example of the kind of worker we hoped to develop in our camp program. The next evening he came by again right after supper to tell me he felt he could continue in good conscience on his job, much to my relief!

This fellow is an excellent example of the truth that prisoners are people, too! They have hungers, desires, hurts, physical ailments, mental problems, and—yes—spiritual needs just like the rest of the world! Actually, it might be obvious that their needs are even more acute than others of us who do not have to cope with that deep sense of loneliness in prisons, with bitterness sometimes, and always with the forced regimentation of institutional life!

The Christian prison official has a unique opportunity. He is in a position to know the prisoners (we always called them "inmates") in an unusually intimate fashion—yet he dares not fraternize or too warmly befriend any of them for fear of serious complications. The official has the advantage of reviewing a case study, giving in-depth background on

*Richard Hendricks, former chief clerk of the McNeil Island Federal Penitentiary, was in prison management for more than 30 years. He is active in the Friends Memorial Church, Seattle, Washington.*

each individual, besides professionally observing the inmate's reactions and conduct. I think the greatest contribution the Christian administrator can make is to develop or assist in programs that encourage a man to have respect for himself and others. Having progressed that far, many will respond to the suggestion they seek counsel with the chaplain and volunteer to participate in the religious program of the institution. What a joy it is to see some here and there who commit their lives to God while "behind the walls"! One described it this way: "I sure made a mess of my life, and after I had messed it up so bad it was no big thing to turn it over to God to see what He could do with it." As rough as that attitude may sound, it is really meaningful to the man who makes that kind of commitment, and many of them have made a tremendous impact on the world through their victorious testimony in later life.

The subject of prison reform is one that is popular in some circles in any generation, and there is no doubt there has been plenty of room for reform ever since prisons began! My observation is that there can be indescribable cruelty in prison administration and degradation of inmates to the point that they often turn into bitter wrecks who only live for the day they can "get even" with prison officials, or with the police who arrested them, or with society at large. These become the recidivists, or repeaters, who come back to the walls again and again!

On the other extreme is the prison administration that turns the entire operation of an institution over to the inmates themselves without adequate supervision—or, worse yet, engages in selective favoritism. This approach can cause cruelty of an equal magnitude, particularly to those inmates who are not a part of the "power structure." I believe the best possible basis for operating prisons—if we must have them!—is providing clean, wholesome quarters; good food; the opportunity for real self-development and encouragement by the staff to participate in that opportunity; work of a type that is productive and tangible and that will add worthwhile skills and good work habits; and a well-planned program for each individual person in the prison, tailor-made to meet the needs of that individual and coordinated with the full cooperation of all departments, of officials, and of all the employees of the institution. The aim of every prison administrator should be to release a man at the end of his sentence a much better man than when he entered, not just to pay a debt to society.

Obviously, these principles are usually not attained in our prisons. We who

know Christ realize that the principles suggested would be those of the Christian administrator—how much we need Christians managing *all* our prisons! I suppose it is unrealistic to expect to lead every convicted prisoner to Christ, but there is no doubt He makes the difference when it does happen! I guess what I am saying is that true prison reform that would last would be the introduction of the Christian atmosphere into the prison world—is that at all possible, or am I just dreaming? (In a way, it is much like the philosophy of my Pennsylvania Brethren visitor in that the only answer to war is peace in the heart of all men!)

I have had lots of philosophical discussions with prison chaplains in this vein, but it seemed to me even they were caught up in the "institutionalism" that prevails at a prison and too much of the time they, too, were forgetting that the prison population is composed of individuals—individuals with the compounded needs of you and me!

Speaking of chaplains, I always had an especially warm feeling toward those I knew in prison contacts. I think of the really concerned men here and there who did an effective job of ministering to the inmates. As an example, I recall the regular visits made by two of our Friends ministers and their wives after traveling more than 50 miles each way over rough mountain roads to reach a remote Federal prison camp in the hills of Idaho! We have always remembered with thanksgiving the ministry there of Dillon Mills and Merle Green! I am sure lives were brightened by their witness to the love of Christ for *everyone*—including prison camp inmates!

One evening, several years later, the inmate office workers began leaving their posts at the end of the work day in the general office at McNeil Island Penitentiary, where I was the chief clerk. One of them stepped into my office and said, "Mr. Hendricks, I sometimes think you and I are probably the only real Christians in the building—but one thing we can do together is to let our lives be a real testimony to all the others; isn't that right?"

I agree! A prison atmosphere, as depressing and scary as it may be at times, is just one place where our lives can be a real testimony to others and, once in a while, the Spirit can give us opportunity to share our faith with others, wherever we are and whatever our career or station in life. And, you know, I *don't* think that fellow was sharing his testimony with me just to curry favor. *He* was a minister sent from God, because just then I needed that word of encouragement, and He sent an inmate to deliver it!

Yes, prisoners are people, too! □



*Wesley Voth is a senior literature major at George Fox College. He has been active in music through his junior high, high school, and college years.*

## THE CHRISTIAN AND ROCK MUSIC

BY WESLEY VOTH

### ROCK MUSIC IS ESTABLISHED

To take a realistic look at rock music, we must understand that it is now an established part of the American culture. It has been 10 years since the Beatles made their first trip to the United States from England, accelerating a movement that had begun in 1957 and whose roots extended back into blues and jazz. Nearly everyone from the ages of 8 to 30, and many a younger and older have chosen it



as their music, identifying with it at one time or another. To these people it will always convey significant meaning. Some rock music has also been embraced by the companies that advertise their products and services over the many radio stations playing rock, as well as by those who actually use it in their advertising.

In light of this movement, we as Christians need to take a good look at the complexities of rock music and come to an understanding of the people it represents. Exercising a good deal of wisdom and foresight, we need to be continually evaluating our conclusions.

#### GENERAL PURPOSES OF ROCK MUSIC

Before I go further, let me explain what is meant by the term, *rock music*. Generally, rock music, or rock and roll, consists of music produced by electrically amplified guitars, with drums and often keyboard, and usually combined with words, referred to hereafter as *lyrics*. A strong, though not necessarily even, rhythm, or "beat," is a characteristic element. Rock music is extremely diverse and can be divided into three general categories according to purpose: 1. entertainment, 2. social criticism/satire, and 3. the portrayal of ideological/spiritual answers.

Rock as entertainment is the oldest form and generally played for the purpose of dancing. It is still prevalent on AM radio stations and goes by such names as "Motown" and "bubble gum" music. The Jackson Five, Partridge Family, and The Archies are among the groups playing this type of music.

Rock music as social criticism or satire grew out of the free speech movement of the early 1960s. The essence of this music is its lyrics, often utilizing a folk style of ballad coupled with simple melody. Rock music of this type has protested the war in Vietnam, called for various degrees of political revolution, satirized heads of state, and begged for racial equality. The very best lyricists have addressed themselves to this form of music, among them John Lennon and Paul McCartney of the Beatles, Paul Simon of Simon and Garfunkel, Bob Dylan, and Ian Anderson of Jethro Tull.

Rock music as a portrayal of a spiritual answer grew out of the drug culture in the mid-1960s. Some of this music is referred to as "acid rock" and considered to be the musical equivalent of psychedelic drugs, both being part of a total religious experience. Jimi Hendrix was one of the leaders in this movement. Later this changed to softer, simpler, and more meditative music, such as that of the Moody Blues, as the spiritual quest turned to Eastern mysticism. Openly satanic music and "Christian Rock" fol-

lowed shortly and also come under this category.

These three groupings obviously overlap, and there is wide diversity within them, but they are very helpful classifications in understanding rock music.

#### ROCK MUSIC AND THE INDIVIDUAL CHRISTIAN

Serious rock music is a powerful means of communication to those who can understand it and a method of persuading all those who listen. It has pointed the way to cultural change on all levels. It reflects the reactions and ideals of youth on a smaller scale and molds them on a larger scale. With one good song, a singer can turn the thinking of young people on a national scale several degrees, and over a period of time, with reinforcements from other groups, complete that turn. (The same thing could be said of books in other generations.)

These musicians are people—citizens of Europe and America—with something to say. They have reasons for saying what they say, and much of their questioning and criticism is valid. However, because their music often speaks very subtly, and sexual and narcotic overtones are frequent, we need to make sure that we understand just what their meaning is, particularly when quoting or analyzing them.

We need to be careful with our criticisms, making sure that these are valid, and we also need the ability to grasp the essence of what the musicians are saying regardless of how "ethical" their means of communication is. For those who do not want to critically analyze and be aware of what they are hearing, rock music is better left alone. It acts as a powerful physical and emotional stimulant and can control energy and temperament like a spiritual force if it is listened to passively. It can also act as a subtle mental conditioner.

To Christian parents I would suggest discussions of rock music with your children, doing background reading,<sup>2</sup> and perhaps watching a rock music special on television together. There is little way that children can be separated from this music, but listening to it as background music while studying or as they go to sleep is not wise. The best way is to teach them to listen to rock music critically and refrain from idolizing either the music or the musicians.

#### ROCK MUSIC IN THE CHURCH

Considering whether or not to use Christian rock music in the church is particularly a matter of discernment.<sup>3</sup> The ideal approach would be to evaluate specific musicians as to their purpose, their message, and their commitment rather than whether or not rock music *per se* is good.

Secondly, the appropriateness of the occasion should be considered. Again, ideally anyone who is praising and worshipping God, proclaiming Jesus as Lord and Savior, and teaching biblical principles should be appropriate, but it is better not to bring division. (In this same light, we should notice that a number of traditional hymns could be inappropriate because they are written in a language foreign to many people.)

To those who are writing Christian rock music or who need a guideline by which to evaluate that which they hear, Bill Gothard of Basic Youth Conflicts shared an interesting concept in his seminar in Portland in the fall of 1972. He stated that melody appeals to the spirit, harmony to the soul, and rhythm to the body. The best music is a careful balance of the three; the worst is an overbalance of rhythm or harmony.

There is good rock music being produced by Christians, although much of it is full of clichés and lacks depth. Paul Stookey, Children of the Day, and Andrae Crouch are among the good ones.

#### UNDERSTANDING THE IMPORTANCE

Rock music and the culture it exemplifies are bound to become increasingly diverse and complex as this generation matures. Because it has and is ushering in a revolution in values, an understanding of rock music will enable the Christian to be better prepared to cope with the problems that are resulting now, seeing with greater comprehension the difficulties that face us, and experiencing a deeper compassion for those who face them hardest.

The whole thing is too easy to ignore. Rock music deserves a more serious look, this done with prayer, deep thinking, and much study. Our God is big enough for even the most difficult and complex struggles. We have the mind of Christ, and we need to learn what it means to use it. □

#### Notes

<sup>1</sup>William Schafer in his book, *Rock Music* (Minneapolis, 1972), traces the development of rock and presents the most objective treatment of this music I have yet encountered. His bibliography is also extremely helpful.

<sup>2</sup>Many books have been written on rock music; some are helpful and some are not. Magazine articles can also be very helpful. The author would be happy to send upon request an annotated bibliography of the most helpful sources he has encountered so far.

<sup>3</sup>For a positive look at rock music in the church and suggestions for Christian rock musicians, see *Rock, Bach, and Superschlock*, published in 1972 by Harold Myra and Dean Merrill of *Campus Life* and Youth for Christ. It is available at most Christian bookstores.

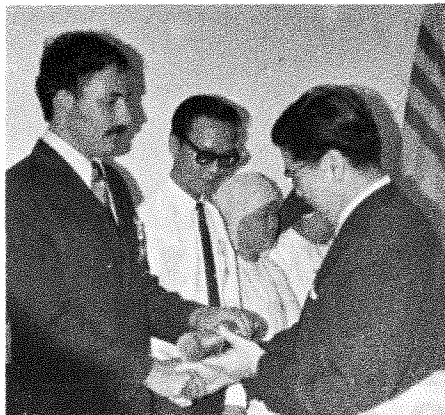


Photo at left includes Jack Willcuts, representative from the EFA to the World Relief Commission; Dr. Wilmer Brown, Western executive director of WRC; Gary Black, Eldon Helm (see story below); Norval Hadley, general superintendent, and Bill Rourke, chairman of the Board of Peace and Service, both of Northwest Yearly Meeting. Photo at right shows Stuart Willcuts (left) receiving certificate of award from South Vietnam's Minister of Social Welfare.

Kathie Willcuts

## Gifts of love

For most people today a discussion of Vietnam is idea, or issue, oriented. On various occasions we have probably all expressed our opinions on the war, the bombing, communism, corruption, and the morality or immorality of it all. How easy it is to avoid the real issue—the people! After all, it is not up to you or me to judge the rightness or wrongness of something we cannot control. But it is up to us to accomplish our God-given task, to “. . . love thy neighbor as thyself.” We daily feed and clothe ourselves; how can we do less for others?

In Vietnam this appears to be an endless, impossible task. Daily the number of refugees increases because of continued hostile activity. Thousands of people miss a planting season and are moved to a new and totally different area of the country—and often are left to find their own resources of food and water. Too often after such a move, the people's basic needs are forgotten unless someone concerned reports an emergency condition, such as 6,000 people with no food for the next three months and the measles season coming on. Measles don't frighten a mother too much in the United States, but here in Vietnam measles is often the killer of its malnourished victim. Usually there is no medical facility in the refugee camp capable of immunizing the children against disease. Apathy ends when you see innocent children die.

The World Relief Commission is concerned with people—with their needs. Many times we have received an emergency request for food and clothing, and as a rule we respond quickly, trusting God to provide the finances later. He has never failed us.

When Christ commanded us to love our neighbors, He did so knowing that it was within our capability if we trusted fully in His love. How can we do less?

*Kathie Willcuts, a registered nurse, is the wife of Stuart Willcuts, director of World Relief Commission's program in South Vietnam.*

## Thanksgiving offering for World Relief Commission planned for EFA

BY WILMER BROWN

Gary Black expresses deepest appreciation for all in the World Relief Commission family for the more than \$12,000 given last year by the Evangelical Friends Alliance as he presents to Eldon Helm, chairman of the Volunteers for Christian Service, a report of the Christian Youth Social Service ministry, WRC's counterpart in Vietnam. (See photo.)

Gary recently returned from several years of service with the World Relief Commission in Vietnam.

Friends in the Pacific Northwest are proud of the number of graduates from George Fox College who have found a place of service with the World Relief Commission in many parts of the world. Stuart and Kathie Willcuts are serving as field directors in Vietnam. Stuart is the son of Jack Willcuts, a member of the World Relief Commission. Gary Black's last assignment was business manager for the Hoa Khanh Children's Hospital in Da Nang. Fred and LaVonne Gregory are serving as directors in Bangladesh. Fred also served in Vietnam for several years. Terry and Connie Dalke are WRC directors in Chile, replacing Jim and Garyanna Linhart. Jerry Sandoz, who has served both in Vietnam and Korea, has recently transferred to the OMS International, working in Seoul, Korea.

Friends in the four yearly meetings of the Evangelical Friends Alliance have set

as a yearly goal one dollar per member for the ministry of the World Relief Commission.

### Goal: \$1 per member

One dollar per member is the goal of the Evangelical Friends Alliance in the annual Thanksgiving offering for the World Relief Commission. Each of the major fields of operation under the WRC, the overseas arm of the National Association of Evangelicals, is directed by Friends of the EFA: Fred Gregory, in Bangladesh, formerly in South Vietnam; Stuart Willcuts, now in Vietnam; Terry Dalke in Chile, where Jim Linhart formerly served; Jerry Sandoz was in charge in Korea before that office was closed and he assumed a similar position with the Oriental Missionary Society. Gary Black just returned from service in South Vietnam.

Any church or pastor wishing additional materials or offering boxes for the World Relief Commission promotion may write either your general superintendent or the WRC office, P.O. Box 44, Valley Forge, Pennsylvania 19481.

—J.L.W.

# Quaker Sacramentalism

The sacramental nature of the Quaker faith is an issue that has been grossly misunderstood by Christians in general and by Quakers in particular.

It has often been stated that while the Protestants have two sacraments and the Roman Catholics have seven, the Quakers have seventy times seven. This is to say that ours is a sacramental world; that every venture in life is a sacred task before God. Dishwater is as sacred as "holy water." Giving a cup of cold water in Jesus' name is as sacramental as water baptism. Feeding the hungry satisfies the canons of worship as fully as celebrating the Lord's Supper.

The Quaker insistence has always been upon the nonessential nature of what is commonly considered "the sacraments," namely, water baptism and the Eucharist. If Christ came merely to exchange one ritual for another, i.e., baptism for circumcision and the Eucharist for the Passover, then His coming was essentially trivial. But the truth of the matter is that Christ's break with the past was far more fundamental. He established a living faith in which relationship with the infinite, personal God is in spirit and in truth (John 4:23). If we are thoughtful, we know that the essential baptism is the baptism in the Holy Spirit (Acts 1:5, Matthew 3:11). Christ declared that to eat His body and to drink His blood is at its heart a spiritual reality (John 6:63). The outward ceremonies were only a symbol of the inner reality. This is not to say that the symbol is unimportant, only that it is not essential.

When at their best, Quakers have refused to say that symbols were wrong or evil but only that they were not required. The apostle Paul reached a pinnacle



*Richard J. Foster is pastor of Woodlake Avenue Friends Church in Canoga Park, California. He is chairman of the Board of Publications of California Yearly Meeting, and is a regular contributor to Quaker Life.*

point in his teaching when he declared: "For neither circumcision counts for anything, nor uncircumcision, but a new creation." (Galatians 6:15 RSV) The point is that there is no merit in having the symbol or abstaining from it; what is essential is the new creation. It is extremely valuable to see that Paul did not condemn circumcision but rather insisted it was not essential. If you do not have the new creation, no amount of ritual or symbolism will make up for it; if you have the new creation, you can use any symbol or ritual you like to publicly declare this inward reality.

## MAN IS SENSUOUS

I stated earlier that while symbols are not essential, they are important. I say this because man is a sensuous creature, in the best sense of that word. Man has been given his senses by God and is under obligation to use them to the glory of God. To say that the Gospel at its heart is a spiritual reality is not to say that it is divorced from man's humanness. Because man is human it is only logical that he should worship God with all his senses—hearing, seeing, touching, tasting, and smelling. To hold hands and to pray for one another is a powerful means of communicating concern and strength. The fact that the early Christians laid hands on each other was not crude magic but a recognition of the power of contact and transmittal through the simple act of touching. We are often accustomed to receiving the gospel message through ear-gate, i.e., preaching; but water baptism, for example, can serve the function of proclaiming the Good News through eye-gate.

We should be grateful for the early



## Misplaced values

BY HAROLD B. WINN

Quaker insistence upon the nonessential character of outward symbols. Further, we can empathize with their wholesale discarding of the symbols of their day—historically they could not have done otherwise. But this does not mean we should be married to the past with such literalism that we cannot speak to the needs of today. I deeply appreciate the stand taken by the Iconoclasts in the eighth century, but that does not mean that today I must reject all works of religious art as evil. There is no inherent reason why we should accept one symbol, i.e., shaking hands to close a worship service, and reject another, i.e., the Eucharist. What we need to see is that any or all of these can be quite legitimate ways to express an inner reality.

It seems to me that once we clearly understand the absolutely essential nature of spiritual reality, we might call upon one another to discover creative symbols to express this reality. I personally find a great deal of profit from taking the ancient concept of the "love feast" and adapting it to our day. It matters little whether we have bread and wine, toast and coffee, or rice and tea—the really important thing is the gathering for worship and thanksgiving for the forgiveness of sins as a result of our Lord's broken body and shed blood.

Wouldn't it be an exciting experience to have a group who would voluntarily fast for several days and then gather to discuss Jesus Christ as the Bread of Life who fills the hungry life! Rather than talking about our stewardship of the earth, why not go plant trees and feel once again that "the earth is the Lord's, and the fulness thereof!" (Psalm 24:1) The possibilities are endless so long as we stoutly resist the temptation to institutionalize that which should always be kept fresh and new.

May the winds of the Holy Spirit blow freely among us so that we will stimulate one another to faith and good works! □

The most recent statistics from the United Nations reveal that the nations of the world spend an average of \$100 a year to teach a child how to read. A little later in life they spend \$7,800 to teach a boy how to shoot. This is a rather sorry commentary on the value systems of the world. Possibly this tells us why we are engaged more in war than in peace, and also it may explain a lot of other things like violence, riots, and killings around the world. One cannot help but wonder how future generations will think about our investments. Perhaps they will find it hard as many of us do to understand why our world with so many good things to use and so many blessings to enjoy chooses instead to destroy them with violence and war.

It does not cost us anything to think about and condemn the nations of the world in this way. Let us bring it down a little closer. What about the money we spend in America for unnecessary luxuries and the little for spiritual and religious matters. Some of you dog and cat lovers probably will not forgive me for this, but we spend more for dog and cat food in America than we give for all and every kind of religious work in which we involve ourselves.

There is a verse of Scripture in Malachi 3:10 that says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A person who had practiced this, writing recently, said, "About 23 years ago my wife and I started tithing. We are certain that we have been blessed both in temporal and spiritual things because we have persistently given God our tithe."

If you are critical of the nations spending so much on war and so little on other things, I wonder what God is thinking if you give \$1 to the church occasionally or on Sunday and spend hundreds and thou-

sands of dollars for unnecessary luxuries. One wonders if the next generation will not suffer greatly from our misplaced values relating to our giving to the church. I am reminded of a little boy who heard his father complaining about the sermon on the way home from church. He said to his dad, "What can you expect for a quarter?" which apparently was all his dad gave in the offering. □

*Harold B. Winn is pastor at Salem Friends Church, Ohio. This article is adapted from his regular column appearing in Farm & Dairy, published in Salem.*

## My most cherished gift

BY RITA CICHOWLAS

A tragic automobile accident that necessitated an eight-month stay in bed and deprived me of one of my favorite things—autumn—resulted in my most cherished gift.

Watching leaves turn from green to red to brown and then fall, and remembering the smell of burning leaves and wishing it could be bottled up like perfume, and then seeing the leaves emerge again in the spring like the fingers of a newborn babe, taught me a valuable lesson—that of a gift that I can pass on to similar shut-ins, and perhaps you might want to do the same.

One autumn day, bemoaning my fate of missing God and all His glory, I received a small box from a religious friend of mine with a tiny note inscribed, "Today I took you for a walk with me," and upon opening it, I found lying there precious leaves of oaks, walnuts, buckeyes, birch, sycamores, maple trees, red berries from holly, pine cones from evergreens. Little did he ever realize what a meaningful walk that really was to me, and though today the leaves are all but dust, the box occupies a very special place on my desk and especially in my heart—a most cherished gift, a gift from God and from a friend—my box of leaves.

*Rita Cichowlas is a free-lance writer from Cincinnati, Ohio. This article was first published in Friends Journal, December, 1971. Used by permission.*



# AMAZING GRACE

BY ANNA NIXON

*In his nineties, just before death, Pancham Singh of Chhatarpur tastes something of God's amazing grace. Anna Nixon, missionary to India under Evangelical Friends Church—Eastern Region, here relates the touching story of true revival of an old Christian in his last days.*

"As I have forgiven you, forgive! Four hundred and ninety times, forgive." Jesus' voice rang out in sharp command.

Peter started counting. He put this into fish, for he knew how to count them after drawing net. But to forgive a man that many times—how could you ever keep track? Peter scratched his head. Why, the only way to keep that command, he thought with flashing insight, would be to keep a permanent attitude of forgiveness. Was that what Jesus meant? Much was ahead of Peter before he could make that, but he had been on the way toward the goal ever since the day he threw down his net and started following Jesus.

Such has been the experience of many a disciple who tends to get tired of forgiving after the seventh time. But listen to the experience of a group of Christians in India who took seriously this command of Jesus and realized the reward long after they had ceased to hope.

In Chhatarpur, India, on May 28, 1972, the members of the little Friends church had gathered for worship. It was 7 a.m., but already the heat was bearing in on them, for this was about the hottest day of the hottest season of the hottest year ever recorded in Indian history. In some places the temperature had gone up to 140° F, and birds had dropped from the trees, unable to stand the heat. The hot winds blew through the alleyways, sweeping them clean. But on this hot morning, in the church, after the bell had rung, Pancham Singh, an old man bent with his 90 years, rose from his seat. His gnarled, bony hand grasped a cane, which he found difficult to manipulate. His shaggy grey eyebrows shaded piercing eyes, which looked straight forward from a resolute, stony countenance that seemed to have been buffeted by many stormy years. With knees buckling at every step, he unsteadily made his way to the altar of the church, as the question-

ing, dubious congregation seemed to wait with bated breath, not knowing whether to expect the atmosphere to change to one of violent storm or to a smiling sun breaking through the clouds.

To understand what was going on in the minds of people as they waited for those faltering steps to end for Pancham Singh to turn around to speak, you will have to go back to the turn of the century when the American Friends Mission of India was in its very beginnings.

In those early days a boy about 15 years old or so named Pancham Singh came to the mission in Nowgong, Bundelkhand. He came from the famine-stricken village of Panotha. For a few years he was sent to Gujarat, but later returned to Nowgong. He was a clever young man who learned masonry, carpentry, and accounts, and how to handle men. The missionaries found his advice

*(Continued on page 17)*

# Fiestas—the Christian way

*Ron Stansell serves in Bolivia under Northwest Yearly Meeting, involved in educational work among the Aymaras, and field administration. (Photo at left): Officers of Cordillera Quarterly Meeting during installation services. The crowd of over 1,000 forced the meeting to the open air. (Photo at right): Quarterly Meeting and Yearly Meeting officers plan and execute the four-times-a-year conferences in each area.*



BY RON STANSELL

Fiestas for Aymaras are big business! Most communities have one and in some cases several large “blow outs” every year, with food, liquor, bands, dancing, costumes, immorality—the whole works—depending on community affluence and size.

Anthropologists have traced intricate social relationships involving status, family ties, and community pride all tied up with the fiesta, so much so that any reputable Aymara presumes it his duty to take part. One prominent Friends pastor told me that before his conversion he promoted community fiestas with relish, presuming it a part of being a *good* Aymara.

So you see, accepting Christ and Christian moral standards and leaving the “system” can become a pretty earth-shaking event! The new believer is threatened with serious social dislocation: a loss of friends, no way to gain community status, and relegation as a disloyal, uncooperative citizen.

What to do? With the passage of time, Aymara Friends Christians have come up with the answer, and to tradition-minded

Quakers, a surprisingly conventional answer—the quarterly meeting!

The Aymara quarterly meeting, however, hardly fits the gray stereotype of folded hands and fuzzy reports. On the contrary, quarterly meetings in Bolivia and Peru are extremely colorful, rather boisterous, jovial affairs. It has color TV beat because it serves food along with the sound, color, and conviviality. Local accommodations are taxed to the limit to sleep and feed hundreds of visitors for three days. (Los Andes Quarterly Meeting in Peru recently hosted 400; Bolivia’s Cordillera Quarterly Meeting regularly tops 500 and has had crowds over 1,000.)

Aymara women don their fiesta finery. Young people carry their musical instruments, everything from the conventional guitar to the indigenous flutes. The pagan liquor libations, however, are replaced by steaming bowls of chuño soup, and the music for dancing by the singing of hymns. The local church takes pride (and gains a little status, too!) in entertaining well. The visitors thank their hosts graciously, knowing their turn as hosts is coming.

Elected leaders of each region plan and execute their own program with help from Yearly Meeting leaders and occasional preaching by the missionary. The typical program begins Thursday or Friday and concludes Sunday noon, including 6 a.m. prayer services and evangelistic preaching and films late into the nights.

The fiesta aspect of quarterly meeting is unmistakable. Aymaras themselves recognize it and invite their friends to the “spiritual fiestas.” Attendance by local people is large. Representation from other churches of the district is substantial. Six Bolivian regional districts conduct their regular quarterly meetings, and two Peruvian districts follow the same pattern. And they *are* truly spiritual: Christian growth classes, public evangelistic services, business meetings for reports and for planning of youth and women’s conferences. Perhaps most significantly, Aymara Friends have “plugged in” on an age-old Andean custom to provide a clean and Christian social alternative to the pagan fiesta. □





# Peitun church,

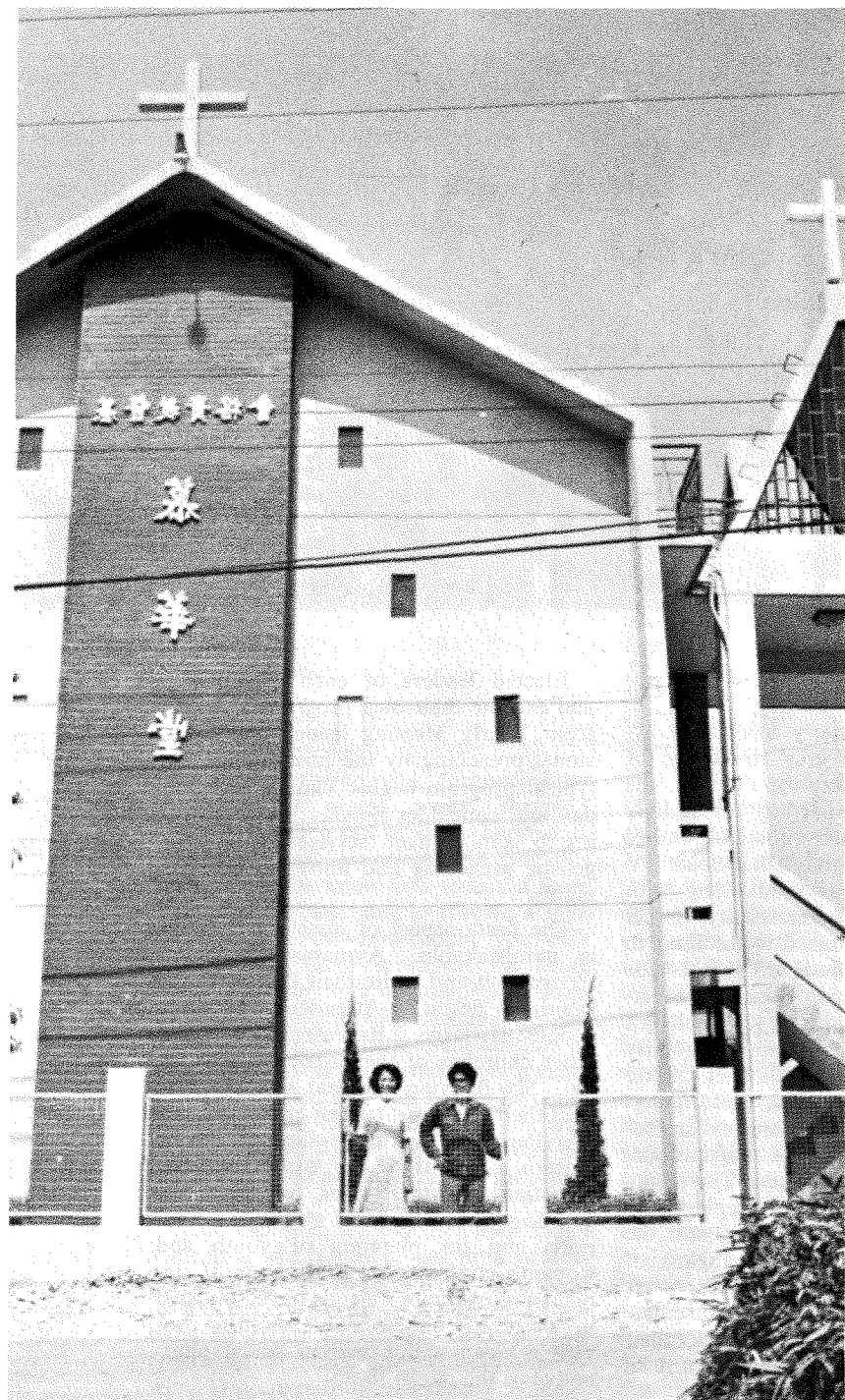
BY LEORA V. DEVOL

In 1960 Friends opened work in Taichung in a rented chapel. During the first six years they had to move to five different locations. None were very satisfactory—the first one was back of a tailor shop; another was beside a small temple; the last was the best, but the landlord wanted it back. Finally, when we could find no suitable place to rent, we bought a small piece of land and decided to build. Because of lack of funds we were able to build only one story of the proposed two-story building. A part of this building served as a parsonage, and the large front room was the chapel.

When Daniel and Deborah Su opened this work, Peitun was only a suburb of Taichung. The piece of land we bought in 1966 was on a small back road. But Taichung is one of the fast-growing cities on Taiwan, and now Peitun is at the very heart of one of the most important parts of town. Our church is in the center of a fine residential district.

A part of the money used to buy this property came from the sale of the Deep River Friends Church at Deep River, Iowa. Whether or not the Deep River church was built beside a river or not, I do not know, but our new church is built beside an innocent little stream that usually is nearly dry; however during typhoons this little stream becomes a torrent.

Stephen and Eunice Tseng came to pastor this church in August of 1969. They soon felt the need for a bigger and better place to worship, so began working on plans for building the second floor. However, it was discovered that the foundation of the church would not support a second floor and that the first



*Leora V. DeVol is the wife of Charles DeVol both of whom have just returned for another term of service on Taiwan under the Evangelical Friends Church—Eastern Region. Photos show three views of the Peitun Friends Church; lower left, the front; upper left, a side view showing bell tower and steps to second floor, first balcony, and entrance to chapel. Sunday school rooms and parsonage are downstairs.*

# Taichung, Taiwan

floor needed considerable remodeling. So we had to embark on a rather extensive building program; as a result we now have a very beautiful church and parsonage.

When the building was nearly finished but before the interior decorating had been completed, Central Taiwan was struck by a terrible typhoon. The waters in that innocent little stream rose higher and higher until they overflowed their banks. Our concrete retaining wall along the creek fell over, and the retaining wall of the opposite side of the creek also gave way. Neighbors and friends came to the new church for refuge. That night Stephen and Eunice spent many wakeful hours in prayer.

It cost over \$1,000 to replace the retaining wall, but we are so thankful that the church was not damaged.

This building was dedicated November 19, 1972. It was a beautiful day and many guests came for the afternoon service. The pastor, Stephen Tseng, presided. A choir from the Taichung Baptist Church sang. Mr. Mikkola, a Finnish missionary of Eastern Worldwide Communications Radio and TV Service, read the Scripture lesson in Taiwanese. Pastor C. S. Chou read it in Mandarin. John Brantingham gave a brief history of the church. Charles DeVol brought the afternoon message. The concluding item on the program was the installation of five overseers by Howard Moore.

Lynn and Betty Baker live just about one block from this church. Betty is conducting an English Bible class there three evenings a week and is seeing definite results.

Thank God for all who have given

and prayed to make this church building possible. Now pray that many will hear the Gospel and be saved and that a spiritual church will be built here. □

## Unaware of God's mercies

BY MARY GAFFORD

Go with me for a few moments through the sanctuary of the mission church. As we approach the side room, people are gathered at the door leading to the outside. They seemingly stand aghast at what is going on within the room. Missionaries are preparing the deceased body of their loved one for burial. Since they are unbelievers, they choose to stay somewhat at a distance only giving direction as to the clothing, bedding, etc., that will be placed upon and with the body.

Great is the mystery that enshrouds this event. The loved one, who a short time before communicated and fellowshiped with them, seems totally unresponsive to the gifts of new things including

*Mary Gafford, a frequent contributor to the EVANGELICAL FRIEND, works with the Navajos at Rough Rock Friends Mission in Arizona.*

blankets, clothing, watch, jewelry, which are placed upon it. Its utter helplessness is evident as no help is offered in the process of being dressed. The solution to the mystery is solved as we realize the person is not there. The real self or soul that makes communication possible has gone to the eternal place for which it was prepared. Only the former "house" of the soul is being dealt with.

We may shrink back in our thinking from such a scene. Yet, we often contact persons who are just as unresponsive to the claims of Christ upon their lives. They are just as unaware of the many mercies and blessings that Christ offers to them by faith as the deceased body was unaware of the gifts placed upon it. Their sinful lives also show how the fact of God's judgment against sin is so hidden from their eyes.

The deceased body is beyond our help so far as restoring any possible communication is concerned. Those whom we contact in daily life are yet within the realm of our assistance. However, what can awaken such unresponsive souls to that state of being sensitive to spiritual truths and realities? Only the power that caused Christ's human body to rise from the dead and once again minister to the needs of those around Him can do it. As human instruments, we have been chosen by God to dedicate our faculties of mind, soul, and spirit to Him that we may become channels through which He can work in restoring sinful hearts to a place of fellowship with Him. The sad fact remains that Satan, the enemy of our soul, fights mightily to prevent this great change from taking place. □

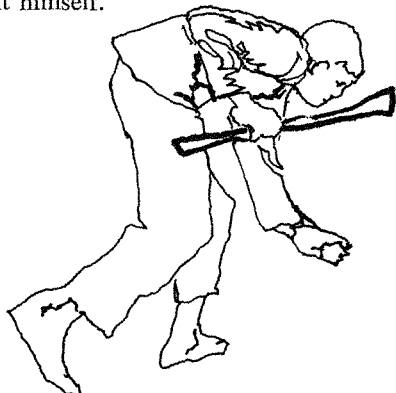
# Fifth generation Christians

BY ELLA RUTH HUTSON

At South Gate Friends, Chiayi, Taiwan, the pastor's four children are fifth generation Christians. It started this way:

About 80 years ago while the Japanese were still in control of Taiwan, a baby boy was born to a couple by the name of Cheng. They had already lost two or three sons. Like all couples, they felt a son to carry on the family name was a must. This one, like the others, was sickly, posing big questions of his ability to survive. They were desperate to find some way to keep their baby son alive. When the baby was three or four months old, they yielded to the persuasion of earnest Christians and believed in Christ as Savior. With the peace of heart this experience brought them came new hope that their son would become well and live to carry on the family name.

When the baby was about eight months old a new problem arose. Trouble began among plasterers concerning the source of their materials. A rumor was circulated that Christians were obtaining such materials secretly from the Americans. Finally local robbers took things in their own hands and began killing Christians. This took place at Ma Teo, about an hour's bus ride from Tainan, south of Chiayi. Before these robbers got to the Cheng home, Mr. Cheng ran out and hid in the grass. As they hunted him he gradually made his way farther away from the house. He hid a considerable sum of money up in a tree. From a distance he watched the robbers search the tree and leave without finding the money. Later he was able to return and get it himself.



Several times he secretly returned to see his wife, baby, and elderly mother. Once they surrounded the village while he was at home. Neighbors who were stacking bundles of straw helped him to hide in a stack. The men even ran their swords into the straw stack but did not harm him. Everyone who saw this was amazed that he escaped alive. Later they caught him at home again. This time he hid in a well. When they found him they were going to kill him while he was down in the well. But he talked them into letting him come up out of the well first. He said to kill him in the well would ruin it and not be fair to the people who needed to use the well. He asked to be allowed to pray. While he was praying they killed him.

His wife and mother fled with the baby. They were seen by the robbers but miraculously escaped. While they lay hidden in a ditch, they could hear the voices of the men who were searching for them. They had to hide in this place for several days. They became very hungry. The baby and mother were able to get some nourishment from the sugarcane in the field where they were hiding. But the grandmother was so old she could not eat the sugarcane. So she used the mother's milk to keep alive.

Finally a friend of the family was able to slip in and take the baby to her home and care for it as if it were her own. The women mingled and worked with the sugarcane workers to avoid detection. After some time the persecution of Chris-



tians ceased, and the mother was able to care for her own baby again.

This baby survived and lived to be over 70 years old. He used to call his granddaughter—who is Mrs. Wu, our South Gate pastor's wife—at five o'clock in the morning to attend the early morning prayer meeting. It took them about 40 minutes to reach the place of meeting.

Mrs. Wu laments the fact that many of her family lost their love and fervor, but she trusts and prays that her children will be true to the faith. Many times it is easier to clearly and courageously stand true in great danger than when everything is peaceful outwardly. Strong social pressures for children to excel in school make it easy to neglect vital spiritual matters at the age when they really count. Either misunderstanding or lack of know-how regarding parental responsibility for their children's spiritual welfare is also capitalized on by the enemy. The results are that many young folk today suppose they are Christians when they have no spiritual life or appetite for spiritual food.

Recently I heard student after student say her grandmother became a Christian at a certain time, so *naturally* she is a Christian. One of the girls from just such a home, who was born again a couple of years ago, courageously said that such had also been her home situation. But it did not satisfy her heart nor give her peace. Then her eyes opened to the truth, and she *entered into new life for herself*.

This raises the question: Is there such a thing as a "fifth generation" Christian? Or are all true Christians really "first generation" Christians? □



# Amazing grace

Continued

invaluable and his help reliable. No one seemed more concerned to spread the Gospel than Pancham Singh.

When the time came to open work in the prejudiced native State of Chhatarpur, Pancham Singh and his wife volunteered to go alone to that city to break down the prejudice and open doors. At first no one would rent them a house or give them a place to live. For two years they struggled to get a hearing as night after night they stayed in the village inn.

When finally permission was given to build a mission bungalow, Pancham Singh was there to arrange for all the bricks, cement, workers, and contracts.

Pancham Singh seemed to thrive under persecution. But when success came, he began to assume dictatorship in the church and to resort to lucrative and doubtful practices in business. Alas, the missionaries were the last to know.

From the time I first arrived in India in 1946, I learned to dread the heavy step of his approach. At my welcome dinner in 1946, I heard the roar of his voice for the first time. "Get out of here," he shouted to a trembling young man. Then to the church leaders, in the same tone, he bellowed, "Make him go. I will not eat with him. If he does not leave at once, I will."

"What is going on?" I whispered to the lady next to me.

"The young man accidentally killed Pancham Singh's calf, and so Pancham Singh refuses to forgive him."

In the shocked silence that followed, I saw the young man slink away into the darkness followed by Pancham Singh's menacing stare.

The dinner continued in a heavy atmosphere, but I was no longer hungry.

"I pray for him every day," Everett Cattell, the superintendent of the mission, told the council as we knelt to pray for him time after time. But outwardly everything went from bad to worse. Eventually Pancham Singh fell from his place of control, became bitter, and split the church. Weeks went into months, months into years, and years into decades. Pancham Singh bitterly passed by the decade signposts: 50-60-70-80-90. He persistently refused to allow his wife to participate in the church though his followers sneaked away one by one and found their way back through the door of repentance and forgiveness. The pressure utterly broke his wife, and so Pancham Singh felt bereft and alone. It seemed no one ever gave a thought to those early days of his suffering or cared

at all about how through his sacrifice and courage the thriving hospital in Chhatarpur had been built. He was a bitter old man.

Early in 1972 Pancham Singh's wife died. He was shattered. That was the first day his defenses were down long enough to let love flow in. To his amazement he found himself surrounded with concern, sympathy, and understanding from the people of the church. But in his brokenhearted and feeble condition he immediately succumbed to fever. As he lay unconscious in the hospital, everyone thought with grave sadness that a dejected, defeated, and bitter old man was breathing his last. But even at that moment God, who had patiently waited all through the years to get a hearing, was at last able to speak to Pancham Singh.

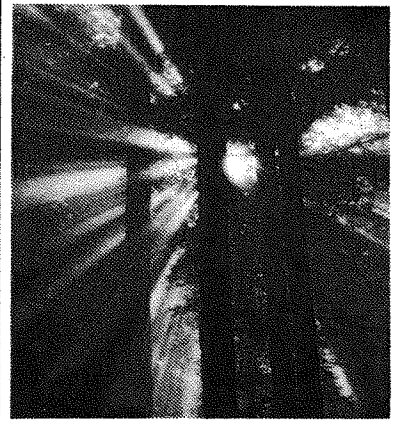
Pancham Singh regained consciousness and called for the pastor. His voice trembled and was barely audible. Pastor Stuti Prakash leaned closer to get the import of what he was trying to say. "Let me speak in the church on Sunday," he whispered. "I have something I want to say."

On Sunday morning, trembling and weak, Pancham Singh made his way to the platform. His resolute, bent form still commanded silence and a slight sense of awe. His bright eyes glistened under heavy brows as his lips parted to speak. He took a few moments to bring his voice under control. Then he said:

"God spoke to me while I was ill. He gave me a vision. I am sorry I split the church. I am sorry for what I have done. I want to be one with you. God has forgiven me. I want you to forgive me."

He paused, looking first at the men, then the women, and finally down in the front at the children with their upturned faces. Then as if he feared they might not have understood, he repeated it all again, and then again.

On January 9, 1973, Pancham Singh died. At his funeral there was a mixture of emotions. How could it be all sadness when a ninety-year old man was being ushered into glory? Yet how could it be all joy when a dear one had gone away whose sweet and serene presence had graced the church like a benediction from May until December? How could it all be sweetness when one remembered with a tinge of regret the wasted years of rebellion and the heartache and suffering of so many? Yet how could it be anything but profound worship as each person felt the presence of an infinitely patient, loving, forgiving, and gracious God, who never gives up hope? And how could there be anything but praise to Him who has taught a group of people the true meaning of what it means to forgive, seventy times seven! ☐



## Scriptures to live by

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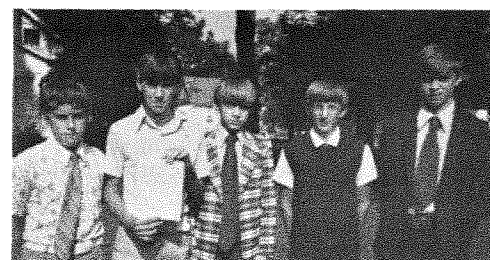
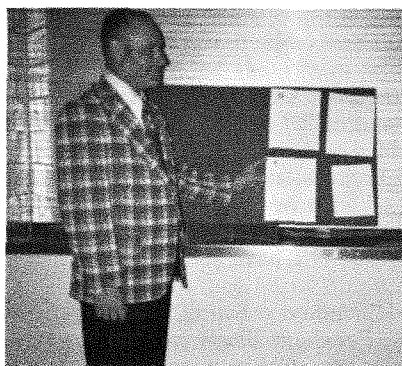
## sixth grade apostles

BY DOROTHY BARRATT

*Dorothy Barratt, EFA's Christian education consultant, tells how a seemingly insignificant question led to a great learning and praying experience for sixth grade boys at Damascus, Ohio, Friends Church*



*Photos show boys in sixth grade class at Damascus, Ohio, Friends Church and their teacher, Carroll Miles, pointing to display of letters received from church and government leaders.*



"I wonder what it would be like to be an apostle?"

This simple question asked by a young boy was the beginning of a great learning experience for the sixth grade boys class of the Damascus, Ohio, Friends Church. It came about following a discussion on the apostle Paul and how he wrote to kings, fellow Christians, and church leaders. Carroll Miles, teacher of the class, told the boys, "We are all apostles!" He then handed to each one a slip of paper with a name and address written on it. He continued by saying, "You are going to write to whichever name you draw and tell them we are praying for them and their work."

"What! Who cares about what a bunch of kids pray?"

"Teacher, you've flipped! Haven't you heard of the generation gap?"

Carroll Miles continued his gentle persuasion, getting the boys to agree to write to heads of state, school, and church leaders. These letters were to state simply that "The sixth grade boys of Damascus Friends Church are praying for you and your work."

Soon, much to their surprise, acknowledgments began coming back to them. Church leaders replied by saying, "I need prayer more than anything else in the world." "Your letter brought me new

strength for the work that is mine." "I am happy the way your class is going forward and I will be praying for you also." "Jesus loves us very much and together we can do great things for Him."

From a Congressman of the House of Representatives in Washington, D.C., came a letter that said, "I certainly appreciate your prayers and it was so nice of you to drop me a note." A United States Senator replied, "I very much appreciate their prayers. Please tell them so for me. It is good to know that I have such friends in Damascus."

The Governor of Ohio wrote, "I am indeed grateful to you for including me in your prayers, and I fervently hope that the decisions that I am required to make as governor prove to be the right ones."

President Richard Nixon answered by writing, "No matter how busy my day I am cheered when I hear from young friends. This daily remembrance by you and your classmates means a great deal to me as I work to lead our nation."

The boys tacked these letters to the bulletin board. Over them they placed a picture of Jesus standing hovering over the United Nations building. "Every week when we gather around to pray for our leaders our shoulders square back and we walk away a little taller," says Carroll Miles as this learning experience lingers in his mind. □

# R stands for Robert

PART II

BY BETTY M. HOCKETT

*SO FAR:* Perry and Patsy Masters, in almost the last day of summer vacation, found a very heavy black briefcase out in their back hedge. Knowing that this was a real mystery, they have asked help from both God and the police in finding the owner, whose initials are R.O.B.

All afternoon Perry and Patsy found it hard to concentrate on playing. Their big plans ended up not turning out at all. Even Chico, sensing their seriousness, just sat on the back step looking puzzled.

"I sure wish the police would find out who owns that case today. Otherwise it probably won't be claimed until after school starts, and then we'll be gone during the days." Perry put his chin in his hands and stared off into the distance.

"Me, too," replied Patsy, staring, also. "But you know, God doesn't always answer prayer just when we decide that He ought to."

"I know," said Perry tonelessly.

"But I just know that Robert whoever-he-is will be glad that we found his case. Do you suppose somebody stole it?"

"That's what I think," said Perry in a very grown-up way. "I sure wonder what it has in it."

"Me, too," agreed Patsy. "Trouble is, we'll probably not know about it for a long time."

Having said all they knew to say about the mystery, the twins changed gears and set about for some fun. Chico joined them by racing around the yard, yipping and barking. It was at exactly five o'clock that same afternoon when the door bell rang.

Chico was the first to arrive at the front porch. Perry and Patsy were next, and Mrs. Masters came from inside the house.

"Officer Hill!" exclaimed the twins together at the same time.

"Hi, Perry and Patsy," he replied. "This is Mr. Burnham. I thought you'd be glad to meet him. He is the owner of the black briefcase."

All of the Masters family smiled pleasantly. Chico wagged his tail vigorously and gave a happy little yip! "Oh wow!" exclaimed Perry. "That was quick!"

"Yeah, we didn't s'pose we'd know for

a long time who it belonged to. Maybe not ever," said Patsy.

"Well, I am mighty glad that you kids went out into the hedge to play this morning. I was really frightened when I discovered that it was missing from my car yesterday. In fact, it was a real answer to prayer that it was located so fast. I figured that it probably was gone forever."

"You prayed about it?" asked Perry, feeling surprised.

"We did, too," added Patsy.

"I sure did," Mr. Burnham said firmly. "I know from experience that prayer really helps solve the problems that come to me. And God always does answer."

"Then you must be a Christian," said Perry.

"Yes indeed. Being a Christian is a wonderful thing," their new friend answered.

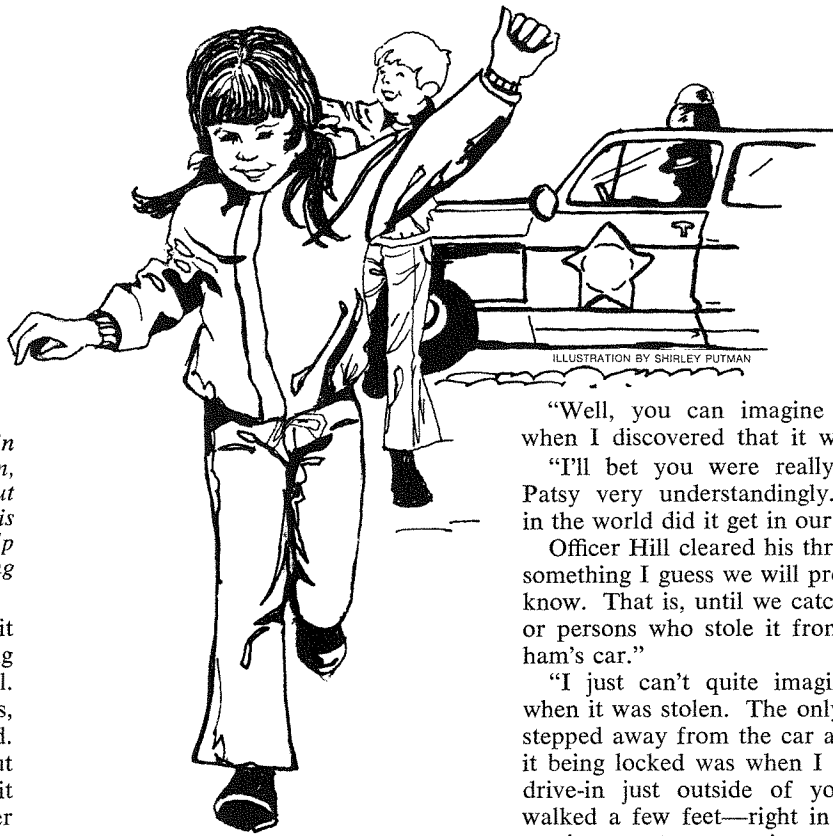
Officer Hill smiled at the twins and their mother. "I'm guessing that you folks'd like to know why Mr. Burnham was so anxious to get his case back."

"We sure would!" The twins nodded their heads eagerly.

"Well," said Mr. Burnham, "I am a coin collector. I especially deal in old and rare coins. Yesterday I was on my way to a convention and had my briefcase jammed full of coins to sell and exchange."

Patsy began to giggle. "I thought it was full of heavy books!"

Perry shook his head. "Wow! I never dreamed it would have anything valuable like money."



"Well, you can imagine my distress when I discovered that it was missing."

"I'll bet you were really sick!" said Patsy very understandingly. "But how in the world did it get in our back yard?"

Officer Hill cleared his throat, "That is something I guess we will probably never know. That is, until we catch the person or persons who stole it from Mr. Burnham's car."

"I just can't quite imagine even yet when it was stolen. The only time that I stepped away from the car at all without it being locked was when I stopped at a drive-in just outside of your town. I walked a few feet—right in sight of the car it was—to get an ice cream cone. I thought I was watching the car all the time, but I suppose that when I was paying for the cone I must have turned my back. At any rate, someone was very fast. But fortunately the Lord answered prayer and I have my case back, with everything safe and sound."

"I guess we've never asked God to help us solve a mystery before," Perry remarked.

"It has been quite an unusual experience for us," Mrs. Masters said. "I guess maybe we have all learned something from it, though. It's been good to meet another Christian."

"Yeah, and we've learned never to leave our car unlocked even if we are right by it," said Perry.

"And we've learned all over again that God answers prayers, even for mysteries." Patsy was still a minute, then she wrinkled up her nose and asked, "Mr. Burnham, I suppose your first name is Robert, isn't it?"

"No. The R stands for Randolph. My whole name is Randolph Owen Burnham."

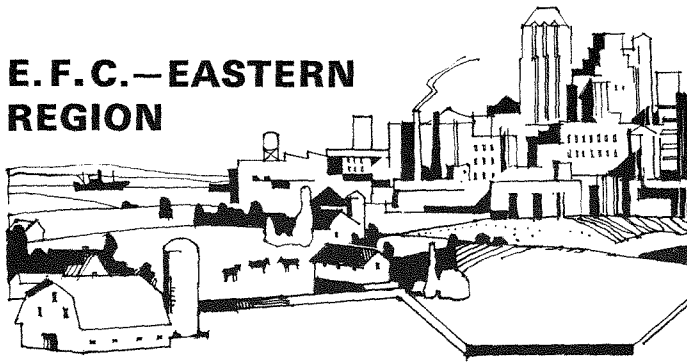
"Hey!" exclaimed Perry. "I just thought of something. R.O.B.—your initials—they spell *rob*. And that's exactly what somebody did to you—rob you of your valuable coins." Then he pointed a finger at Patsy. "That's a good joke on you. His name is Randolph and you thought the R stood for Robert."

Patsy grinned and shrugged her shoulders. "That's okay. After all, R *does* stand for Robert—at least sometimes it does!"

*Conclusion*



## E.F.C.—EASTERN REGION



### Yearly Meeting Highlights

- EFC—ER headquarters to be moved to Canton, Ohio, area
- Six ministers recorded
- STOP given the go signal
- Sherman Brantingham reelected for three-year term as administrative assistant
- M.O.B. goal set at \$325,113
- Canton Project a first-year success
- Membership gain!
- Monthly meeting membership in EFA approved



Speakers at Eastern Region's Yearly Meeting: (left to right) W. E. DeVol, Russell Myers, and Charles DeVol.

### HEADQUARTERS RELOCATION

Delegates to the 161st Yearly Meeting sessions of the Evangelical Friends Church—Eastern Region voted to move denominational headquarters from Damascus, Ohio, to the Canton, Ohio, area. A plan for specific location and full implementation will be presented by the Executive Board at next year's business sessions. Reasons for selecting the Canton area for a headquarters site include the desire to identify with a major urban area, transportation advantages, and convenient location close to the Malone College campus,

where Yearly Meeting sessions are held. Moving of the headquarters will not affect the location of the Friends Book Store.

### MINISTERS RECORDED

Friday evening, August 24, six men were recorded as ministers: Don Esch, Cable, Ohio; Richard Gessling, Boston Heights, Ohio; D. L. Hussey, Robbins, North Carolina; George Primes, Canton, Ohio; Rodger Mayes, Eagle Springs, North Carolina; and Frederick Lauder, Portsmouth, Rhode Island. Following the message by Charles DeVol at this service, 11 young people indicated their desire to answer God's call to enter Christian service.

### FRIENDS ACTION BOARD INTRODUCES STOP

The Friends Action Board introduced at Yearly Meeting an exciting and challenging program called "STOP"—Service to Other People. The board suggested several ways in which local churches can be involved in this program.

One way to serve other people is through the Friends Disaster Service. The goal is to have volunteers in each local church who will give time, labor, material, or financing that could be utilized on short notice to meet emergency needs arising from flood, fire, storm, or any disaster. In some of our churches the Men in Missions groups have already taken on this challenge.

Another area of Service to Other People is through guidance on moral issues. Local Friends Action Committee chairmen and pastors have received a resource notebook that describes tracts, films, and programs geared to help people understand and deal with the great moral issues that trouble our society. For example, the board has purchased cassette tapes on the subject of the occult, and these tapes may be rented through the Friends Book Store in Damascus, Ohio.

Additional areas of service were suggested by the Friends Action Board. Some churches may develop Friends Fellowships, which are designed to help each member of the group discover some form of ministry he may perform. Other churches may find kindergarten, nursery school, or day care centers useful tools that say to our neighbors, "We are here to be of service to your family." Still other churches may want to provide vital fellowship and acceptance for senior citizens.

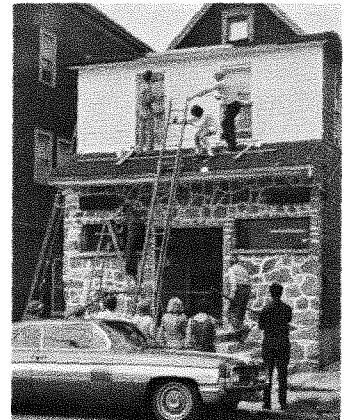
The ways to serve other people are endless. The challenge to all Christians is to allow the Holy Spirit to lead into creative ways of reaching our communities with the Gospel of Jesus Christ.

### CANTON PROJECT

Friends at Yearly Meeting were delighted to hear the reports of progress with the Canton Project directed by Minister-at-Large George Primes. Approximately 30 black pastors from various denominations have been involved in workshops designed to aid them in the practice of their ministry. Several of these men completed the educational program and received certificates of recognition on Saturday night of Yearly Meeting. It is hoped that in the coming year many lay leaders of these churches can be involved in similar workshops.

Prayer and planning have gone into the work of establishing a resource center in a house in the inner city of Canton. The Black Pastors Ministerial Association of Canton is incorporating for this purpose, and the center may be a reality in the coming year.

George Primes has been successfully engaged in building bridges of understanding between black and white communities. One direct result of his ministry has been the involvement of Boston Heights Friends Church in helping landscape an inner city church. Cooperative worship services have also been held. We praise God for the unity that is in Christ Jesus.



Youth at Yearly Meeting help paint The Gospel Temple Baptist Church in Canton as part of the "Canton Project."

involvement of Boston Heights Friends Church in helping landscape an inner city church. Cooperative worship services have also been held. We praise God for the unity that is in Christ Jesus.

### MEMBERSHIP GAINS

The statistical summary showed that the present membership of the EFC—ER is 8,219, an increase of 192 over the previous year. More than one-fourth of the churches in our region showed a net gain of 9 percent or more. The following churches gained at least 10 members:

East Richland	34	12%
Providence	21	39%
Salem, First	20	2%
Ferry Road	18	18%
Gilead	18	18%
Van Wert	16	26%
Martinsville	14	13%
Canton	13	4%
Sebring	13	35%
Alum Creek	11	9%
West Park	11	10%
North Olmsted	10	18%
Achilles	10	28%

General Superintendent Russell Myers said in his annual report: "Believe that God wants to help you to grow through findable persons who make that supreme discovery—new life in Christ. What a great opportunity for Spirit-filled Friends to witness the power of God in the days before our Lord's return! Let us see His power in the preaching of the Holy Scriptures. Let us see His power create hunger in nonbelievers to know Christ. Let us witness His power in a fresh baptism of love in

### Miracle '73

A miracle was wrought during Yearly Meeting week when \$15,000 over and above regular giving was committed in faith pledges to erase the nearly \$21,000 Missionary Outreach Budget deficit for the fiscal year ending June 30, 1973. Pledges are still being made. November 1 is the deadline to pay these faith promise pledges. Please consider prayerfully your part in this. Gifts should be sent through your local church and designated "Miracle '73 Project."



the fellowship of the believers where petty differences and nagging sins of the spirit will be incinerated in a fresh baptism of the Lord's holy fire. Eastern Region Friends are locked in 'our world—full of open doors' to grow. Lord, free us to grow—NOW!"

#### MONTHLY MEETING MEMBERSHIP IN EFA APPROVED

Eastern Region Friends joined Northwest and Kansas Yearly Meetings in approving a proposal of the Evangelical Friends Alliance Coordinating Council that the EFA constitution be amended to allow monthly meeting membership in the alliance. This action will allow churches of other Friends groups to have fellowship with evangelical Friends in addition to their existing organizational ties.

#### Act or React

Constance Foster said, "The formula for dominion over all your negative emotions is a simple one: you must act rather than just react to circumstances."

In August during annual meeting, we agreed to move the local, district, and regional calendar, program, fiscal, and church officer years to the calendar year beginning January 1, 1974.

The beginning of our pastoral year was moved from August 1 to July 1—effective in 1974.

We adopted larger missionary outreach and apportionment budgets. However, most of this increase has come because of spiraling inflation and not because we are expanding our programs dramatically. In fact, both of these budgets reflect frugality and a commitment to careful Christian stewardship. I want to commend our boards for their efforts to "hold the line" as much as possible. But we need to remember that budgets of one, two, or three years ago could in no way support the same program in 1974.

The headquarters site location was also an emotional issue. The decision to move the headquarters office to Canton has been reached following careful consideration.

Now, we must act rather than merely react to changing circumstances. We must act in faith, love, trust, and with confident assurance that "our help is in the name of the Lord, who made heaven and earth." We must not be merely emotional reactors toward the changing circumstances. Now we must be actors together with God and one another to build His Church. Now we are called to be leaders ready to act prayerfully, carefully, but decisively and redemptively in the power of the Lord.

God's thrilling call to dynamic discipleship has touched our hearts deeply. Let there be chronicled a new book of acts for Eastern Region Friends in 1974. —Russell Myers

#### Focus on Malone

Dr. Robert Johnson, Malone professor of philosophy, has written a book entitled *Humanism and Beyond*. This is Dr. Johnson's second book; it takes a fresh look at modern secular humanism and is published by Pilgrim Press.

Roger K. Barrett, assistant professor of psychology, has just received his Ph.D. in Clinical Psychology from

Kent State University. Dr. Barrett joined the Malone faculty in 1966.

An interesting change in the planning for next year includes the change of HOMECOMING WEEK-END from October to February 22-23. The new alumni director, Rich Thompson, is coordinating the activities, which will culminate in the last home basketball game of the season. Watch for details to be announced later.

Dr. D. Elton Trueblood of Richmond, Indiana, will be special speaker during the week of the Staley Distinguished Christian Scholar Lectures. Dr. Trueblood will speak each day at 10 a.m. chapel October 22 through 27.



## KANSAS YEARLY MEETING

### Friends in Dallas!

"Friends in Dallas"! A new name in a new city. God is continuing to reveal His plan for the Dallas ministry, liberally punctuated by great answers to prayer, thus reinforcing His direction.

Many people are involved in the Dallas story. Gordon and Bea Couvillion had the initial concern and made inquiry regarding the starting of a new Friends church in Dallas. The Outreach Board, Home Ministries Division, shared in many meetings and finally in the calling of Pastor Wendell Barnett.

Before moving to Dallas, Wendell wrote to W. Clement Stone, president of the Combined American Insurance Co. of Chicago, asking him to join with us in the "Friends in Dallas" Ministries by providing an office space. Through the generosity of Mr. D. F. Viet, executive vice-president in charge of the firm's Dallas office, "Friends in Dallas" has been given the use of an office, furnished and rent free! One of God's great answers! This excellent facility is a pacesetter pattern of God's plan for "Friends in Dallas."

A simple concept of ministry and love is the basis of the "Friends in Dallas" plan. Recognizing that God will draw people to Himself by His Spirit, people are accepted where they are. Then they are given the opportunity to determine and share their needs, and those needs are ministered to in the love of Christ. The proclamation of the Gospel is entwined with a willingness to roll up one's sleeves and help do the work necessary to meet the needs. Worship and fellowship are common with love and caring.

How can you help with the Dallas project? You can join in prayer as often as the Holy Spirit brings it to mind and be open to ways He leads you to share in this exciting ministry.

### Did You Know?

■ That Sullivant Avenue Friends Church has a new name? According to Pastor Ralph Blackburn it is now CALVARY EVANGELICAL FRIENDS CHURCH and is located at 3030 Clime Road in Columbus. They expect to be in their new Christian education unit by October.

■ That Darlene Moore has arrived in Taipei? She arrived safely in mid-August and has begun her new teaching duties at Morrison Academy. Darlene is the daughter of Howard and Mary Evelyn Moore.

■ That tapes were made of the messages and major presentations of Yearly Meeting and are available to you through Burris Jones, 4813 Oakway, Columbus, Ohio 43228?

■ We are richly blessed;  
■ We are a part of an affluent society;  
■ We all have "great possessions"!  
■ A heart touched and directed by the love of Christ is one that sees proper use of resources as a means of worship—as a means of accomplishing God's work in this world.

■ The key word in the stewardship of our resources is not so much WHAT but HOW!

STEWARDSHIP IS . . .

■ Getting . . . and giving. Luke 12:48  
■ Having a warm heart. Matthew 10:8

■ Knowing you've done your best. 1 Corinthians 10:31

■ Looking for ways to help. Galatians 6:10

■ Keeping Christmas all year. 2 Corinthians 9:7

■ Carrying your share of the load. Romans 15:1

—Taken from the *Stewardship Handbook of KYM*, developed by Ernest Coleman

### How to Pray for Me

From the Open Heart of a Missionary

"If only the people at home could pray about this with me! But how can I tell them? They may not understand."

How often have I felt that way! But I cannot do without your prayers, so let me share with you, quite openly, some of the problems that I face. Some are personal, some concern my work. *Understanding them will help you pray for me more effectively.*

### SPIRITUAL PRESSURES

Like everyone else, I begin to cool off spiritually, even to backslide, when my time of personal devotions begins to deteriorate. You know how easy it is to neglect one's quiet time. *I would like you to pray that I will maintain this daily communion with God.*

If I do not, it may result in irritability toward my fellow missionaries and my African colleagues. This is dangerous, particularly in behavior to racial prejudice.

It can also result in *pride*, that attitude which regards my own opinions or actions as the only right ones, or at least the best ones. Pride may show itself in high-handed treatment of others, impatience with others' shortcomings, or seeking personal popularity or status.

Losing touch with God also exposes me to temptations. A person who has been doing fine work for God, whether as a missionary overseas or a Christian at home, may fall morally. *Complete honesty* in handling money and goods, *truthfulness* in speech and deed, *purity* of mind and body—all of these may be attacked. The enemy may use loneliness, or the insidious influence of the low moral standards around him to aggravate temptation.

### PHYSICAL PRESSURES

*Ill health* can cause spiritual depression and inefficiency and can be used by the devil to impede God's

"How to Pray for Me" was submitted by Doris Ferguson, missionary to Burundi, immediately prior to the Ferguson family's return to the field this summer. Taken from the September 1971 issue of *Triumphs of Faith* of Oakland. Please reread the first paragraph and remember that this is a personal request from Doris but speaks as well for all our missionaries. Let's remember this request.

It is all made possible and supported by you, the people of Kansas Yearly Meeting.

We praise God for you. With Joy!  
*Your missionaries in Dallas*  
Wendell and Donita Barnett

### 'Let Love Guide You'

(the heart of KYM's Stewardship Program)

In your use of Time!  
In your use of Abilities!  
In your use of Resources!

### TIME

■ A universal commodity—basic natural of life.

■ God gives all there is to each of us: each morning we receive a new day brightly wrapped in promise and potential. Everyone's package is the same—a gift from God to be used to bring blessing, joy, and peace to others.

"Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil." (Ephesians 5:15-16 RSV)

### ABILITIES

■ What do we have that God can use?

■ Talents may vary in quality and quantity.

■ Skills are as different as the techniques of men.

■ Some are glamorous and appealing, others are subtle and obscure.

■ But, "unto everyone of us is given grace according to the measure of the gift of Christ." (Ephesians 4:7)

■ Thus, each of us may have a sincere interest in others, a sympathetic spirit, a willingness to listen, a feeling of hospitality!

■ Such gifts are as necessary as preaching and praying.

### RESOURCES

In comparison to the rest of the world—

work and put strain on those others who have to carry the extra load.

*Fatigue* is a common condition in the tropics, where humidity and temperature are high and where physical exertion can make one drip with perspiration.

*Road accidents* are increasingly prevalent with the growing number of vehicles crowding the highways and public streets. Pray for my protection. Equally important, pray that I may drive with skill and caution, that I may not harm other people. How tragic, blameless or not, to maim or kill another person!

#### EMOTIONAL PRESSURES

One of the chief causes of emotional difficulties is *loneliness*. This affects single workers particularly, especially if there are no other single people for companionship. Even couples in isolated places can feel the lack of friends of their own race.

*Anxiety* is another source of pressure. This may be anxiety over the work, or a problem in the local church, or trouble at home, so far away. In countries where there is political upheaval, there can be anxiety over friends and fellow workers.

In the case of missionary parents there can be anxiety about the children—and not just over their physical health and safety. "Should we send them home for schooling? Should we stay at home with them?" These are heartrending questions for parents. And those who have left sons or daughters at home for higher education are subject to severe concern for their moral and spiritual welfare.

Other problems should be mentioned here: *incompatibility* with fellow workers or local conditions, *discouragement* at apparent lack of results; and the subtle *strain of just being an alien* 24 hours a day.

#### FINANCIAL PRESSURES

I do not need to say much about financial pressures. Most of us face them to one extent or another. But the missionary is in a situation where he *cannot do much* about the lack of money *except pray*. He cannot increase his income by changing jobs, or moonlighting, or starting his own business.

The *cost of living* can be a source of pressure. Travel for children going to school, clothing, hospitality to travelers, repairs and replacements for equipment, the high price of imported foodstuffs—all these mount up.

The missionary expects these inconveniences, but his skill at managing financial affairs may not always be equal to them. He may *fall into debt*, if only with the mission, but that, too, is a cause of worry.

But, *properly committed to God*, all my pressures can become a source of blessing, as I discover that He is able to supply all my needs. For this reason I ask you, my friend, to *pray for me*. SIM Prayer Secretary

#### Junior Missionary Project

The Junior Missionary Children of Kansas Yearly Meeting raised \$213 this year to purchase darkening blinds for the Mweya High School. The Mweya School is the boarding school the missionaries' children have to attend when they reach high school age.

These blinds will be purchased in the States and shipped to the field in Burundi.

Our Junior Missionary Project for the 1973-74 year is the purchase of a motorcycle for the quarterly meeting superintendent in Burundi. This project is a joint effort with the Missionary Youth of Kansas Yearly Meeting.

—Junior Secretary  
H. Coleman

## NORTHWEST YEARLY MEETING



## Reasons the Work of Friends Is Prospering

I was returning from Ecuador, Bolivia, and Peru on my recent trip and stopped for a few days in Mexico City. I was trying to explain to Roscoe and Tina Knight the many evidences of the Lord's blessing on the work of Friends and the rapid growth in several areas. The work in Bolivia is still growing at the rate of more than 15 percent per year, and last year we added 15 new meetings in Bolivia. I was with Ed Cammack out on the Peninsula in Peru for a Bible extension lesson. Before the morning was over, men came from across the river to ask Ed if Friends would open a new work in their little community. Ed told me that such requests were coming in repeatedly. We had 21 churches two years ago and 26 last year. Then we had a workers conference in Peru,

and the Lord seemed to set a revival fire ablaze. Our workers went out with Spirit-filled zeal, and now we have 41 meeting places in Peru. According to Ed's count, people from 35 places had come to him to ask that Friends meetings be started. Two years ago our missionaries estimated the church in Peru numbered 700. Now it is over 1,200, and our believers are expecting the number to reach 2,000 by Christmas time.

Northwest Yearly Meeting is also growing in some ways, but not as rapidly as Peru and Bolivia. Last year the average Sunday morning worship attendance was 409 above the previous year. The growth in 1971-72 was 238 above the year before that.

In speaking to the believers in the country service and the middle-class

group in Mexico City, I shared with them about this growth. I said there were at least three reasons for the Lord blessing the work of Friends.

1. Friends care about the individual. "Moreover, because of what Christ has done we have become gifts to God that he delights in. . . ." (Ephesians 1:11 *Living Bible*) "I want you to realize that God has been made rich because we who are Christ's have been given to him!" (Ephesians 1:18 *Living Bible*) Paul's letter to the Ephesians makes it clear that we are valuable to God. When Friends understand this, they have a healthy self-respect, but they also appreciate their value to each other. Friends stress the importance and the value of the individual.

2. Because Friends appreciate the importance of each other, there is a genuine love for one another. They really care about each other. "Be humble and gentle. Be patient with each other, making allowance for each other's faults because of your love. . . . We are all parts of one body, we have the same Spirit, and we have all been called to the same glorious future." (Ephesians 4:2, 4 *Living Bible*) In John 17:23 we learn that by our unity the world will know that Jesus was sent by God. It is the love Friends have for one another and the unity that reveals Christ to the world around them.

The night I spoke to the Friends of Mexico City, they had agreed to demonstrate their love by buying food and gifts for the victims of the recent Mexico earthquake. They did this in response to the concern of a very new Christian young lady whose parents' home was destroyed by the quake. She said, "I don't want us to just take gifts. We must also distribute the Word of God."

Everyone is looking for a society that cares about them—people who respect them and trust them and accept them as they are. When people see the loving, sharing, caring community of Friends, they are attracted to our Christ, and this makes the Friends work grow.

3. Friends believe that everyone has a ministry. We have a participating faith. "However, Christ has given each of us special abilities—whatever he wants us to have out of his rich storehouse of gifts." "Why is it that he gives us these special abilities to do certain things best? It is that God's people will be equipped to do better work for him, building up the church, the body of Christ, to a position of strength and maturity." (Ephesians 4:7, 12 *Living Bible*) Friends don't wait for the pastor or missionary to do it all. Each of us who has received Christ and has received the Holy Spirit has also received spiritual gifts for ministry. We cannot all do the work that the pastor does, but each of us has been gifted for his own area of service, and Friends participate in the life, worship, and extension of the church.

Just before I spoke to the country group that Sunday morning in Mexico, one of the men had asked for prayer that he might find work. Another family told how God had sustained them through the death of their baby that week. They were demonstrating ministry to each other, and I told them that the evidence of their faith was a ministry to me.

People in this enlightened age are informed. Everyone wants to make a contribution. Friends are aware that a spectator religion is not satisfying. This is the third reason God is prospering the work of evangelical Friends across the world.

Because the work is growing so fast, it is very important that we stay very close to God and carefully heed His Word. In each area where the Lord is working in an unusual way there are problems and harassment and even opposition. As we continue to bear the work and the workers up to the Lord in prayer, these problems will not only be surmounted, but they will actually be turned to victories.

—Norval Hadley

#### Songwriting Contest Winners

Winners of the NWYM Songwriting Contest, 1973, were announced at Yearly Meeting as follows. Some of the numbers were sung in the services.

*Hymn*—Te Doy Gracias, Oh Padre by Agustin Benito, Peru (One of several submitted through Mary Bel Cammack's Bible extension course in music)

*Gospel Song*—The Conquering Christ by Lou Anne Kellum, Hayden Lake, Idaho

*Gospel Chorus*—What a Wonder by John H. Curtis, Melba, Idaho

*Anthem*—Come and See (a call to worship) by Ruth Corbin, Reedwood meeting, Portland, Oregon

*Children's Anthem*—Does Anybody Care? words by Lynn Ankeny, age 12, music by Janet Hagen, both from Newberg Friends Church

*Instrumental*—Memories (piano solo) by Carol Seibert, Reedwood meeting, Portland, Oregon

*Contemporary—Adult*—You Have Ears, words by Arthur Roberts, music by David Howard. Both are from North Valley meeting, Newberg, Oregon, and are professors at George Fox College.

*Contemporary—Youth*—Prayer of Dedication by Carol Seibert, Reedwood meeting, Portland, Oregon. (This was written for soprano solo, choir, and flute with piano and guitar accompaniment. It was performed at Carol's graduation this year from Washington High School by her and her choir.)

#### Vacations with a Purpose

Ministering through music and assisting with work projects were the purposes for vacations by two separate groups late this summer. High schoolers from Newberg Friends Church went to Ensenada, Mexico, to work in an orphanage, and the Celebration Singers, sponsored by Friends Ministries in Portland, went to Hawaii.

When Newberg Friends Youth began planning a missions trip for this

#### THE 1973-74 UNIFIED BUDGET

The Unified Budget for 1973-74 is \$225,067. In addition we have committed ourselves again to try to give \$25,000 to George Fox College. This will be given only as designated. Pledges to the Unified Budget amounted to \$166,610, up 16 percent from last year. Last year's giving was 32.5 percent above the pledged amount. If we give 32 percent above the pledged amount this year, we will nearly reach our goal for 1973-74. Complete subscription of this year's budget will require \$64.99 per resident active member (\$5.41 per month).

We need \$18,755 per month to reach the goal this year. The first month we received \$13,433 and the second month \$19,018.





*Celebration Singers, under the direction of Joseph Gilmore, sing at a typical Hawaiian beach site.*



*Fred and Melva Baker, representing Northwest Yearly Meeting's Board of Evangelism, accompanied the Celebration Singers to Hawaii.*

summer, they also started raising money for it. By mid-August they had raised about \$1,800. They chartered a bus to transport the 43 youth and 5 adult sponsors to Ensenada, Mexico.

The Newberg youth spent four days working at a private Christian orphanage, Centro de Amparo. They did such things as pour cement, paint, freeze corn, and build goat pens. With the help of an interpreter they shared music and testimonies with the 50 children of the orphanage. The rest of the time their smiles and friendly actions were effective in communicating with the Mexican children.

The seven-day trip also included a day at Disneyland on the way home.

The Celebration Singers is a group of 32 musicians and technicians directed by Joseph Gilmore and organized for this Hawaiian tour. They were accompanied by nine persons whose ministry was praying for the group.

The group spent three days ministering to each other at Makapola Conference Grounds on the Island of Hawaii. Then they made six presentations of *Celebrate Life*, a contemporary musical drama by Buryl Red. These concerts included the Sunday morning "Sun and Soul Beach Service" in front of the Hilton Hotel on Waikiki Beach. Hundreds of people in all kinds of attire were there to hear the life in Jesus Christ celebrated in music and drama. They also sang in two coffee houses, an air base chapel service, and the Prince of Peace Lutheran Church in Honolulu.

The ten-day tour was organized by Wayne Lund, Ben Brantingham, and Joseph Gilmore. Friends Ministries sponsored the tour, but the participants paid their own expenses. Their itinerary on the islands was arranged by Norman Hammer, pastor of the Prince of Peace Lutheran Church. He has arranged similar

"vacation with a purpose" tours. Members of the group were mostly from George Fox College, Warner Pacific College, and Reedwood Friends Church. They ranged in age from 15 to 77.

### Friends Youth . . . Alive!

"Whole Man . . . Wholly His" was the 1973 theme for Friends Youth at Yearly Meeting. Jim Settle, the youth speaker, challenged the young people each day. As the annual highlight of the week, 240 youth attended the Friends Youth Banquet Saturday night. The George Fox College group, Beloved, provided music for the banquet. The week included a day of activities at the beach.

The 1973-74 NWYM Friends Youth officers elected during the week are: president—Mike Frazier; vice-president—Wayne Chapman; conference coordinator—Mark Ankeny; secretary—Divonna Littlefield; Treasurer—Cliff Frazier; publicity chairman—Kathy Williams; visitation coordinator—Ann Barbour; newspaper editor—David Hampton, assistants—Roger Sargent and Denny Conant; advisor—Peter Fertello.

Some of the programs to be pursued as God leads are a leadership training conference for qualified youth in the Yearly Meeting, area retreats in a campground situation designed to reach young people for Christ, a newspaper to improve communication and provide sharing between groups, and a visitation program in which teams of Friends Youth officers and college students will visit individual youth groups. Friends Youth groups desiring a visit should contact Friends Youth, Box 190, Newberg, Oregon 97132.

### George Fox College

A Portland lumberman and his wife recently contributed over a half million dollars to George Fox College.

James Miller and his wife Lila are giving the college \$620,000, with the major portion to be used for construction of a new multiuse sports and physical education center. It is the largest single gift ever made to the 82-year-old college.

Miller and his brother Robert were the owners of Cascadia Lumber Company, which was sold recently. Miller's son Paul is a 1969 GFC graduate. Miller told college officials that this gift is an act of stewardship that continues his lifelong habit of tithing. He chose to contribute to George Fox College because he feels God's blessing is evident here.

The proposed gymnasium complex, expected to cost between one and one-half and two million dollars,

will become a new home for the GFC Bruins, NAIA District II basketball champions for 1973.

Since the present gymnasium was built 25 years ago, the student body has grown, the physical education program has multiplied, and greater numbers desire to watch the Bruins play.

GFC President David Le Shana said the new facility also would be used for other college and public programs in the Newberg area. The college increasingly has become the site of large regional conventions.

The college's Development Office will soon begin a fund drive to raise the rest of the needed money, Le Shana said.

### GFA First Week '73

First Week '73 opened the school year at Greenleaf Friends Academy with a program geared for the "Total Person."

Mrs. Joanne Wallace of Salem, Oregon, founder and owner of "The Image of Loveliness," a Christian charm course, spent many hours with the girls emphasizing their important roles of Christian womanhood in today's world.

Bringing special aid to the music department was Dr. Jerry Friesen, director of choirs at George Fox College. Dr. Friesen worked with the junior and senior high band and choirs.

The science department emphasized the Christian responsibility to

our environment. Industrial arts, crafts, photography, movie-making, physical education, and a special junior high social science simulation activity were also among the First Week offerings.

Rounding out the spiritual emphasis of the program was Dr. Milton Dean of the Biology Department, Northwest Nazarene College. Dr. Dean brought messages on the Spirit-filled and directed life, especially depicting the Christian as a totally committed person in all phases of his life—spiritual, physical, and academic.

First Week '73 was the second year of a venture geared to begin the school year at a high interest level with a proper emphasis upon Christian growth and development, according to Ken Smitherman, chief administrator for the school.

### Outreach Conferences

The fall schedule of Outreach Conferences has already begun:

Sept. 23-25—Woodland, Idaho

Sept. 28-30—Meadows, Idaho

Oct. 5-7—Salem area

Oct. 26-28—Metolius, Oregon

Nov. 2-4—Agnew, Washington

Nov. 30-Dec. 2—Medford, Oregon

Up-to-date portraits of our missionaries are now available, \$3 per set, postpaid. Order from John Fankhauser, P.O. Box 190, Newberg, Oregon 97132.



### Ellis Installed At Wiggins

An installation service was held at the Wiggins, Colorado, Friends Church August 19 for David Ellis. David and his family assumed the duties as pastors for this rural church in July. A time of refreshment and fellowship followed with a food shower presented to the Ellises.

Dave and Donna Ellis have two children, Deanna and Dori, and they moved from Texas. Prior to living in Texas, they resided in Wichita, Kansas, where David attended Friends University. Both Dave and Donna attended Friends Bible College before moving to Wichita.

They are excited about the work and prospects at Wiggins, and we encourage you to remember them as you pray. They have already made contacts in the community that have resulted in church growth.

### Camp Home Being Built

A new home is being built at Quaker Ridge Camp. It will house camp managers Ken and Nadyne Kinser. The Kinsers accepted responsibilities at the camp in July and have

been living in a trailer. Several throughout the Yearly Meeting have contracted specific jobs, and plans now are for an October occupancy.

### "The Personal Touch"

We are all familiar with the story of Christ's experience with the lady who received a personal touch from Christ. Although many others surrounded Christ, yet this one soul received special help as she touched the hem of His garment.

How it thrills our hearts to know God's personal ministry can be ours as well as His other children's! At varied times, our Christians gather for several days of camp meeting services. The needs of each heart vary. How can a speaker determine the message needed for each listener? This is possible by the aid of God's Holy Spirit; He knows each heart and the particular ministry that it needs—even though the sermon may not seem directly related.

As Christians attend our sessions of Bible school we have several times a year, expressions are often given of their great hunger for God's Word. When such a hunger exists, it indicates a healthy soul. How careful we need to be lest the familiarity of simple biblical truths prevents us

from seeing the deeper revelations God wants to show us!

We are reminded of the simple illustrations, parables, and stories Jesus used to portray the hidden truths of Christian living. Even persons from the lowest places in life were able to understand His teachings. This is evident in the hunger shown by our Christians who are uneducated—unable to read their Bibles. Verses are often memorized and underlined in their well-worn Bibles. There is a real desire to listen to more instruction from God's Word, to further nourish their spiritual lives.

We have marveled at different occasions when our Navajo pastor gives a Bible lesson in a home. The Holy Spirit guides his thinking to the Scriptures and comments that seem appropriate to the persons and situations involved.

Another area in which God's personal touch is and should be evident is in the fellowship of believers. As one of our Christians experiences times of sickness, sorrow, or frustrations, other fellow believers help share the load through prayer and giving a helping hand.

What a blessing it is to realize that regardless of the size of congregation as persons respond to God's voice, He personally touches each individual at a time! How sobering the thought that we can be channels through which God can bring that personal touch to others about us!

—Mary Gafford

### Midyear Board Meetings Set

Announcement has been made of midyear board dates for February 15-16, 1974. All board members are asked to make a note of this as it is a change from previous years.

## Friends gather



### ALLIANCE, Ohio

We welcomed Dr. Robert Hess, Malone College professor, to our staff as interim minister and Dale Chryst, student at Malone, as minister of visitation. They join Earl Bailey, who is minister of youth.

Dr. and Mrs. Everett L. Cattell were present for Sunday morning, August 5. Dr. Cattell's message contrasted light and darkness. He stated that light can penetrate the darkness and triumph over it. Christians should be letting their light shine (witnessing) without fear of the darkness.

August 26 the church honored Herbert Handy and his wife. He has completed 60 years as a recorded minister and though retired still preaches and ministers. Clifton and Charles Robinson, nephews of Herbert Handy, spoke words of appreciation and sang a duet. Greetings in the form of cards and letters were presented to the Handys from Friends across the Yearly Meeting. Red roses were presented to Mrs. Handy.

The Link Club under the direction of Earl Bailey held a camp the final week of August for 12 boys. The purpose of the club is to help boys in trouble. The goals are: (1) To introduce boys to Christ, (2) to give a foundation in the Word, (3) to teach getting along with others, (4) to teach skills, (5) to help develop good habits, and (6) to bring out leadership ability and a sense of responsibility.

### BELOIT, Ohio

Mrs. Earl Kelbaugh was guest director of our VBS held July 30 to

August 5. There was an average attendance of 100, and of these 92 were present every day. After the close of the program on Sunday evening, those having perfect attendance were each given a helium-filled balloon. These were released from the parking lot, accompanied by much excitement. Several of the balloons were found. The one going the farthest was received by David Ahl about 15 miles from Beloit.

### BETHANY, Wadsworth, Ohio

Our pastor and the men of our church hold a Campers' Service at Osage Park from Memorial Day until the weather prevents having open air services. The attendance varies throughout the summer, but on a recent Sunday there were 65 gathered for worship. The offering received is used for outreach.

New carpet has been installed in the sanctuary, the basement has been paneled, and some painting has been done.

Many of our people have been active in Key 73. We look forward to starting our home Bible study program.

### BOOKER, Texas

One of our young men, James Custer, assisted in the youth department this summer while home from college. He also served as junior high camp director at Camp Quaker Haven. The senior high painted and carpeted their room.

We were privileged to have several coming "home" for vacations this summer. Among these were Aldean and Marilyn Pitts, pastors at Richmond, Indiana; Jimmie and

Jeanie Pitts, pastor of Jericho meeting in Indiana; Dale and DeLoris Field, pastor at Boise, Idaho; and Everett and Aida Clarkson, missionaries to Peru. Dale showed pictures of their recent trip to the Holy Land.

The first Sunday in June was a day we will long remember. Couples renewed their wedding vows in one "big" wedding. A few "brides" were able to wear their wedding dresses! The young people decorated all the cars and threw rice on the couples as they left the church. One couple wore the wedding outfits of his parents who had been married 80 years ago. This was a very meaningful and sacred service.

The Power and Light Company, a musical group from Iowa, was with us for two services in July. One service was outside providing entertainment at the miniature golf course.

### EAST GOSHEN, Beloit, Ohio

A highlight of our June vacation Bible school was the sending off of over 100 helium-filled balloons. Five weeks later a farmer near Grove City, Pennsylvania, some 60 miles distant, reported finding one of these balloons in his feed lot.

Members of our Homebuilders Sunday School Class, faced with the task of finding a new teacher, are experimenting with the system of utilizing class members as volunteer teachers. The volunteer system seems to be working well since each scholar studies harder to aid the weekly instructor, knowing his turn is coming soon.

Junior Friends Youth under the leadership of Sue Osberg, George Hartzell, and Bob and Linda Stroup have been working this summer to raise funds for camp next summer.

### EAST RICHLAND St. Clairsville, Ohio

The Sunday School Prayer Partner Program introduced in the July issue of the *Evangelical Friend* has been implemented in our Sunday school. Twenty-three responded agreeing to faithfully pray for our teachers and scholars.

Sanctuary flowers will be given nearly every Sunday by members of the congregation who responded to a flower chart posted at the church. The chart is signed for a given Sunday by those wishing to commemorate a special occasion.

A time of fellowship was sponsored by the Sosan Missionary Friends following an evening service to honor David and Clara Myers and their family, who are studying at the Word of Life Bible Institute in New York in preparation for Christian service.

### FIRST DENVER, Colorado

Two hundred persons gathered at Quaker Ridge Camp over Labor Day weekend for our Family Camp. We were joined by families from Wiggins and Ft. Collins. Worship, fellowship, and relaxation were features this year. This is the biggest camp we've had, and plans have begun for next year's.

We have just started our second year with the Little Friends Pre-School. This year's enrollment is 54 compared to 12 last year, and we have increased our full-time staff from two to four. This has given us a ministry in our community, and it has led several families to our church as attenders.

### FULTON CREEK, Radnor, Ohio

Hello! Ron and Joyce Forrider and boys have returned from Montezuma Schools, Arizona, for a year's leave.

The senior youth went canoeing and declared the preacher "all wet." He sure was by the time they finished the trip. Our youth have a strange way of showing their love for their counselors.

We continue to give our young people Bibles for 12-week attendance.

### GILEAD, Mt. Gilead, Ohio

We congratulate Roger Carr on his graduation from John Wesley College, Owasso, Michigan, with an A.B. degree in Religion. We proudly release him and his wife with our blessing to their new pastorate at Rollin Friends, Michigan.

August 12 was Darlene Moore Day at our church. Sherman Brantingham conducted a special service of dedication followed with prayer by Ronnie Robinson, Ralph Henry, and Pastor Robinson. The choir sang, "Now Walk with God." In the evening Darlene shared her testimony as well as her hopes and aspirations for the future in Taiwan. Charles DeVol gave an interesting insight into the lives of missionary children.

Friday evening, August 17, our choir, The New Friends Singers, presented a program at the Morrow County Fair as part of our Key 73 effort.

We are glad to welcome Dr. and Mrs. Walter Furbay, Jr., as members at Gilead. He has just returned from a missionary tour in several African countries.

### GRAND JUNCTION, Colorado

On July 31, the young adults Sunday school class entertained the Neal Rusco family at a farewell party. They left August 12 for Germany, where Neal will be an exchange teacher during this school year.

Bible school began July 30 and ran through August 10. The total attendance was 102, and the average was 60. Highlighting the two-week school was the program Thursday evening, August 9, with approximately 150 in attendance and the annual picnic the next day at noon. Lois Goswick, director, felt the ten-day school to be a great success. Members of the Bible school staff and the Outreach and Christian Education Committees joined in a follow-up calling program the week of August 20.

Several of our junior and senior high youths attended camp. All seemed to receive a blessing. We also had some who attended as counselors.

The local WMU held a yard sale August 17 and 18. Nearly \$70 was raised to help with current projects.

### HARMONY, Wessington Springs, South Dakota

Pastor Short conducted afternoon services at the Wesskota Manor on June 17. The Harmony men sang.

Our sermon on August 5 was brought by Mr. Hamm, a retired minister, while our pastor and his wife were away on their ANEA work.

### MT. PLEASANT, Ohio

The president of our Mildred Jones Missionary Society gave each member \$1, which was to represent our "talent." We were to use this "talent" and return the proceeds to the Yearly Meeting Missionary Banquet. With 12 women participating we were able to turn in \$250. We rejoice that we could be a small part of the successful missionary offering.

This fall we will begin a special elective Sunday school class entitled "The Home in Today's Society."

#### **NORTH LEWISBURG, Ohio**

August brought many changes to our church. The Friends Youth painted the large room in the annex, and the fresh paint added real beauty to the room. Our new pastor, Leroy Birt, and his family are moved into the trailer parsonage. The youth of our church are to be in charge of the services for the last Sunday of each month. This will give our pastor a break and also give the young people a chance to get involved in leading worship.

#### **NORTH OLMSTED, Ohio**

Our daily vacation Bible school was rewarding. We had a craft class for teen-agers and had 20 attending. The daily attendance average for the entire school was 157, and the closing program broke our previous records with 192 present.

September found our young people canoeing on the Mohican River near Loudonville, Ohio. Thirty attended and it was wetter for some than for others. We have a fine active group, and the leaders aim to keep them busy in church planned activities.

In recent weeks our Quaker Ladies have been meeting in homes to share craft ideas for the coming holiday season. Christmas will soon be here. We are busy, and that is good.

#### **NORTHSIDE, Grinnell, Iowa**

A bake sale and a car wash sponsored by our Senior FY have helped to raise funds for a new church organ. Becky Elliot returned August 14 after spending two months teaching in Honduras. Becky is a recent graduate of Asbury College.

#### **NORTH VALLEY Newberg, Oregon**

The social wing is progressing with Monday work nights accomplishing much. The main need now is for material.

Yearly Meeting Sunday, August 19, Walter Lee was our morning speaker.

Our church softball team was second in the league and third in the tournament of about 12 teams.

The WMU's installation of officers was a part of the September 9 Sunday evening service.

#### **PLAINS, Kansas**

Recent guest speakers have been Howard Roberts of Fowler; John Fankhauser of Northwest Yearly Meeting, with slides of visits to South American missions; Willard and Doris Ferguson presenting their work in Burundi, with slides; and Ben Witzke, layman from Liberal, bringing the morning message Yearly Meeting Sunday.

"We Look to Jesus" was the theme of our seven-day vacation Bible school. Opening and closing sessions were held at the Artesian Well on two Sunday evenings with parents and friends joining the staff and children for supper and vespers, planned by Sheila and Jim Ratzlaff and Pastor Francis McKinney. Directed by Esther Powell, the school enrolled 31 children; 17 with perfect attendance. Most families in the church were involved in some way and, along with several visitors, enjoyed the program and classroom displays on the last Sunday morning. The children's offering was sent to the Mexico mission.

Using a theme of "Help for . . ." covering problem areas often found in the lives of Christians, Pastor McKinney presented a series of thought-provoking messages during the summer, reminding us there is help that comes from the Lord.

#### **PRATT, Kansas**

Pastors Lester and Marjorie Snyder have come to Pratt with a real burning desire to reach souls for Christ. They are truly God's answer to our prayers.

A fall revival is planned with Harold Jones, pastor of Pratt Nazarene Church, as evangelist. Prayer and praise that the Holy Spirit is at work in our midst is manifested in our services.

Recent guests in our meeting have been the Teen Ambassadors from Indiana, who inspired us in a service. A group, The Gospel Newbreed from Wichita, ministered to us in a morning worship hour. This was a real blessing to our meeting.

Following one Sunday evening service the youth met in the church undercroft for a time of fellowship, sharing, and music with George Wallace of Pratt. He and some of our young people work with the youth in this area who seek spiritual help at the Open Door, an interdenominational youth center.

#### **ROLLIN, Addison, Michigan**

We welcome our new pastor, Roger Carr and his family. The young married class and their families held a summer recreation at Lake LeAnn, Somerset Center, Michigan. A cookout was held along with a potluck dinner. Many enjoyed a cruise on the lake.

#### **SEBRING, Ohio**

The words *Quaker Hill* have been dropped from our church name and we are now known simply as the Sebring Friends Church. All the finish woodwork and a lovely kitchen have been completed in our church basement. A casserole supper was held in appreciation of Chester and Evangeline Stanley's year of service at our church and also to greet our new pastor, William Atchison and family.

On the first Sunday of each month our members bring cans and food packages for "The Concern," a co-operative project of area churches designed to meet emergency food and clothing needs of disadvantaged families.

#### **SHERWOOD, Oregon**

We were again well represented at the Twin Rocks camps. Sixty campers and 13 staff participated in one or more of the five camps. Two of this summer's directors were from this church: Roger M. Minthorne, Boys Camp, and Lloyd A. Melhorn, Tween Camp.

Fourteen enjoyed a three-day back pack trip into Honey Lakes. Two dozen of our people attended the recent Institute for Basic Youth Conflicts for the first time. Some alumni also attended.

September 9 was Christian Education Rally Day. The staff was dedicated during the 10 a.m. worship. The 11 a.m. Sunday school hour was started with an all Sunday school assembly, during which pupils advancing to a new department were promoted. That afternoon the annual Sunday school picnic was held at Champoege Park near Newberg.

The remainder of the church parking lot, entry drive, and road to the parsonage have been blacktopped and curbed.

Eighty-seven people traveled to Three Creeks Lake in Central Oregon for the annual campout, September 14-16.

A Lay Institute for Evangelism will be held October 10-14 in our church. Over 80 churches from the surrounding communities have been invited to participate in this. The LIFE is our initial thrust into the "Way of Life" church with the assistance of Campus Crusade for Christ.

Kathy Pitney of the Sherwood United Methodist Church gave her testimony and told of her forthcoming position on the Campus Crusade for Christ staff at their international headquarters at Arrowhead Springs, San Bernardino, California, in the Family Hour service of September 23.

#### **SHORT CREEK, Ohio**

We are in the process of building a new parsonage on the southeast side of Cadiz, Ohio. Ground was broken in June and good progress was made through the summer. We hope to have the pastor moved in by October.

#### **SMITHFIELD, Ohio**

A summer promotion in our Sunday school was built around the theme of Raggedy Ann and Raggedy Andy. Ladies and girls competed against the men and boys. At last report the Andys were winning! We appreciate the leadership of Budd and Leona Wilson in this program. They have written original skits, poems, and songs.

#### **SPRINGFIELD, Colorado**

Our pastor and family were able to attend the 1973 sessions of Kansas Yearly Meeting and reported a very good and inspirational time.

Our church booth at the county fair won third prize and \$10 for us. It promoted our Lay Witness Mission, which was to take place in two weeks.

Our Lay Witness Mission was the weekend of August 17-19. We had 21 witnesses besides God and the Holy Spirit and Jesus at our mission. Our preparation theme was "Expect a Miracle" with Jeremiah 33:3 as our key verse. We are very happy to re-

port that God answered our prayers. We have seen a growth in love between the church members and many lives touched, especially several youth. Praise the Lord!

As a result of our LWM we now have two prayer and share groups in operation and plans for more in the near future.

God is still on the throne!

#### **TULSA, Oklahoma**

"Go-Go" Night at the Friends Church. Yes, that's right, a "Go-Go" night was the happening at 13322 East 31st Wednesday evening, the 5th of September. Now, to inform you of the night's activities. There were cheers going up, such as "give me a J-E-S-U-S." Nothing quiet about that. Committees presented their goals for the year—they're excited about what God is doing and is going to do—they are expecting a miracle. The primary goal for the Education Committee is to double the Sunday school enrollment. The Spiritual Life Committee realizes the only limit is within themselves, for you see, God plus one person is a majority! Great music is planned—it's exciting. The members propose to eat soup for the All-Church Thanksgiving dinner and give their normal holiday dinner with all the trimmings to the missionaries in Africa. This is in appreciation for the missionaries' labors on the field.

Do you want to

1. be part of a miracle?
2. be in on the majority?
3. find love and warmth?
4. be welcomed and learn more of God?

Then move to Tulsa, attend the Tulsa Friends Church. Come and share and worship with us.

#### **URBANA, Ohio**

A Key 73 service was held at the Champaign County Fair at the Urbana fairgrounds. Dr. Robert Hess was the evangelist, and music was provided by The Sonshine Company of Malone College. Two area businessmen gave testimonies. Counselors from various churches were present to talk with those responding to the invitation.

# Friends record

## **Births**

**BARKER**—Grady and Linda Barker of Beloit, Ohio, Friends, a daughter, Terry Beth, July 29, 1973.

**BARNES**—Art and Sally Barnes of East Goshen Friends, Beloit, Ohio, a daughter, Elizabeth Ellen, August 27, 1973.

**BENEDETTO**—Randy and Donna Benedetto of Alliance, Ohio, a son.

**CULPEPPER**—Barry and Diane (Santee) Culpepper, formerly of East Goshen Friends, Beloit, Ohio, now residing at Union Springs, Alabama, a son, Vincent James, July 20, 1973.

**LALU**—Mr. and Mrs. Gerald Lalu, Beloit, Ohio, Friends, a daughter, Kristen Dawn, August 18, 1973.

**PECK**—David and Cheryl Peck of North Valley Friends, Newberg, Oregon, a son, Matthew Leroy, July 19, 1973.

**RABE**—Billy and Connie (Howard) Rabe of Booker, Texas, a girl on August 30, 1973.

**ROURKE**—William and Myrlene Rourke of North Valley Friends, Newberg, Oregon, a son, Antony Ryan, June 28, 1973.

**RUSCO**—Neal and Deloras Rusco, Grand Junction, Colorado, Friends, a girl, Stephanie Annette, June 8, 1973.

**THORNBURG**—Mike and Judy Thornburg of North Lewisburg, Ohio, a son, Benjamin Michael, July 24, 1973.



## Marriages

BECHTHOLD - WALTON. Patricia Bechthold and Danny Walton at Booker, Texas, August 25, 1973.

BILLETTE-OMEG. Linda Billette and Mel Omege, August 18, 1973, at North Valley Friends, Newberg, Oregon.

DAVIDSON-BARBER. Rhonda Davidson and Ron Barber of Willoughby Hills Friends, Willoughby, Ohio, June 23, 1973.

EGBERT - ORWILER. Vicky Egbert and Charles Orwiler, both of Hillsboro Friends, Oregon, August 13, 1973.

FARKAS-PENROSE. Diana Farkas of East Goshen Friends, Ohio, to David Penrose, August 4, 1973.

FOSTER-FRIESEN. Raemarie Foster

and David Friesen of the First Denver Friends at Quaker Ridge Camp September 1, 1973.

HARGAS - WHITE. Debbie Hargas and David White of Willoughby Hills Friends, Willoughby, Ohio, June 30, 1973.

LEHMAN-DAVIS. Elaine Lehman and John Davis, August 4, 1973, North Valley Friends, Newberg, Oregon.

PARKER-MARCHANT. Laura Lee Parker of Northside Friends, Grinnell, Iowa, and Gary Marchant at the First Baptist Church in Grinnell July 9, 1973.

ROWE - HOCHRADEL. Paula Rowe to Stephen Hochradel of Alliance Friends, Ohio, at Beechwood United Methodist Church, Alliance, August 25, 1973.

SCHERER - CASE. Vickie Scherer and Ted Case of Bellefontaine, Ohio, Friends, August 12, 1973.

SCHULTZ-BLANTON. Pam Schultz and Jerry Blanton of Fulton Creek Friends, Radnor, Ohio, August 5, 1973.

SEILER-NORTON. Vicki Lynne Seiler and William Christopher Norton, Friendswood, Texas, August 18, 1973.

## Deaths

ARNOLD — Mrs. Betty Jo Arnold, Sprague River, Oregon, July 22, 1973.

FITZGERALD — Elizabeth Fitzgerald of Short Creek Friends, Ohio, 87, in St. Petersburg, Florida, November 19, 1972.

HUTCHINSON — Mrs. Lela Hutchinson, 104, of Springfield, Ohio, Friends, August 25, 1973.

KING — William R. King, 75, Short Creek, Ohio, November 16, 1972.

MAXWELL — Joe D. Maxwell, Liberal Friends, Kansas, May 30, 1973.

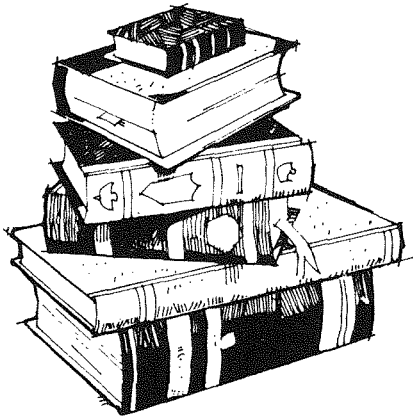
SMITH — Myrtle (Mrs. Harold) Smith, Springbank Friends, Allen, Nebraska, May 24, 1973.

STRINGER — Mary Ada Stringer, 76, Short Creek, Ohio, November 28, 1972.

WALTZER — Edward Waltzer, 75, of Bellefontaine, Ohio, Friends, August 2, 1973.

WHITACRE — Clyde Whitacre of East Goshen Friends, Beloit, Ohio, August 11, 1973.

## Books



Charlotte E. Arnold, *Missionary Programs and Ideas*, Baker Book House, Grand Rapids, Michigan, 139 pages, paperback, \$1.50.

*Missionary Programs and Ideas* is full of excellent ideas and suggestions for promoting missionary meetings and projects in the church or in special groups. These ideas and plans have been tested and have been found workable. The author offers novel hints for posters and announcements along with unusual ways of implementing a variety of projects for missions and missionaries. Helpful films, books, and magazines are recommended.

The second section gives much background information on missions in Africa, Europe, North and South America, Asia, and Australia and the Islands.

Charlotte E. Arnold has also written missionary stories and illustrations. She is the wife of the pastor of the Salem Baptist Church in Winston-Salem, North Carolina.

—Hilma Haworth

William J. Schafer, *Rock Music: Where It's Been, What It Means, Where It's Going*, Augsburg Publishing House, Minneapolis, Minnesota, 128 pages, \$2.59. This small book presents a comprehensive view of rock music by an English professor at Berea College in Kentucky.

Mr. Schafer's credentials in the field of rock music include articles for *Critique* and *American Quarterly*. He currently is involved in research on the impact of black music on white popular culture.

The author has a good comprehension of the history and meaning of rock culture. The rock music of the sixties began with protest and evolved into an excitement of self-discovery and reality in the seventies. The author states that rock does not answer the questions of reality, but it poses them with an immediacy and persistence that demands our attention. To understand rock is to understand the important questions of contemporary secular society.

The discography and bibliography are ample for most readers—recommended for a serious study of rock music by small groups.

—Dennis Hagen

John H. McCandless, *Yet Still We Kneel, with drawings by Gerard Negelsbach*, The Hemlock Press, Alburtis, Pennsylvania, 1972, 80 pages, \$5.

If you want to read Christian poems with prophetic bite rather than priestly comfort, secure this book. "Can These Bones Live?" ought to be read by all Quakers, not only for well honed satire but for the anguished prophetic cry for renewal by an active Philadelphia Quaker.

Several poems are war resistance pieces. They are good, with apt metaphor and touches of wry humor. John includes also a number of Christmas poems, which are among the finest I have read. They are contemporary without forsaking biblical base. I like especially "God Will Be a Little Late This Year." The notes at the back of the book give the readers the cues to some of the literary allusions. He presumes our knowledge of others. For example, in his delightful lines "And smog" he is alluding to Robert Frost's "Ice."

The format matches the poetry in quality, as it should, for McCandless is

The Hemlock Press. Good printer and good poet, with excellent supporting artistry in black and white and brown and white. The artist understands the poet, accentuating rather than competing with his writing. I can't find much to criticize except perhaps that the civil defense poems seem dated.

This book would make a good Christmas gift—but be sure to save one for yourself.

—Arthur O. Roberts

Among the growing number of daily devotional books received by the book reviewers are the following:

Richard Halverson, *Devotional Thoughts for Men*, Zondervan Publishing House. Gladys and Gordon De Pree, *A Blade of Grass*, Zondervan Publishing House, 189 pages, paperback, 95 cents.

A. J. Russell, *God Calling*, Fleming H. Revell, 207 pages, paperback, \$1.25.

James Reapsome, *The Day*, Zondervan Publishing House, \$3.95.

—Walter P. Lee

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# Face of the World

Continued

growing according to Kenneth Gangel, director of the School of Christian Education at Trinity Evangelical Divinity School, Deerfield, Illinois. Informal survey of denominational Christian education offices shows steady growth in Sunday schools and other education ministries of evangelical churches.

"Evangelicals," he says, "may at last be paying less attention to souls and more attention to people." —E.P.

## RELIEF NEEDS CRITICAL IN INDIA AND AFRICA

Northeast India has suffered repeated crop failures over two years because of insufficient rain, and the sub-Sahara countries of Senegal, Mauritania, Mali,



Upper Volta, Niger, and Chad (in Africa) have started their fourth year of drought. A World Relief Commission news report states that unbelievable famine exists. One can travel 100 miles without seeing a blade of grass or a leaf on a tree. Riverbeds are cracked and dried with the village wells bone dry. To make it worse, temperatures in August rose to 119 degrees.

Special contributions for the World Relief Commission efforts for this particular need are designated as a "Companion in Compassion."

## QUAKER NAMED EXECUTIVE DIRECTOR OF NSSA

Donald Brandenburg, of California Yearly Meeting, is the new executive director of the National Sunday School Association. Formerly of Iowa Yearly Meeting and more recently on the staff of California Yearly Meeting, Don Brandenburg is well known among evangelical Friends. Don Brandenburg, a Christian education specialist, is a graduate of Talbot Seminary.



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I Thessalonians 5:5a RSV

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## Over the Teacup



### The bitter cup

BY CATHERINE CATTELL

Tea, you know, is a very delicate drink—temperamental. So many things have to be just right for a satisfying cup (or glass) of tea. Ordering tea (hot or cold) in a restaurant is usually a surprise. One never knows if it will be bitter or strong, or lemony or flat.

Tea in Amercia can be a soggy bag in lukewarm water in a thick cup or a refreshing drink in a bone china cup, or anything in between.

Companies who sell tea have tried to make it easier by putting everything,

even sugar and lemon, into tea, and all you do is add ice water, or hot, depending on the weather.

So many things affect the taste of tea—the freshness of the water, the minerals in water, the amount of tea, the length of time it brews, how long it stands, the crockery used—the cleanliness of the pot and many other things, including the tea itself.

The other day I had a guest who preferred to wait and wait for her cup until her tea was really *strong*. When it was to her taste, it was very near to being pure tannic acid and very bitter. When tea sits too long in a cup or pot, it leaves a deposit that, if not washed thoroughly, will affect the taste of the next potful. It even stains the cup. Some cups are much more susceptible to stains than others—like the more porous ones.

Tea is refreshing when good, terrible when bad, and that is why so many tea-drinking foreigners drink coffee in America instead.

I used to think a lot about tea and have thanked God for it many times in the Orient when cold water was unsafe.

Now, I think with much greater concern about bitterness within people.

There is such a difference in the way people accept blows and heartbreaks, unfair treatment, disappointments. Like pottery, some are much more susceptible to permanent stain, bitter deposits, than others. But bitterness in people is a much more serious poison than tannic acid. It is catching, and it affects others even when we doctor up our bitterness with all kinds of sugar and cream exteriors. Paul says by it many are *defiled*, poisoned.

A person can brood only so long before bitterness sets in. The cup needs a cleansing right away after each bitter experience.

Whether in the pulpit or in the pew, bitterness is one thing every congregation can do without. Everyone has a fair share of bitter experiences and does not really need to drink of another's poison.

Let us not be the absorbers of bitterness but the refreshing, delightful tonic that heals and gives fragrance and zest to those we meet.

It would really help if we had a clean-up day and got rid of the accumulation of bitterness in our cups!

I know Someone who will be *glad* to do it for you! □



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