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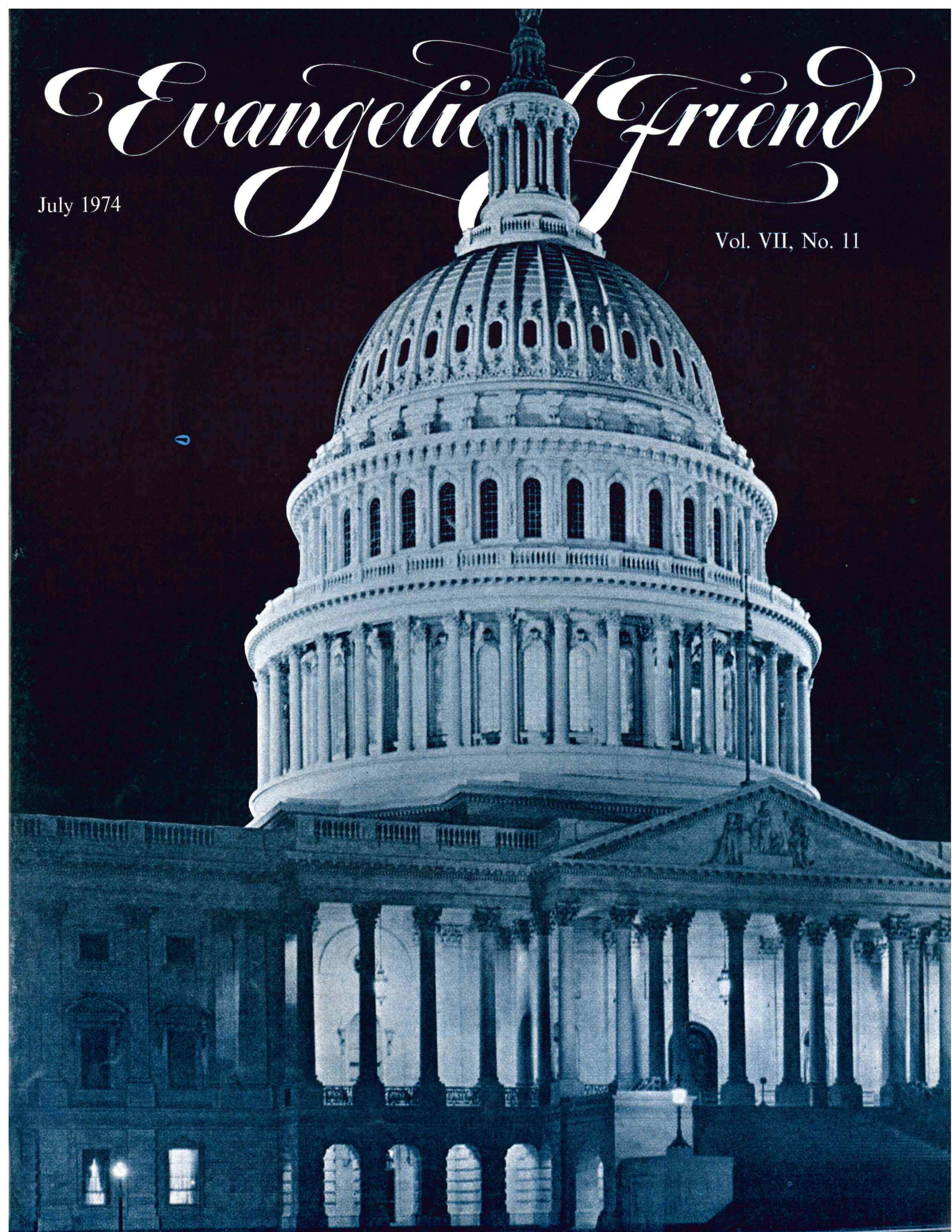
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Evangelical Friend

July 1974

Vol. VII, No. 11



So your son doesn't want to go to a Christian college...



For years you've dreamed about the day your son or daughter will enter a Christian college . . . maybe even your alma mater. But now the struggle is on. He dislikes the whole idea. Going to the "U" with his friends is all he can think of.

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Cover

Despite the turmoil that takes place within its imposing walls, our nation's capitol still symbolizes a history and hope of freedom longed for by much of the world.

Antecedents

Our younger generation is known for openness. With one college graduate, two college students, and two teenage girls under our roof, I can verify this fact! Such frankness, though healthy, can shock, delight, and sadden at the same time. But what satisfaction to know where they stand.

Perhaps a better "church" word for such openness is "sharing." The EVANGELICAL FRIEND has recently opened more of its columns to this type of article. An example is our "Meeting Life's Crises" series in which people have revealed traumatic experiences from their own lives.

This issue has several "sharing" articles. Young Art Carranza, a Mexican-American, reveals his innermost feelings and insights through "In Order To Be Men." Lon Fendall points out that "'Politics' Is Not a Dirty Word" as he shares his convictions that Christians can be effective in government. In a sensitive story of God's leading, Clynton and Marjorie Crisman share their intimate feelings in "Our 'Special' Child." Finally two mothers, both dedicated leaders in EFA churches, openly reveal differing concepts in "Two Views of the Church."

Sharing is healthy for the writer, stimulating to the reader. Too much, of course, could be detrimental. But if through balanced presentations Friends can better understand and help each other, extending God's love and grace, to Him be the Glory.
—H.T.A.

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The Face of the World



The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in Face of the World, but simply tries to publish material of general interest to Friends. —The Editors

EXPLO '74 PREPARES FOR RECORD CROWDS IN KOREA

ARROWHEAD SPRINGS, CALIFORNIA—Eight hundred tons of rice, 1.8 million loaves of bread, 5.1 million meals—if you think that sounds like enough food to feed an army, you're right! That is the estimated amount of food to be consumed by the "army" of more than 300,000 Christians who will be converging on Seoul, Korea, for EXPLO '74 August 14-18, according to EXPLO '74 officials in Seoul.

Korean delegates to EXPLO '74 will bring their own bowls, spoons, and chopsticks plus any desired side dishes for the week-long event. Rice will be provided for the breakfast and dinner meals, while a special "EXPLO '74" labeled bread will be provided for lunch.

An EXPLO '74 Women's Committee in Seoul will be raising money for 10,000 bags (80 kilos each) of rice. Fifty steamed rice boilers, each capable of preparing rice for 5,000-6,000 people, are now being designed to do the cooking.

Yoido Island will be the site of the evening mass rallies. It will also serve as home for 100,000 EXPLO '74 delegates, who will be housed in tents on the island. Those delegates not staying on Yoido, but situated in every available hotel, church, and school in Seoul, will have as much as eight kilometers (five miles) to walk to the mass rallies each evening.

A 10,000-voice choir is being organized to provide music and entertainment for the more than one million people that will gather each evening on Yoido. Twenty-five thousand Korean girl and boy scouts are now being recruited to help with ushering and information services.

More than half of the anticipated 7,000 international delegates to EXPLO '74 have already registered. —C.C.C.I.

ESQUIRE DEVOTES AN ENTIRE ISSUE TO 'VANISHING SPECIES'—CHILDREN

NEW YORK—*Esquire* magazine devoted its entire March issue to what it calls America's "vanishing species"—children—and asks the provocative question, "Do Americans suddenly hate kids?"

The issue begins with a list of statistics ("the 21 facts of life") taken from a variety of government and other sources, which purportedly "point to the conclusion that the American kid is being phased out."

Included in the list are such items as declining fertility rate, declining birth rate, increasing numbers of single men and women, increasing divorces, rising calls for contraceptive aid, increases in reports of child abuse and neglect, increases in voluntary sterilization (from 200,000 five years ago to 1.1 million in 1972).

Esquire says there is an "upsurge of young people choosing to forego the pattern of little feet around the house . . ."

Writer Garry Wills felt an underlying sense of pessimism and insecurity and overall feeling of helplessness beneath the sometimes carefree "front" of today's young couples. —E.P.

PROTESTANT CLERGY INCREASING, CATHOLIC DECLINING

NEW YORK—Opposite trends in numbers of clergymen are occurring between Protestants and Roman Catholics, the former swelling its ranks, the latter growing fewer.

Many Protestant ministers can't find churches, while the shortage of priests means some have to serve several churches.

A report in the *New York Times* said reform upheaval within the Catholic Church has created the shortage of priests and that finances were responsible for providing training for more Protestant ministers. —E.P.

NAE RELIEF ARM SUPPLIES KOREAN HOSPITAL EQUIPMENT

VALLEY FORGE, PENNSYLVANIA—Kwangju Christian Hospital (Presbyterian) in southwest Korea has received supplementary hospital equipment from World Relief Commission, relief arm of the National Association of Evangelicals.

Some of the material will help develop four satellite clinics serving four million people. Other units will be used in the Soonchun Christian Clinic, an offshoot of the hospital, for use in aiding destitute rural TB patients.

The shipment is comprised of complete emergency-care medical and surgical units originally designed by the U.S.

Government for emergency civilian defense. Each unit is self-sustaining for a month and can be transported to disaster areas or used to supplement present hospital equipment. —E.P.

SCIENCE STATEMENT REPLACES BIBLICAL REFERENCE IN CALIFORNIA TEXTBOOK

SACRAMENTO, CALIFORNIA—The California Board of Education has voted to replace a reference to the Bible in a science textbook with a reference to the theory of evolution.

Under the change, one of the paragraphs in the Science Framework Handbook states: "Philosophic and religious consideration pertaining to the origin, meaning, and values of life are not within the realm of science, because they cannot be analyzed or measured by the present methods of science." —E.P.

RENTING TO 'WEIGHT WATCHERS' THREATENS TAX EXEMPTION

LOS ANGELES—Twenty-one churches and synagogues here have been notified by the Los Angeles County Assessor's office that they may lose their tax-exempt status because they rent meeting rooms to a profit-making organization.

An official in charge of church and welfare exemptions for the assessor's office said churches and temples can be granted full exemption from California taxes only if the buildings are used "solely and exclusively for religious worship."

About 20 percent of the churches and temples pay some tax on their property. Some taxes are levied if they rent their parking lots to office buildings, and they must pay taxes on residences owned—even if lived in by clergymen. —E.P.

CHINESE ADDED AS LANGUAGE FOR WORLD CONGRESS

LAUSANNE, SWITZERLAND—Chinese will be an official language of the International Congress on World Evangelization, organizers of the event announced here. It will be one of seven tongues in which plenary session presentations can be heard.

Addition of Chinese to the previously announced six languages was disclosed this week. The others are English, French, German, Indonesian, Japanese, and Spanish.

The ten-day congress is scheduled in Lausanne's Palais de Beaulieu July 16-25, with 2,700 participants expected. They will represent a cross section of evangelical leadership in nearly every nation of the world.

Chinese is being added because staff members have discovered that many participants from the Republic of China and elsewhere in Asia understand no other
(Continued on page 26)

Living with Grandma

Most Friends churches are positioned to contribute to solutions of problems posed by aging. The church is one of the few social groupings we know that has a multigenerational appeal. Friends should be lovingly attentive to the situation of the elderly; our message commits us to this "last concern." The aged in our meetings and neighborhoods are a presence we value. They live not only in the modest homes in town, in the new apartments in the city, in the retirement homes and "villages" where segregation is required, but also in the nursing homes and next door. While we all grumble about inflation, they view it with panic. They remember—they remember depressions and drouths, the unpredictableness of prosperity and health. The aged often live lonely, anxious, frightened lives. Our city has more than 80 nursing homes with more than 10,000 residents; more

than three-fourths of them never have a visitor call, not even a relative.

They have great opportunities for being of help to the meeting and to each other. Until recently they have tended to be overlooked except in institutional settings. Fortunately, Friends are facing up to the challenge of forming a community that cares. Somewhere between the defensive or routine apologies for the cooped-up family or the too-casual "placement" of grandmother in a different or distant home somewhere lies a field for future experiments. The ideal of zero population growth will only reinforce the tendency that holds captive two children under roof with two or, as may be likely, one parent who survives the stress. The doors are shut. Grandparents do not live with their grandchildren or grandchildren with their grandparents in an age of one-story ranch

homes and Social Security. Unlike life in the Orient, cousins in our country are left behind in childhood.

In a few places now arrangements for teamed families of a quasi-communal character are being tried with the same care and motivation that has made foster care, adoption, borrowing, and lending of children a way to open a family.

In combination with concern both for children and family should be the elderly. The very young and the very old have many interests in common and should not be kept apart. The mid-career people might find needed allies in both the older and the younger by letting them live together with us. Maybe, just maybe some real thought and prayer should go into this form of desegregation. Some of our families and meetings might become the bridges rather than the gaps in the "generation gap."

—J.L.W.

This land is yours

Do you suppose there could be a connection between the bad Pharaoh holding back the Israelite captives in ancient Egypt and the occasionally threatened leaders of an established Quaker meeting?

Pharaoh II didn't share the enthusiasm of his predecessors, when the family of Joseph was welcomed and given the "land of Goshen." Suspicion built into resentment, then hatred and persecution.

This cycle of reaction to newcomers entering the kingdom still goes on. Many work very hard getting new people into church. They are given the land of Goshen—so to speak; they are the objects of friendship and attention. Occasionally

these newcomers actually move in and take this for real. They take their places, they pour their talents and interests into the life of the church. Then a new phase appears that at times is delicate. Are established Friends ready to move over and make room? As prominence and responsibility become evident, is there genuine joy in this development? Remember, it was not that the children of Israel had actually done anything wrong; it was just that in case anything should come up, would these new people be reliable? Suspicion and jealousy are often clothed in orthodox correctness and rational belief. After all, Does this person really understand the ways of Friends? Yet?

This is Pharaoh II talking again. One well-meaning Quaker with otherwise fine discernment remarked, with considerable conviction, that the only way a youngster can be expected to become a real Friend and be a part of the church is to be born into a church family as a baby!

If an undercurrent of distrust borders our efforts in accepting others, we may be responsible for a new "bitter . . . hard bondage" for which they are not responsible. Rather, let us grip the hands of those new in the faith or say to Friends with hospitable assurance that the "land . . . is before thee; in the best of the land make thy father and brethren to dwell."

—J.L.W.

'Provide things honest'

Harold Winn, Friends pastor in Salem, Ohio, wrote recently in the *Fruit of the Vine* daily devotional booklet of a neighbor who found, and returned, \$2,000 stashed away in a secondhand stove he had purchased. Such stories of honesty are refreshing in a day of shoplifting and income tax shortcuts.

Here is another. Following a funeral conducted for the mother of a member of our meeting who died only 10 months after the father's death, it became neces-

sary to dispose of the home and furniture used by her parents for more than half a century. The bedroom furniture was sold to neighbors across the street, who collected such items regarded as antique by some. The "highboy" chest of drawers was carefully moved into the neighbor's home along with other pieces purchased.

A few days later the neighbor called to ask a few questions. Had our friend known of any money being kept in a certain inner drawer of the chest? "No."

"Well, you'd better come over then."

In a secret compartment of the old chest were found several hundred dollars in a place that probably only her father had known about. It had been put there over the years as personal savings, and it so happened that the amount found was almost exactly the amount needed to care for the expensive, lingering illness of her mother, who had gone to be with the Lord only a few days before. It could have gone unreported. —J.L.W.

'Politics' is not a Dirty Word

The national scandals associated with the Watergate investigations could have positive or negative effects on the political attitudes and participation of Americans. It would be unfortunate if the result would be further withdrawal from the "dirty" political world and contentment with occasional prayers for national leaders. This escapism might result in nothing more than puzzlement that things could have become so messed up—whether it was the news media, a few "bad guys," or Satan himself who was to blame.

A more favorable response to the unpleasantness of political corruption would be renewed determination to cleanse the system by an injection of enlightened citizenship, dedicated political work, and for a few, careers in politics. Fortunately, Christians who are motivated along these lines have the examples and testi-

monies of a number who have succeeded admirably as politicians and as Christians—among them Senator Harold Hughes, Senator Mark Hatfield, and Congressman John Anderson. Their speeches, articles, and books are a welcome antidote to post-Watergate discouragement.

Christians may not be any more apathetic toward political issues than other Americans, but this is no cause for satisfaction. Political scientists have found that less than half of those eligible to vote do so consistently, while less than one person in ten participates to the extent of attending political gatherings, helping with campaigns, or joining political organizations. But Christians have not normally been content to base their life-styles on those prevailing in society. Instead, they look to God's Word as interpreted by the Holy Spirit for guidance in ethical choices and in selecting among the claims on their time and abilities.

Christians find a high standard in the Bible for the political leader: "It is a horrible thing for a king to do evil. His right to rule depends upon his fairness." (Proverbs 16:12 LB) They also find that leaders are expected to serve the people: "A king who is fair to the poor shall have a long reign." (Proverbs 29:14 LB) They find practical advice for dealing with dishonest assistants to the officials: "When

you remove corrupt men from the king's court, his reign will be just and fair." (Proverbs 25:5 LB)

Christians also find that the Scriptures direct them to minister in love to people's needs through the channels of government as well as those of the church and private agencies. In his letter to the Christians at Rome, Paul advised his fellow believers to obey the government and pay their taxes (Romans 13:1-6). Just prior to those instructions, Paul insisted that Christians present themselves unreservedly to God for His service. Their places in His service would vary according to their own abilities and their special functions in the body of Christ, including serving as leaders as well as prophets: "If God has given you administrative ability and put you in charge of the work of others, take the responsibility seriously." (Romans 12:8 LB) These tasks are to be done lovingly, energetically, and patiently. The added responsibility is given to oppose evil, but the remedy comes from righteous acts: "Don't let evil get the upper hand but conquer evil by doing good." (Romans 12:21 LB) Romans 12 and 13, taken together, thus constitute a theology of Christian participation in politics.

A Christian leader recently confided in me that he had a growing interest in

Lon Fendall moved to Washington, D.C., in June where he will be on the personal staff of Sen. Mark Hatfield. Lon earned his doctorate in U.S. history at the University of Oregon and has been on the George Fox College faculty, held a position on the Newberg City Council, been active in his local meeting at Newberg, and in numerous yearly meeting and EFA responsibilities.

politics and wondered how he could pursue this concern. As I surveyed the numerous articles in Christian periodicals dealing with politics during the last year, it struck me that the writers made an excellent case for the Christian's obligation to take part in various phases of the governing process. What they failed to deal with was the very need I had heard expressed—"How do I get into politics and serve effectively?"

With the assurance that "God has given each of us the ability to do certain things well" (Romans 12:6 LB), I offer three levels of political involvement, asking that Christians prayerfully seek their own appropriate degree of participation.

LEVEL ONE: CITIZEN

This stage of involvement is the minimum for everyone. It includes voting regularly and intelligently, a task requiring a great deal of alertness in judging candidates and issues. In the course of political canvassing, I have met numerous people who excused themselves from voting, since they had not managed to register in time. Others openly acknowledged that they never voted. Should it be necessary to remind people of this minimal political duty in a country so conscious of its democratic heritage?

In addition to voting, citizenship can include numerous acts that require only a little effort but add a great deal to the political process. Valuable support is given to the strong candidate by signing his petitions, displaying his signs, hosting his gatherings, and contributing to his campaign costs. Citizenship is expressed also by such efforts as writing letters to officials and to editors of newspapers, and participating in public meetings of local government. We must not fall prey to the "we-they" fallacy in assuming we must be outsiders in the policy-forming process. Well-informed and articulate individuals can exert a surprising influence in public gatherings.

The Old Testament historic-prophetic books are filled with denunciations of political evils and practical suggestions for bringing these to an end. An example is in Isaiah 58, which promises infinite spiritual blessings for those who apply their faith to society—obtaining fair treatment for workers, helping the poor and hungry, and dealing with complete honesty. It does not require much imagination to find ways of obeying these commands.

LEVEL TWO: WORKER

Those who feel God has given them the ability, interest, and special direction should proceed to the level of a political worker—a citizen who participates extensively in politics, short of making it his career.

It need hardly be said that the Christian could work comfortably in either major party, or participate as an independent. The two major parties by their nature encompass persons with a broad range of convictions and ideas and differ little from each other. The main advantage in being a member of a political party is that state election laws tend to favor the party member over the independent.

Most political workers begin by taking part in someone's campaign for office. This volunteer effort normally consists of such things as door-to-door canvassing, passing out bumper stickers, hosting gatherings, and putting up signs. This low-budget campaign work is the candidate's way of getting his name before the people, while avoiding expensive media advertising. The potential campaign worker should not wait until there is a Christian candidate to assist, but should help anyone who is honest, able, and dedicated to human justice.

The political worker who has proven his ability and interest by helping in a campaign can expect to be called upon or to be able to offer himself for leadership in his party, as precinct committeeman, as county central committee member, or as a state central committee member. In these roles his opportunities to influence policy choices and help select capable leaders are greatly multiplied.

For those more interested in nonpartisan work, the opportunities are just as abundant and the principle of advancement the same—those who perform their tasks well can expect more to be given responsibilities. School boards, city councils, and park boards depend on political workers who will give their time, tolerate criticism, and struggle with perplexing questions. There are numerous "citizen lobby" groups oriented toward consumer protection, restoring democracy, and protecting the environment.

The healthy Christian will not find the temptations of political work any greater than those in business, in the home, or in personal life. Rubbing shoulders with non-Christians can expand one's witness rather than dilute his spirituality. Political work need not reduce his devotion to his church or his family.

LEVEL THREE: CAREER

A few of those who prove themselves capable citizens and workers, at one time or another will have the opportunity to enter a career in political life, either by appointment or by election. The secular politician speaks of "open doors" as breaks, chances, or products of human ambition and effort. The Christian has offered himself to the Lord and realizes that his "Christian vocation" could include any career that serves people, ad-

vances God's kingdom, and is begun with a conviction of a call from the Holy Spirit.

The essential requirement for an appointive political career is to find someone to make the appointment. This might be a state legislator, a Governor, a Congressman, or a President. Frequently these appointments are made from among the most promising campaign workers. Appointive careers may provide little public recognition but may include an abundance of satisfying and meaningful tasks. Among Watergate's more forceful lessons has been the awareness of the great potential for good or ill in the work of staff members of public servants.

The elective type of political career includes an immense range of choices, with abundant potential for rewarding service or frustrating disappointment. For every successful and admired officeholder there are scores who were not in the right place at the right time, who did not lay the groundwork in prior citizenship and political work, or who simply received fewer votes than someone else.

I recall former Congressman Walter Judd advising undergraduates at George Fox College not to seek elective office until they had qualified themselves for another career to which they could turn at any time. He cited his own credentials as a physician, which gave him the option of walking away from politics rather than surrendering his integrity in order to stay in office. Other worthwhile advice can be obtained from those who have run for office more times than I have.

The essential point to be made about a career in politics applies equally to each of these levels of activity. There can be no separating the commitment of ourselves to service (Romans 12) from obedience toward the government (Romans 13).

In April, the Senate called upon Americans to observe a day of humiliation, fasting, and prayer, along the lines of several such observances initiated a century earlier by Abraham Lincoln. During this time of reflection, Isaiah 58 came to me once again as a prescription for the outward expression of inward spirituality. The prophet described the appropriate balance between worship and service to society. The rewards for such a balance are well worth seeking: "If you do these things, God will shed his own glorious light upon you. He will heal you; your godliness will lead you forward, and goodness will be a shield before you, and the glory of the Lord will protect you from behind . . . And the Lord will guide you continually, and satisfy you with all good things, and keep you healthy too; and you will be like a well-watered garden, like an ever-flowing spring." (Isaiah 58:8, 11 LB) □

The following two articles come from mothers whose families are similar in size and ages, whose involvements in Christian and church concerns are also genuine and demanding. One comes from Ohio, the other from Oregon. Both are prominent Quakers of the Evangelical Friends Alliance, yet they write from quite different points of view.

Perhaps these will be helpful to all of us. LOLA

AUFRANCE is the mother of four and active in the Alliance Friends Church. Her husband Glenn is a part-time dairy farmer and has held many church responsibilities: Sunday school superintendent, elder, Missionary Committee chairman. Lola sings in the choir and with a trio ensemble group. Their oldest daughter is now a pastor's wife in Springfield, Colorado; one son is youth



2 Views of the Church



director in Cleveland's West Park Friends Church; another daughter has finished two years at Malone College; the youngest is a high school junior.

Glenn, Lola, and Jeanie Aufrance are shown in top photo. KARA COLE is a former college teacher

currently director of Corporate Communication

at the United Medical Laboratories in Portland,

Oregon. Her husband Wayne is a supervisor in

the Oregon State Welfare Administration at the

Albina Service Center in Portland. Both are

graduates of George Fox College; both sing in

the Reedwood Friends Church choir, and they

each have held a number of church responsibilities

including Sunday school teaching. Kara is presiding

clerk of the Northwest Yearly Meeting representa-

tive body. The Cole family, bottom photo, includes

(left to right) Kara, Lois Nelson (who lives with

them), Jeff, Lisa, Julie, Rhonda, and Wayne.

We love our church

BY LOLA AUFRANCE

I am excited about the church because I believe Jesus Christ Himself founded it. Being confident of this, I am convinced the church deserves the loyal support of every member.

The Friends Church means much to me because it took me in as a newborn Christian after I had struggled through those difficult years from 10 to 20, active in a church that seemed to have forgotten its mission.

Thank God for a church with an open altar where sinners can find salvation and Christians new depths of consecration, an altar where one day my life was joined to a Christian husband—a birthright Quaker—a hallowed spot where we could dedicate each of our four children to our heavenly Father (What a privilege!)—a place where we could safely bring them for nurture—where they could hear God speak.

We've always felt regular attendance habits are important. Our children never knew anything else, for each was started out at two or three weeks of age. We felt that if you love the Lord you want to be in His house for worship and fellowship. We are concerned that if children are not brought up in prayer meeting, they may never come to consider it important.

One mother of young children said to me, "Our kids are already complaining about going to church too much."

Shortly afterward her eldest came up and announced, "Mom, I'm going to church with you tonight instead of with Dad."

She replied with an incredulous accent on the first word, "Chur-urch! You mean you'd rather go to church with me than to a ball game with your dad?" Some negative attitudes can be "caught."

It isn't easy—the struggle of getting youngsters ready to go. Many times there may be headaches and backaches, but the prayer service seems to bring renewal to tired bodies and drooping spirits. We like to call it "the pause that refreshes."

In times of crisis the fellowship of prayer means so much. When I had complications following surgery, it was such comfort to know friends were interceding for me. The Lord was very precious during that experience.

Recently we had the privilege of praying for a fellow member whose plane was forced down in Cuba as he was returning from a work mission in Jamaica. His testimony later: "God was with us constantly."

Our children have all honored the firm stand we have taken toward attendance, and we are happy to see them becoming more and more involved in God's work. When our third child was away in college she said, "I always felt guilty and that I had missed something if I didn't get to a service."

Tithing has always seemed as natural as breathing to us. And what better plan could there be for the support of the church and its outreach than the one devised by God of bringing all the tithes into the storehouse—the local meeting? One wonders what blessings might be poured from the "windows of heaven" if every member would catch this vision.

My husband says, "You can't outgive God." Even the year our net farm income was below \$1,000, we continued to tithe, though we were a family of five by then. But God never failed to supply all our needs and more.

But we never felt the tithe was enough, so our giving hasn't stopped there. However, I doubt if many of us Americans know what real sacrificial giving means.

The apostle Paul pictures so beautifully the church as the body of Christ and each born again believer as a member of that body. He compares it to the human body with its various parts, each having a particular function. Just as we need regular "meals" in God's house for proper growth, so we need the "exercise" of involvement to develop a strong body.

Isn't it great to be in the peak of health—full of vim and vitality, with a body that responds to our brain? What joy it must be to the Lord Jesus to see His church alive and well and functioning in a vital way! But this is possible only as each member responds to the Head.

Each Christian has at least one gift. No matter how great or small a part of the body we may be, each is important and needed. We have only to fracture a toe to be made painfully aware—that toe is a part of us! When one member suffers, all suffer with it. As we allow God to heal our fractures—those hurt feelings and broken relationships—our usefulness is restored.

There are so many jobs to be done. How happy the church where love rules; where there is eagerness to serve; where Christians support and encourage one another; where we seek to make peace and foster trust! For Jesus pointed out that all our gifts, good deeds, and works mean nothing without love—the spiritual kind that only He can give.

If we feel out of it and that certain ones run everything, let's heed what a new Christian shared with me recently, "I tell people who say there are cliques in the church, 'Get busy for the Lord and you'll be part of the clique!'" Love's circle is big enough for all.

The church has a tremendous job to do in this needy world. It's up to you and me to make it what it should be by supporting it with our presence, prayers, purses, and the power of Christ's love in action through us. □

In search of delight

BY KARA COLE

The law of love. Such a simple phrase, yet profoundly difficult to understand, much less live by. Part of the reason for the difficulty is a marked sense in the past 100 years that *law* and *love* are opposing forces. There is a kind of cultural "gut-level" assumption that the law is to be feared and love is to be practiced and understood apart from or even in spite of the law.

I am always comforted by Paul's circumlocution in Romans 6—7—8, where he speaks about the law of the flesh and the freedom of grace. When he talks about wanting to do good and being unable to and wanting to avoid sin, but finding himself doing just the thing he wants to avoid, I understand.

But Paul goes further. He concludes that Christ is the One who can and does deliver him from that perverse bondage. When he can be free enough to submit to the law of the Spirit, then he is able to say enthusiastically, "Thanks be to God."

Thanks be to God—another simple phrase that I think expresses the essence of worship.

It is an oversimplistic statement that nothing happens in a vacuum. Each person is a product of the forces to which he has been subjected. Therefore, to assume that there is a "cosmically right" pattern of worship is to assume that all people are the same at all times—and this is not true.

There are numerous references in Scripture to the fact that God created us as individuals and He continues to recognize and take delight in the unique qualities of each person. It is, after all, His image in which we are created.

In the past, I was overexposed to a legalistic approach to worship and Chris-

tianity that tends to ignore me as an individual and therefore minimizes my capacity to worship as I think God created me to worship.

The idea of Christianity for many people is a little like that of medicine. You take it because it's good for you; you endure the discomfort to reach final health.

Most of my contemporaries, when they are honest, admit to the same subconscious attitudes. I was fortunate to have parents who encouraged me to think and to be somewhat independent in developing my spiritual life. Consequently, after I married and had a family, I pursued freedom to relate to God, to my family, and to the church in ways that are not always acceptable to others but which allow and hasten my own spiritual development.

Early in my young adult life, I faced the fact that if Christianity consisted merely of daily personal worship, paying of tithes, attendance at all church functions (with Wednesday prayer meeting and Sunday evening worship as the real tests!), not swearing, not smoking, and not drinking, then Christianity was really a drag and not for me. Legal conformity to a set code just didn't make me happy, and if Christianity didn't bring happiness, then I didn't need it.

Following that conclusion, I began my quest.

I had to establish a life-style or pattern that resulted in the joy I felt when I contemplated the idea of God—to be able to say with Paul, "Thanks be to God." Within the framework that developed, then, I could fit the elements of corporate church life and behavior standards that contributed to my own joy.

First, I discovered that "The sabbath was made for the sake of man and not man for the Sabbath." Within that principle I found the freedom to say no—no, I will not be a committee chairman; no, I will not be at prayer meeting; no, I will not be at the Sunday school class party.

An interesting thing happened. With the freedom to say no came also the freedom to say yes—yes, I will sing in the choir; yes, I will read the Scripture for worship service; yes, I will try out for the church play; yes, I will write for the EVANGELICAL FRIEND.

Well, that felt good.

I said yes because I wanted to—not because someone else said I ought to. I was finding joy—not the joy of having averted a serious illness by taking the bitter medicine, but the unreserved joy and satisfaction of doing what I do best, of being who I am for my sake, for the sake of my family and friends, and for God's sake.

My husband made the observation one evening that it made him feel good clear to his toes to watch our four children having a good time. He said that God, the heavenly Father, must feel the same way when He sees us, His children, having a good time, delighting in life, and reaching out for more of the delight—a continuing expression of worship. What a freeing concept that has become for our entire family!

As joy grew in my life, I began to look forward to corporate worship. No longer was the Sunday morning hassle a "duty," but it was, indeed, a privilege—the highlight of my week. I had rejected the "oughtness" of Christianity and had discovered desire for Christ.

I am fortunate to attend a church that, by and large, puts up with my "irresponsibility" (that's the way many people with the traditional "duty" approach to church see my attitude). Since the Sabbath is made for me, I take from it what I need. For me, that means the stimulation of a good sermon on Sunday morning and some opportunities for fellowship. The "refueling" that comes from these worship experiences has freed me from myself.

I no longer worry about what other people think of my Christian experience. I spend a relatively minimal amount of time at church, or even with church people.

I am free from what other people think my "talents" are. I have finally realized that having a talent does not obligate me to exercise that talent as others think I should. I am now free to do and to be what I want to do and to be. This freedom, which is my gift from God, means that I spend nearly all of my time doing things I like to do.

When I express this freedom from obligatory attendance at church functions, someone inevitably raises the spectre, "What if everyone felt that way? Someone has to do the dirty work. What if there were no youth sponsors?"

I don't know the answer. But I think if everyone participated with joy and delight, doing the things they can hardly wait to do, the church would be pervaded with the irresistible spirit that described New Testament Christians. It may very well be that many of the activities now carried on grudgingly, out of a sense of duty, would be abandoned (and probably never missed!). Reading church history and attending a variety of churches can be a great help in gaining a clearer perspective regarding the essentials of Christianity.

My loyalty to Christ and to His church is not obligatory but freely offered. I am bound by the law of love.

Thanks be to God! □

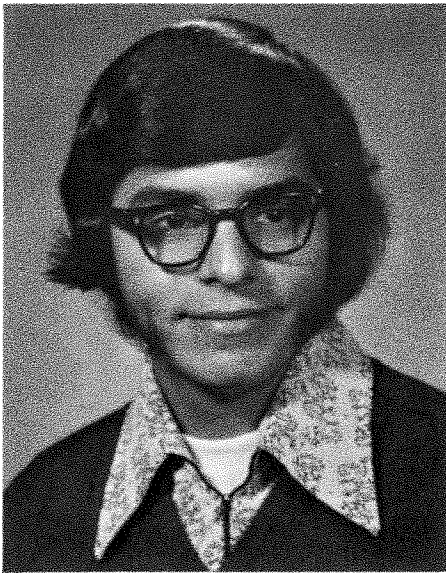
Art Carranza (right) is a freshman at George Fox College, coming from the Pico Rivera Friends Church in California. He is active in work among Mexican-Americans and is majoring in philosophy and religion at GFC, preparing for eventual missionary work in Mexico. His incisive and compassionate insight into a troublesome problem from a Christian perspective is provocative.

I WRITE this as a Mexican-American, a Chicano. In the last few years society has heard, at last, the rumblings of my people calling out for social justice. They have marched, rioted, tried to achieve higher educational skills, asked for better wages as factory and farmworkers, all in order to be men. When I use the phrase "in order to be men," I do *not* use it meaning they are not yet men, but that we are trying to bring others around to recognize the fact *that we are men*. We are not cheap labor, not greasers, not wetbacks. We are men.

My purpose is to consider the problem of being men in a society that does not recognize us fully as such (including the society known as the Body of Christ), and the Christian stance and steps to the recovery of manhood. I will approach it not necessarily as a Chicano, but as a follower of Christ who is classified as a member of a minority group.

The church, to a large degree, has not yet been able to recognize the root difficulty of minority problems. I have tried to illustrate the problem by coining a new word. It is a mixture of two similar words, ethnic and ethnical. The blending is thus: Ethic is from the Greek *ethos* meaning character. Ethnic is from the Greek *ethnos*. By combining these words and their meanings, I get the new word "ethenic" meaning *the character of a people*. The problem, at heart, is one of "ethenics," the character of a people, its culture. More precisely, it is a lack of understanding of a people. The problem is one of epistemology.

Francis Schaeffer suggests that the generation gap is really a problem of epistemology, parents not understanding their children because of radical upheaval in scholastic thought differing from that to which the parents were exposed. Let me also put forth the thought that the upheaval of today's minority groups is not racial but a lack of cultural epistemology. The problem is not one of "you white, me brown," or "you



Art Carranza

IN ORDER TO BE MEN

A study of "ethenics"

Anglo, me Chicano," but one of understanding. The problem is one of who I am and why I do what I do. The problem is not the inherency of my race, but the lack (or perhaps refusal?) of trying to understand my inherency. What I am, is a man. It is my differences, my "ethenicity," that is at question. It is here the problem lies; it is here the answer must be found. The question presupposes an answer, and it is that which I will now try to show.

First, we need to ask the question, if we label men as white (Anglo), black (Negro), or brown (Mexican; Chicano), do we not classify them racially? Does not that connote men as different classes, perhaps higher or lower? Superior, inferior? In reply, yes, it does classify men, but not necessarily as racial, or as superior or inferior. We need handles with which to speak of men, but we must realize how we use them. In the Bible we have references to two main classes of men, Jews and Gentiles. The Scriptures do not use the words to connote racial differences, but cultural ones. It differentiates them by beliefs in God, philosophies, speech, etc. What I think I am trying to say is that Scripture transcends racial difficulties yet distinguishes different types of men, leaving them free yet to be men. The New Testament clearly leaves no question of this.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Corinthians 12:13)

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Galatians 3:28)

Men in the fellowship of Christ find themselves to be simply "one in Christ Jesus." The church needs to realize that I am only different from others culturally; I am like them, a man. We need to

get back and understand the "ethenicity" of each other. We need to understand that when a person is called Anglo, it is not necessarily because he is white or better than a Mexican, but because he is culturally different. He is still only a man.

IN ORDER TO SEE MEN

I have already stated that the reactions among *minority* groups is one of epistemology. It is one of culture. The task now is to direct the church to begin seeing men as men again.

The place to begin is with a new awareness of mankind's common origin, i.e., God as Creator, Adam and Eve as propagators. The Scripture makes certain this point gets across. In Genesis 2:19, we first read the name given to the first man, Adam. In the Hebrew it connotes in a narrow sense, the man, and in a broad sense, the human race. We find further on that Adam names Eve in Genesis 3:20. "And Adam called his wife's name Eve; because she was the *mother of all living*." In the Hebrew her name, *Chavvah*, can be interpreted the life-giver. I think a careful reading of the chapters will show the establishment of a common origin for mankind.

I see this teaching as essential to myself and the church in the understanding of different people. Mankind has a common bond, regardless of culture, color, or any other differentiating standard. Whether I see my neighbor as a Ku Klux Klanner, a Black Panther, a Mafiosa, or a Brown Beret, transcending all that, he is still a man.

Coming back to the problem of "ethenical" epistemology, it is interesting to note that the fall of man was essentially an epistemological one. "But of the tree of the *knowledge* of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17) Again, "For God doth know that in the day you eat thereof, then your eyes shall be opened, and ye shall be as gods, *knowing* good and

evil." (Genesis 3:5) They disobeyed God in the realm of epistemology. Notice the consequences: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." (Genesis 3:7) There was an awareness of physical difference and shame. Perhaps if they had been content to see and know things as God intended them to, things would have been different. Perhaps if man today were to try to see things as God intends us to, there would not be such an awareness and shame of physical difference. If we could once again see things as before the fall, man from one common source, perhaps our physical and cultural differences would be no more.

It is necessary to point out that Adam was named before the fall, Eve after. Before the fall it was established that Adam was father of the human race and that man had a common origin. After the fall it was necessary to establish the origin again, so the woman was named Eve, the mother of all living. Man even after the fall was to remember his common origin. It is here that man must begin to combat racial problems (physical) and shame (inferiority of a group, i.e. minorities).

Moving ahead we get to Noah, and once again, because of the flood, man must make a new beginning. The origin is still the same. In the covenant of the rainbow we find the thread of man's origin is continued. "Behold, I establish my covenant with you, and with your seed after you . . . This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations." (Genesis 9:9,12) The covenant was made for all living flesh, specifically for the seed of Noah, the new propagator of the human race.

Finally we reach a break in mankind, the tower of Babel. Man is of one common origin, one language (in Hebrew, *Continued on page 26*)



MEETING LIFE'S CRISES

"I will put you in the cleft of the rock and cover you with my hand." —Exodus 33:22, LB

OUR 'SPECIAL' CHILD

BY MARJORIE AND CLYNTON CRISMAN

Our two-year-old had a mass of golden ringlets and blue eyes, was full of mischief and giggles. Lisa retarded? Sitting in the consultation room, my husband and I listened to the doctor's prognosis, the culmination of two days of tests by physicians, psychologists, and other specialists: "50 percent capability; children reach full mental capacity by age 16, so if her growth continues at the present rate she may have most of the comprehension and skills of an 8-year-old by that age."

We were slow to comprehend. Couldn't there have been an error in diagnosis? Or a possibility of increased rate of growth? We appreciated the doctor's kindness as he discouraged "grasping for straws."

Lisa became suddenly dearer as we drove the 24 miles home, thinking of the responsibilities God was entrusting to us in the special care our little girl was to need. The realization came that perhaps this was the reason He had led us to leave the busy pastorate of a growing church and given Clynton a call to administrative work for the Yearly Meeting. Marjorie as mother could be free to give the extra time needed during those baby years.

Growth in retarded children is measured by inches, rather than feet, yards, or miles. Days go by without noticeable improvement, and there are many setbacks requiring relearning of skills. Clynton has thanked the Lord publicly as well as in private prayer for the lessons in patience having Lisa has brought to us. Normal babies delight in "getting into things." In Lisa this stage went on and on: tearing magazines, emptying Kleenex boxes and

Clynton and Marjorie Crisman are pastors of Northwest Yearly Meeting, now at Medford, Oregon, Friends Church, where they have had a rich and fruitful ministry. He has served as assistant general superintendent of the Yearly Meeting and has been a leader among Friends the past 25 years. They have a lovely family. Their oldest, Rita, will be a freshman at George Fox College next fall. In sharing their experiences in this article, a new understanding is given of the meaning of Christian faith, the beauty of trust and dedication to the Lord, and a new appreciation for the maturity of being a Christian parent—as shown by this remarkable family. This is the third in a continuing series on "meeting life's crises."

book cases, smearing toothpaste on walls. The diaper period stretched into years. Messy eating, fingerprints, and spills continued to be a part of daily routine, even after baby sister Marcia had conquered these.

A few behavior problems have sent us seeking wisdom from the Lord often. Speech was the slowest ability to develop in our daughter. How does a child communicate without language? With her comprehension always strides ahead of her ability to express, Lisa often allowed frustration to give vent to temper tantrums. These experiences have become less frequent as she grows in age and language skills.

A description of Lisa must include her winning traits: sunny, laughing disposition and loving nature. Always affection-

ate, she evokes love not only from parents and family, but from comparative strangers.

When our daughter was six we moved again to a new pastorate in Seattle. Unloading the car that first afternoon, we suddenly missed Lisa. Panic almost took over as we pictured our handicapped little one running in some unknown direction unaware of traffic hazards. (Almost hyperactive, Lisa's movements were hurried, and walking was too slow for her busy legs.) A call to the police brought quick results, as a car pulled up and the policeman called goodbye to our smiling, waving girl. Again God had answered prayers almost before we could call.

Running away was a fairly common adventure, but always we felt Lisa's guardian angel on duty, and she was quickly found. Sometimes screeching brakes warned that a car had stopped in time as she darted across the busy street to the playground. The constant vigilance required to keep her in sight was another of the "fringe benefit" qualities God was working in us through her.

Oregon's state institution for the retarded, Fairview Hospital and Training Center, is one of the finest in the nation. When Lisa was still very young we faced the possibility that placing her there might be the best answer to the need for growth and development in her life.

Though the thought of releasing our special child from the close ties of home and family into the care of others tore into our parental hearts, we tried to be objective in our thinking. As we prayed

and weighed the pros and cons of such a move, we felt God's direction that we should apply for Lisa to be considered for admittance. Knowing that waiting lists were long, we realized a decision wouldn't need to be made immediately.

Several factors seemed to point to the wisdom of making this application. Close behind our wish for Lisa's best welfare was our desire for a normal home life for the other three children. Though Lisa admired her brother Bruce, a year older, and loved her sisters, her inability to cope with their activities and to respect their privacy and belongings often caused resentment. Her behavior in public embarrassed them, though they were forgiving and advanced beyond others their age in understanding her handicaps.

We had observed in our pastoral work the difficulties of families torn apart when a retarded one was left after the parents' death, with no provision having been made for future care. The responsibility of a handicapped aging brother or sister is not easy to assume, either financially or socially. We had no desire to place this burden on our children.

Lisa was enrolled in a day school in Seattle, leaving each morning in a minibus with her lunch box, and returning at the end of the school day. It seemed a good situation, but we felt her need for quiet evenings and more rest, with fewer of the interruptions and meetings that invariably accompany life in a parsonage.

And suddenly we were confronted with the demand to make a decision. An opening had come at Fairview. Lisa was now eligible for admittance, but because of our residency in Washington there would be no future opportunities for placement in Fairview should we decline this one.

How do parents take a beloved seven-year-old "baby" from their daily lives and trust her to the care of others? Though well-trained and dedicated, can hired caretakers supply the love so necessary to every child, especially one accustomed to extra attention?

Well-meaning Christians added to our uncertainty with suggestions that putting our daughter into an institution indicated lack of faith, or at least of sufficient faith to trust God to heal her.

Would placing our daughter at Fairview be an abdication of our God-given responsibility? This thought haunted us.

During the days when the decision was pending it was a joy to participate in our annual ministers conference. We felt the need of the prayers of our fellow pastors, and it was there that God spoke peace to the hearts of the two of us as to the rightness of her living where she could receive training and therapy. Isaiah's picture of the tender Shepherd gathering up the lambs and carrying them in His

bosom (40:11) brought comfort. He who has promised "never to leave, nor forsake" would care for our little one.

May 7, 1967 is a day marked indelibly on our memory. As we drove the 230 miles from Seattle, Washington, to Salem, Oregon, Lisa was cheerful. She knew her clothes had been packed for a trip. She loved to travel. Mother and Daddy were quiet, realizing the return trip would be made without her.

After stops for play in a park and to eat in a restaurant, we arrived at Fairview and before long were with our daughter in the cottage that was to be her first new home. Dismayed at seeing the condition of the other children, we were troubled at leaving her with those so much more handicapped than she. However, the supervisor was kind. We were assured she would take pains to make Lisa's transition as easy as possible.

Heavyhearted, we left the building and drove away, leaving behind a precious part of our hearts and lives. The trauma of that moment is difficult to describe. Not wishing to face people, we sought seclusion. Clynton took the side road into Champoe Park, and there as tears flowed husband and wife shared the wordless communication of our grief and allowed the Holy Spirit to minister peace to the ache within.

Clynton was the first to visit our daughter, two months later. Again emotions were torn. He remembers "her rejection of me (an obvious reaction to her parents' apparent rejection of her). . . the pitiful cry when I left. I was just thankful Marjorie wasn't present."

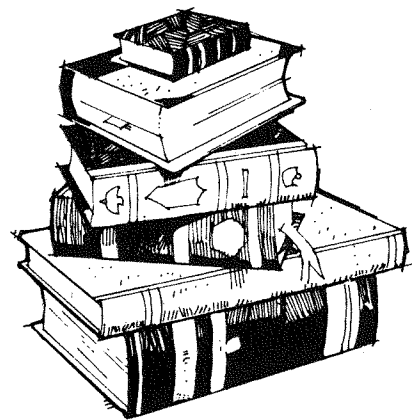
That was the low point, however. Soon afterwards Lisa was moved to another cottage with those of similar abilities. Here she enjoys "dorm" and school life with numerous friends. Though the visits home are high spots, she is always willing to return after two weeks, assured now that she has not been abandoned by her loved ones.

The future is in God's hands. How good to trust the One who has only the best in store for those who love Him!

It is an honor to be trusted by God with a "special" child. It has enriched our ministry with greater understanding for those who face similar circumstances and for the afflicted ones.

Regarding Lisa, we have gained fresh understanding from the book by Dorothy Clark, *Look at Me, Please Look at Me*. God has a plan for each life. We believe this. Do we believe it for Lisa? Perhaps her ministry is twofold: to live cheerfully in the surroundings of her daily life, and to bless our family as she comes for visits at home. If telling her story brings comfort or insight to some reader, this too may be part of God's plan. □

Books



Elton Trueblood, *While It Is Day, An Autobiography*, New York: Harper and Row, 1974, 170 pages, indexed, \$5.95.

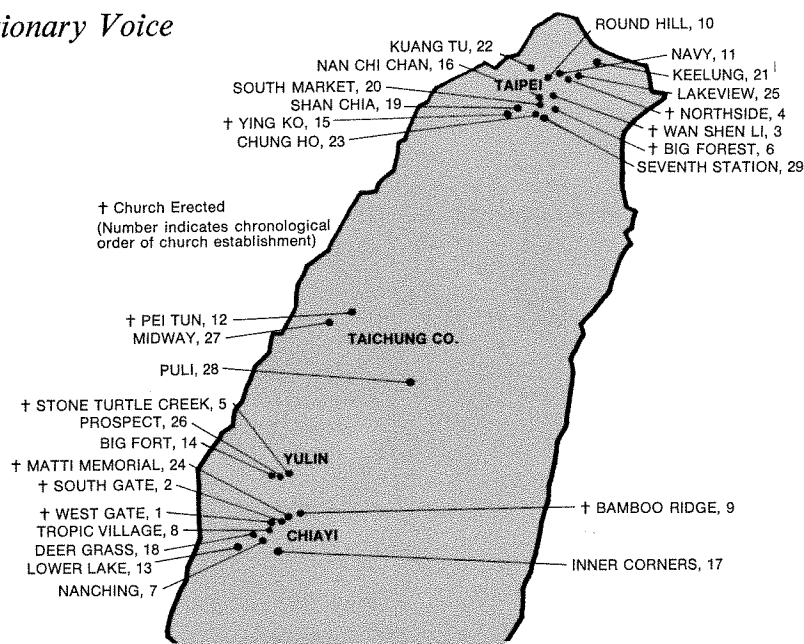
Elton Trueblood's books have given many people "a place to stand," to use the phrase that constitutes the title to one of the more recent ones. They have helped them see how Christianity makes sense. Such readers, especially, will appreciate this autobiography and will share his journey of the spirit. One discovers the familiar landmarks—the careful (sometimes pedantic) style of writing, identifying words such as "faithfully" and "suddenly," the fascination with attaching appropriate symbols to truth, and precise generalizations.

Trueblood details the personal and social disciplines by which his life has been and continues to be effective as a minister, teacher, and writer. To Quaker readers reflections upon the rural-urban shift within this heritage are particularly interesting. Others will appreciate his detailing of the academic experiences that shaped him and were shaped by him in the search for an adequate life philosophy. The autobiography indicates the contexts from which he wrote each of his books and initiated movements such as Yokefellow.

To me the few pages describing his pilgrimage toward a more evangelical Christian faith are especially helpful documentation. I had not realized previously his now acknowledged debt to C. S. Lewis, who, he indicates, was the "first to shock me out of my unexamined liberalism."

To a limited extent the book helps us get beyond Trueblood, the philosopher, to Trueblood, the man. There are digressions from intellectual autobiography: scenes of backpacking a mountain trail with his family, for example. The indebtedness he aims to show relates particularly to great men both within the literary past (Samuel Johnson, repeatedly) and within his own academic experiences,

(Continued on back cover)



FRIENDS IN TAIWAN: A STORY OF GROWTH

"And there is a great door and effectual opened unto me, and there are many adversaries." (1 Corinthians 16:9)

The Holy Spirit led Charles Matti and Chester Stanley to suggest the opening of work in Chiayi, Taiwan. As the field was entered and the situation assessed,

the first three missionaries were conscious again that the Church of the Lord Jesus Christ would be established "not by might, nor by power, but by my Spirit, says the Lord of hosts." Great doors were indeed opened to Ohio Yearly Meeting, but spiritual adversaries challenged our entering and made every step forward a battle.

Charles and Elsie Matti had used Mandarin Chinese in their almost 25 years in Nanking, China. Ella Ruth Hutson had made a beginning in Chinese during the three years in Nanking, but lack of use made even that vague. Even though Mandarin Chinese was the official language (three-fourths of the population speak the Taiwanese dialect, and tribes people have their own languages), many problems arose in this area.

The superstition and fear connected with ardent idol worship presented staggering problems. The turmoil of about a million people uprooted from their homeland and families created colossal problems for themselves and those who

HOW IT ALL BEGAN

The open front door of our missionaries' homes presented the first opportunities. Informal "sings" and a Bible study held in their homes, though attended by only a few, were a beginning and laid a foundation for services in a rented chapel in the West Gate area of Chiayi in March 1954. In five months the Sunday school attendance had doubled and a vacation Bible school was held. Every little bright, smiling, upturned countenance was "a little one" of whom Christ spoke. They needed the priceless gem of salvation. They opened still other doors of great opportunity—the hearts of their parents.

In September a young people's group was organized, and they formed a choir. Daniel Su was outstanding in his leadership in this group. From 25 to 50 young people came for practice and prepared special music for Christmas. The adult attendance, while good in the morning services, was usually greater in the evening.

In January 1955, ten months after opening the chapel, six were received into

sought to help them. The very impossibility of those conditions brought many to a sense of their need of the God with whom nothing is impossible.

membership. There was a larger group of "inquirers" with about 20 taking part in prayers in prayer meeting each week. Seldom a week went by without people responding to the invitation to believe in Christ. During special evangelistic services the chapel was crowded with outsiders who gave good attention to the messages. However, many of those who went forward could not be found or contacted again. The midweek prayer meetings were blessed of the Lord and saw the spiritual deepening of the members and inquirers as Elsie Matti brought Bible studies.

The zeal and enthusiasm of the young people were shown by their holding open-air services in which they gave personal witness to many of God's transforming grace. This group bicycled six miles into the country for evangelistic services.

In August 1956 the first young people's conference was held with about 30 in attendance. It was a time of decision for many and lasting spiritual gains.

In April 1957, when the Mattis retired, there was a total membership of 34. In addition to those, many inquirers attended the services. In a farewell service for the Mattis, 48 of 100 Christians present said they heard the Gospel for the first time in the Friends chapel.

Numerous requests came for services in other areas. The Lord blessed, and the story of the opening of this first work was repeated again and again as you see shown on the accompanying map and year by year history (above).

TAIWAN FRIENDS

1950 Mainland China is closed to missionaries.

1951 "Men in Missions" request the Ohio Yearly Meeting Missionary Board to open a new mission field.

1952 Charles Matti and Chester Stanley survey possibilities.

1952 The board approves opening work in Taiwan.

1953 Mattis and Ella Ruth Hutson arrive in Chiayi.

1954 Howard Moore family go out. OUR FIRST CHAPEL IS RENTED. Six members.*

1957 Mattis retire, and Charles and Leora DeVol go to Taiwan. Members number 35.

1957 Taipei is chosen as a second center.

1958 Russell Zinn family begins language study in Chiayi. Membership rises to 220.

1959 Freda Farmer, a Wesleyan missionary, comes to help Friends.

1960 Taichung is selected as a third center. Members now number 391.

1963 Brantinghams arrive in Taiwan to begin first term. Membership has risen to 676.

MISSION HISTORY

- 1964 Nineteenth preaching point opened. Total membership now 783.
- 1966 Twenty-third preaching point established. Members number 865.
- 1970 Nine men recorded as ministers.
- 1970 We now have 25 congregations and 1,319 members plus Sunday schools, cottage meetings, women's meetings, English classes.
- 1972 Added to our outreach—placed Lynn and Betty Baker as teachers in Morrison Academy, Taichung. Membership totals 1,458.
- 1973 Darlene Moore returns to serve as nurse at Morrison Academy.
- 1974 Support the China Evangelical Seminary through service of Everett and Catherine Cattell.
- 1974 Celebrated 20th anniversary. Grown to 29 churches and 1,621 members.

* Membership figures denote adult members only.

May this account of insignificant beginnings, followed by faithful planting and nurturing and fantastic growth, be an encouragement to all who are yourselves in any stage of "kingdom building." Praise the Lord, who made it all possible!

TAIWAN MISSION'S AIM

Dr. D. Elton Trueblood writes . . .

"A highlight of our world tour has been the experience of encountering the vitality of the Quaker Movement in Taiwan. I had, of course, known of the existence of the Taiwan Mission, supported by Ohio Yearly Meeting [Evangelical Friends Church—Eastern Region], but I had not realized the magnitude of the undertaking.

"What surprised me most was the fact that there are 14 national Quaker pastors in greater Taipei, matched by a similar number further south. Though they had very short notice, 13 of the Taipei area pastors gathered to meet me in one of their meeting houses. Several of them were accompanied by their wives and members.

"The mission in Taiwan is making an impact by its singleness of aim. All of the energy is directed to one end, that of inaugurating and nourishing local con-

gregations. Each meeting starts with a tiny company, but the members work so hard that they soon attract others. Since their buildings are extremely modest, all of the emphasis is upon people. The amazing result is that, at their Christmas Quarterly Meeting, they have a larger gathering than we have in some of our American yearly meetings. Their greatest asset is a strong evangelical faith in which they are utterly unapologetic. The Taiwan Quaker Mission deserves all of the support that it receives."

MALONE CONTINGENT TOURS FAR EAST

CANTON, OHIO—Ninety-six persons who traveled in Malone College's first educational tour of the Orient June 4-30 had the opportunity of visiting five countries: Japan, South Korea, Taiwan, the Philippines, and Hong Kong.

Forty-one of the group are members of the Malone College Chorale and during the tour performed 18 concerts. Under the direction of Professor Donald R. Murray, associate professor of music and chairman of fine arts at Malone, the chorale sang for cultural centers, churches, colleges, civic and service clubs. They also taped television broadcasts to be played later for local viewers.

Two highlights included a concert in Kyoto, Japan, for the International Conference on Evangelism on June 7 and a guest performance on June 16 in Taipei, Taiwan, at the celebration of the 20th anniversary of the Friends Mission.

The chorale presents two types of concerts, the secular and the sacred.

A favorite of audiences is the folk musical "He's Alive" by John F. Wilson.

This is a five-part cantata based upon the last week of Jesus: in Gethsemane, with His disciples, at the crucifixion, and early in the morning at the empty tomb.

The members of the chorale are from Ohio, Pennsylvania, Virginia, Michigan, and New York. One student is from El Salvador, Central America. All are studying in various divisions of the college as majors in music education, Spanish, mathematics, French, art, elementary education, religion, biology, Christian education, or psychology.

The purpose of the educational tour of the Orient was to view the national culture in each of the five countries and to participate in a cultural exchange with both the civic and church communities.

Malone President Lon D. Randall accompanied the tour as institutional representative and presented keys to the city from the Honorable Stanley Cmich, mayor of Canton, to officials of each major city visited. President Randall has spent two years in Thailand as a member of the United States Agency for International Development.

Dr. Alvin L. Anderson, professor of education and psychology at Malone College, was tour manager. The tour was sponsored by many groups including The International Prayer Breakfast Movement, the Malone Women's Advisory Council, the Malone Advisory Board, the Canton Jaycees, Canton Kiwanis Club, Canton Rotary Club, the Malone Board of Trustees, eight churches, and many individuals.

Because of publication deadlines, a follow-up story on the chorale's appearance at the 20th anniversary celebration of the Friends Mission in Taiwan could not appear in the July issue. This story, along with a number of significant pictures of the group's Far East tour will appear as a photo/feature in the September EVANGELICAL FRIEND. —Editors.



Forty-one members of this chorale from Malone College, Canton, Ohio, toured the Far East in June.

THE RESULTS

By ED CAMMACK

It was an honorable occasion when the first three Peruvian Aymara pastors were recorded at Workers' Retreat in November 1973!

By what requirements do these men become pastors? It can't be through higher education, because none of them ever finished grade school. They haven't gone off to some distant seminary to obtain a degree. No, their recognition as pastors has come mainly through the school of experience. First of all, they have steadily grown spiritually and become strong, steadfast Christian leaders. Second, they have a burning passion for lost souls that they put into practice. Third, they believe in church growth and work hard at it. Fourth, they are dedicated students of the Bible as they have proven through their studies in the Extension Bible School. Fifth, they are top-rate students in the school of experience.

Joaquin Benito (right in picture), farmer, pastor, and extension Bible school professor, is now 65 years old. Up until he found Christ as his personal Savior in 1961, he was feared by everyone for his meanness and drunkenness. He states the fact that he drank alcohol every day of the year. He demanded obedience to his wishes or a persuasive fight followed. He and his father stole land at will by brute force. He would stand before lawyers and judges unafraid and tell them off. Then one day he met Christ as his personal Savior. He made a complete change of direction. People, whether Christian or non-Christian, continue to look on him with amazement at the great change in him. His influence has brought old drinking buddies to their knees before God. His Christian experience has not been easy for him . . . those he stole land from, stole it back.

His enemies fought even harder against him. The devil fought fiercely to keep him from humbling his old domineering spirit. At times he was a source of frustration for both the national church and missionaries because of his disgust that things weren't going his way. He even decided to pay himself wages out of the

Ed Cammack, with his wife and two children, is in his second term as a missionary in Peru under Northwest Yearly Meeting. By evaluating "the results" of the Gospel in the lives of three Aymara church leaders, Ed has provided up-to-date evidence that God is building His Church "in Aymara Land."

national church treasury. He lost the job, as no wages were being paid to anyone else. Then one day Joaquin made another big change. He was filled with the Holy Spirit. Now he's a fireball at witnessing and church growth. No brakes can hold him back. Often he is up at 4 a.m., off to some distant community to witness. He and his wife really dedicated their lives completely to Christian service. The community church he pastors has grown from 40 to 120 people in the last few months. They are now starting a new church in a distant community. Undoubtedly, God has called Joaquin to be a pastor to his people.

Eustaquio Benito (center), farmer, pastor, evangelist, and extension Bible



The first three Peruvian pastors: Alejandro Benito, Eustaquio Benito, and Joaquin Benito.

school professor, is the oldest son of Joaquin. Eustaquio remembers well the cruel discipline and rule of his father in former days. Eustaquio found Christ as his personal Savior about the same time his father did. Eustaquio gave his all for Christ. He grew rapidly spiritually. He soon found himself as the first president of the Peruvian Friends National Church. Eustaquio is the leading evangelist among his people. He preaches with enthusiasm, compassion, and tears. He has sacrificed thousands of hours to the work to which he feels God has called him. Does he work for wages? Yes, but only those wages he is looking forward to receiving in heaven.

Eustaquio is a strict family man. He is determined to have a Christian family. The young men are afraid to approach him asking for the hand of his eligible daughter for fear they won't meet the requirements!

Yes, Eustaquio has suffered. His wife was against him for several years. He suffered from the sins of his father, when land was stolen that his father had given him. We've cried together, but also rejoiced together as he sought counsel and comfort.

Eustaquio is no longer president of the national church, but he left his impression upon it. Through his efforts the National Friends Church was born and organized. He finds that he cannot cease

visiting among his people as an evangelist. He continues to carry out the calling of God with dedication. God definitely has called Eustaquio as an evangelist to his people.

Alejandro Benito (left), farmer, tailor, missionary, professor, and cousin to both Joaquin and Eustaquio, found the Lord in 1962. He became fed up with his sins and came to the missionary's house to find out how to get rid of them (sins). Get rid of them he did. He immediately wanted to share with others how they too could be rid of their sins. He always had a ready and willing spirit to help in evangelistic work. He traveled much with the missionaries and by himself on foot in order to be a part of evangelistic efforts. Alejandro became the first secretary of evangelism of the National Church. He worked at it with much fervor. By his influence and hard work he built a strong evangelistic program.

Alejandro suffered from ridicule from his family and friends. Even his Christian "so-called" friends ridiculed him severely. He always met such ridicule with a huge smile and a sweet spirit. His wife had an explosive temper. Through patience and love for her and his family, he saw the Holy Spirit change her. He suffered terribly when a 40-year-old man managed to marry his 16-year-old daughter and then break up with her, laying all the blame on Alejandro. Alejandro would come to the house crying but go away smiling after pouring out his heartache and receiving encouragement.

Now Alejandro and his family have



Alejandro Benito and his wife.

become the first Aymara missionaries to their own people on the Peruvian coast. He sacrificed much to fulfill this new calling of God upon his life, but his huge smile and sparkling eyes prove he is happy. Yes, God has called Alejandro as pastor, evangelist, and missionary to his people.

So out of the simple Aymara way of life, with less than a grade school education, have come the first three Aymara recorded pastor, evangelist, and missionary in the Peruvian National Friends Church. □

WOMEN IN BANGLADESH

BY LAVONNE GREGORY

A woman's life in the Muslim country of Bangladesh is about as different from the Western woman's life as possible. The following is a very brief look at just a few areas: education, employment and career opportunities, family life, and dress. Like any culture or country, there is not one typical woman, and there are always exceptions to even the most accepted ideas.

One thing that should be kept in mind while reading these observations is that the whole culture has been based on many of these ideas for centuries. So, even though they may seem strange and difficult for the Western mind to grasp, they are backed by reasons and long years of tradition. Some of these ideas are right for these people with their lifestyle. Other ideas are slowly changing.

For the majority of women in Bangladesh, education is not available, but for some an elementary education can be obtained. The more wealthy can afford to send their daughters to private girls' colleges, and a few go on to the state universities. After they finish what would be compared to a U.S. junior high school education, they choose a major field of study and from then on take courses in that subject alone. This is true for all students, not just the girls. Even for the minority of women who get a degree from the university, however, employment prospects are extremely limited, if indeed they are allowed to work at all.

Because the Muslim women are not to be seen in public, it is not accepted for women to work in a public place. A "liberated" woman may be allowed to teach in an elementary school or a pri-

vate girls' school, or work in a women's organization (YWCA, etc.), or a private office where she does not deal with the public. This lack of women is extremely noticeable when living in Bangladesh, i.e., all male shopkeepers and clerks, businessmen, secretaries, waiters, bank tellers, nurses, telephone operators, and even mostly stewards on the airlines. Aside from the strong Muslim influence, the large percentage of male unemployment will probably always eliminate the need for any female career people.

During her first 10 years, life is quite simple for the Bengali miss, but she has many responsibilities, which may include literally raising younger brothers and sisters. It is a common scene to see very young children with smaller ones on their hips.

From the time a girl is about 10 years old she begins wearing a sari (six-yards of material draped around), never to



Jute mats made by this and other tribal leprosy victims are shown to LaVonne Gregory.

show her ankles again. She will never be out of this garment; it is worn for working, sleeping, bathing, and even swimming, if the girl ever goes in the water! The more Orthodox Muslims must wear a black covering, on top of the sari, whenever they go out of their homes. These coverings are called *burkas* and cover them from head to toe. They have two small holes or a piece of veiling for the eyes. The burka does serve its purpose of making the lady unattractive to any who may look at her, but they are also extremely uncomfortable when the temperature climbs into the 100s.

Also, from the time a girl is about 10, she has very little contact with the opposite sex. She spends most of her time in her own home. There are no mixed social functions and probably very few for girls only. Even in the coed universities, the girls are kept separated from the men as much as possible. When she is about 16, her family will begin looking for a husband for her. This is done with the full consent of the young people. Because they have had almost no contact with each other growing up, they feel very uncomfortable around the opposite sex. Because of this background, they do

not feel, and probably are not, capable of making the choice of a mate. The arrangements are all done between the families, and many times the bride and groom will not meet until everything is finalized, or until the wedding itself.

The families' social and financial positions are the most important factors considered in a marriage arrangement. However, here again, these things vary from family to family. Some families put a great deal of emphasis on getting to know the young people to learn something of their personalities, likes and dislikes, and so on.

The more attractive and fair complexioned the girl is, the better chance she has of "marrying well." The men are judged by their education, employment, and financial security. Because of this, often the man will be 10 or even 15 years older than the girl, and consequently most women are widowed by the time they reach middle age.

Once the marriage has taken place, the man is the head of the house. But, as in every culture, the women have ways of managing! Usually, the wife runs the house pretty much to her liking. Aside from the fact that she will probably have children regularly, the husband is the major reason why the wife does not work outside of the home.

When a couple is married, usually they will live with the man's parents. If they can afford their own home and the parents do not need the income provided by the son, they may be allowed to live alone. However, when the parents retire or any time of need arises, it is the son's responsibility to take care of his parents, and other siblings if necessary. Because of this system, sons are thought of as "insurance policies" and are, therefore, preferred to daughters. Consequently, sons are usually favored and frequently reach adulthood quite selfish and disregarding of women. Because of this attitude, men are many times quite inconsiderate of their wives.

Previously, because of the high incidence of widows through wars and natural deaths, many men had more than one wife. The Muslim religion still allows four wives, if the husband can afford them, but presently this is not commonly practiced.

These are only a few facts but give a slight glimpse of a woman's life in Bangladesh. Today a few women are breaking out of the old ways and are beginning to open up new opportunities for themselves and others. In the past, women have been put down and thought of as somewhat inferior to men; millions still are. There is very little that can be done by outsiders to help in this situation, but maybe just knowing of their plight can make us more aware and thankful of the freedoms we have to enjoy. □

Fred and LaVonne Gregory, with their daughter, return this month from a two-year assignment in Bangladesh, where Fred served as director of the World Relief Commission program in Dacca. While there, they have had an impressive ministry developing this new program; they also adopted a Bangladesh baby girl named La Shel. Fred formerly served under this same organization while doing his alternative service in South Vietnam. After earning a master's degree in counseling at the University of Oregon and spending a period as executive secretary of Friends Action Board of Northwest Yearly Meeting, he and LaVonne volunteered for the Bangladesh assignment. Here LaVonne shares her impressions of Bangladesh women with sensitive insight.

What's New!



Dorothy Barratt
EFA Christian education
consultant

we go on a kindergarten- size missionary trip

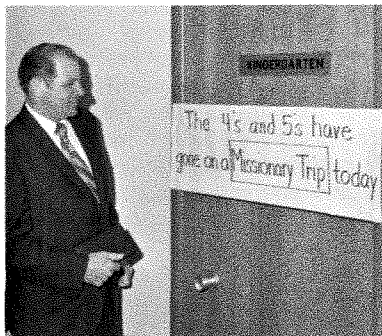
BY BETTY M. HOCKETT

*A kindergarten
superintendent tells about
a successful learning
experience that has since
become a twice-yearly
event with her department.*

Taking a group of fours and fives on a "missionary trip" can be a very rewarding experience for everyone involved!

After several weeks of talking about missionaries and what they do, looking at pictures of people of other lands, hearing a former missionary and seeing her native costume, playing out the role of preparing to live in another land as well as

The fours and fives and their teachers board the church bus, which took them on their missionary trip.



The pastor discusses why all the members of the Kindergarten Department seem to be missing!

learning the printed word *missionary*, we took about 20 of our fours and fives on a missionary trip to a local nursing home during part of a Sunday school hour.

Arrangements were made with the nursing home several weeks in advance. The church bus was reserved for that certain date, and the pastor was invited to go along.

Two Sundays before T-day, we began talking about the trip to the children. The word *trip* was added to *missionary*. The children were excited to know that going on a missionary trip was to be their privilege. A letter stating our plans was sent home with the children to their parents. At the bottom of the letter was a permission form that was to be signed and returned. This way the teachers knew that the parents were aware of what was being planned.

The Sunday before T-day, the teachers and pupils discussed together what would be expected as to behavior on the bus and at the nursing home. Not wanting the children to be alarmed at anything they might see, the teachers reminded that there might be people who could not walk but who had to sit in wheelchairs, or some who could not see or hear very well, or perhaps some who could not speak. We talked about the songs we would sing and the Scripture verses each class would say. The pastor came to

visit in order for the children to become acquainted with him. Through all this preparation, the emphasis was made that we were going for the purpose of telling these people about God and to let them know that God loves them, too. We were going to be real missionaries.

On the day of the trip, more words were added to "Missionary Trip," making a large sign that read, "The fours and fives have gone on a missionary trip today." This was placed outside of the department room, so that others would know why our room was empty.

When it came time to get on the bus, each child chose a partner. Then, after the five-minute bus ride, the boys and girls got out in a very orderly manner, going into the home quietly. Since the residents were already gathered in the lounge, we began our part of the service. The children sang several songs, including a new one learned specifically for this occasion. Each class said a few of the Bible verses they had been learning. After this, the children sat on the floor while the pastor presented a very short devotional. The kindergartners closed the 15- or 20-minute service with another song. At the suggestion of the teachers, several children went around the room to smile at the older people and to shake their hands.

After arriving back at the church, we talked together briefly about the trip. The children were praised for their cooperation throughout the morning. The remainder of the Sunday school hour was spent in completing the activity sheet for that day.

The evident pleasure and blessing received by the nursing home residents, and the satisfaction and joy felt by the children and teachers, were ample reward for the small amount of work involved in planning this venture. In fact, we are planning a similar missionary trip to another nursing home this year! □

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WAIT! WAIT! WAIT!

(Another Perry and Patsy Story)

CHAPTER 2

BY BETTY M. HOCKETT

THE STORY SO FAR: *Perry and Patsy Masters along with their mother are flying to Chicago to meet Mr. Masters. First they had to wait a short while for the airport bus, then another wait came when their plane had mechanical difficulty. Now, the pilot has just announced another wait up in the air for their turn to land at Chicago's O'Hare Field. The twins are sure there will never be an end to this waiting.*

"This waiting game seems to be the story of our lives today, doesn't it," Mrs. Masters said as she finished her lunch. "Well, for some reason God is allowing it, so we will do our best to be patient. Okay?" She looked at the twins for their answer.

"I guess so," Perry said slowly.

"I guess so, too," Patsy added.

"I have an idea. Let's look at the little Bible I have in my purse. We'll see if we can find some verses about waiting." The lunch trays went on their way with the stewardess as the twins watched their mother find the Scripture verses.

"Here's a good one in Psalm 37:7. 'Rest in the Lord; wait patiently for him to act.' I like this one in Isaiah 30:18, too. 'For the Lord is faithful to his promises. Blessed are all those who wait for him to help them.'"

"Are there any more?" asked Patsy.

"Yes, quite a few. But verse 25 in Romans 8 is especially good for us today. 'But if we must keep trusting God for something that hasn't happened yet, it teaches us to wait patiently and confidently.'"

"That's us all right," said Perry. "We are still waiting for something that hasn't happened yet."

Patsy spoke up. "Part of it has happened. At least we're on the way to Chicago. We just haven't gotten there yet."

"Then that's the part we are trusting God for, isn't it? Maybe He can help us learn some lessons about waiting patiently." Mrs. Masters smiled at her two look-alikes.

"I 'spose waiting doesn't really hurt us," Patsy decided.

"I remember that usually we can't wait for Christmas to come, either. It always seems like it'll never come but so far it always has. And then the presents and

everything are so neat we almost forget about the waiting part." Perry settled himself back into the cushioned seat. He sighed heavily and began to concentrate on watching the ground below.

The minutes slowly went by as the airplane passengers made the best of their situations. Some spent the holding time by taking a nap. Others wrote letters or read books. Some seemed nervous and impatient.

Once again the loudspeaker voice broke into the quietness. "Ladies and gentlemen, I know you will be glad to hear that at last we've been cleared for the landing at O'Hare Field. Once again, let me thank you for your patience."

Patsy straightened up as her face brightened with a smile. "Finally. It won't be long now until we see Daddy."

"Our waiting is over. That's neat!"

Before long the plane touched the cement runway with a little bouncy bump. It hurried and then slowed, taxiing into the place where the passengers would exit.

"Good-bye, now," said the stewardess pleasantly as the three Masterses walked out onto the wide concourse inside the terminal.

"Good-bye," answered Perry and Patsy.

"Boy, this is sure big," commented Perry.

"Lots bigger than our airport at home," said Patsy.

"This is lots bigger than most airports. It's one of the busiest in the whole world." Mrs. Masters led the way toward the baggage claim area. "We are to meet Daddy downstairs."

The long concourse, which was lined with people and phones and boarding areas, was very fascinating to the twins. Everything was exciting. They rode the escalator to the lower level. Their eyes searched eagerly through the crowd for a familiar face.

Mrs. Masters! Mrs. Masters! Come to the white courtesy telephone, please," said an unknown voice from the loudspeaker.

"Mother, that's you!" exclaimed Perry.

"What does that mean?" asked Patsy with a sound of fear in her voice.

"That means that someone has a message for me," explained Mother. "I see

a white phone over here. Come, follow me."

Mrs. Masters listened carefully as the phone message was given to her. Hanging up the receiver, she turned around and looked at the twins. "Now hang on, kids. The message was from Daddy. He has been delayed in Chicago. And because the freeway traffic is so heavy he will not be here for quite awhile and . . ."

Before she could finish her sentence the twins together broke in with "And we'll have to wait for him!"

Perry shook his head and began to laugh. "Wait! Wait! Wait! This is really a funny day."

Patsy wasn't so sure about it being all that funny. She did not laugh but asked seriously, "What do we do now?"

Mrs. Masters explained. "We will get our luggage and then go through a hallway under the street to the hotel across from the terminal. Daddy said he would meet us in one of the little shops below the hotel."

"I really wanted Daddy to be here, especially in this big strange place with so many people. I don't like to be here alone without him." Patsy looked almost as if she was about to cry.

Mother was reassuring. "I know, Patsy, I feel the same way. It's funny how lonely we can feel even though we are in a crowd of people. At least we know that God is here with us. Remember, we prayed before we left home this morning that God would guide us through our day and be with us no matter what happened. We've experienced several things that we hadn't planned, including this last wait for Daddy. God knows where we are, though. He's just as much here in this new place as He was back there in our own familiar home surroundings. So let's wait patiently and confidently, like the Bible verse says."

Perry picked up his little carry-on case and waited for the next action. "It'll probably be like Christmas. When we see Daddy we won't even remember all this waiting. Come on, let's get our big suitcase."

Patsy swallowed hard, trying to be as brave as possible. "I 'spose so. And I am glad that God knows where we are."

"Good for you," their mother encouraged. "We'll wait confidently, and besides that we'll have fun looking in the shops."

"Hey, I just thought of something," said Perry. "I'm hungry!"

Patsy's usual smile returned. "Hey, me too."

Mrs. Masters face relaxed as she suddenly felt better. Everything was going to be all right now.

Conclusion

*Verses from The Living Bible



KANSAS YEARLY MEETING

Yearly Meeting Speakers and Guests

When Kansas Yearly Meeting opens Monday, August 5, with precessions on the campus of Friends University in Wichita, Kansas, it will launch a festival of activities that will project those in attendance into a future filled with "aliveness."

MONDAY NIGHT BANQUETS

The Annual Men's and Ladies' Missionary Banquets will be held Monday evening as a spirited and spiritual rally time for delegates and attenders.

DUAL MINISTRY

We are doubly blessed to have as our speakers Dr. Clifton J. Robinson and Dr. Winfield C. Arn.

Cliff Robinson, recorded minister of Evangelical Friends Church—Eastern Region (Ohio Yearly Meeting), comes to us with nearly 20 years of a worldwide ministry in association with the Presidential Prayer Breakfast movement—formally known as International Christian Leadership (ICL).

Following graduation from Cleveland Bible College, Cliff pastored



Kansas Yearly Meeting speakers: Cliff Robinson (above), and Win Arn (right).



Friends churches in Cleveland, Ohio, prior to going to India as a missionary from OYM in 1947. While in Asia, he became engaged in the special ministry to world leaders that evolved into his association with ICL.

Since 1965 he has been headquartered in Washington, D.C., sharing

leadership in the overall development of the global work growing out of the U.S. Presidential Prayer Breakfasts with special emphasis on Asia and the Far East.

Dr. Winfield Arn is one of Christendom's leading authorities on church growth. He established and directs the Institute for American Church Growth of Arcadia, California, where he is seminary instructor, lecturer, film producer, and author, in addition to leading church growth seminars throughout the United States.

He is coauthor, with Dr. Donald McGavran, of the authoritative new volume, *How to Grow a Church*, and has since produced the film of the same name. Win Arn plans to share with us an, as yet, unreleased new film, *I Will Build My Church*.

Dr. Arn holds graduate degrees in religious education, with studies in communications and management.

Dr. Arn will be bringing several major addresses, participate in a special workshop on Church Growth, and be available for small group and individual consultation. Don't miss this opportunity.

OTHER FEATURES

Dr. Cecil J. Riney will direct and present a special musical program by our own youth on Friday night. These have been outstanding highlights at previous Yearly Meeting sessions. You may expect the same this year.

ONLY YOUR ABSENCE WILL SPOIL THIS OUTSTANDING YEARLY MEETING. —Gerald Teague

Summary of WMU Missionary Conferences

The 1974 Area Missionary Conferences were held in representative locations over Kansas Yearly Meeting. In spite of storms and high water in some places, a goodly number of 500 plus met together to sing, pray, and be challenged by our missionaries.

Conference themes included "The Printed Word," and "Christ Is the Captain—Women behind the Wheels." Others contained the year's WMU theme, "Miracles of Love and Miracles of Prayer."

The Ed Dealy family shared in many conferences about their exciting experiences, such as miracles during a Burundi vacation, how God called them to Burundi to serve as printers, and being Mweya dorm parents.

In several conferences Tim Kirkpatrick presented an outstanding slide-tape story of work with Radio Cordac. Ferne Cook, who had been in Africa last Christmas, spoke in one conference. Oliver Kent also talked about "God's Plan for Me—Past, Present, Future." The Lord used these servants to stir and search our lives. An original skit was

presented by Cora Sanders. It was entitled, "Women of Many Lands."

Faithful stewards responded in a wonderful way, and over \$1,584 was given to the Double-cab Pickup for Cordac Center. WMU Conference supporters showed their love also in giving over \$565 to our missionaries and speakers.

"Hallelujah! I want to express publicly before His people my heartfelt thanks to God for His mighty miracles. All who are thankful should ponder them with me. For His miracles demonstrate His honor, majesty, and eternal goodness." (Psalm 111:1-3 LB) —Betty Robinson

WMU Retreat

Oklahoma City, Oklahoma
September 27, 28, 29

Speaker: Dr. Julie Hobbs

Dr. Hobbs is past chairman of the Division of Languages and Literature at Malone College, now actively involved in retreats throughout the nation. She and her husband Loren recently conducted a Christian Education Seminar at Friendswood Meeting.

RESERVE THIS WEEKEND
WATCH FOR FURTHER
ANNOUNCEMENT

Don't Stop Us Now!

"Mary, Mary, quite contrary
How does your garden grow?"
"Up! Stupid!"

That rather crude twist to an old nursery rhyme serves to highlight the naturalness of growth when all the required conditions for growth are present. The trick, of course, is to bring about those required conditions.

Jack Willcuts, our own home-grown church-growth expert, has frequently said, in essence, "You don't make a church grow—you let it grow." This presupposes that conditions are such that it will! Kansas Yearly Meeting has been on a pilgrimage for two years. It started with a year of self-study that resulted in an honest portrait that showed us as we are—"warts and all!"

The past year has been spent in diagnosing and prescribing, in order to bring about the conditions and develop a climate for growth. DON'T STOP US NOW!

STEP ONE

The first step "up" will be the sessions of Yearly Meeting, August 6-10. The double-barreled shot that will be

Friends concerns

heard around the Yearly Meeting at that time will be the dual ministry of Cliff Robinson and Win Arn.

FRIENDS ALIVE

Our hopes and optimism are based on the assumption that growth, enlargement, propagation, is an expected characteristic of the church, inherent in the concept of the church as a *living* organism, made up of *living* creatures, ordained and indwelt by *living* Deity. This characteristic of growth is explicitly mandatory in the "great commission" and implicit in the example of the apostolic church as seen in the book of Acts. The only contingency is our obedience to that mandate.

WE WANT TO!

We believe that Kansas Yearly Meeting *wants to grow* more than it wants to retain the security of the familiar—familiar faces (the same old ones!), familiar smallness (we've got all we can handle), or (just big enough to handle!); familiar closeness (this is our crowd, the "in" group!). In a word—we "*want to*" enough to pay the price!

GET READY! GET SET! GROW!

At Yearly Meeting time action will be initiated to launch a year of "Faith Lifting"—a year of expectancy and of preparation, developing a climate for growth! DON'T STOP US NOW!

Pastoral Placement 1974-75

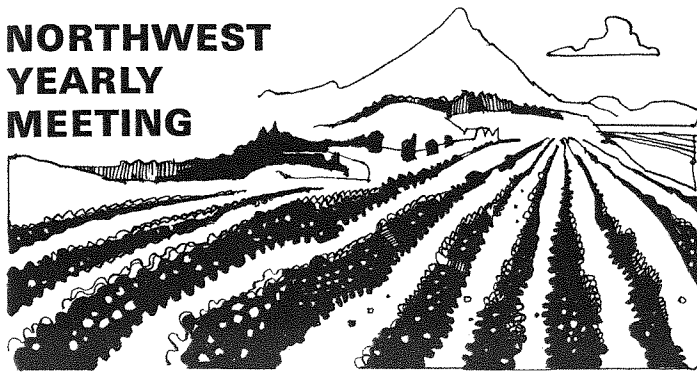
BARCLAY, James Harris
BOOKER, Robert Winters
BOOKER, Jim Custer

Summer—Youth Minister
CHEROKEE, Howard Sumner
FOWLER, Fred Littlefield
FRIENDSHIP, C. K. Brown
FRIENDSWOOD, Shorty Wright

Youth Minister
GATE, Jack Roe
HESPER, Alden Pitts
MIAMI, Homer Smuck
MT. AYR, Joseph Cox
NORTHBRANCH, Don Delaney
RIVERTON, Steve Sorensen
ROSE HILL, John Penrose
SAN ANTONIO CHAPEL,
Raymond Martin
SEILING, Phil Smith
TEXAS CITY, Casey Davidson
TONGANOXIE, Leslie Warner
TULSA, Bob Shaffer

Youth Minister
TWIN MOUND, Royce Frazier
UNIVERSITY, David Kingrey
WASHINGTON, Anita Fitch

NORTHWEST YEARLY MEETING



Superintendent's Corner

I've been saying there's a new wind blowing. I believe God is moving in the church in a fresh and marvelous way. Just recently I read some things that help me define what is being swept along in that wind of the Spirit.

Only a few years ago young people were disenchanted with the establishment, and that included the established church. Dr. Glenn Barker, dean of Fuller Seminary, quoted in a recent *Los Angeles Times* article said, "In the 1960s and early 1970s we felt under attack. We needed to justify the church's existence."

Now the situation is entirely changed. "Most of the students here want to become ministers," said an assistant to the president of San Francisco Theological Seminary. "They are full of enthusiasm and excitement about parish ministry." There is a new attitude of openness to institutional service. Students feel that after all, despite its faults, the institutional church is one of the best fulcrums for influencing lives and society. They are more positive and are looking for solutions and commitments. They are more inclined to see some answers in the church.

"Now they don't feel ministry in the established church is capitulating to the status quo," wrote the dean of a Methodist seminary in Kansas City. "They see that you can start where the layman is and still be loyal to the prophetic witness in Scripture. You don't do that by manning the barricades against the layman and shooting missiles at the board that pays your salary." They see that the radical side of the recent confrontation generation didn't really produce any lasting solutions, and they are back to working through the organism founded and headed by Jesus. That's a significant move.

The church deserved some of its criticism. We are often too slow and insensitive to the fast-changing needs of individuals and society. Lorten Heusel, general secretary of Friends United Meeting, defined the church's problem very well in a letter to Ben Brantingham when he said our dilemma is that volunteer or educational organizations must maintain a financial struggle to survive if they are to assure continuity and stability. This tends to enforce a self-serving, self-preservation posture that represents an antithesis to the servant role.

I suppose this is the area where I experience more criticism of the church than any other. I wish I could make a deal with our people. You be faithful in giving tithes and faith promise offerings, giving your own church and denomination proper priority, and we who staff the church

can then keep the servant role. But there is a new interest in Christ and His Church and a new inclination to look to the church for answers.

Bill Bright of Campus Crusade has been praying that the great commission will be fulfilled in the United States by 1976 and has been training thousands to help make it happen. He says to pastors, "Get ready, your churches are going to be flooded with new converts." He expects to see millions coming to Christ in this country in the next two years. I believe it is already happening, and I'm encouraging church people everywhere to enter into concerted intercessory prayer to convert this new wind into showers of blessing.

—Norval Hadley

Yearly Meeting Scheduled For August 12-18

Guest speaker for Yearly Meeting 1974, August 12-18, will be Stuart Briscoe, now pastor of The Elmbrook Church in Brookfield, Wisconsin. He is author of several books and is president of Telling The Truth, Inc., a radio and tape ministry reaching many parts of the world. Since Stuart Briscoe cannot be with us after Saturday morning, we are inviting a Mexican-American team from Pico Rivera, California, to be with us for the Saturday night evening service.

The Sunday afternoon missionary rally will feature Ron Stansell and Quentin Nordyke. Sunday evening there will be a report on the effort to start new fellowships in communities of 10,000 or more that do not now have Friends churches.

The keynote message will be Wednesday morning by Superintendent Norval Hadley.

The representatives will meet first Monday afternoon at 1 p.m. and select leaders of the new reorganized boards so these boards can function under the new pattern Yearly Meeting week. The Executive Council will start its meeting at 2 p.m. on Monday with boards meeting at 4 p.m., through the evening, and all day Tuesday.

The speakers for the WMU banquet Tuesday night will be Florene Nordyke and Carolyn Stansell. Babysitting will be provided in Minthorn Hall for those desiring it. The Men's Banquet will feature speakers on the theme, "Mammon Revisited: A New Look at the Christian Use of Resources."

Once again this year the Yearly Meeting program offers something for everyone with afternoon workshops on Prayer and Intercession, Nursing Home Ministries, Estate Planning, How to Usher and Make New People Welcome, How to Conduct a Small Group Fellowship, Family Budget and Finance, Friends Action Board, plus workshops by most of the major boards.

An innovation this year will be that reports will all be given during the

day with the evening services being given exclusively to inspiration and to our evening speaker.

Another innovation this year is that local churches are invited to plan a display on the platform of the Dining Hall to depict the work back home.

When the boards first meet Monday afternoon at 4, they may meet with the entire board together to take care of certain joint business. Much of the work may then be done in departmental meetings.

The cost of the Women's Banquet will be \$2 and of the Men's \$2.75. Meal tickets for Monday evening through Sunday supper will be \$26.50 for adults; \$14.50 for children (9 and under); \$18 for pastors, wives, missionaries, and \$14.50 for pastors' dependent children.

Caldwell Marks 25th Anniversary

This year marks the 25th anniversary of Caldwell Friends Church. The anniversary homecoming day is planned for Sunday, August 11. Visitors at Sunday school and worship will see the church at work and love in action through the bus ministry.

There will be time for counting past blessings and renewing friendships at the afternoon program and refreshment time.

All former members and pastors of Caldwell Friends are especially encouraged to attend the anniversary celebration. The planning committee is also interested in obtaining pictures of the church's history.

Living Memorial Fund for Christian Leadership Development

Wouldn't you like to honor a departed loved one by investing in Northwest Yearly Meeting's Living Memorial Fund for Christian Leadership Development so that your token of love will live long after the loved one has gone to heaven?

Gifts sent to the Yearly Meeting office for this Living Memorial Fund will be acknowledged by a tax-deductible receipt, and a beautifully designed card will go to the next of kin so that they will know of your gift and memory.

Living Memorial funds are used to provide leadership training and development opportunities in the form of seminars, conferences, etc. for ministerial candidates and ministers who might not otherwise be able to afford them. This is one of the many pressing needs in the work of the Yearly Meeting. The most obvious explanation for success in our churches in addition to the blessing of God is leadership of trained qualified people.

California and Northwest Pastors Join in Conference

The 140 ministers and wives from Northwest and California Yearly Meetings in joint conference at Richardson Springs, California, April 29-May 2, enjoyed becoming intimately acquainted and sharing one another's victories and burdens.

Small group experiences in listening were arranged by guest psychologist, Roy Shearer, from Vancouver, Washington, and his wife Lori. The three sessions under their leadership offered opportunities for interaction between numerous individuals as well as some direct communication exercises between husbands and wives.

Win Arn, associate of Dr. Donald McGavran in Fuller Seminary's Institute of Church Growth, presented

outstanding messages on the theme, "How to Grow a Church." His newly-produced film with the above title was shown at one session. Dr. Arn shared helpful pointers regarding the pastor's role in a growing church.

The national day of humiliation, prayer, and fasting was observed by concentrated group prayer at morning and evening sessions; many of the individuals present fasted during at least one of the mealtimes.

David Leach and Ron Woodward, presidents of Northwest and California Yearly Meeting Ministerial Associations, presided. David Miller, California Yearly Meeting, took care of registration and arrangements for the facilities at Richardson Springs.

—Marjorie Crisman

Women's Missionary Union News

The spring rallies included offerings totaling more than \$1,000 to be used for washing machines for the missionaries and high school tuition for Joe Roberts, son of Mark and Wilma Roberts.

The fall retreat will be October 10-13. The speaker will be Lois Lindley.

The banquet at the beginning of Yearly Meeting sessions, on August 13, will feature a food shower for the Quentin Nordyke and Ron Stansell families, who will be on furlough then.

A new union has been organized at Klamath Falls.

Levi Pennington Honored

Levi T. Pennington, President Emeritus of George Fox College, was honored with a Newberg community testimonial dinner in April. The banquet speakers paid tribute to Dr. Pennington, now approaching his 99th birthday, for his service as president of Pacific (George Fox) College from 1911 to 1941.

Included in the evening was the reading of citations from the Chamber of Commerce, Rotary Club, and City Council of Newberg. George Fox College's current president, David LeShana, announced the designation of the Levi Pennington scholarship to recognize Levi.

A highlight of the evening was Levi's own address, sprinkled with his unique humor and wisdom. He expressed his gratitude for his godly parents and for the Lord's help during some difficult years in the college's development. Reflecting on some of the ups and downs in American society and human history as a whole, he spoke optimistically of the power of God to deliver as He has done in the past.

Greenleaf Academy Events

The academy concert choir performed the musical, "You're a Good Man, Charlie Brown," in May.

Karen Comfort earned two gold medals in the Idaho State Skills Olympics, in the "Job Application" and "Nurse Aide Orderly" contests.

Dave Nichols, assistant football coach at Boise State University, was guest speaker for the academy's annual Athletic Banquet May 10. Football and basketball queens, Connie Douthy and Lois McIntyre, presented a trophy to Don Armstrong, Athlete of the Year.

Don Gibbs of Boise was the speaker for the academy baccalaureate service May 19. Helen Wilson, Northwest Nazarene College dean of women, was the speaker for the commencement exercises May 28. Covaledictorians, with identical grade point averages, were Lois McIntyre and Warren Koch.



ROCKY MOUNTAIN YEARLY MEETING

Let's Encourage Our Birthright Quakers To Join the Church

Rocky Mountain Yearly Meeting has several rapidly growing churches characterized by an exciting ministry. These churches all appear to have a common characteristic—a Christian leadership composed largely of persons who have been members of the Friends Church for less than six or seven years. Some of these volatile disciples have come from other denominations, others from the ranks of agnosticism and atheism. But all of these "new" Friends are excited about the Friends Church as a vehicle for carrying Christ's message because of its emphasis upon the individual priesthood of the believer, loving community, and not getting hung up on theological trills.

While I have great appreciation for my friends and fellow believers who have called themselves Friends over a lifetime, it is sad to witness some who with dulled spirit exercise a type of perfunctory church activity.

How can we generate renewed excitement in the Friends concept of Christian ministry? Suppose that we ask everyone who has not joined the Friends Church within the last eight years (even the birthrighters) to give up their membership and to join again as new members. They could be welcomed as totally new persons, completely separated from previous inhibitions, ruts, and associations.

—A. J. Ellis

God Has a Surplus

A strange place to find the Son of God! This was the very One who had just recently received special endowment of the Holy Spirit, as a dove descended upon Him at His baptism. Now He is in solitude, subjected, but not yielding to Satan's temptations in the wilderness.

The first trial involves the lifelong struggle between physical and spiritual desires. Satan knew Jesus' human body was experiencing real hunger, after having abstained from food for 40 days. How often he aims for the weakest point, to induce a yielding to temptation! Jesus emphasizes the importance that must be placed upon living bread—far above that of physical bread.

A recent scene brought these truths again to my mind. A large truck was expected to arrive at the chapter house around 10 a.m. with surplus food for our people. Pickups began coming as soon as 9 o'clock to wait. Finally some time after 11 a.m., the truck finally arrived. Those wishing to get commodities had to get papers giving them permission to do so. Then pickups lined up to wait their turn.

The warm sun shone upon them as they stood in line. Persons as-

sisted one another in getting their food articles loaded and transported. If one could have counted the total time required for everyone to get their allotted amount of food, it would have entailed a great amount of time.

Oh, that we could see the same urgency for spiritual food at God's table, until people would be willing to stand in line to get spiritual nourishment for their souls! Isaiah invited thirsty souls to come to Christ to buy wine and bread without money or price. The Jews received a scolding from Jesus because they were seeking Him for the wrong reason. They were wanting to receive loaves of bread for their physical hunger, not living bread for their souls.

People's spiritual eyes are blinded. Their bodies are only temporary. Soul's needs should take priority in their lives, as souls will live on always. However, Satan keeps them from realizing this truth. We as Christians also need to be cautious at this point. So much time is required for jobs to furnish our physical needs that we neglect the one most necessary need—sitting at the feet of Jesus and learning from Him. God has a surplus of spiritual commodities. They do not cost in terms of dollars and cents but a real surrender of our lives to Christ. We never find God too busy; He is anxiously waiting to bestow His blessings upon our spiritual lives.

—Mary Gafford

Rough Rock Friends Mission

Fall Ministers' Advance

The Colorado Association of Evangelicals has announced their annual Fall Ministers' Advance for September 9-12 at Covenant Heights Camp near Estes Park, Colorado. Pastors of RMYM are encouraged to attend this gathering of pastors and their wives.

This year's program will include as speakers Dr. Edward Hayes, Dr. Charles Sell, and Jim Mather. Sessions will center around the theme, "Redeeming the Time," which will include a look at the pastor's schedule and priorities. Dr. Hayes and Dr. Sell are both on seminary facul-

SPECIAL NOTE

Rocky Mountain's regional editor, Sue Ellen Brawner, has moved. All correspondence may be addressed to her at 6077 West 84th Avenue, Arvada, Colorado 80003. If your church doesn't have any news in the *Evangelical Friend*, check to see who's your correspondent and encourage her to share your church's activities with others. News should reach Sue by the 25th of each month.

ties and come highly recommended. Mr. Mather is chairman of Mr. Steak Restaurants, Inc.

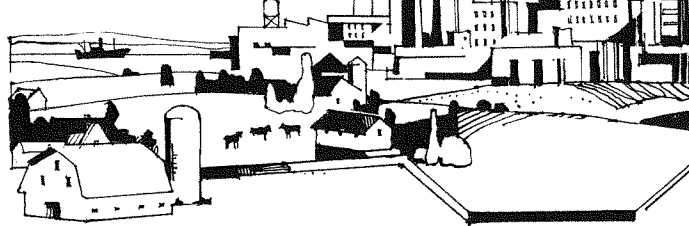
Cost will be \$45 per couple and \$30 per individual if preregistered. A dollar increase will be added if you register at the conference. Checks for preregistration are \$3 per individual and \$5 per couple and should be made payable to the Colorado Association of Evangelicals and sent to Rev. Doland Unruh, Box 38, New Raymer, Colorado 80742. If you plan to attend, please preregister by August 9. If you desire more information, contact Stan Perisho, 4595 Eliot Street, Denver, Colorado 80211.

Rocky View Area Meeting

One hundred persons from Rocky View Area Meeting met at Quaker Ridge Camp on May 10-11. They met for times of sharing, fellowship, and for a business session. Emphasis for the weekend was home Bible studies and how to lead them. After a large group session, they broke into smaller groups to apply the study techniques presented. These were not only times of learning God's Word but of sharing, too.

At the business session, Dave Hickman was approved to serve as area director with Naomi Weinacht selected as recording clerk.

E. F. C.—EASTERN REGION



Questions to the General Superintendent

QUESTION: If we make our membership goal by the end of 1974, how many new members do we need?

ANSWER: The goal is 9,000 members by December 31, 1974. A net gain of 781 is needed. The projected goals reported to me by all of our churches was over 800. June 30 is the halfway mark. Many good reports are reaching me. Plans are of no avail without action. (Consult Superintendent's Report in 1973 Yearbook.)

QUESTION: What is the latest news about the farm and retreat center?

ANSWER: Good news for the Piedmont District. A concerned Friend in that District has offered to give an 85-acre farm for development. The District has taken action to incorpo-

ate. They have appointed trustees and a Camp Development Committee.

I believe there is a farm site within 50 miles of Canton—that God wants to give us. If God is speaking to you, let us hear from you!

QUESTION: When do the Faith Promise Missionary Outreach Conferences begin?

ANSWER: They are now scheduled as follows:

September 11-15	Rhode Island and Grinnell, Iowa
September 18-22	Penn and Niagara Districts
September 25-29	Michigan District
October 2-6	Eastern and Central Ohio Districts
October 9-13	Western Ohio District
October 16-20	Northeastern Ohio District
October 23-27	Virginia District
October 30-November 3	Piedmont District
November 3-10	Northern Ohio District and Erie, Pennsylvania

Yearly Meeting—1974

August 19-25, 1974

PLACE—Malone College, Canton, Ohio

LODGING—Cost: \$3 first night; \$2 each night thereafter. \$5 preregistration fee required with advance registration blank. Bring your own linens. Advance registration open August 1.

MEALS—Adults: \$.85 breakfast; \$1.35 lunch; \$1.95 supper. Children (12 and under): \$.75 breakfast; \$.95 lunch; \$1.25 supper.

YOUTH DORMS—Only youth who are 9th graders and older may reserve rooms in the youth dorms. Junior high youth may attend if they are staying with their parents in the adult residence halls. Only three to a room are allowed in the youth dorms. All must preregister and are expected to participate in planned activities. Enforced "lights out" schedule. First come, first served basis until available space is filled.

CAMPING—Limited trailer space available (45) for sleeping only. Reservations on a first come, first served basis. \$1 per day or \$5 for the entire week.

HOW TO REGISTER—Local pastors will soon receive Yearly Meeting brochures and registration forms. Fill out the form and send it with your preregistration fee to:

Rich Thompson, Yearly Meeting Coordinator
Malone College
Canton, Ohio 44709

Checks should be made out to MALONE COLLEGE.

SEE YOU AT THE 1974 YEARLY MEETING!

QUESTION: How do we learn more about Faith Promise giving?

ANSWER: Your church will receive "How To" packets. Eastern Region leadership will visit your district and churches. Don't miss seeing the film, *How God Taught Me to Give*, when it comes your way. Attend our Annual Conference at Malone in August. Hear Verl Lindley's thrilling account of church growth through Faith Promise.

QUESTION: How will the Board of Finance and Stewardship determine our 1975 Missionary Outreach Budget?

ANSWER: They won't decide that. Each local church member and each local church will make that decision during the Faith Promise Outreach Conferences.

QUESTION: Why are we discontinuing our tithing program?

ANSWER: We are not. Tithing should be taught again and again from the pulpit and in our classes. This plan cares for the local church budget.

QUESTION: Must all churches participate in the Faith Promise Plan?

ANSWER: No. However, it is the adopted plan for our Eastern Region. Indications are that most of our churches are seeing this as a thrilling new dimension of Christian stewardship and they are anticipating great blessing. Each church is being asked during the fall to commit itself to our Missionary Outreach Program.

QUESTION: Who are the morning and evening speakers at our Annual Conference this year?

ANSWER: Verl Lindley of the Granada Heights Friends Church in California will discuss in the Expository Hour "The Biblical Basis for Missions." John Brantingham, missionary to Taiwan, will be the evening speaker.

QUESTION: What is the new plan for recording ministers?

ANSWER: Our Eastern Region Ministry and Oversight Body is expecting to present a new program for our Eastern Region approval in August. All ministers and each local Ministry and Oversight member have had the program under study for a year.

—Russell Myers

Beloit Friends Honor Retired Missionaries

In a special weekend Missionary Conference, May 17, 18, 19, the Beloit Friends Church honored three retired missionaries of the Evangelical Friends Church—Eastern Region who are part of their congregation: Elsie Matti, Freda Girsberger, and R. Ethel Naylor. Together, these ladies' ages total 244 years, and

their time on mission fields totals 75 years.

Elsie Matti, along with her late husband Charles, served in Nanking, China, from 1925 to 1950, and in Taiwan from 1953 to 1957. While in China she worked with women in Bible classes and was active in preaching efforts.

Freda Girsberger served in Luho, China, from 1923 to 1948. Her work included study classes, preaching, teaching, and administration for the mission.

R. Ethel Naylor was also part of the Eastern Region's China mission, serving there from 1919 to 1940. She was principal of the girls' school in Luho and participated in many meetings for children.

Speakers for the weekend conference included Dr. Byron Osborne of North Canton, Ohio; Dr. Edward Mitchell of Alliance, Ohio; Rev. Edward Escolme of Damascus, Ohio; Rev. Charles Robinson of Mt. Gilead, Ohio; Rev. Chester Stanley of Alliance; Rev. Russell Zinn of Willoughby Heights, Ohio; and Dr. and Mrs. Ezra DeVol of Marengo, Ohio. Rev. and Mrs. Raleigh Harris of Erie, Pennsylvania, provided gospel music throughout the weekend.

Rawson Receives Malone Alumni Award

At the annual meeting of the Malone College Alumni Association the "Alumnus of the Year" award was given to Dr. David Rawson, a 1962 graduate of the school and a former faculty member. David Rawson is presently finishing his second year with the U.S. State Department at the Rwanda Embassy in Kigali. The award was given "for his achievements in this country and in Africa as teacher, scholar, and diplomat." Because David was unable to attend the meeting, his parents, Dr. and Mrs. Perry Rawson of Addison, Michigan, accepted the award in his behalf.

Malone Confers Award On Dr. L. A. King

At the Malone College baccalaureate service held May 15, President Lon D. Randall surprised the guest speaker, Dr. Lauren A. King, by honoring him with the Malone College Distinguished Service Award.

In behalf of the Board of Trustees and upon recommendation of the faculty, President Randall presented the plaque "for his distinguished personal and professional contributions to Malone College." Dr. King is retiring as professor of English after a career of 46 years of teaching, the last eight at Malone.

President Randall pointed out that upon Dr. King's recommendation from his research, the college adopted the innovative December Term plan, which is in its fourth year of use at Malone. As a teaching member of the Language and Literature Division, "he has enhanced not only the quality of this curricular area but the academic prestige of the entire institution," said Dr. Randall.

A reception honoring both Dr. King and his wife Helen was held in Cattell Library with faculty, students, and friends attending.

Focus on Malone

The 1974 senior class composed of 163 members received their diplomas on May 25 in Osborne Hall as a standing-room-only audience of family and friends looked on. Francis A. Coy, chairman of the board and chief executive officer of The May Company, spoke on the topic,

"Learning How to Live." Mr. Coy outlined six essential ingredients to accomplish this: faith, discipline, objectivity, an identity, compassion, and the application of these essentials.

Individuals recently named to the Malone Board of Trustees include Raymond H. Bennett, retired accountant living at Copeland Oaks in Sebring, Ohio, and Bruce M. Bixler, attorney with the canton firm of Janson, Smith, Davis and Bixler.



ALBA, Missouri

Pastor Gerald Holden accepted a call to serve Alba and the rural church of Fairview Friends another church year. The Holden family will reside in the Alba parsonage.

The local 4-H club chose Alba as the church to attend May 19. The members and project leaders were from all the neighborhood churches.

May 19 was also the Sunday we dedicated several items that were purchased from the Memorial Fund. Gerald Teague, associate superintendent, was our guest speaker for this special Sunday.

We plan to have VBS August 12-16 in the evenings. This will be a first with us.

ALBUQUERQUE, New Mexico

Our members gathered on Easter Sunday for a breakfast at the church.

From April 21-28, we had a week of spiritual renewal, with Fred Ruston as evangelist. Fred is a member of our church who came to us recently from the Salvation Army. He holds a Bible study group each week in his home.

Recently, four young people from the Answer, a Christian group, gave us a good spiritual concert.

ALLIANCE, Ohio

For our Mother-Daughter Banquet we held a "Pageant of the Ages" featuring queenly mothers of the Bible such as Pharaoh's daughter, Salome, Mrs. Noah and Mrs. Japheth, and Grandmother Lois. Each of the ladies who portrayed these mothers wrote the script for her portrayal.

Several from our church enjoyed a family retreat at Quaker Canyon Camp over Memorial Day weekend. Earl Bailey and Jack Williamson led discussions for youth and adults. Dale Chryst trained counselors for the summer camping program.

BARCLAY, Osage City, Kansas

One hundred years is a long time—and Friends at Barclay are celebrating their 100th anniversary July

The excellence of Malone athletes continues to be recognized. Rick Horton became Malone's first All-American in track this spring when he finished third with a time of 8:51.5 in the steeplechase at the NAIA national meet in Arkadelphia, Arkansas. Rick Pittenger gained All-American, Honorable Mention for his effort in the discus competition in the NAIA national meet. Senior Dan Walker has signed a contract with the Kansas City Royals.

Friends gather

28, 1974. Our meetinghouse has had a new face-lifting, with new paint, wallpaper, and new carpet and paneling. A special touch to this is the gift of a new organ.

Jesse and Lea Drinen served three years at Barclay before retiring in June 1973. They continue to reside in the area and be an asset to our meeting. James Harris is serving as our interim minister.

BELLEFONTAINE, Ohio

Two of our young ladies will spend time in foreign lands this summer. Christine Davis, a junior at Marion College, will be in Haiti for a month, where she will assist in nursing and other related duties in villages and towns. Elizabeth Burch has been a part of the Malone Chorale tour of the Orient.

BOISE, Idaho

An Easter breakfast was served to the young people followed by a contemporary worship service at 8:30 a.m., and a second service at 11:00 a.m. Our evening service was dismissed in order for us to hear Hal Lindsey, who was in Boise that afternoon.

For his last three sermons as our pastor, Dale Field spoke on the general theme, "A Farewell Pastoral Concern." Dale has accepted a call to South Salem Friends Church.

A recent decision was made to have a team ministry in our church effective July 1. This will include: Pastor, Harold Antrim, who has been youth minister here for four years and will now take the responsibility as coordinator of the team. Youth minister, Gary Hughes; Gary's home is in Portland, Oregon; he just graduated from Asbury Theological Seminary. Lay evangelism, Dave Wilhite; and counseling, Bessie Coffin.

Our church has established a cassette tape library with over 100 tapes available. Tapes are loaned free for a week at a time.

BOOKER, Texas

In February, Pastor Paul Thornburg led in a series entitled "Life in



Elsie Matti (upper left), Freda Girsberger (upper right), and R. Ethel Naylor.

the Spirit." Each evening closed with small group discussions on different phases of living in the Spirit. Henry and Juanita Harvey had charge of the music.

The FBC Singers were with us for a service on the evening of Good Friday.

Ed and Sandy Dealy and family were here for a Sunday morning service in April.

"Farewell" to the Thornburgs was necessary after only two years. They have returned to Burundi, Africa, for another term of missionary service. We all dearly loved them and were saddened to see them leave, but wanted God's will to be done. Our church witnessed growth spiritually and numerically under their ministry. Robert and Mary Beth Winters have come as our new pastors.

Vacation Bible school was again held with the United Methodist Church from May 28 through June 1. Average attendance was 75.

James Custer, who graduated from Dallas Baptist College in May, is serving as youth minister for the summer months.

CHANDLER, Oklahoma

A weekend meeting was held in May with Sheldon Cox ministering to us, under the inspiration of the Holy Spirit.

Our nursery had a face-lifting when some of the ladies met together to cover foam blocks and replenish old toys along with assembling a shelf on which to place the toys.

Joe and Carolyn Brown have recently moved into their newly-constructed home. Our pastors, Kenneth and Phyllis Routon, motored to Havi-land, Kansas, the 27th to assist their son Rodney and his wife Barbara in moving to Marshalltown, Iowa, where they will be assistant pastors.

Sharon Ratcliff, FBC student, is home for the summer and shared in our services concerning the week the FBC group motored to Philadelphia and ministered there.

COUNCIL HOUSE Wyandotte, Oklahoma

Our vacation Bible school was held June 10-14, 9:30 a.m. to 2:00 p.m. Everyone brought sack lunches, and Kool-Aid was furnished. Pastor Larry Pickard drove the church bus to pick up those wanting to attend. Monday afternoon following VBS there was a skating party for all children who attended.

QUIVERING ARROW FRIENDS CAMP is held July 22 to 27. It is held on the Council House grounds with Bob Williams as director and Larry Pickard as treasurer and with the theme, "Love Is the Greatest."

DEERFIELD, Ohio

The Nelva Jacobs Missionary Society sponsored our Mother-Daughter Banquet this year; 115 were in attendance. The Master's Plan, a group of five Malone College students, conducted our morning worship service on a recent Sunday.

EAST GOSHEN, Beloit, Ohio

A bridal revue highlighted the 18th annual Mother-Daughter Tea at our church. Fashions spanning three generations were shown. Films were shown of previous mother-daughter events.

FIRST DENVER, Colorado

We recently had a Festival of Ministries Celebration. During this service, small interest groups were formed. The groups discussed ways each individual could minister as he felt God's leading in his life. These ministries include helping the

elderly, doing chalk talks, a concern for a rap house, and other areas where gifts and talents may be used.

Over 125 people attended our Family Fellowship Dinner at which the schematics for our new building project were presented. Families of our church are excited about this project and are praying together to see what offerings God would have them give.

GREENLEAF, Idaho

Cloyd Smith observed his 90th birthday on April 24.

Armin Gesswein held six very excellent services recently.

Phil and Georgia Lamm were recent visitors, and Phil sang for a morning worship service.

Terrell Smith, son of Clair and Lois Smith, is the 1974-75 student body president of Friends Bible College.

HARMONY, Wessington Springs, South Dakota

After December 30, there were no services at Harmony Friends until March 24. Pastor and Mrs. Short have continued their successful Alcohol Narcotics Education in South Dakota and in part of North Dakota and a little in Minnesota. We are having regular services again, but no Sunday school yet, as of April 21. We had Bible study the evening of April 11, Pastor Short conducting it.

HOWLAND, Warren, Ohio

We are still here, and soon passersby will be able to see that very clearly! We plan to put the name of our church in large letters on the front of our building. This project is being paid for by selling the letters one by one to our members.

We are breaking attendance records and hope that our Bible school will help to increase attendance. We have distributed literature to 2,500 homes in our area advertising our Bible school.

HUTCHINSON, Kansas

Memorial gifts recently given to our meeting were \$70 to apply on a church sign, and a deep-freeze refrigerator.

Millie Weeks, our pastor's mother-in-law, and a retired Friends minister, recently celebrated her 86th birthday. She received many cards and gifts, and a surprise supper from her Sunday school class.

Arthur and Mary Hearn recently celebrated their 60th Wedding Anniversary.

LIBERAL, Kansas

The congregations of the Trinity Friends Church and the Liberal Friends Church have merged into one meeting to be known as The Friends Church, which will be located at the Liberal Friends site, where in 1972 new facilities were dedicated in the northwest section of town.

Ron Brown, who has been minister of the Liberal meeting almost three years, will continue as minister, doing the preaching, counseling, and administration. Emery Hunt, minister of Trinity meeting, will be minister of education and visitation.

The merger will provide a team concept of leadership.

The Trinity church building and parking lot will be sold, and the proceeds will go into a future expansion fund for The Friends Church.

MANSFIELD, Ohio

We experienced a wonderful evening of music and sharing when the Gilead Friends Choir and Young Friends Singers visited us on a re-

cent Sunday. Over 160 were present for this service.

Our membership has increased this year by 30 percent. We have just purchased a fully reconditioned church bus and are planning to launch out into a busing ministry. Our sanctuary has been completely redone with repainted walls, refinished hardwood flooring, and new carpet.

NEWBERG, Oregon

The George Fox College invitational choir festival was held in our church on April 19.

Our High School Choir presented the musical, "It's Getting Late," on April 21. The Junior Choir gave the musical, "It's Cool in the Furnace," on May 12.

We have appreciated Fred Littlefield as our pastor for the past five years. The Littlefields have gone to Fowler, Kansas, as pastors of the Friends Church there.

On May 29 Donna Marks showed pictures and presented her year of missionary service in Bolivia with Wycliffe Bible Translators.

The George Fox College touring drama group, "Inter-Mission," gave some of their plays in our church on June 9.

Our new pastoral team consists of Ronald Woodward, pastor-coordinator; Richard Foster, associate pastor; and Dennis Hagen, who continues as minister of music. Other part-time members will be added as need arises.

NORTH LEWISBURG, Ohio

Special services were held recently with Bill Rose from West Mansfield Friends. Bill Rose was seriously injured in an accident at work that crushed both knees. Doctors told him he would never walk again, but the Great Physician miraculously healed him.

Ron and Joyce Forrider and their sons were with us recently to join in a potluck supper. Following the meal the boys sang in Navajo, and slides were shown of the work in the Montezuma School.

NORTHBRIDGE, Wichita, Kansas

Family Months are bringing many interesting events to our program. Many saw "Parents Appreciation Night," a film, *The Christian Home: Problems and Priorities*, the crowning of our Queen for a Day, an old-fashioned ice cream social, and a dinner for our graduates. The June slate shows a film, *Marriage on Trial*, a father and son softball game; mother and daughter style show; and Youth Appreciation Night.

NORTH VALLEY Newberg, Oregon

We held our DVBS for the second year during spring vacation, directed by Carolyn Staples. It was a big success. Elmer and Virginia Weitzel and three children came as evangelists, and their enthusiasm added much to the program; 155 were enrolled with an average attendance of 93.

We were happy to have the Friendship Singers from Eugene here for the evening service May 19.

The men of North Valley are enjoying a Breakfast Prayer Fellowship on Wednesday mornings at 6:30. The number is increasing every week.

On Mother's Day at two in the afternoon, 55 mothers and daughters had a very nice tea in the social hall. Nina Silence was the main speaker. Our new social hall and kitchen is showing new things added and finished every week. The WMU is fin-

ishing the kitchen, with Herschel Louthan and Warren Moor making cabinets and doing finish work.

PENIEL, Onemo, Virginia

We honored our six graduating seniors with a banquet in the church Fellowship Hall. Mothers, fathers, friends, and the church youth were invited to this banquet. The program included special entertainment, a film, and the presentation of gifts.

PLAINS, Kansas

The local Lone Star and Pleasant Home Extension Units presented a community program in our church in April. Titled, "The Heritage of American Hymns," various types of old-time vocal and instrumental music were discussed, with examples and illustrations of some still in use today. A social hour followed.

The Agape Singers, directed by Miss Louise Atwood, presented their program of contemporary gospel music in May. This small ensemble is selected from Christian teens at Southwestern Heights High School.

Frank R. Mease, a minister of Pender, Nebraska, was guest speaker May 26.

A special dedication service for VBS was part of a Sunday morning service prior to our school May 27-June 1; 25 children were enrolled with a staff of 17. Sheila Ratzlaff as director led them through an exciting learning experience on the theme of "Good News Is Jesus."

Patty Martin visited our meeting and told of Friends Special Schools in San Antonio.

PRATT, Kansas

Our children were honored on Children's Day with a picnic for their enjoyment. In the absence of our pastors, Harvey and Irene Crabb, Lay Witness coordinators from Stafford, ministered to us in the morning worship hour.

Our choir presented the "Voice of Triumph" in March. Visiting our congregation and assisting in the service were Bud and Letha Lawrence. A good recording was made of the presentation, and it will be a blessing to those who hear it later.

PRINGLE, Salem, Oregon

More than 40 attended our Mother-Daughter Tea held in our Red Carpet room on May 23. An informal program honoring a four-generation family in our church was followed with delightful refreshments.

Sunday morning, June 2, our general superintendent, Norval Hadley, shared an inspiring message from Acts on the Holy Spirit and exhorted us to cultivate a spirit of unity in reaching a decision on merger with South Salem Friends.

Our pastors, Ray and Edna Moore, celebrated their 25th Wedding Anniversary on Sunday, June 2.

PROVIDENCE Virginia Beach, Virginia

We were greatly blessed by revival services recently with Tommy Mangrum as guest speaker. He also conducted three morning sessions for our church women on the subject of the Holy Spirit.

As a church we are sponsoring Larry Garcia from our congregation, who with two other Christians will go as lay missionaries to Jamaica for three weeks in July.

RAISIN CENTER Adrian, Michigan

We have experienced the blessings of God in our midst. We have seen a definite increase in attendance at all our services; 17 have

been added to our membership, and two new missionary auxiliaries have been added including a Men in Missions group. Our finances have increased considerably. Many have found the spiritual needs of their heart met, including several who have been seeking the experience of holiness. We are now in the midst of planning for an addition to our church building.

ROSE HILL, Kansas

Mr. and Mrs. Orville Whiteman, Timber Creek Friends, were honored May 19 to celebrate their Fiftieth Wedding Anniversary.

Recent guest speakers in our services were Paul and Oreta Burnham. They recently returned from the Philippines, where they have been in missionary service with the New Tribes Mission.

June 9 saw a full house as many came for the morning worship and carry-in dinner in farewell honor to our pastors, Alden and Rolena Pitts, who are completing 12 years of service at Rose Hill before moving to the Hesper Meeting.

We had a sharing time, presided over by Caryl Pickett, who with others spoke of their guidance and support through the years. Superintendent and Mrs. Robinson expressed their appreciation for the many years of faithful service rendered by Alden and Rolena.

SEBRING, Ohio

June 2 was promotion day for our Sunday school children. The youth of the church presented a skit for Father's Day, and each father received a small gift. Mrs. Curtis Binkley was the devotional leader at our vacation Bible school, June 10-14. Eleven new members were received into our fellowship recently.

SMITHFIELD, Ohio

We held our Mother-Daughter Banquet in the church basement and had the meal catered. Our program included a skit on "Today's Mother's."

Various gifts were awarded. For our Mother's Day services at the church, Lucy Stinard was honored by the presentation of a plant and the verbal testimonies of love and friendship by several in the church.

We appreciate the tremendous messages of our pastor and the ministry he and his wife have in our church and community.

SPOKANE, Washington

Spokane Friends are excited—God is at Expo '74. Or as a young girl who came into the counseling room said, in a breathless, exuberant way, "I never thought I'd find God at Expo."

There are about 10 of the local congregation working as callers, counselors, and hostesses for "Sermons from Science" Pavilion. We feel very humble and privileged.

Many of us have enjoyed having the Concert Band members from George Fox College as our house guests, and later the Singing Quakers from Friends University.

SPRINGBANK

Allen, Nebraska

Waylen and Darlene Brown will begin pastoral work for Springbank Friends and the Allen United Methodist Church on July 1.

Five members of our Monthly Meeting sang in the Northeast Nebraska Chorus presenting the Easter cantata, "Hail Glorious King," on Palm Sunday evening at the Ponca High School Auditorium.

TACOMA FIRST, Washington

May 8 the members of the Kent Church were received into our membership, until the time they establish their own meeting. The evening of June 2 a large group of the members had charge of our service.

June 2 Pastor Smith gave a message on the many ways God has blessed our church the past six years.

JOHNS—A daughter, Christine Kay, February 20, 1974, to Mr. and Mrs. Roger Johns, Raisin Center Friends, Adrian, Michigan.

JONES—A daughter, Michelle Kay, May 26, 1974, to Fred and Sharon Jones, Wichita, Kansas.

KURTZ—A daughter, Theresa Ann, May 4, 1974, to Wayne and Arnetta Kurtz, Smithfield, Ohio.

LUTES—A daughter, Christine Marie, April 1, 1974, to Loren and Vera Lutes, Emporia, Kansas.

MACKEY—A son, Matthew Allen, May 20, 1974, to Mr. and Mrs. Paul Mackey, Sebring, Ohio.

MARTIN—To Dick and Linda Martin of Portland, Oregon, a son, Philip Shaun, May 4, 1974.

RICE—A son, Gregory Allen, October 2, 1973, to Duane and Carol Rice, Providence Friends, Virginia Beach, Virginia.

SMITH—A daughter, Heather Marie, April 29, 1974, to Mr. and Mrs. Warren Smith, Alum Creek Friends, Marengo, Ohio.

STANSELL—Ron and Carolyn Stansell, La Paz, Bolivia, an adopted daughter, Debra LaVern, born August 18, 1973.

THOMAS—To John and Marilyn Thomas, Newberg, Oregon, a daughter, Karina Jean, April 25, 1974. (correction in name)

TISH—To Harold and Karen Tish, a son, John Erin, May 10, 1974, at Burley, Idaho.

WARNER—To Jerry and Katrina Warner of Tacoma, Washington, Friends, a daughter, Karissa Anne, April 16, 1974.

WILT—A son, Israel Lynn, April 2, 1974, to Mr. and Mrs. Randy Wilt, Raisin Center Friends, Adrian, Michigan.

MARRIAGES

AFFALTER-SMELSER. Nancy Affalter and Alan Smelser, May 25, 1974, Lawrence, Kansas.

BALABIN-MAXIM. JoAnn Balabin and Charles Maxim, May 11, 1974, East Richland Friends, St. Clairsville, Ohio.

BLASDEL-FERGUSON. Deana Blasdel and Danny Ferguson, June 1, 1974, in Wichita, Kansas.

BOYD-McCAIN. Joanne Boyd and Randy McCain at Smithfield, Ohio, Friends, April 26, 1974.

CLARK-RISHIEL. Hannah Clark and Brad Rishel, June 9, 1974, Wichita, Kansas.

DULL-KIND. Vicky Dull and Gene Kind, May 24, 1974, Raisin Center Friends, Adrian, Michigan.

EVANS-McCANN. Mary Evans and Eddie McCann May 4, 1974, Bayshore, Texas.

GARCIA-WITHERALL. Rebecca M. Garcia and Rodney Witherall, June 7, 1974, Providence Friends Church, Virginia Beach, Virginia.

GARLAND - KIRCHNER. Lillie Garland and Charles Kirchner, January 19, 1974, Raisin Center Friends, Adrian, Michigan.

JONES-ASHCRAFT. Sherry Jones of Chandler Friends and Donald Ashcraft of Chandler, Oklahoma, May 31, 1974.

McKINNEY-MEASE. Lynette Kay McKinney and Carl William Mease, May 25, 1974, Plains, Kansas.

MEYER-THURMAN. Vickie Meyer and Darrell Thurman of Booker, Texas, on April 26, 1974.

MURRAY-STAUP. Sandra Murray and James Staup, March 2, 1974, Raisin Center Friends, Adrian, Michigan.

MYERS-BERGER. Cathy Myers and Roger Berger, May 25, 1974, East Goshen Friends, Beloit, Ohio.

NICOLS-KIRK. Valli Nicols and Dennis Kirk at Boise, Idaho, Friends, May 25, 1974.

ODIAGA-EMRY. Linda Odiaga and Doug Emry at Boise, Idaho, Friends, May 31, 1974.

OSBERG-HARTZELL. Susan E. Osberg and George Hartzell, May 18, 1974, East Goshen Friends, Beloit, Ohio.

PAYNE-HATHORN. Margaret Dehn Elizabeth Payne and Johnny Joseph Hathorn, June 1, 1974, Friendswood, Texas.

PETERS-SCHIEBLE. Elsie K. Peters and Richard P. Scheible, May 18, 1974, Alliance, Ohio.

RACKLEY-LATIMER. Margaret Rackley and George W. Latimer, April 11, 1974, at Friendswood, Texas.

RATCLIFF-SPARKS. Thelma Jean Ratcliff of Chandler, Oklahoma, Friends, and Michael Larry Sparks of Oklahoma City, June 1, 1974.

RICHEY-CROVER. Marilyn Richey of Hillsboro, Oregon, Friends, and Don Crover of Halsey, Oregon, June 15, 1974.

SANTEE-HARDY. Jane Santee and Donald Hardy, May 11, 1974, Damascus, Ohio.

VENTERS-SCOBEE. Mary Venters and Willis Scobee, May 10, Hutchinson, Kansas.

WHITEMAN-RICE. Terry Whiteman and Lynn Rice, April 6, 1974, at Northridge Friends, Wichita, Kansas.

WHITNEY-NELSON. Cinda Jolene Whitney and Melvin D. Nelson, May 18, 1974, Haviland, Kansas.

WIMBERLY-BALLARD. Patti Wimberly and Garry Ballard, June 4, 1974, Friendswood, Texas.

WRIGHT-FREI. Rebecca Jo Wright and Steven Frei at Denver Friends, June 1, 1974.

DEATHS

DURHAM—J. Roy Durham, 84, of Newberg Friends, Oregon, May 6, 1974.

GIBBONS—Infant son of Charles and Rosemary Gibbons, Alliance, Ohio, May 16, 1974.

HEYNEN—Nina Cox Heynen, May 19, 1974. Service and burial in Wichita, Kansas.

HOWARD—Lula (Eva) Howard, 84, March 10, 1974, Independence, Kansas.

KLEIN—Oscar Klein, Denver, Colorado, April 1, 1974.

KNOTTS—Ralph W. Knotts, 89, of Newberg Friends, Oregon, May 24, 1974.

MALMBERG—Harry Malmberg, 80, of Springbank Friends, Allen, Nebraska, April 2, 1974.

PEACOCK—Mrs. Florence Peacock, 71, Providence Friends, Virginia Beach, Virginia, April 6, 1974.

STANLEY—Earl L. Stanley, 72, Sebring, Ohio, Friends, April 27, 1974.

Friends record

BIRTHS

ADKINS—A daughter, Mystal Marie, May 27, 1974, to Walter and Cheryl Adkins, Marysville, Ohio.

ALLEY—To Rick and Alvera Alley of Hillsboro, Oregon, Friends, April 16, 1974.

BAKER—To John and Elaine Baker of Seattle, Washington, a son, Michael William, May 13, 1974.

BELL—A son, Richard Adam, May 20, 1974, to Mr. and Mrs. Richard Bell, Damascus, Ohio.

BEMIS—A daughter, Christian Joy, May 5, 1974, to Mr. and Mrs. Terry Bemis, Raisin Center Friends, Adrian, Michigan.

BILLETTE—To George and Carol Billette of Newberg, Oregon, a son, Tony Wayne, January 12, 1974.

CASEBEER—A daughter, Melinda Janette, May 14, 1974, to Darwin and Linda Casebeer, Hugoton, Kansas.

CLOUD—To Martin and Becky Cloud of Greenleaf, Idaho, a daughter, Sara Rae, April 28, 1974.

DAVIS—To John and Elaine Davis of Newberg, Oregon, a daughter, Angela Jennifer, May 17, 1974.

DOBSON—A daughter, Rebecca Jean, to Michael and Suzanne (Carter) Dobson of University Friends, Wichita, in Albany, New York.

FINDLEY—To Gary and Patricia Findley of Carlton, Oregon, a daughter, Julie Ann, January 12, 1974.

GRIFFITH—To Jim and Alma Griffith of Salem First Friends, Ohio, a son, Thomas David, April 8, 1974.

HALL—A son, Gregory Ross, May 27, 1974, to Mr. and Mrs. Jim Hall, Beloit, Ohio.

HAYES—A daughter, Bonnie Jean, May 11, 1974, to Mr. and Mrs. Clifford Hayes, Villa Grove, Illinois.

IN ORDER TO BE MEN

Continued

lip) and speech (in Hebrew, word). They build a tower to reach the top of heaven. "Go to, let us build us a city and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Genesis 11:4) Judgment was cast (I will deal with the judgment further on) and "the Lord scattered them abroad from thence upon the face of all the earth." (Genesis 11:8)

Along with our recognition of man's common origin, we need to realize in our churches that we must not try to change a people's culture. I stated at the beginning that the race problems today are a result of a lack of understanding of a culture. Along with this is also a forcing of one's culture upon a people. The reason I think Babel came to be was because mankind, at that point, wanted to be self-sufficient, autonomous apart from God. Allow me to use Nietzsche's term, *supermen*. "Let us build . . . let us make us a name, lest we be scattered." They were a one-culture people, yet a people this side of the flood and fall, trying to escape their common origin, their Creator. They were scattered, so that they would never build their city again. Never again would men be of one culture. Notice that different cultures articulate and use speech or language differently. Men had lost their true culture; their origin was all that linked them now.

On this basis we as Christians should never try to impose our cultures on other

people of different cultures. To do that is to try to rebuild Babel. Our purpose is to transcend cultural traits and see our spiritual origin in Christ. This is not to say we should ignore or push aside culture, but instead of imposing on another's culture, we should respect it.

In my home I rarely use a fork to eat with; I prefer a tortilla. I eat better, my food tastes better to me, and it is the way I have eaten since a child. It is my culture. At an institution such as George Fox College, where I am presently studying, I have been forced to eat with a fork. I do it; I respect the culture. Yet, how many people would respect my culture if I ate with my hands and only a tortilla? Some people may not think a thing about it; others perhaps would think me an unmannerly Mexican. They would *misunderstand* me.

Why are Mexican Americans, Chicanos, revolting in California? Because their culture was suppressed as inferior in 1848 before the rush of gold seekers and the proclaimers of manifest destiny. It was suppressed as inferior, and only today has it found strength to raise its wilted head and try again. We don't want to force our culture on anyone; we just want to keep ours in order to be men. It is an "ethnic" problem, and I look to the church for understanding and help.

Don't help my people because we are Chicano. Don't help us because we have lived lives of hardness and sometimes poverty. Don't help us because we are your "poor brown brothers." If you truly understand what I say in this paper, then help us because like you we are men. Don't rob me of my culture. Don't take the tortilla from my hand and replace it with a fork. Let me stand before God and mankind as an equal, as a man.

Don't equate my culture with poverty. Don't equate my culture with grapes or lettuce. Don't equate my culture with terms such as "greaser," "wetback," or "Paco." We did not choose the terms or the actions that led to them; others did. Instead, find in my culture the goodness that is there, the poetic spirit that pervades our lives and lets us laugh at difficulties.

See us as men who began where you began. Don't take our culture away; instead let us learn from one another. Don't you know that it is just little things like those mentioned above that rob me of my culture? It hurts to hear a speaker

equate the word *Chicano* with poverty. Bless their hearts they mean well, but good intentions don't lessen the intrinsic badness in the connotation. I hurt, and my culture wilts beneath well-intended blows.

The call is to leave cultural things alone; the church's duty is to proclaim the Gospel and let it take its toll. If the church wants to make any impact on today's social problems, it must understand that men have a common origin and that our cultures are to be left alone.

There is yet one more thing to be considered in the study of "ethnics." They are the words of Christ. "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets." (Matthew 22:37-40 RSV)

Man finds his ability to love others as he finds his ability to love God, God as Creator. From this we find our common origin as men and are able to love men as our neighbors, "even as ourselves." We no longer see men as racial groups; we no longer suppress another's culture, instead we love them as ourselves. Men become like us, men. We learn that our common heritage as men transcends Europe, Asia, America, and Mexico. Instead it finds its roots in the hands of the Creator. Love is a great price to be paid, but it must be paid in order to be men. □

Face of the World

Continued

language. Chinese-speaking people from several countries are among the evangelical leaders who will participate.

Each speaker has been encouraged to address the plenary sessions in his mother tongue. As his voice is heard on the hall's public address system, translators in individual booths will deliver the message in each of the other six languages. —I.C.W.E.

DAVID C. COOK OFFERS \$2,500 FOR BEST CHILDREN'S BOOK

The David C. Cook Publishing Company will award \$2,500 for the best original book manuscript for children between ages 7 and 13.

The purpose of the contest is to encourage writers to produce children's books that will reflect a Christian perspective on life. The manuscripts must be 23,000 to 30,000 words, and the deadline is November 1, 1974.

For more information write to: Book Editor, David C. Cook Publishing Co., 850 N. Grove Ave., Elgin, Illinois 60120.

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College professor writes to IRS: 'I will not pay this tax'

This is part of a letter written by Jack Cady, a college professor in Galesburg, Illinois. It accompanied his income tax return. Used by permission from Friends Journal, May 15, 1974.

"For 20 or perhaps 22 years, I have faithfully filed my tax return and paid what the government said I owed. I did this all through the Korean War, and God help me, I also did it through the Vietnam war. In the past few years, I have felt worse and worse at tax time, but not because of the money. Those who know me will attest that I give a lot, or even most of it, away. The reason I felt bad is because it seemed an endorsement of the action of this nation's government.

"Now I have to refuse those actions. I have no idea what that means . . . it may be that you will have to try to strip me of property, harass me from one year to the next, or eventually put me in prison—for I will *not* pay this tax . . . in the current state of U.S. affairs it may be that the only honorable place for a man is prison.

"The problem, as I understand it, is this: This nation, which once believed itself a nation under God, has somehow come to the point where it advertises that it has the capacity to kill everyone in the world seven times. The proposed military budget is now the highest money budget in our history. This is a so-called peaceful year. I can only understand that what the military is saying is that it wants the capacity to kill everyone in the world eight times. Either that, or there is another possibility. My study of history shows me that it is usually dying governments that arm themselves to the teeth . . . and large standing armies have traditionally gotten their training abroad only to come back and use it on the home population.

"I feel that the U.S. is better than that. In all the great days of our history we have been concerned with life and living, not preoccupied with avoiding or inflicting death. We kill the best part of ourselves by arranging to kill others.

"Part of the reason is that for the last six years I have been writing and teaching about the origins of America. I have spoken in too many classes about the Pilgrim spirit, the Puritan spirit, and the dissenting Quaker spirit. I have read George Fox, Jonathan Edwards, John Woolman, Rufus Jones, Thomas Jefferson, Ralph Emerson, and the myriad other voices of our history who said that life was good and true and finally, honorable. I still believe in the basic truth of America because of those people and people like Anne Hutchinson and William Bradford, Martin King and Clarence Darrow, Ephraim McDowell and the thousands of others who have believed in a higher cause than murder.

"You can surely understand, since I have been thinking and talking about these folks, how I must believe that the American people are still not so weak that they must invest in more and more weapons. I think you can understand why I must refuse this tax as the truest gesture of love for my country."

Quaker conference on higher education held

RICHMOND, INDIANA—A life-style rooted in a Quaker understanding of community was among the central concerns expressed again and again at the Conference on Quaker Higher Education held here May 3-5 under the joint auspices of the Institute of Quaker Studies of Earlham School of Religion and the Quaker Hill Conference Center. There were participants from six colleges: Earlham, Friends University, Guilford, Haverford, Swarthmore, and Wilmington. Ball State University Fellowship of Friends was also represented.

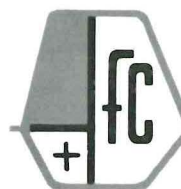
Douglas Heath, professor of psychology at Haverford College, gave a stimulating introduction to a discussion of the assumptions that underlie Quaker education by using the meeting for worship as a model for the educational experience, emphasizing the Quaker commitment to the corporate discovery of truth.

A continuing committee was appointed to consider a process by which information and services might be exchanged, a listing of Quaker professors begun, and attempts made to interest Quaker graduate students across the country in Quaker education.

Dillon granted doctorate

Gerald Dillon, a Friends professor at Western Evangelical Seminary in Portland, was given an honorary doctorate in May by Azusa Pacific College, Azusa, California. Gerald Dillon is a past president of the Association of Evangelical Friends and of the Evangelical Friends Alliance.

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Trends

BY CATHERINE CATTELL

I have come to the conclusion that it takes a heap of living in a country to get the feel of it—the true perspective, and the trend of things. First impressions have to be sorted out; they are not necessarily wrong, but they do have to be seen in context with much that is not apparent on the surface.

The dear old Chinese women, dressed as I remembered seeing women on the mainland in my childhood, gave me such joy. That was before I knew that in this scrambling and changing economy there is really no place for them. They not only have been uprooted from familiar ways and scenes, but have been catapulted into a totally strange kind of China, influenced in so many ways by the West—and they feel lost and very sad.

Taiwan makes thousands of items for American wear and use. Sweaters, shoes, shirts, plastics, radio and television parts—to mention just a very few—are made here for American consumption. Items damaged ever so slightly or an overproduction of an item can be sold cheaply on the local market. I have often seen Chinese women buying pant suits and lovely sweaters right on the street from huge baskets. They wear them, and on Chinese New Year I was the only woman on our street dressed in the Chinese traditional dress! The trend is what they call international dress—which is actually Western, if not strictly American.

Old China is constantly praised and honored in the daily newspaper, and now and then the paper will carry Chinese styles, urging women to go back to the traditional dress, but the trend is the other way.

One gets the feeling that old China can be found only in the museums—one of the most interesting tourist stops on the Island. They are crowded on every weekend and holiday with Chinese who come

to wonder at the beauty of ancient scrolls and carvings of jade and ivory of past dynasties.

One Chinese was heard to comment on what he saw with, "Why is all this beauty in the past? Why can't we produce these things now?" The trend is toward plastic imitations in this money-mad island.

I was brought up with sedan chairs, donkey backs, riverboats, and wheelbarrows as the only modes of travel in our country. In Taiwan we have the wildest traffic I have ever seen, with bumper-to-bumper taxis, buses and military trucks, and especially motorcycles, in a mad race with each other. The rickshaws, so prevalent a few years ago, are prohibited in the city. We still have some down Island, but the trend is speed.

There is, however, an underlying Chinese philosophy and character that never changes—much of the religious worship of idols, and ancestral worship, goes on and on. One gets the feeling that only when dead do the old get the respect that once they had in life. The funerals are fantastically elaborate, and families go all-out hiring mourners by the busful.

The mountains remain the same, except now they are tunneled through for highways and train tracks, and mansions are built into their sides.

There are trends in the church, too. Emptiness has produced a hunger, and the Island is open to the Gospel. A man came to wax the floor the other day, and he wanted to know about Jesus. The hairdresser, who works from 8 a.m. to 9 or 10 p.m. seven days a week and all but one day a month said, "I have no time to learn more." So I have Gospels to give out.

I wonder what the trends in America are. Do we forfeit priceless treasures for cheap imitations? Do you think trends at home point toward hunger and thirst for righteousness? If you could hear how American news broadcasts sound out here, you, too, would worry a little about trends on the home front! □

SECRETARY NEEDED

The Friends Committee on National Legislation, Quaker lobby on Capitol Hill for over 30 years, needs a competent and responsible secretary about September 9, 1974, to support two lobbyists. Salary adequate. For information, write:

Nick Block, FCNL
245 2nd Street, NE
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Books

Continued

where he discovered models of professional excellence and Christian insight. In his articulation of this vision of greatness we understand better Trueblood's disciplined life, both its strengths and its weaknesses.

Having completed chapters of his life, methodically, the Quaker scholar announces his acceptance of a more leisured pace for the remainder of the journey. Perhaps during the years of the next quarter century, if God grants it, Elton Trueblood, listening more and speaking less, will add some postscripts to these chapters. If so, I hope these postscripts will be the outpourings of the Holy Spirit within his own life, reflections while on the journey rather than outward descriptions of it. Even to Christian philosophers the words of Robert Frost apply, "So all who hide too well away/ Must speak and tell us where they are."

—Arthur O. Roberts

Gordon Dahl, *Work, Play, and Worship*, Augsburg Publishing House, Minneapolis, 1972, \$2.95.

Do you "worship your work; work at your play, and play at your worship?" Gordon Dahl, the author of *Work, Play, and Worship*, thinks many people do, and upon reflection, many of us would agree. The book is written to help Christians see these necessary aspects of life in their right perspective.

One should withhold judgment on early generalizations made by the author until his definition of terms are thought through. In criticizing the "Protestant Work Ethic," Dahl is referring to the "Martha" approach to work—being so wrapped up in work that there is no time for worship or play.

Play is not to be thought of as a feverish activity for selfish ends, but rather a freedom for leisure time that can provide for creativity, plus psychological and physical recreation; and worship should involve a freedom of spirit in contemplation so that man's spirit can be creative and *worshipful* as it centers on God.

One who would carry out Dahl's suggestions would not reach retirement years loaded down with frustration and guilt, retiring to a utopia that does not exist, but would rather enter upon an era of creative leisure and true worship.

—George H. Moore

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