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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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### Evangelical Friend, February 1975 (Vol. 8, No. 6)

Evangelical Friends Alliance

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# Evangelical Friend

February 1975

Vol. VIII, No. 6



*"Little children, let us not love in word or speech but in deed and in truth."*

Norma Arnold 50  
1805 North Beach  
Boise, Idaho 83704



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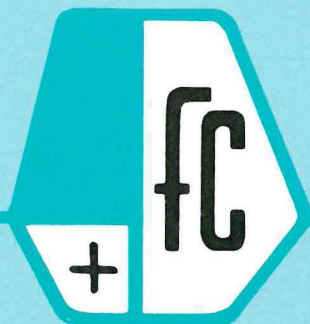
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## Cover

Photographer Hiroshi Iwaya captures the realism of "who is my neighbor?" by this candid photograph of an elderly lady who lives next door to him. Could it be that her meticulous work will be lovingly shared with another?

## Antecedents

In all of God's creation there are contrasts: brightness and darkness, heat and cold, the vastness of the universe and the minuteness of an atom. Embodied in man himself are contrasts of thought, temperament, emotion, and belief. Radical and conservative, liberal and fundamental are common expressions in our political and church circles. It would seem such extremes are a part of God's plan, for He created man with a will—though misused because of sin. To say the least, extremes make life interesting, if not complicated.

For years people within the Friends church have held extreme viewpoints in many areas. One example is whether to emphasize evangelical witness or social action. Can the two be combined? Can we avoid the extreme of each? Can a biblical balance be reached?

At least three articles in this issue attempt to answer these questions: "What Was It Woolman Had?" "Fleshed-out Faith," and "Adventure in Trusting God."

I believe a balance between Christian witness and social action is attainable within our "evangelical" sphere. What's more, such a combination must be reached if we are to *really* minister to the deep spiritual and human hurts of 20th century man. "Let us not love in word or speech, but in deed and in truth." —H.T.A.

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Plan your summer vacation around  
EFA's GENERAL CONFERENCE, JULY 23-27, 1975  
at Newberg, Oregon, in the beautiful Pacific Northwest.  
Theme: 'GAME PLAN FOR THE FOURTH QUARTER'



## 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*

### \$1 A MONTH TO OPPOSE HUNGER URGED FOR EPISCOPAL FAMILIES

NEW YORK—The Executive Council of the Episcopal Church has proposed that each family in the denomination give at least \$1 per month to meet the immediate needs of the world's hungry people.

This was one of several recommendations on both long- and short-range responses to hunger adopted recently by the Executive Council.

Episcopal households are estimated to number more than 950,000. If each gave \$1 per month for a year, more than \$11 million would be raised. —E.P.

### 40% IN U.S. ATTEND CHURCH OR SYNAGOGUE—GALLUP POLL

PRINCETON—Forty percent of the U.S. adult population attended church or synagogue in a typical week in 1974, the same level reported in three previous years, the Gallup Poll reported here.

Between 1958 and 1971, churchgoing slipped nine percentage points, the Gallup researchers indicated. The survey organization said there was little change in 1974 church attendance patterns among Protestants and Catholics from those reported in 1973, when 37 percent of the Protestants and 55 percent of the Catholics went to worship in a typical week.

Protestant attendance has remained constant since 1964, but Catholic attendance fell 16 percentage points between 1964 and 1971. —E.P.

### NAE PROTESTS INCREASING TV PERMISSIVENESS

WHEATON, ILLINOIS—The NAE has strongly urged TV network executives, the FCC, and leading advertisers to take positive steps to avert permissive trends in TV programing.

Dr. Paul E. Toms, NAE president, in a December letter to industry leaders said

that dishonesty, vulgarity, sexual misconduct, violence, disrespect, and the like are a realistic part of life in these times. "However," he stated, "we are alarmed that more programing each season tends to glamorize or excuse such negative and destructive behavior as perfectly normal. At the same time, traditional values are often downplayed or even ridiculed . . . such TV programing contributes to the lowering of moral and ethical standards."

NAE has received some 7,000 response forms from individuals indicating they were "fed up" with TV permissiveness but also were convinced that good programing is possible.

NAE's appeal concluded, "We strongly urge you to take decisive action toward the self-regulation of television to avert permissive trends." —N.A.E.

### SURVEY SHOWS COLDNESS A FACTOR IN DECLINING PROTESTANT MEMBERSHIP

SAN DIEGO—A study of 180 church dropouts and 265 active church members in two areas of Southern California reveals that the Protestant church overall is losing members largely because it is too impersonal and unfriendly rather than for any other reason.

The study showed that 21 percent of the persons that had left the church in the past two years said they did so because of the coldness and impersonality of the institution and the congregation. The theological stance the church has taken was seldom listed as a cause for their leaving.

The other figures were 15.3 percent who said the church was too liberal and 6.6 percent too conservative, but whatever the reason, there is a high degree of lethargy among the once actives. —E.P.

### CONFERENCE ON FOOD CRISIS URGES A MASSIVE EDUCATIONAL EFFORT

GARRISON, NEW YORK—A "massive educational effort" to achieve a life of "creative simplicity" in the U.S. was recommended here at a conference on the world food crisis called by the National Council of Churches.

Participants, including representatives of 16 of the council's 31 Protestant and Orthodox denominations, also agreed to urge churches to double their support of antihunger programs.

The call for the educational campaign came in a document called the "Graymoor Covenant on World Hunger." The sessions were held here at the headquarters of the Friars of the Atonement, also called Graymoor. That covenant asked President Ford to make an immediate commitment by the U.S. Government to give four million additional tons of grain to hungry nations by June. —E.P.

### REPORT HOLDS EVANGELICAL AGENCIES DISCRIMINATE AGAINST WOMEN

MINNEAPOLIS—Discrimination against women—some of it hidden—has been found in a survey of national evangelical Christian organizations, according to a Richfield woman who spearheaded the survey. Questionnaires were sent to 25 organizations—publishers, youth organizations, evangelistic associations, and church organizations—and seven responded, said Ms. Roberta Gunner, who is minister of Christian education and youth at House of Prayer Lutheran Church at Richfield.

Three of the seven organizations had no women on their boards, although one said the situation would soon be changed, the survey report noted. In all, women made up only 7.8 percent of the directors of the seven organizations; 16.5 percent of the managers, and 18.8 percent of the

*(Continued on page 16)*

### 'Game Plan for the Fourth Quarter' to be theme of EFA General Conference

"Game Plan for the Fourth Quarter" is to be the theme of the EFA General Conference to be held on the George Fox College campus in Newberg, Oregon, July 23-27, 1975. The general format of the conference will include a 30-minute devotional each morning, followed by a position paper with two respondents reacting to the presentation. There will be a "challenge hour" before lunch, with a special address or message. Workshops are planned for the afternoons.

Housing arrangements will be cared for in college residence halls and student apartments, and there will be space for campers and trailers.

Once each year the Coordinating Council of EFA meets, which brings together 50 members of the various commissions for planning and discussion of the cooperative ministries of the four yearly meetings composing the Alliance: Kansas, Northwest, Rocky Mountain, and The Evangelical Friends Church—Eastern Region. The General Conference is open to everyone, with as many as 1,000 registrants expected.

The EVANGELICAL FRIEND will publish more details in subsequent issues, but Friends everywhere are urged to reserve these dates for this significant gathering.

## Don't forget to trust

A Roman Catholic leader in Latin America, where so much unfortunate human manipulation, political control, and decaying cathedrals were built, looked back across four centuries and observed, "You know, we forgot to trust the Holy Spirit to accomplish God's purpose." Isn't it strange that we do not forget just once, but so often we habitually overlook really trusting God to accomplish His own purpose?

God usually uses people to accomplish His purposes more than buildings, programs, politics, manipulation. But these people can become so involved with these tools that it is possible to use the word *church* and not think of God at all! At a retreat gathering someone proposed we pause for a time of silent waiting after each had spoken so we could "hear what the Lord had to say to us." "That sounds like a good idea," someone remarked irreverently, "except I didn't notice that God was registered for this conference."

Many religious things can be done without God being registered. Nehemiah is a good reminder, however, that with the highest motives, the best organization, and the most dedication it is still the Lord who is our strength.

As each of us surveys his own situation, in whatever Christian endeavor, especially in the mission of the church, it is helpful to remember to trust the Holy Spirit to accomplish God's purposes. Things may often get out of hand for us, beyond our wisdom, our strength, and our ability to see what good God can bring out of various sets of circumstances. But genuine discernment is a trust in the Holy Spirit to bring God's purpose out of it all. In this trust, we may be discerning and enjoy the process. Isaiah said, "The wisdom of their wise men shall perish

and the understanding of their prudent men shall be hid." What we often count success the Lord counts failure, and vice versa. We become enamored with great goals, programs, structures, largeness, or smallness—and we call these churches sometimes. And sometimes they are, but not because of these factors. There are many impressive religious organizations doing many good things calling themselves churches but yet missing the purpose of God in His doctrinal and descriptive definitions of a church. "Except the Lord build the house, they labour in vain that build it." (Psalm 127:1)

It is as important, too, to trust the Holy Spirit in accomplishing God's purpose in our individual lives as in the life of the church. "Each one of us is called to a special place in the Kingdom," writes Thomas Merton in his book, *No Man Is an Island*. "If we find that place we will be happy. If we do not find it, we will never be completely happy. For each one of us, there is only one thing necessary: to fulfill our own destiny according to God's will, to be what God wants us to be."

In the purpose of God, our individual lives and the success of the church are interwoven. The beauty of the church is the reflection of the beauty of holiness in the lives of the people in it; the strength of the church is in the purity, cleanness, openness, honesty, and consistency of the fellowship. In working through the purposes of God, belief in Jesus Christ is to be understood in attitudes, in healing, in consistent living, not in neat legal maneuvers accomplished through creedal statements. Faith and love are seen in terms of action as well as attitude, of course, but these qualities come from trusting in the Holy Spirit and in no other way.

A Friends meeting can also become a decaying cathedral of human relationships if its structure and fellowship are built without remembering to trust the Holy Spirit. Everett Cattell put it well in his book, *The Spirit of Holiness*: "Mere sentiment is cheap and safe. It always keeps itself protected. But love must act; it must express itself." Love like this comes from trusting in the Holy Spirit ultimately and completely. One doesn't build the church or his own Christian life on any other basis; not on charismatic leadership (that may work to build a religious organization), not on budgets or membership drives, not on social action or Sunday school, nor on beautiful buildings. All these can be successfully man-made—and collapse.

God gave me a truth from Proverbs 16:3. In *The Living Bible* it reads: "Commit your work to the Lord, then it will succeed."

Just like that!

—J.L.W.

## What happened in Oklahoma City?

The 50 or so members of the Coordinating Council of the Evangelical Friends Alliance met at the Center for Christian Renewal near Oklahoma City, January 21-23. The Evangelical Friends Alliance is really a cluster of commissions composed of two members on each from the four constituent yearly meetings, plus an Executive Committee made up of the four general superintendents and one member-at-large from each yearly meeting. These commissions cover the range of concerns which tie the Evangelical Friends Alliance together: Missions, Evangelism, Christian Education, Publications, Youth, and Social Concerns.

There is no full-time administrator or director. The closest one to this role is Dorothy Barratt, a full-time Christian education consultant for the EFA supported largely by the distribution of Aldersgate Graded Curriculum materials and other literature. A new president of EFA was selected this year: Norval Hadley, general superintendent of Northwest Yearly Meeting, but he is given no salary nor expense money in assuming this assignment. The editors of this magazine serve without pay, only a small stipend for some postage, secretarial, and incidental expenses. The only other salaried persons of the Evangelical Friends Alliance are missionaries Roscoe and Tina Knight who work in Mexico City developing a new Friends meeting there. Iowa Yearly Meeting, though not a member of EFA, works with the Missions Commission in a joint effort and now has a missionary family in language school: Dick and Mary Ann Martens. Supported by Iowa Friends, they work with the Mexico Friends mission.

In many respects, EFA is more of a fellowship than a national church structure, and participation is quite voluntary even among the four constituent yearly meetings.

During the past year, a new policy of membership was approved allowing monthly meetings or local churches in yearly meetings outside the four yearly meetings to join EFA upon approval of their own yearly meeting.

Perhaps the most significant action of the recent Oklahoma City meetings was the naming of a 12-member Task Force Committee to study and prepare specific proposals for a more unified foreign missions program for the Evangelical Friends Alliance. This Task Force is to report their recommendations within six months. Otherwise, the happenings in Oklahoma City were largely a review of progress and projected plans for the EFA's various ministries.

—J.L.W.

# THE HARD

Once when I was in college a friend made an observation about me. She said, "Ardith, I just can't figure you out. You always seem to get done what you want to do, but you always seem to do it in the hardest possible way." It's no wonder that I couldn't forget her comment. That seems to have been the story of my life.

But I don't want to tell you about the story of my life this morning—just some highlights of the last two years as I have sat and walked among you people here at Clackamas Park.

I came here in October two years ago. I had not been to a church in over four years. I was a bitter and disillusioned mess. After having failed so dismally at two marriage attempts, I had only one goal in life. I was now going to be "Super-Mother." Somehow, somehow I was going to make up to my two young sons what my failures had deprived them of.

When I came here I had only one friend, Julie Perkins. I mean Jesus Julie Perkins. She was the one person who I believed did care about me at that time. And she has demonstrated this only about 1,001 times then and since. I wasn't too happy about coming to a Quaker church with her. I thought I might have to wear a grey dress and hat and talk funny like Gary Cooper did in *Friendly Persuasion*. But Julie assured me this wasn't true anymore. Anyway, the boys had never been to Sunday school, and I felt I really should be giving them some religious instruction. Besides, I could have a good excuse to spend time with Julie. That's why I thought I came here. But God had something different in mind.

It blew my mind right off when Gary Fawver read Scripture from *The Living Bible*. I found out later that he was reading from the Sermon on the Mount, and I didn't even recognize it. I thought that man with the wild mustache was just reading from some devotional book

instead of the Bible! It sure was a lot easier to listen to.

Then, I hadn't been coming here for very long before I was *really* shocked. A big grown man stood up here all by himself and sang. It was the special music for the Sunday service. Sam Morse sang, "Jesus Loves Me"—with tears in his eyes!

Over the months I kept watching the faces of those of you in the choir. Some of you even smile as you sing as if you know what you're singing about.

Then, the organists—there were probably several of you—kept playing hymns during the quiet times that somehow my memory knew, and I couldn't keep the words out of my mind. Though the Lord knows I tried.

Somewhere along the line Julie got sick, and after I had come several Sundays without her, I had to admit an awful truth to myself. I was coming here because I *wanted* to! Oh, well, I thought, that doesn't mean that I have to be involved with you people. I had made a few other friends by now, and I like seeing a familiar face now and then, but I didn't want to become too churchy.

Then one Sunday morning—it was Easter time—the Sound Solution did that "He Is Alive" song. When they started whispering all over the congregation getting louder and louder, "He Is Alive! He Is Alive!" it really spooked me. The hair stood right up on the back of my neck and I wanted to run right out of here.

There are many more highlights during this time. Sharon and Marv Watkins came to my home one evening and prayed with me when I was so scared of what the Holy Spirit was doing to me that I couldn't even say His name. I had to call Him "The Spook." But the Jesus in them could accept my fear. They very gently received the only approach to the subject that I could bear at the time.

All this time my inner life was just in a turmoil. I was desperately lonely. I was constantly overwhelmed as mother, wage earner, volunteer worker, etc., etc. I had a few friends to whom I clung desperately, but they never seemed to really have enough time or energy to devote to me to even begin to satisfy me. I know only now how I wrung them out.

But you people in general, I felt, ignored me as a person about as well as I ignored you. I knew lots of your names from hearing them but couldn't put faces to them. You weren't particularly sympathetic or interested in me, I thought. I could see you going about hugging each other, encouraging each other, and loving each other, but I didn't think you noticed me much. I saw you directing most of your attention to God, to the Holy Spirit, and to Jesus. You were always getting up and telling how He did things for you, made you feel better, and how you *knew* He loved you.

Now for the neat part of this story. Some of you may remember (because I know now that you *did* notice me) how I began to cry every time I came to church. I couldn't even have told you why I was crying—just a deep, deep unexplainable and agonizing hurt. It kept getting worse and worse over a six- or seven-week period during the late summer. I would swear to myself that I would not come back. I would not put myself through that agony anymore.

One Sunday morning toward the end of this time I really thought I was going to go berserk right in the middle of Howie's sermon. He was speaking, as usual, about how much Christ cared for each one of us individually in our own circumstances. It took every bit of will power I had to keep from standing up and screaming, "Liar! Stop lying, Howie. It's not true. I know. I've been in and out of churches for 15 years searching for it very sincerely, and it is not there. At least it's not there for me. And you are cruel, just plain sadistic to keep dangling it out there in front of me when I can't have it." I did run out that day, and I was sure that I would never be back.

Well, most of you probably know the rest of the story. Would you believe it took even more private agony before I was able to give up and let Him come in? I have been running around like a happy, bubbling, blubbering idiot ever since—even sounding churchy at times.

The point of my story is this. Do you know that if you people had given me the attention for which I was secretly asking, if you had entered into my self-pity

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*This is a testimony given by Ardith Ratcliff in Sunday morning worship at Clackamas Park Friends Church, Portland, Oregon. The candor and freshness is not only inspiring, but it says a great deal about the character of how a Friends meeting may minister to human needs today.*

# WAY!

(though I could have made it sound very justifiable), it would have taken much more time for me to reach out to Him? It was not only that I had to get desperate enough (the hard way again), but I would have been distracted by you. My devotion and gratefulness would have gone to you. I have learned that your real love to me was to keep pointing me to the *real source* of that only satisfying relationship. My heart is so full of *thanks-giving* this morning. He chose to surround me with you who witnessed to me by keeping your eyes, your hearts, and your minds on Him.

Will you pray with me?

*Dear Father,*

*I thank You so much that this orphan child has finally been freed for adoption into Your family. I thank You for the brothers and sisters who urged me to accept Your invitation and welcomed me.*

*Lord, I am proud to bear Your name, to eat at Your table, and to sleep in Your house. With Your name and in Your family, I take on a new history and a new heritage.*

*But, Lord, I keep remembering that I came from the wrong side of the tracks. My face, my hair, my teeth, my hands, and especially my heart have been dirty. I am not yet used to Your gentle manners, Your soft tongue, and Your ways. I have bad habits that do not fit well in this society.*

*I pray, Father, that You will bathe me daily, even hourly, in Your water so that Your name will be honored by my owning of it. Teach me even minute by minute Your manners and ways of love.*

*I thank You that You are not an absentee Father always having to run off to take care of other business. I know that You will always be there to answer every question and to listen to all the cares of Your growing child.*

*I thank You, too, for all the older brothers and sisters in my new family that I can look to and learn from. And for all of the wee ones yet to come, Father.*

*Thanks most of all for Your very first Son whose sacrifice of Himself made it possible for all of us others to be adopted.*

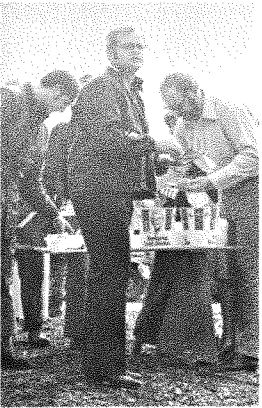
*Thank You for this opportunity to share a bit of my journey to Your joyful household this morning here.*

*In Jesus' Name, Amen.* ☐



PHOTO BY SHIRLEY PUTMAN





*Friends Action Board members eat lunch at site of Nordyke home construction in Newberg, Oregon. Music and ministry (left and above) are shared with nursing home residents by volunteers in Portland area.*

## What was it Woolman had?

BY RON WOODWARD

John Woolman, the 18th century Quaker, had something most of us do not have—that unique and enviable blend of deep personal piety and keen social conscience. In so many ways Woolman embodies the quintessence of the Quaker vision. He “got it all together,” uniting in his own person such traits as prophetic boldness and tender sensitivity, the capacity to bear powerful witness both in words and

*Two members of the Friends Action Board of Northwest Yearly Meeting, who also are Friends pastors, share the philosophical and practical expressions of this aspect of our Quaker faith. Ron Woodward, of Newberg Friends Church, asks, “What Was It Woolman Had?” and Jack Willcuts, of Reedwood Friends Church, discusses, “Fleshed-out’ Faith.” Dr. Ralph Beebe, a history professor at George Fox College and author of A Garden of the Lord, a history of Northwest Yearly Meeting, is president of that yearly meeting’s Friends Action Board.*

by example, a balanced concern both for people’s material and spiritual well-being, and the rare ability to prevail both in prayer and in effecting social change. While it would surely be wrong to copy Woolman as though he were some divine pattern, *it is imperative* that we as 20th century evangelicals take the time to discover what kind of roots produce such a beautiful flower, such a remarkably Christlike life.

Today it is encouraging that we finally seem to be groping our way out of the long decades of fallout from the modernist-fundamentalist wars of the first part of the century. No longer do we feel it is necessary to present people with evangelism and social concern as an either/or proposition—in a manner reminiscent of King Solomon’s suggestion that the baby under contention should be divided in half. Among evangelicals many positive steps have been taken, especially in the last decade, to comprehend the wholeness of the Gospel, inclusive of both warm-hearted evangelism and equally sincere compassion for people’s physical, economic, and sociological hurts.

So, inasmuch as we are able, let us forget those things that are behind and press toward the mark of letting the Holy

Spirit develop in our lives the kind of authentic Christianity that commends the Gospel both in word and deed. Words alone are not enough. Words become ugly if they are divorced from life and action. John cautions us, “Little children, let us not love in word or speech but in deed and in truth.” It is both sobering and instructive to realize that John here associates truth not with pronouncements, not with verbiage, but with action.

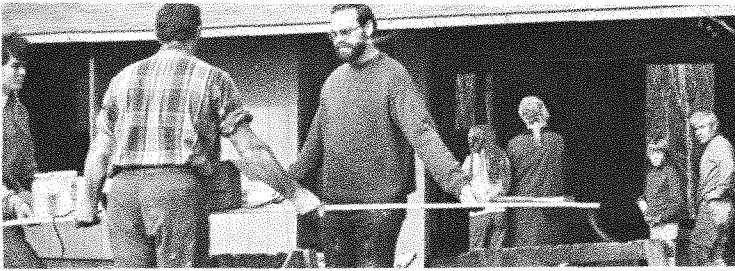
“Friends Action Board . . . offers opportunity for vital Christian service to people who are seeking an answer to the question, ‘What can I do?’ Jesus Christ told us that to feed the hungry, give a drink to the thirsty, clothe the naked, and befriend the stranger is as though ministering unto Him. He said, ‘Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.’”—p. 73, 1970 *Constitution and Discipline*, NWYM

We live in an age when the *whole Gospel* desperately needs to be “fleshed-out” in the lives of those who call themselves Christians. People must see with their eyes that Christ does make a difference in the lives of His followers—not so much in terms of what we say, but what we do. □



*Several members active on Northwest Yearly Meeting’s Friends Action Board (top row, left to right): Jack Willcuts, Wayne Cole, Gladys Cook, Ralph Beebe (president), Rick Megenity, Dwight Kimberly, Kent Thornburg, Bill Rourke, Bill Hopper (new executive director), and Roy McConaughy. Photo at lower left are FAB members Jeannie Thornburg and Karen McConaughy.*





*Volunteer workers of all ages, under supervision of Pete Fertello (back to camera), assist in building home for NWYM assistant superintendent Quentin Nordyke and his family. Photo at right is of Walter and Gladys Cook with a 100-year-old nursing home resident with whom they regularly have contact.*



## 'Fleshed-out' faith

BY JACK L. WILLCUTS

Souls have people around them, and the Lord was interested in both. The old Methodist preacher complained about his poor salary and was told by a deacon, "The minister has souls for his hire." To which the poor preacher replied, "Yes, but you can't eat souls. And if you could it would take a dozen the size of yours to make a meal!"

People are very interested in keeping "body and soul together," and so was our Lord, apparently. He expressed concern for those who neglected the care of either, and criticized those who concentrated on "being" at the expense of "doing," or "doing" at the expense of "being." People need friends with a helping hand as well as a Savior who forgives their sins, and are we not the people called Friends? So, how do we "flesh-out" our faith in keeping body and soul together?

The social and physical needs often are the avenues opening to spiritual or evangelistic witness. Compassion is the vehicle that moves along these avenues of caring, honest, heartfelt compassion—a sensitivity and tenderness reaching out to lonely, purposeless, ignorant, hungry, angry, failure-ridden bodies with souls to match.

Maybe it's a mother working to support her family with the father absent or without work. Maybe it's repairing the remains of a broken home and broken hearts; consoling children afraid. Maybe it's picking up the pieces of living after divorce (never mind the reasons now, preaching can come later or in the process of showing acceptance and respect). Maybe it's a beautiful black family that can't get a decent house in your block, so you rent them yours and live with the consequences.

Maybe it's starting an international fellowship in your church, a class for singles, a nursing home ministry (in our city 60 percent of these residents never have a friend or relative visit them!).

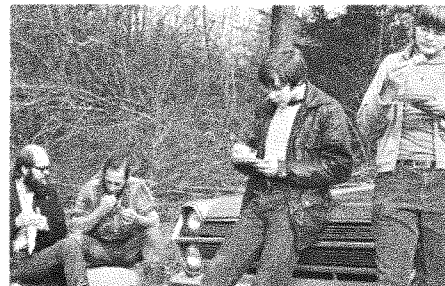
Maybe it's reading to the blind, helping the slow learner or school dropout, helping a returned missionary build a house, helping a Chicano get into college, providing an emergency loan fund for a family out of work, getting a ghetto child to summer camp, learning how *not* to judge those with different life-styles.

Maybe it's getting to know someone behind bars soon to be free and helping him (or her) find a place to go, a job, a safe reentry into society. Maybe it's baby-sitting for a mother taking classes

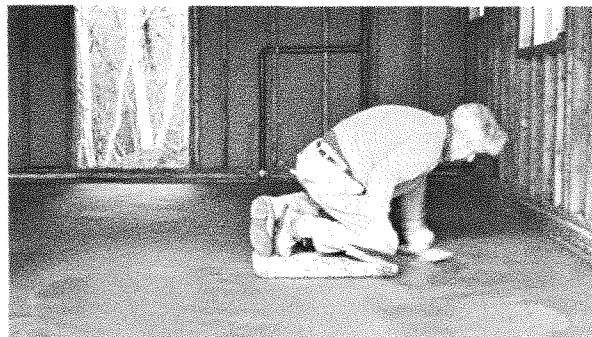
in order to get off welfare, conducting Bible classes in mobile parks or in your own backyard, helping a neighbor child learn to play the piano who otherwise would never have a chance to find an outlet for the music in her fingers, accepting the pregnant teenager . . . even the boy responsible. Maybe it's finding out *why* neighbors distrust the church, are on welfare, become alcoholics, attempt suicide . . . .

Jesus was God incarnate (fleshed-out), and He asked, How can you love your Father in heaven you have not seen, if you cannot love your brother whom you have seen? By a parade of startling examples in the Gospels He showed us how.

John Wesley once called American slavery the worst kind in all history. John Woolman did something about it. He did it by going from meeting to meeting explaining to Friends (and anyone who would listen) that God sees slaves as people for whom Christ also died. Across all these years, Quakers are legendary in the minds and hearts of many Blacks. I didn't realize how true this is until attending the National Black Evangelical Convention in Dallas last spring. They see us with a faith fleshed-out, or they want to. □



*Volunteer Gerald Edwards and Pete Fertello working on the Nordyke home. Lunch break at the Nordyke home site on a Saturday work day, which also included concrete floor finishing.*





# the mama zebedee complex



We live in an age of hucksterism. We're subject to the Big Sell. We're constantly being made An Offer We Can't Refuse, usually in the name of progress, often at the urging of a mermaid, a nymph, or some other sex goddess. Millions of dollars are spent every day in Madison Avenue advertising agencies designing new ways to lure consumers to the marketplace.

Some hucksters sell *products*—mere things, gadgets, gleaming and shining, baubles to titillate our senses, luxuries to stroke our egos. The newness of it all, the sheer desirability, the positive assurance that possession brings contentment. Most of us find the pitch irresistible.

Other hucksters peddle *plans*—gimmicks, shortcuts, pipedreams, fantasies, will-o'-the-wisps—all guaranteed to transfuse our anemic bloodstreams with a fresh flow of modernity; to galvanize our cortical impulses with shockwaves of contemporaneity; to propel us from *was* to *is* and beyond to an "outa sight" *can be!*

Still other hucksters promote *people*—"hot properties," as show biz argot puts it—plastic dolls like Linda Lovelace or Garry Glitter, willing to be drained of their humanity, their moral dignity as persons, and transformed into zombies without souls. Their agents and promoters, feeding off them like lamprey eels, demand ever more bizarre exploitations of their prey because "Ya gotta give the public what they want!" And what does this mindless public want? Not genuine beauty or disciplined talent, not authentic courage or character, but a sense of the finite, a certitude that this too shall pass away, an idol destined in its own time to crumble and decay.

All this we deplore as Christians and turn away from tawdry fan magazines, "Top Forty" lists, and other gossamer filaments of pop glamour. We turn away, that is, to indulge in a meretricious star system of our own, complete with its network of agents, promoters, hucksters, PR men, freak show barkers, and ten-percenters of every stripe and smell.

This lust for top billing is as old as Christianity itself. Simon of Samaria—the Harry Houdini of his time—needed something to dress up his act. He saw what he wanted in the miracles being performed by Philip and others in the name of Jesus of Nazareth. He was so impressed, in fact, that we read in Acts 8 he actually confessed belief in Christ and was baptized. Then he made his move, offering Philip and Peter a piece of the action in exchange for their secret—and received in return an apostolic curse!

The Simons, the Elmer Gantrys, the Marjoes are still among us. But we tend to congratulate ourselves, as sophisticated evangelicals, at being able to spot them for the skill artists they are. Yet there's a different and far more prevalent danger to be avoided. Even before Simon showed up, one of those perennial stage mothers was making a nuisance of herself. You know the type—pushy women who stand in the wings and shove their kids out into the limelight they really crave for themselves. She was just an ordinary Jewish mama, and all she wanted was for her babies to be Number One—and Two! Her name was Mama Zebedee.

Remember? Jesus and His followers were making their last trek up to Jerusalem. He knew what would happen

there, and He'd been trying to make it as plain as possible to the disciples. But they were too thick to understand. At the very moment He's telling them about mockery and humiliation, they've got nothing on their minds but prestige and patronage. They're going to be *big shots* in the kingdom of God!

Whether James and John put their mother up to asking Jesus or whether it was her own idea, I don't know. But in Matthew 20:20-21, we hear her say, "I want you to give orders that in your kingdom my two sons here may sit next to you, one at your right, and the other at your left." (NEB)

Some nerve! No wonder the rest of the boys got sore at James and John. But most of us are just like Mama Zebedee. We also have our babies—our special programs, our pet projects, our Big Deal—and we want it to be Number One!

The largest Sunday school in America  
the biggest foreign mission budget  
the most converts  
the biggest membership roll  
the bestselling book  
the top recording  
the longest advance bookings  
the most selective admissions policy  
the most earned doctorates on the faculty  
the fullest student body  
the highest ranked basketball team  
the most famous alumni  
the largest endowment  
the best broadcast ratings  
the most quotable quotes  
the largest paid-up subscription list  
the most column inches of advertising

'We've got to stop puffing ourselves and our favorites.'

So says D. Bruce Lockerbie, teacher at The Stony Brook School in New York as he deals with our 'Mama Zebedee Complex.'

Jesus Christ, whether by salvation, commitment in service and stewardship, dynamic renewal, deeper understanding, or whatever other phase of spiritual Body growth applies. More often than not, however, the product takes a back seat to the package.

In America, the package may be a *personality*—tall, tanned, and Texan, with a voice like thunder; in other words, a cross between Matt Dillon and the prophet Elijah.

"Everyone in this business," says a media expert in the headquarters of a major denomination, "knows that you build your broadcast around a personality. If people like his looks and the sound of his voice, maybe they'll stay tuned to listen to what he says."

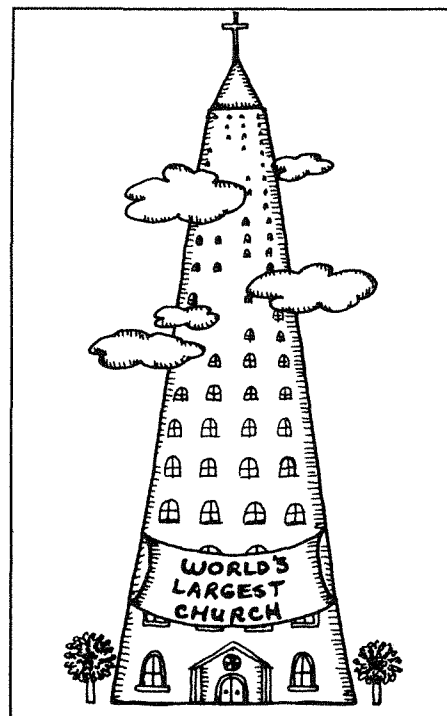
Or the package may be a *program*, something novel, something imaginative, but definitely something on a grand scale. If it's been tried before, forget it! If it's low-key and low-profile, who needs it? If it isn't global in scope, it won't catch on. The program has to excite people with its *BIGNESS!*

When there's a famine in the Sahara, you can't consider concentrating your relief efforts on a single area; you can't set your goal at feeding only 100 children a day and doing that well. You've got to take on the whole continent!

When floods and disease ravage Bangladesh, you can't pause to find out what the Bengali diet and tradition will accept. Just dump your tons of wheat on the Chittagong docks and let them rot there—because the people eat only rice. But tell your contributors how greatly the Lord is using them (and you!) to feed the hungry.

The same goes for evangelism, broadcasting, pastoral and psychological counseling, church growth, book publishing, recordings, and every other facet of our lives—including estate planning and retirement to a Christian version of Leisure Village. Unfortunately, the mass of evangelical Christians in America are naive. They have no idea that we're all being manipulated by communications experts, hard-sell promoters, and soft-sell wheeler-dealers. Those who read the leading evangelical magazines may catch whiff of Christian commercialism in the ads for Holy Land tours or in some of the conflicting panaceas for faltering youth ministries offered by balding specialists in teenaged evangelism.

How God gets the glory in all this isn't always clear. But this much is clear. We need to restore integrity (which means *wholeness*) to our evangelical witness. We need to *be* who we are, we need to tell the truth. We need to end the sham of book jacket blurbs being written by hirelings but attributed to prominent Christians who've never read the book. We need to stop ghostwriting autobiogra-



the most handshakes with foreign dignitaries

the most tons of relief goods distributed and on and on and on and on and on and on and on and on and on until the worthy purpose of all this effort has been dissipated in an orgy of egoism.



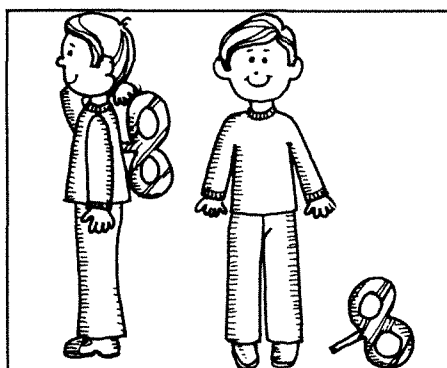
Ironically, that worthy purpose is common to all evangelicals. To put it crudely, the product we're selling, in one form or another, is ostensibly the same: a right relationship with God through

phies. We need to stop deceiving people into thinking their money goes to the poor and destitute, when as much as half of it gets diverted for "administrative expenses."

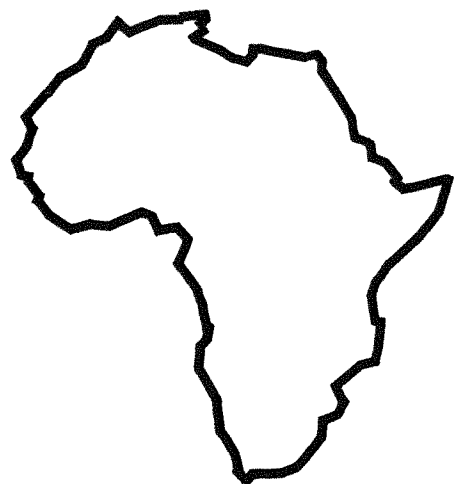
This is basic honesty. Beyond this, however, we need to face up to the fact that much of our energy is spent in overlapping with somebody else's work. Perhaps the Lausanne Covenant will help at this point. In that document, probably for the first time, evangelicals have admitted that "our testimony has sometimes been marred by sinful individualism and needless duplication."

If some other writer can do the job better than I can, I've got to acknowledge it. If some other singer can sing better—if some other relief organization can distribute more effectively—if some other school or college has a better curriculum or faculty—if somebody else is being used by God in ways we're not, we've got to say so. Then we ought to find what He's got for us to do and do it.

We've got to stop puffing ourselves and our favorites. We've got to get rid of the Mama Zebedee complex. □







## The lonely survivor

Let's call her "Mary," for she requests that her true name not be revealed. Her father was a simple farmer. Cattle and gardens were the main means of survival on one of the rolling hills in the country now known as Rwanda. The family was devoutly Catholic and attended church regularly. Mary's father tried to walk in all the light he knew to do God's will.

He happened to be of the Tutsi tribe, which for centuries in precolonial times had dominated political life in Rwanda, as was the case in neighboring Burundi to the south. As Rwanda's prospects of becoming an independent nation heightened, radical members of the previously dominated Hutu tribe seized power in certain areas. There followed a bloodbath as defenseless Tutsis were cut down by terrorist gangs and mercenary thugs.

It was the 27th of September, 1959, that such a horde pounced on the cluster of African homesteads where Mary lived. Mary, her mother, and the other children managed to make good their escape. Her father was not so fortunate. He was caught and killed not too far from where

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*During the last two decades Central Africa has had its share of hatred and strife between races and factions. The girl in this true story was nine years old when terrorists first brought death to her family.*

the rest were hiding. Soon the grass huts were going up in smoke as loot, including cattle, were taken away. For Mary and the rest, there was no question of going back. They, too, would probably be killed—and besides, there was nothing to go back to except a plot of land. They thought of seeking shelter at the Catholic mission. This they found was not possible, for the mission feared reprisals from the strong radical Hutu element should they provide succor to Tutsis. But there *was* one place they could go.

The Anglican mission station at Kigeme would take them in. Soon Mary was in the mission Primary School. Mary and little Benjamin were the only children who stayed on with their ailing mother at the mission. The others fled across the border into what is now Zaire. Then the situation in the country gradually eased up somewhat. Mary's mother moved off the mission back to the old, leveled homestead. Two of the children in Zaire, Mary's oldest brother and a sister, joined them in making another go at making a semblance of a home.

In September 1963, four years after her father's death, Mary went to a Protestant mission called Remera for her Junior High School. Now she could see her mother only during the longer vacations, like over Christmas, Easter, and during July and August.

One thing Mary did during the few months before the first Christmas vacation came around was to attend student prayer meetings. But she wasn't too enthusiastic about it. After all, God had let her daddy die at the hands of a cruel lynch gang, and father had been as good a man as any she knew of!

Mary studied hard and soon it was December 1. Just 18 more days and then she would be on vacation. She would get a truck to take her to the prefecture nearest her home. Then she would walk the rest of the way—to the little hut where her mother was. But before too long rumors started coming in that things weren't looking good for the remaining Tutsis in some areas. Students at school began to wonder about the local situation at their homes. Mary wondered about her older brother, who had slipped back into the country to be with his ailing mother. She had heard of lynchings involving such persons as her older brother.

Then vacation came and soon Mary was with her widowed mother and the remaining members of the family who were not in Zaire or dead.

"My dear child," her mother told her when she arrived home, "if I had had a way to let you know, I would have asked you not to come home for this Christmas vacation. . . . Things are not looking good around here at all!"

Although many of the Hutus in the neighborhood were kind, there were some who hated Tutsis intensely. Others had been cowed by their militant peers to where they wouldn't protest injustice if the victim of such was a Tutsi.

Mary hadn't been home but a couple of days when a Hutu friend came and told the family that a lynch gang was planning to get rid of the oldest brother, as they had done others already. The man said the plot was to get the brother to sharing duty as night watchman. He was to be murdered while on duty.

Sure enough, that evening a man came to the door. He asked if the oldest brother wouldn't help with guard duty that night, as there was trouble in the air and . . .

"Fine with me," the mother replied, "but he hasn't had supper yet. Could you wait until he's finished?"

The caller agreed and went away. When he returned later, Mary's older brother was gone. Consequently the mother and children were threatened. They were chased out of their home and things were stolen. The mother told her two daughters to flee because of what might happen to them if they fell into the hands of the terrorists. Mary bade farewell to her mother, little Benjamin, and even her sister, for they were to go their separate ways to freedom. It was evening when they slipped out into the darkness.

Mary really felt afraid as she faced alone the world that had become so cruel. If she could just make it to a mission station! The nearest was a Catholic mission, but it would do, for this time they, too, offered help to Tutsi refugees. But the density of population and the lack of large wooded areas made it very difficult to avoid discovery. She could not get there without help. Her immediate problem was survival. This meant hiding out for a few days. She headed in the quiet of the night to a nearby swamp. The papyrus stocks would conceal her from prying eyes on the overlooking hills. But she would have to lie still during the daylight hours.

When she reached the swamp it seemed that never before had she seen such short papyrus stocks. The soggy, squooshy ground would not make an inviting bed for a whole day. Nor could she bend over too many stocks for a bed. That would make a suspicious break in the foliage. Soon it was daybreak and she heard voices of some people traveling along a nearby footpath. They passed without noticing her. The sun blazed down for several hours, interrupted occasionally by a passing cloud. She was thirsty, but dared not drink the stagnant water so close to her body.

She had time to think about lots of things—the almost impossible hurdle of hostile hills and valleys between her and the mission, the footpaths that passed so perilously close to homes of potential enemies, her lack of food, and the fear of being discovered.

Now the sky was overcast. It had been that way for some time now. The sweat had dried on her brow. She remembered the prayer meetings at Junior High. Junior High—it would be a miracle if she ever showed up there again! Yes, a miracle—she had to face it. But wasn't there something said at school about Jesus working miracles? Hadn't He said all we need to do is ask—pray?

Then Mary heard it; the sound of heavy rain beating against the huge banana leaves some distance away. The rain was coming her way. Her first thought was natural—to get out of the rain. Just one of those big banana leaves could serve as an umbrella. However, to go get one would be too risky, for the banana grove was really the backyard of some people she could not trust. She would have to stick it out this time. She would imagine she was taking a bath or something. Another couple of minutes and the rainstorm was on in full force. Water running out of her Afro-hairdo and down her face tasted of salt when it reached her mouth. Soon she was shivering from the chill of drenched clothes.

With chattering teeth she found herself praying to the Jesus she had kept at a distance in Junior High. She confessed her sins and told Him that she would give Him her life if He would save her from death at the hands of her enemies. The salt taste increased and she knew it was from the tears mingled with the rain. The rain finally stopped, and she fell asleep as a new calmness seemed to spread itself over her.

Night fell and she moved out from her hiding place in search of water to drink. She fell into some quicksand but managed to get herself out. After a drink, it was back to a new hiding place for the second day to pass, in voluntary prayer and enforced fasting.

Evening finally rolled around and Mary was facing her third night alone in the swamps. She felt her strength ebbing. She could not make it at the rate she was going. Then it seemed as if God told her to go to the home not too far away of a Hutu merchant. She went through the rain and knocked at his door after midnight.

A pitiful sight stood before him when he opened the door. She was taken in and given food and a place to dry herself. He told her that she could not stay there but that he had relatives not too far away who could hide her. He would accom-

pany her there in the morning. When they arrived at the place, the other people refused to take her in, fearing reprisals should it be discovered. So Mary was left by the side of the road in broad daylight to fend for herself. The nearest semblance of a hiding place was a coffee tree patch and she made for it. It was a miracle that a cattle herdsman nearby did not see her.

Around three o'clock a man came along the path. He walked straight toward where Mary was hiding. He was Hutu and it was his coffee patch. He was on an inspection tour. He saw her almost immediately and talked to her. When he knew her story he told her to remain where she was until nightfall, when she would be taken to his place. He left and a little while later his wife came with some sweet potatoes and a bottle of water to drink.

That night the man and his wife managed to smuggle Mary into their house without disclosing the secret to any other member of the household. It was the 23rd of December. The kind man of the house was aware of Mary's concern for her mother's welfare. He agreed to go to her home the next day to see how things were. He returned to say that everybody was okay. That night was Christmas Eve, and Mary's prayer that night was to thank God for sparing her mother. The next day, Christmas Day 1963, the man made another trip. He found the dead bodies of Mary's mother and her little brother Benjamin near the charred ruins of the hut. Machetes had been used.

Mary was informed of this in her room of hiding in the house. She dared not cry, lest it be heard by others. The wife would spend hours with her to keep her company in her sorrow. But Mary had another companion that her benefactors knew nothing about. He was the Holy Spirit, the Comforter, who can wipe away tears.

Later Mary was able to make it to the mission and then on back to high school. She learned that the sister and older brother were safe. Still it was hard for her to accept the "Christmas Present" of the death of her mother. Then one day Mary realized that the greatest gift God had given her was Jesus Himself—given that He might die later on the cross for her sins. A new peace and joy then filled her life, and her grades at school began to show a marked improvement.

"Mary" grew up to serve the Lord. She prefers not to talk about the above events. She especially resists being overly sad and mournful when the dates of her mother's and father's deaths roll around. After all, didn't Jesus die for her? And she is trusting Jesus to allow her to see her family in heaven someday. □

## *Evangelicals launch federation of churches in India*

AKOLA, WEST INDIA—In his inaugural address, P. T. Chandapilla, general secretary of the Union of Evangelical Students of India and member of the St. Thomas Evangelical Church, South India, likened the newly formed Federation of Evangelical Churches of India to a mustard seed, which has small beginnings but tremendous potential for growth.

Fifteen church bodies representing more than 500 congregations with a community membership of about 80,000 solemnly covenanted to work together for the evangelization of India and the defense of the historic biblical faith.

Dr. I Ben Wati, executive secretary of the Evangelical Fellowship of India, offered the prayer of dedication. The president of the Federation, Y. T. Agamkar of Akola, and the vice-president, T. C. George of the Reformed St. Thomas Evangelical Church of South India, conducted the communion service. One hundred fifty delegates participated in the three days of celebration. —E.P.

## *Meeting a 'felt need'*

Charles DeVol reports that East Park Friends Church in Taiwan has made recent improvements in its building by adding lights and six extra tables so that it may be used as a student center. They have places for 54 students to study five evenings a week from 7 to 9 under the supervision of college students qualified to give help with lessons when needed. Students must register for a place, and roll is checked each evening. The center has contact with the police, schools, and parents.

Since East Park Friends Church is in a community where very few homes have room for students to have even a small table at which to study, this project is meeting a deep need in the lives of youth in the community.

The study hours are opened with a hymn and prayer. Once a month films or lectures are used to give the Gospel to the students. They are also invited to the church's Saturday night youth meeting and Sunday services. Even though others of our churches encourage students to study at the church, none have as good a setup as East Park. □





*Richard Weaver and boys chopping firewood for elderly Ogalala Indians.*



*A "Good News" get-together in Weaver home on Sioux Indian Reservation.*



*Cheri Weaver with Kimi on Christmas morning.*

## Adventure of trusting God

By LUCY ANDERSON

*When Dr. Richard and Cheri Weaver left a promising veterinarian practice in Canton, Ohio, for a year's service on the Sioux Indian Reservation in South Dakota, little did they realize that God would "do exceedingly abundantly above all that we ask or think."*

Last September Canton Friends said goodbye to Dick and Cheri Weaver and promised to pray for them. The Weavers had accepted an invitation to move to the Sioux Indian Reservation in South Dakota for one year in order to assist the Indians in their problems of caring for their animals.

Dr. Richard Weaver is a veterinarian, and his wife Cheri is a teacher and homemaker. They had started attending the fellowship two years ago, and gradually they both began to sense an urgency to serve God in some special way.

But how? Could they leave the Clinic just as his practice was getting established in the Canton community? And where could they find a place to serve? Another obstacle that loomed in their minds was losing the chance to adopt a baby since they had previously applied to a local agency, hoping to win a coveted place on the approved waiting list.

The questions and doubts seemed almost overwhelming. Quietly and prayerfully they sought God's will for them personally. Pastor Joe Roher and his wife Sally were of special help as they lovingly counseled them to seek God's will. Also a small prayer covenant group who met regularly provided prayer support as they reached out in faith.

That was six months ago. The unmistakable answers to prayer the Weavers experienced are like reading a modern version of the Acts of the Apostles.

First, the problem of finding a replacement was solved. A young woman, qualified as a practicing veterinarian from the University of Illinois, joined the staff of Dr. Weaver's Clinic with just the expertise needed during his anticipated absence.

The second definite answer to their prayer was acceptance into the Outreach Program of the Ohio Veterinary Medical Association. The association agreed to

send Dick and Cheri as their representatives to work for one year among the 6,000 Ogalala Indians (Sioux tribe) in Pine Ridge, South Dakota.

With excited anticipation the Weavers made the move to the South Dakota reservation. There were many adjustments—getting to know the Indians personally, adapting to the slower pace, and learning to go without many luxuries that had been regarded as necessities, to name a few.

Dick drove 90 miles two mornings a week to teach a special class and also worked in a clinic. Cheri became involved in teaching in the reservation school. They both agreed that the only way to reach the adults was through the children, so they began inviting the girls (from 4 to 12 years old) to learn to sew and cook under Cheri's supervision. Dick became acquainted with the young boys, and their home became a gathering place on many occasions.

Each day they asked God to help them show Christian love in their activities. Gradually, they formed friendships and got to know the Indians. They were confident that God was leading.

Then one day around the first of December it happened. Cheri had heard that a nearby judge was responsible for the placing of orphan children among the reservation families. Acting on impulse, they submitted in writing their desire to be considered as adoptive parents. And, as Dick explained later: "We knew that the Indians are wards of society and the Government tends to keep them on the reservation. However, we took a chance. We wrote back to Canton and asked our intercessor group to write recommendations for us to the judge and also to join in prayer with us."

On December 3 the Weavers were invited to meet the judge. He cordially visited with them and then asked if they

PHOTOS BY DR. RICHARD WEAVER



*Kimi is admired by her joyful new parents, Richard and Cheri Weaver.*

were interested in adopting a child. When they assured him they were very interested in taking a child, he asked which they preferred—a boy or a girl. They replied that it did not matter.

"Come back tomorrow," said the judge, "and I'll have a three-month-old little girl for you!" The Weavers could hardly believe their ears. Could it be true? They had dreaded the move in the first place, and yet God had provided a little child for them quicker than if they had stayed in Canton!

Little Kimi Sioux has been lovingly welcomed into Dick and Cheri's hearts and home. They have nursed her back to health, and for them she has become their miracle.

When the Weavers returned to Canton to spend Christmas, they had little Kimi dedicated by Pastor Joe in a touching service of dedication the Sunday after Christmas. "Love has taken on a new dimension for us," said Dick. "South Dakota may seem far away, but really we're just a prayer away from you friends here."

With deep gratitude Cheri testified: "I'll admit I didn't want to go at first. But now I see God had a better plan. He permitted little Kimi to come into our lives. And the night we got the baby, all the Indian people were so happy for us they came immediately over to our house. There is so much feuding on the reservation, but in spite of that, little Kimi afforded the first opportunity many had had to even speak to each other. I recall another baby over 2,000 years ago who brought people together. His name was Jesus and we have just celebrated His birth."

The Weavers have returned to Pine Ridge to finish their year of service. For them it is one more step in the exciting adventure of trusting God for the impossible. □

## A Sunday out

BY CAROLYN STANSELL

Won't you come with us on a Sunday visit to one of the small churches about an hour's drive from La Paz? We stop at the city church on Max Paredes street to pick up a group of church officials. The place we are visiting is one of their outpost congregations.

The trip out is uneventful, and we enjoy listening to the nationals singing as we drive along. The sky is a beautiful altiplano blue and everyone is in good spirits.

Turning off the road, we cross a ditch and a field to arrive at the tiny adobe meetinghouse. Two old men are already there and greet us warmly as we stand about talking. Within 45 minutes, a group of 20 people, mostly older men and women, have gathered and decide it is time to start church. Stepping up over the threshold and ducking down through the low door, we enter and sit down on the bench made by placing a rough board over two rocks.

A brief Sunday school lesson, then the service is turned over to the visiting church officials. A good sermon is presented, and the local group is encouraged to meet more regularly, elect officers, choose a worker (pastor) to lead their services, and send reports to the Monthly Meeting. All agree to this, and since it is almost 1:00 p.m. they decide to have lunch before choosing officers.

We go back outside where they stretch out the blankets on the ground and sprinkle out the potatoes, chuños, beef jerky, and Indian cheese. Everyone

*Carolyn Stansell and her husband Ron presently are on furlough from missionary service in Bolivia, South America. The Stansell family plans to return to Bolivia this summer for a third term of service under Northwest Yearly Meeting of Friends.*

gathers alongside, prays, and helps himself. For once Ron and I are glad no one understands Sara's English, for she is pointing to the little black chuños and is saying "dirty, dirty!"

The afternoon election is interesting. Everyone already knows who should do what, so it only takes a few moments to choose them. An installation service follows, then each gives his testimony. The visitors conclude by exhorting the small group to remain faithful, and after about 2½ hours they close with prayer. Many words of thanks are given to the visitors for their encouragement.

As we prepare to leave, the young man newly chosen as pastor-leader asks if we could give him a ride as far as his house, which is on our way. Upon arriving he asks the group to please come in for a moment since his baby is sick and he wants prayer. Sara and I are already tired! And as Ron and the others trudge across the field to the house, I grumble about another delay. But then the Lord reminds me of something told me when Sara was a tiny baby, "Remember, the Indians love their babies just as much as you love Sara." I ask forgiveness for my impatience and for a greater love for these people with whom we work.

As they return to the car, I am made more ashamed than ever as Ron tells me the story. The father and an old grandmother brought out the six-month-old boy. When asked where the mother was, the young father broke into tears and said, "She died four months ago." And now this, their first child, was sick. The visitors, deeply touched, prayed over the small family and gave advice on child care. As they left they dug into their pockets one by one for a small money gift to buy milk for the baby.

As we head back to town, I wonder what chance does that little baby have on the cold, wind-swept altiplano, where disease and infant mortality stalk every home. And what of the young father, just chosen to be "pastor" to this tiny flock? Can he stand up under the pressures and remain faithful to guide spiritually? *O Lord, don't let me ever stand in the way of giving help and encouragement to one of Your beloved children!*

This incident took place two months ago now, and how happy we were last Sunday, when attending La Paz District meetings, that we found the young father. He had walked over three hours to attend for the weekend. We asked after the baby. He said it is still sickly but, praise God, it is still alive! With our limited knowledge we tried to offer some basic advice on better infant nourishment. And I am praying that this baby will survive to grow up as a testimony to God's love and care and as a special comfort to a lonely young father. □



# Face of the World

*Continued*

supervisors. But they comprised 78.1 percent of the clerical workers.

Although the organizations said their employee benefits are the same for men and women, they actually are not, Ms. Gunner held, when the benefits are determined by salary. "Since only 5.3 percent of female employees earn \$10,000 or more annually (as opposed to 50.5 percent of male employees), female workers are often excluded from life insurance benefits," she noted.

"Pension and retirement benefits for women when based on percentage of earnings are also not the same as for male employees. Even some vacation time is allocated on the basis of salary, as well as status."

At Ms. Gunner's urging, the survey was conducted by Youth Specialties of San Diego, California, for a talk that she gave on the role of women in the church at a recent National Youth Workers Convention in Chicago. —E.P.

## AIA POSTPONES SPORTS NETWORK PLANS

TUSTIN, CALIFORNIA—Athletes in Action (AIA), because of too little time to sell sufficient advertising, has postponed until January 3, 1976, plans for a worldwide television sports network. Eleven AIA West basketball games against such teams as UCLA, North Carolina, and Notre Dame were scheduled to be aired on 56 U.S. stations and 72 overseas stations, in cooperation with the Armed Forces Television Network; the games were expected to gain a viewing audience of 40 million people.

Dave Hannah, AIA director, says, "Our plans are now to begin work immediately for next year so that we can do each facet of the TV network properly. I am very encouraged with the concept and the possibilities after working this fall on the network."

—*Campus Crusade for Christ International*

## ROCKEFELLER 41st VICE-PRESIDENT TAKES OATH ON FAMILY BIBLE

WASHINGTON, D.C.—Holding a family Bible in his left hand, Nelson Rockefeller was sworn in as the 41st Vice-president of the United States.

Vice-president Rockefeller is an American Baptist and a member of New York City's Riverside Church, a congregation affiliated with both the American Baptist Churches and the United Church of Christ. —E.P.

## PASTOR'S CORNER

### A RESOURCE SERVICE FOR PASTORS PROVIDED BY THE CHURCH EXTENSION AND EVANGELISM COMMISSION OF THE EVANGELICAL FRIENDS ALLIANCE

Edited by Stanley Perisho

#### NAE Convention

33rd Annual NAE Convention  
April 8-10, 1975  
International Hotel  
Los Angeles, California

#### Stronger Church Families Seminar

Attend the Stronger Church Families Seminar with Larry Richards. "I believe that you can strengthen families through your church."

Portland—March 14-15, 1975  
Detroit—April 18-19, 1975  
Seattle—April 25-26, 1975  
Denver—May 2-3, 1975  
Phoenix—May 9-10, 1975

#### International Congress on World Evangelization

Now available—the ICOWE material is available from Worldwide Publications, Box 1240, Minneapolis, Minnesota 55440.

The Lausanne Congress Compendium Volume sells for—cloth, LEHV, \$9.95, or paper, LEHV, \$7.95. It is a compilation of all the plenary papers and responses, Bible studies, strategy, and theology evangelism papers, national and regional reports, personal testimonies, and the Lausanne Covenant. It is published in one volume of 1,000 pages.

Congress slides, tapes, Teaching All (study books) materials, and other items are listed on their information and order form.

#### Personal Invitations Are Important!

A recent door-to-door survey in Houston asked the question, "What led you to select the particular church you are now attending?" The results showed the following:

3% chose on the basis of the clergyman  
11% for the buildings and facilities  
17% for nearness and convenience  
20% because it was their childhood church  
48% because a neighbor invited them.

#### Leadership Training Institute

Something fresh and revolutionary in leadership education. The week-long experience of being and learning together enables the pastor and church leaders to be more effective in the emerging church. For more information, write Faith at Work, 1000 Century Plaza, Suite 210, Columbia, Maryland 21044.

#### Unprogramed Programing

Whether he visited a Quaker meeting or not is not said, but James Kennedy, pastor of the fast-growing Coral Gables Presbyterian Church, Ft. Lauderdale, Florida, recounts his utter dismay in visiting a number of different churches on his summer vacation, all of them evangelical. "It was a disheartening experience. I did not go into one that had a worship service that wasn't an abomination. I mean the singing was miserable, the choirs were miserable, the music was miserable. The whole service looked like it had been put together by an idiot. There was no continuity in most of them. The people weren't inspired with it . . . I even had the feeling that whatever these people have got, I don't want to catch it. A worship service should be something that is tremendously uplifting."

To be disappointed in worship is somewhat like waiting for the great moment in a television program, only to have the program interrupted with a commercial. If this happens too often one is tempted to try another channel. Yet, our worship is sometimes interrupted by unnecessary, ill-prepared, human intrusion or program mismanagement. How tragic that the worship hour is at times misunderstood, underestimated, neglected, misused, tiresomely routine, thoughtlessly arranged, or drowsily experienced! —from *Friends in the Soaring '70s* by Jack Willcuts and Myron Goldsmith □

What's New!



Dorothy Barratt  
EFA Christian education  
consultant

## retreats change people

BY DOROTHY E. BARRATT

*All-church weekend retreats cement new relationships between old and young in a more relaxed setting. Is your church scheduling such a retreat for 1975?*

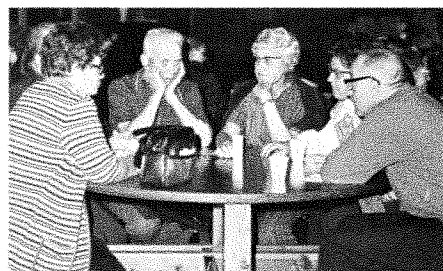
"Let's do it again" . . . "This was very helpful!" . . . "Extremely profitable" . . . "Very important in the life of our church!" . . . "It has been great!"

These were some of the many positive responses shared at the conclusion of the all-church retreat sponsored by Newberg Friends Church.

This second all-church retreat was held at our Twin Rocks Camp on the beautiful Oregon coast last November 1-3. The retreat began on Friday evening with an opening session and snack and concluded on Sunday afternoon.

Saturday's program consisted of some planned sessions for teaching and sharing. Also there was adequate opportunity for very meaningful times of unscheduled, informal fellowship and relaxation.

Two sessions on Saturday and one on Sunday were provided for biblical teach-



*Newberg Friends members and attenders of all ages found the retreat to be a great experience. The times of informal fellowship and getting acquainted were important to those who attended. Lots of fun went along with the serious times to make the retreat a profitable weekend.*

ing, after which the whole group was divided into Koinonia groups for sharing on specific topics and questions. These teaching sessions were led by the pastors, Ronald Woodward and Richard Foster. Milo Ross ministered to the group at the Sunday worship service.

The retreat was capped by a period of closing worship, sharing, and fellowship. This was a highlight as people of all ages shared what God had done in their lives during this spiritually rich weekend.

The printed program stated that the retreat was designed "to provide a unique opportunity for drawing together in fellowship as members of the Body of Christ—our church family. It will provide an excellent setting to become better acquainted with our pastoral team and their families."

As an outside observer at this retreat, I personally interviewed a number of people as to how they felt about the retreat. I was impressed that in great measure their goals had been reached.

A number of high school and college age young people said such things as "It makes adults available to us and we have time to talk to them in a way we never have time to do at church" . . . "It is the only place you have time to really get acquainted with all ages."

Others shared how they had grown so much closer to people they had known before only superficially. One said that people are more open than in their usual surroundings.

Perhaps one testimony sums it up: "Retreats like this can really change people." □

### FAMILY RETREATS

In the EFA program of the year, churches are encouraged to plan retreats during the spring months. If your church has not had such a retreat this year we would encourage you to plan one now.

There are many kinds of retreats:

1. All-church retreat (all ages)
2. Adult retreat
3. Young couples retreat
4. Father and son retreat
5. Mother and daughter retreat
6. Senior citizen retreat
7. —and many more.

Choose the type of retreat you believe is most needed by your church for this year. Pray and plan now! □

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# MEETING LIFE'S CRISES

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

## PROGNOSIS: FAVORABLE

BY RITA CRISMAN

"Rita, we have a problem!"

These were the words with which my doctor greeted me as I sat in his office following the examination.

"You have diabetes."

I had known that something was wrong with me for a long time. I was frequently terribly thirsty and never felt quite right. I had lost energy to do anything, would come home from school and either go to bed or sit and watch television. I was losing interest in life in general, including friends, church, and God.

When the doctor told me that I had diabetes, I didn't receive the news as a blow—immediately. I had heard about the disease but didn't know what it involved. Having never been seriously ill, like a child with a broken leg, I found my first reaction was to tell everyone. "Hey, guess what happened to me!"

As I was coming home from the doctor's office my mind began whirling. I started to read the booklet the doctor had given me and with each paragraph became more and more aware of what this disease really meant. I began thinking, or rather worrying, about what it would be like living as a diabetic. Over and over again came the question, "Why me?" My mind exploded with thoughts of never eating candy, cookies, pastries, even at parties, of always having to diet, of the problems associated with trips and vacations, and with family reunion feasts at Thanksgiving and Christmas. If there were a contest for worriers I'm sure I would win.

Arriving home I sank into a chair and burst into tears; it was more than I could take! My mother and dad, brother and sister were sympathetic, trying to cheer me up, yet I felt alone. They just couldn't understand.

*Rita Crisman, a freshman at George Fox College, is the daughter of Clynton and Marjorie Crisman, pastors of the Medford, Oregon, Friends Church. Since this was written as a high school student, Rita has also undergone surgery for an eye cataract condition. May we, as members of the Body of Christ, uphold Rita and others like her in our prayers.*

I went to my room. The same posters covered the walls. My glass figures still sat on the shelves. But tonight everything was different.

Our family had moved from Seattle to Medford just a few months before. I loved Seattle; the five years we lived there had been the happiest of my life. It seemed that our church youth group was just beginning really to come alive. I was also involved in a Christian musical group with whom I had shared many unforgettable experiences. Here in Medford I was having difficulty adjusting to new surroundings. Hearing of *Reflections*, a Youth for Christ touring musical group, I had been secretly hoping to be chosen as a member. This was the one bright spot in the unwelcome prospects of the move. I tried out, but didn't make it. Everything seemed to be going wrong. I was beginning to wonder if God was really there. Our youth group was lifeless—and now diabetes! Why me?

I was brought up in a Christian family. My father being a minister, my life revolved around the church and its activities. I had accepted Christ as my Savior at the age of five, and God had answered prayers for me over and over. I couldn't completely doubt His power. Yet questions pushed at me as I sat on my bed that night. I wanted some answers. Opening my Bible, I turned the pages at

random till I came upon these verses in Isaiah 43:1-5 (*The Living Bible*):

"But now the Lord who created you, O Israel [Rita] says, Don't be afraid, for I have ransomed you; I have called you by name; you are mine.

"When you go through deep waters and great trouble, I will be with you. When you go through rivers of difficulty, you will not drown! When you walk through the fire of oppression, you will not be burned up—the flames will not consume you.

"For I am the Lord your God, your Savior, the Holy One of Israel. I gave Egypt and Ethiopia and Seba in exchange for your freedom, as your ransom.

"Others died that you might live; I traded their lives for yours because you are precious to me and honored, and I love you.

"Don't be afraid, for I am with you."

The impact of these words hit me head-on! I can't explain what happened, but suddenly the Lord was right there. I had never felt Him so close in all my life. He really did love me, Rita Crisman, and care for me. I didn't have to be afraid, or worry; God was there with me, working things out. I could almost feel my shoulders straighten as the huge load dropped away. How lacking in faith I had been, worrying about all these things! Now I could *thank* the Lord instead of asking Him why! Insight came: I can pray to God and He will really hear me. It was as if a bright light were leading me through and out of the darkness. All I could think of was, "He is here; He is real; He is interested in me!" The things I'd always believed had been tested, and God hadn't failed.

I'm not saying that after this experience all my problems were gone, but I

(Continued on page 26)



## WILL THE REAL CHICO PLEASE STAND UP?



(Another Perry and Patsy Story)

Part II

BY BETTY M. HOCKETT

*SO FAR: The Masters took their dog Chico for his winter haircut. When they went to get him that afternoon, the dog that they started to take back home looked like Chico but did not act like him. They are uncertain whether or not it is really Chico.*

Perry and Patsy and their mother went back into Polly's Poodle Parlor with the dog. They all had funny looks on their faces. "Seems like we ought to know our own dog," Mrs. Masters whispered.

Out loud she said to the woman at the office, "We aren't sure if this is our dog Chico or not. It looks like him but doesn't really act like him."

The young woman (the twins still did not know her name) looked startled. "Oh, dear. Oh my! Maybe they got more than just the leash mixed up. There was another dog in here today that looked just like Chico, but his man came for him about an hour ago. The dog seemed glad to go with him and he thought it was his dog. Oh my!"

By that time another young woman had come to help solve the problem. "What kind of a collar does Chico have," she wanted to know.

Perry knelt down by the dog. "It looked like this one. See that metal strip across the top? Chico's was like that. Here, Chico!"

The dog—whoever he was—just sat quietly. He didn't even look at Perry. "See, he doesn't even come when we call his name."

"But the other man thought he had his own dog," the first woman reminded. "I'll call him. That'll solve it for sure. He'll know whether he has his dog or not."

"It does seem silly that we can't tell our own dog for sure," said Mrs. Masters sheepishly. "But it just seems more and more like this isn't Chico, even if it does look like him."

The three Masters watched in silence as the woman dialed the phone number. They waited, hearing the phone buzz in the distance. "There's no answer," said

the woman rather tonelessly. "Now what'll we do. Let's see . . ."

"Oh, this is funny," said Patsy. She sat down on the floor beside the dog. "First Mrs. Benton gets us mixed up. Now it's us getting Chico mixed up."

The two women employees talked quietly together. They laughed little embarrassed giggles as the first one said, "We did think about the possibility of getting the dogs mixed up when Polly was clipping them."

(That isn't Polly after all, thought Patsy.)

(Well, she's not Polly, thought Perry.)

"But we sure didn't think we'd really get *this* confused. Dear me, it's never happened before," apologized the second woman.

The dog whose name they did not know sat very still. He watched and watched the front door. Once in a while he would whine softly. Perry patted him and tried to supply the comfort that the dog obviously needed.

"Hey, I know what!" the first young woman said, putting the phone down for the third time. "Polly will know. I'll see if she is still here. She'll know which dog is which." She hurried to the back rooms.

"This is getting funnier all the time." Perry shook his head in amazement. "So many mix-ups in one day. Kind of like a comedy on TV, isn't it?"

"I sure hope we're not causing all this confusion for nothing," Mrs. Masters said. "Maybe this is Chico and he's just acting funny."

"Maybe," replied Perry.

"But I don't think so," Patsy added. "See how he's watching the door. I think he heard his man come."

"He knows another dog went with him. Poor thing. He must feel like he's been left for sure." Perry put his arms around the dog who by that time had begun to tremble just like Chico did when he was nervous.

The young woman hurried back to the front of the office. "Polly was still

there, fortunately, and she said that she left little furry ruffles on Chico's ankles. She just clipped Brownie's legs plain."

Everyone's eyes immediately focused on the dog's legs. "Well, I guess this is Brownie," observed Perry, patting the straight-clipped legs."

Mrs. Masters grinned with relief, "Yes, no ruffles there."

The office women did not look quite so relieved. "Well, that's solved," said one, "but now what do we do about getting your dog back. They still don't answer their phone." They went into a quiet conference again. It was a funny matter and yet it wasn't. They felt responsible for the dogs.

Brownie strained at his leash and looked harder than ever toward the door. He whined loudly as the front door of the Poodle Parlor opened.

Then, through the open door came another dog, exactly like Brownie (even to the three white mustache hairs) except for the ruffles at his ankles. Hanging on to the red-handled leash was a man who was looking quite embarrassed.

"Brownie!"

"Chico!"

Yip!! Bowwow!!

All at once the room became a confusion of barks, words, exclamations, and explanations. The two women behind the counter sighed happily. The three Masters sighed happily. The man who had taken Chico home thinking he was Brownie also sighed happily.

"I got clear home with your dog before I realized he wasn't Brownie," he explained. "He looked like Brownie and I thought sure he was. I didn't dream there would be another dog exactly like him. But your dog behaves better than mine. Maybe we should make a permanent switch." He winked at the twins.

Perry and Patsy grabbed Chico and squeezed him hard. "No chance!" they said emphatically.

When the Masters finally got back out to the car, there was no doubt in their minds that at last they had their own Chico. He hopped into the car without even being invited. He jumped from front to back and back to front even faster than usual. He sniffed and licked at Perry's face and then licked and sniffed at Patsy. He felt as happy as they did.

"So many mix-ups," said Patsy.

"But at least God doesn't ever get mixed up," Perry reminded. "When we get to heaven He'll say, 'Hello, Patsy' to you and 'Hello, Perry,' to me. Like Mom says, He knows us real well."

"I'm glad about that," Patsy answered.

The twins each gave Chico another loving squeeze. It had been quite a day—one that would long be remembered. □



## ROCKY MOUNTAIN YEARLY MEETING

### Teens Attend Midwinter

One hundred ninety-one high schoolers attended Midwinter at Quaker Ridge Camp, Woodland Park, Colorado, December 27-January 1. The campers came from Kansas and Rocky Mountain Yearly Meetings with 10 visiting from Iowa Yearly Meeting.

Camp director, Stan Perisho, stated, "I have attended various midwinters throughout several yearly meetings and feel the spiritual impact of this week to be one of the greatest I have ever seen and am sure that the spiritual depth experienced will have a far-reaching effect on Friends."

Spiritual impact came through the main speaker and seminars. Bob Hess from Canton, Ohio, was this year's speaker and shared concerning the work of the Holy Spirit and His practical application to lives. Seminar leaders were Miriam Mitchem, Ken Anderson, Shorty Wright, Roscoe Townsend, and Ken Kinser. Seminar topics included such topics as "Scientific Facts of the Bible," "The Theology of Love," and "Gifts of the Spirit."

Many reported that a spiritual high of the week was the old-fashioned quiet meeting that was held Sunday morning.

Two campers were hurt during tubing mishaps, but the teens felt these two incidents served to further bond the group in love.

Due to a shortage of snow, snow games were limited. However, everyone enjoyed the beauty of their surroundings via hikes, volleyball, and other outdoor activities. Clark Capen Center was also open for games.

Plans have already begun for next year's event. Your prayer support is needed for those planning next year's midwinter and for those who participated in this year's retreat.

### RMYM Youth Serves With Wycliffe

Alan Weinacht, son of Rev. and Mrs. Lowell Weinacht of Fort Collins, is with Wycliffe Bible Translators as a short-term assistant for a period of one year in the area of agriculture in Spanish-speaking countries. Alan, who graduated from high school in 1974, is using this opportunity to determine if God is leading in this area of missionary service.

Alan left Fort Collins August 23 for San Jose, Costa Rica, where he was in Spanish Language School until the middle of December. Presently, he is in Bogota, Colombia, in South America, where he is working with the Wycliffe's center of farm operations.

Alan's job description includes general farm work in a tropical con-

text. The farm center includes swine, poultry, beef cattle, and trial plots of tropical fruits and vegetables. He is receiving on-the-job training as he is exposed to local problems confronting small farmers; this will also include building his Spanish vocabulary.

As Alan's mother, Naomi Weinacht, wrote, "God has worked out [Alan's] large and small problems, often leaving us to take Him by faith with no visible signs of solutions until the last minute when His plan became very obvious."

At the end of Alan's year with Wycliffe, he may decide to pursue this challenge as a career. He would need a college degree in agriculture before going into it full time. Meanwhile Alan is learning many lessons as he stated in one recent letter, "I'm learning more than Spanish here!"

### What Takes Priority?

As one culture confronts another culture, changes take place. It would be ideal if only the good aspects would be adopted by the other culture, but it seems bad or poor aspects are assimilated more easily. Perhaps this is due to the fallen state of man and his tendency toward evil.

We enter a new house containing a number of rooms instead of a very small one-room dwelling. The latter depicts the former type of house that used to be occupied by the Navajo family. At the prior time, there seemed to be an eager welcome as we brought God's Word to them. Now the atmosphere seems different.

The family income is more, as several members of the family may have been working. Perhaps they feel more independent of others or even of God. More modern conveniences have been installed. Electricity is now available, so television has taken such a place in their life. They hesitate to shut it off for a Bible lesson.

One of the last times we visited, they seemed engrossed in a story on television. They postponed our Bible lesson until the next time we came. As we returned at a later date, they were concentrating on another television program. With hesitancy, the television set was turned off. As the Bible lesson progressed, many of the listeners seemed so weary; some even succumbed to sleep. It was easy to have thought their weariness

### Summer Camps Quaker Ridge Camp

Junior Youth Camp  
July 5-12, 1975  
Junior High Youth Camp  
July 12-19, 1975  
Senior Friends Youth Camp  
July 19-26, 1975  
College Career Camp  
July 26-27, 1975

# Friends concerns

was due to having watched late programs on television the evening before.

It was not the use of television that was wrong, but the excessive use until it took priority over things of more important value. Television is similar to life; the good needs to be tuned in and the bad tuned out.

This almost seemed like jumping from one culture to another, so drastic had been the changes that were apparent in their physical surroundings. I am reminded of the warning in God's Word to "set our affection

on things above, not on things on the earth." In your life, it may be other things, but nothing should take a place of preeminence in our lives to God's rightful place. As we have just started a new year, I challenge you to ask God's guidance in showing areas that may be crowding out His work in and through our lives.

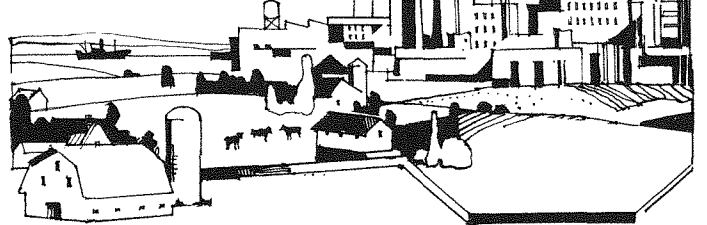
—Mary Gafford

### Pastors' Retreat Scheduled

Pastors throughout Rocky Mountain Yearly Meeting are encouraged to attend the forthcoming Pastors' Retreat. This year's retreat will be held March 21-23, 1975, at beautiful Quaker Ridge Camp. Details concerning this event will be coming to you in the mail, so watch for them and plan to share with other pastors at this retreat.

**RMYM Sessions**  
**Quaker Ridge Camp**  
**June 18-22, 1975**

## E. F. C.—EASTERN REGION



### Inner City Project Report

The Stark County Black Ministerial Alliance has an office now thanks to the Evangelical Friends Church—Eastern Region, who donated funds for its purchase. The office will be in a home purchased at 116 Schwalm Avenue in Canton, Ohio. General Superintendent Russell Myers presented the keys to the office to Clennie Lee, president of the Black Ministerial Alliance. The building will also serve as a resource center for members of the alliance and be used for seminars planned for black laypeople.

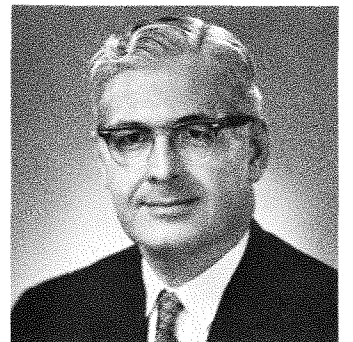
The recent snowstorm left many people in Canton in need of shoes, hats, coats, and other articles of clothing. We thank God that because of the generosity of Friends churches we were able to meet the needs of many. I wish it were possible to thank each individual personally, but since that would be al-

most impossible, we take this opportunity to extend our heartfelt gratitude to all of you for your kindness.

—George Primes

### School Officials Honor Friend

Paul R. Langdon, member of Westgate Friends Church and assistant treasurer of Battelle Memorial Insti-



Paul Langdon

tute in Columbus, was recently honored with four other persons for their years of service as members of public boards of education.

The five were named from their respective regions and were recognized during the Ohio School Boards Association Presidents' Banquet in the Sheraton-Columbus Hotel as the 1974 "All Ohio Board."

Langdon has been a board member for 19 years. In 1971 he was state president of OSBA. He represents the central region as a member of the Columbus City School Board.

### Focus on Malone

William Pannell, assistant professor of evangelism at Fuller Theological Seminary, was given the honorary degree of Doctor of Divinity by Malone College at its Winter Convocation on January 6. President Lon Randall conferred the degree in recognition and appreciation of Mr. Pannell's dedicated service as evangelist, pastor, youth director, writer, and lecturer during the past ten years.

On January 17 Malone's Creative Arts Committee hosted a very special presentation—Jack Thomas as Mark Twain. The audience was captivated from the very beginning with the actor's authentic personification of this great literary figure.

The Language and Literature Division presented "An Evening with Walt Whitman" on January 20 with assistance from members of the Malone Chorale singing several numbers. Dr. Robert Lair wrote the script highlighting Whitman's contributions.

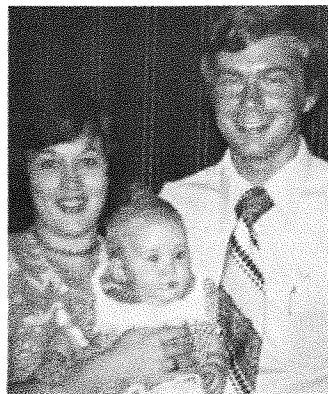
During December Term Marie Kasouny, associate professor of music at Malone, presented a benefit concert at the Canton Cultural Center. The Women's Advisory Council, who sponsored the event, reports over \$2,143 was raised to purchase a grand piano for the Fine Arts Division.

### CALENDAR OF EVENTS

March 7—Winter Term ends  
March 17—Spring Term begins  
March 25-27—Missions Conference  
March 31-April 1—Language and Literature Conference: Madelaine L'Engle, speaker  
April 8-10—Ministers' Institute: Dr. Myron Augsburger, speaker

Another successful December Term is history. "The Middle East—A Study in Contrasts" was the study topic for freshmen and sophomores on campus. Four off-campus tours included "Tropical Biology" and "Tropical Aquatics" to Florida, "Human Awareness: Cherokee Indian" to North Carolina, and "Culture and Economy of Haiti" to Haiti.

### Portrait of a Pastor



Meet Fred and Sharon Jones, pastors at Willow Creek Friends (Kansas City, Missouri) and little Michelle.

The Joneses came to Kansas City October 1, 1975. They write that even though they have been there a short time, they are happy to report that Kansas City is "alive and well. The Lord is blessing the services, and the spirit of the people is just wonderful."

Before coming to Kansas City, Fred had completed a 26-month course of intensive missionary aviation training at Moody Aviation, in Elizabethton, Tennessee, a part of Moody Bible Institute of Chicago. Sharon worked as a charge nurse on the general surgical floor of the local hospital.

Highlighting their time at Willow Creek was the December dedication service for little Michelle. Superintendent and Mrs. Robinson were special guests, and he performed the dedication ceremony.

Pray for this young couple, new to the pastoral ministry—that God will bless their efforts for Him.

### Dear Member of Ministry and Counsel:

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus; that in everything ye are enriched by him." (1 Corinthians 1:3-5)

I am concerned about our search for a pastor—the RIGHT MAN. If we had a choice of men—good saints from history, whom would we

choose? Not Abraham—he was a liar. Not Moses—he was a murderer who ran from the law to another country. Not Eli—his sons turned out badly so he must have been a bad father. Not David, the psalmist—he was an adulterer. Not Solomon, the wisest man who ever lived—he was a polygamist. Not Hosea—he married a prostitute. Not John the Baptist—he was a radical who dressed funny and ate locusts (yuk) and wore a beard and got in trouble with the law, ending up in prison. Not Peter—he was a common fisherman, not properly educated, opinionated, impulsive (you remember the soldier's ear), and a liar. Not John—he was a crazy visionary who talked too freely about his hallucinations.

"He that is without sin among you, let him first cast a stone at her [or him]." (John 8:7)

Perhaps we should be asking God to send the man/woman (and family) that need our love at this particular time. Could God send a man to us as Paul sent Timothy to the Corinthians with the message: "Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord . . . Let no man therefore despise him: but conduct him forth in peace." (1 Corinthians 16:10-11)

"Would to God ye could bear with me a little in my folly [in plagiarizing]; and indeed bear with me. For I am jealous over you with godly jealousy . . . But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (2 Corinthians 11:1, 3)

"But covet earnestly the best gifts: and yet shew I unto you a more excellent way"—the way of love—God's love—whereby we will be enabled to love people where they are now, before God is through with them, while they are not yet perfect—not because they deserve it but because "God commended his love toward us . . . while we were yet sinners." (Romans 5:8)

"We know that we have passed from death unto life, because we love the brethren." My dear friends, "let us not love in word, neither in tongue; but in deed and in truth." (1 John 4:14, 18)

The love of God be with you.

A Friend,  
Nelda P. Coleman  
University Friends Meeting  
Wichita, Kansas

## KANSAS YEARLY MEETING



## The New Church at Kumuhororo

On a beautiful hillside about 20 miles from our station is located our newest hill-church. This hill-church, KUMUHORORO, is under the Cene monthly meeting in the Kwibuka area. This is the first new church that has been opened for some years in our area. Many years ago there was a church in this area, but it was laid down in the 1950s because many of the people moved out of the area. In the past few years people from other church areas have moved into this area and wanted a place to worship.

In our country it takes a long time to get permission for something new. The Cene elders started asking permission of the local government official several years ago. After the permission was granted, they had to find trees and materials for building. Even if the walls are mud and the roof is grass, some materials and money are needed. After the elders and church people from Cene cut the trees, David Kellum took the pickup out and helped them pull the trees to the building site. Before the building was put up, someone was burning the grass on the hillside and it got out of control and moved onto our building site. The grass was

high and just right for burning, so it went up in flames everywhere but where the poles for building were lying. The Lord covered the poles and not one was ruined. We felt the Lord had given His approval to our plans.



The building was completed and dedicated on December 1. We took several of our pastors and a singing group out for the dedication. It was a very impressive service with singing from two youth groups; our quarterly meeting superintendent led the dedication service.

We praise the Lord for this new little church. The building isn't large and it isn't fancy, but God can meet people anywhere. Pray that God will bless this little church and that it will be a light to the community.

## NORTHWEST YEARLY MEETING



## If You're Not Getting Answers to Prayer, Try This

In my preaching in churches around the Yearly Meeting I have been urging Friends of Northwest Yearly Meeting to seek to follow the pattern of the New Testament church: 1. They prayed for the promise (Acts 1:4, 14). 2. That promise was fulfilled

and they all received the Holy Spirit (Acts 2:1, 2). 3. That new Spirit-filled community was welded together into a loving, sharing, caring fellowship like the world had never seen before (Acts 2:42-47). 4. In the energy of that fellowship and under the power



of the Holy Spirit they moved out into the community to meet need as they found it in the power of Jesus (Acts 3:1-12). And when they did they told them that it was Jesus, and as a result the church grew amazingly (Acts 4:4).

If we were really getting answers to prayer, we could follow this pattern and be effective not only through points 1, 2, and 3, but also into point 4. How many of us really believe that we can ask anything in the name of Jesus and receive it (John 14:13)? How many really believe, "He that believeth on me, ye shall ask what ye will, and it shall be done unto you"? (John 15:7) We should believe promises like this, for Jesus repeated them at least six times emphasizing that we can have anything we ask for.

I suspect that many of us have prayed for one or two things or maybe several things without success, so while we won't admit it even to ourselves, in fact we act like we don't believe these promises.

If God is not answering these promises, do you suppose it's because He is out to lunch or because the promise is no longer applicable, or do you suppose the problem could be that somehow we have failed to discern the will or the leading of God or the means by which He grants answers to prayer?

Here is a suggestion: If you have prayed to receive the promise of the Father and are filled with the Holy Spirit and are right with your brothers and sisters in Christ (Mark 11:24-25) and you pray and don't get an answer, stop right there, quit praying for that, and ask God, "What should I pray for." God is still able to communicate with man. God is still able to answer prayer. If we pray according to His will, we have what we desire (1 John 5:14, 15). Let us not be satisfied with less than the promise. When you pray from the promise you are praying from the answer to the answer, Armin Gesswein says. The promise is the answer.

I long to see the Friends Church praying down and focusing the power of God on human need in such a way that we need almost no other method or pattern for church growth—just the unleashing and revealing of the power of God in answered prayer. —Norval Hadley

## Midwinter '74

Midwinter '74 was entitled "The Fullness of God," and the camp speaker, Richard Foster, spoke on how Christians can understand and have more of the fullness of God. Richard Foster and Bruce Longstroth both dealt with the process of deciding right from wrong. Bruce broke his classes up into small groups for better discussion. The 170 campers also had a cabin class where they dealt with questions raised by Bruce and Richard and had time to find Scripture to aid them.

## Nordyke House

As of February 1 nearly 100 persons had contributed time to Friends Action Board's project of voluntary help in construction of the Nordyke house. The Nordykes returned this past summer from 13 years of missionary service. Quentin is now assistant superintendent of Northwest Yearly Meeting.

Target date for the house, located in Newberg, is March 1.

## Friends Action Board

Bill Hopper, a former administrator for Oregon Public Welfare, has been named as full-time field director for Friends Action Board. In addition to coordinating the existing FAB work, he will be available to local churches and Yearly Meeting boards.

## George Fox College

A retired doctor with a fondness for Quaker relief work he viewed in his childhood has honored that remembrance with a gift of \$200,000 to George Fox College.

Dr. Vaughn N. Minas, an ophthalmologist who died October 27 at the age of 80, willed the college the fund to be used for scholarships.

Dr. Minas, who practiced for many years in Las Vegas, New Mexico, and retired to Reno, Nevada, had visited the college only twice.

The scholarships will be named for his wife, Elizabeth Carey Minas, a George Fox College alumna whose father, Gervas Carey, was president of the college from 1947-1950. She is currently a volunteer worker for the college's Shambaugh Library staff after serving nearly 25 years as a librarian in Honolulu, Hawaii.

Dr. Minas was of Armenian parentage and grew up in Turkey when Armenians were being persecuted.

It was there he observed Quaker relief workers, admiring their courage and efforts. That remembrance, along with a desire to help the small, independent college, led to the gift designation, according to Mrs. Minas.

George Fox College has more Friends students than any other U.S. college. Scholarships, however, will not be limited to Quaker students. Dr. Minas specified that the proceeds from the permanent endowment be used to help worthy students with limited means.

A campus landmark, Wood-Mar Hall, is being dramatically altered in its appearance. The building is surrounded by scaffolding as workers complete a \$20,000 project that will remove the ornamental overhang. This for years was believed to be red brick tile until investigation showed it was carefully designed tin. But college officials report the wood supporting the 63-year-old exterior design was rotting and could have become dangerous.

The overhang will be removed to the base concrete block, and the top of the building refaced with an aggregate surface. On their way down, workmen will repaint, caulk, and repair windows in the tall three-story building built in 1910.

# Friends gather



## ALBUQUERQUE, New Mexico

On November 27, we had a Union Thanksgiving Service with the Sandia Brethren in Christ at their church.

Our annual Ingathering Service was held on December 1. We raised \$266 to go toward our bond payment.

Another annual event, a Moravian Love Feast, was also held in December, with over 50 in attendance.

Our juniors along with our pastor caroled at the Presbyterian Hospital.

## ALLIANCE, Ohio

December 1 marked the concluding service of the Alliance Friends Church Faith Promise weekend, with John Brantingham and J. T. Seemands as speakers. It also marked the beginning of a big snow that deluged our area with two feet of the white stuff. Despite an attendance that was cut in half, we were thrilled to see the Faith Promises exceed our \$25,000 goal by more than \$3,000. By the end of the month promises reached \$31,000. Praise be the Lord!

December events included the traditional caroling by various groups, a candlelight service, and the presentation of "One Small Child," a contemporary musical, by the youth

directed by Gary Macy, youth minister.

The young people also rocked their way to the Youth Retreat at Malone College, with a 24-hour "Rock-A-Thon."

Any grandma with a small grandchild was an easy "take" for the delightful "Quiet Books" made and sold by King's Daughters missionary circle.

## BETHANY, Wadsworth, Ohio

The ladies of the church have organized a Care and Share group, with emphasis on home missions.

The film, *A Man Called Peter*, was shown December 29 at the 7:30 hour.

Sunday evening, January 5, a banquet was held at the church to launch the personnel and program for 1975. The installation of officers was an important event of the evening.

The church directories have been completed and handed out to each family. Photography was by United Church Directories.

Recent speakers in our church have been Barbara Brantingham, Sherman Brantingham, Dr. Ezra DeVol, Doris Morris, Russell Myers, and Dean Johnson. The Gideons were also represented by Jack Webb.

## BYHALIA, Ohio

October 1974 the Byhalia, Somerville, and West Mansfield churches enjoyed a beautiful weekend of fellowship in our Outreach Program. Each service in each church brought great challenge and inspiration of faith. So much so that the Faith Promises of giving exceeded our expectations.

On November 24, 1974, at our ingathering observation, our guest speaker was Rev. Wayne Root of Westerville, Ohio, who brought us a most inspirational and challenging message. After a bountiful fellowship dinner we heard Mrs. Rachel Root tell one of her inspirational puppet stories. Again the offering for the church needs exceeded our expectations.

On December 22, the children presented a beautiful Christmas play in the evening, under the direction of Mrs. Nancy Hutchins and Mrs. Ronald Eastman. The meeting was closed with an impressive candlelight service.

## CHANDLER, Oklahoma

We participated in a "walk-a-thon," with eight young people and two older people (one of whom was the pastor). We walked a total of 173 miles. Pastor Routon walked 21 miles, and five finished the course. Proceeds will go to the sugar diabetes fund. The same youngsters had a food sale to make up their part of the Friends Youth budget, which we have now paid for this year. Praise the Lord! Our youth are on the move.

## COUNCIL HOUSE Wyandotte, Oklahoma

Last December members of our missionary society made and took 35 gifts to our older shut-in friends. We visited five nursing homes, a hospital, and several homes to make our deliveries.

Our Christmas play was "New Robes for the Shepherds" by Kathryn Griffin. We had an excellent cast of young people, and several older people had silent parts. We had a very enthusiastic cast, who besides their parts also worked on properties, lighting, costuming, etc. We enjoyed working with this group.

Rosa Buck's funeral was held in our Christmas decorated church. She had been a faithful Aid member and worker for many years. Pastor Pickard had the service, our choir sang, and Indian rites were held at the grave.

## DAMASCUS, Ohio

A Christmas cantata entitled "Call His Name Jesus" was presented on Sunday morning, December 22, and our annual program held in the 7:30 evening service. This included children's recitations, choirs, and a playlet, "Tell Me the Christmas Story," by the Fellowship Class.

Among the Christmas activities, our pastor and wife held an open house on December 22 to greet the congregation and wish them all a happy Christmas.

The Barbara Brantingham Missionary Circle held their annual Senior Citizens Christmas Tea on December 19 at the church. This event is looked forward to by many of our area senior citizens and members of the nursing home.

## EAST RICHLAND St. Clairsville, Ohio

Members of the high school Youth Group presented the play, "No Greater Gift," in the midweek service, December 18.

The pageant, "To All People," was presented by 80 children to a record crowd of 308 at the annual Christmas program and party. Following the pageant, refreshments were served in the fellowship hall, and the children enjoyed a gift exchange executed by Santa Claus. The congregation presented the pastor with a gift of money.

A record attendance of 317 was realized on Christmas Sunday, December 22. The Sunday evening Christmas pageant crowd of 308 was also a record for a program.

Six homes were opened for New Year's Eve parties followed by a service at the church to bring in the new year.

#### FIRST DENVER, Colorado

December was a busy month, climaxed with our annual children's Christmas program under the direction of Sandy Wright and Marian Beutler.

Our WMU sponsored a Christmas brunch, which followed the pattern of a progressive dinner. Speaker Cathy Cox of Wycliffe Translators challenged us anew concerning our support of missions. Cathy is a member of our congregation, and is presently on a year's furlough to serve in Haiti.

#### FULTON CREEK, Radnor, Ohio

December 1 we had no church because everyone was snowbound. If God can scare us with a snowstorm, why does man ignore the worst storm of all—the wages of sin?

The Young Friends Class has chosen to study the "Building of a Christian Home." Class participation has certainly increased; lessons are studied and put into action.

A fine Christmas program was enjoyed at the December 22 evening service. The children performed quite well. Mary Kirby and Aldena Taylor were the directors.

On January 12, 1975, MAGS began operation. The Marion Afternoon Gospel Service will be held at the YMCA in Marion, Ohio. The project will be set up for six months and will carry on from that point. Also a monthly newsletter will be printed to keep the church body informed of happenings for the month ahead.

#### GREENLEAF, Idaho

The Greenleaf Academy annual Christmas dinner offering was approximately \$19,000 in cash and pledges.

Terry and Jan Hibbs returned to their missionary work with Missionary Aviation Fellowship in Surinam early in January.

Dr. Donald Chittick, professor of chemistry at George Fox College, will present a weekend series of Bible science lectures April 4, 5, and 6 at Greenleaf.

#### HARMONY, Wessington Springs, South Dakota

Doris Shafer, missionary on furlough from Tanzania, recently showed pictures and spoke concerning her work in Africa.

Superintendent and Mrs. Olen Ellis were with us for a service on December 8. Along with preaching, the couple provided music. They also shared at the Harmony Christmas party at Hillcrest Heights.

Our church shared with the Westkota Manor on December 15 with our pastor speaking and our Harmony Men singing accompanied by Alta Butterfield.

#### HAYDEN LAKE, Idaho

Sunday morning, December 15, the choir presented the Christmas

cantata, "The Wonder of Christmas" by John Peterson, to both morning services. Between the two services, the Sunday school Christmas program was presented, and refreshments were served in the basement of the church. On Sunday evening, the high school Friends Youth presented a play about Christmas and did an excellent job.

The evening of December 28, the Holiday Party was held at the church and a good time was had by everyone.

#### HOWLAND, Warren, Ohio

We have had good things happen this past year along with a few struggles; however, we are still thankful for the good. Five of our youth accepted Christ.

Our youth baked pies to raise money for the annual Midwinter Youth Retreat held at Malone College. They also worked up a group arrangement to be sung during the Talent Contest at the Retreat. Members of the group are pictured below. We are thankful for each and every one of these youth.



#### KLAMATH FALLS, Oregon

A number of people enjoyed a potluck dinner after morning service the Sunday before Thanksgiving.

It was good to have several college students home for the holidays.

The evening of December 20, several sang carols for shut-ins, then enjoyed a lasagna dinner and party at the church.

Two young people of our church attended Midwinter.

After prayer meeting on New Year's Eve, the church families shared in a watch night service during which people told about the outstanding events of the year and gave testimonies in a candlelighting service.

The first Tuesday afternoon of 1975 the church youth and several guests enjoyed a sledding and tobogganing party at the Magee home.

The Southern Oregon Area Pastors' Fellowship was held here January 18. The continuing project of our W.M.U. is monthly food boxes for the Klamath Basin director of Child Evangelism Fellowship and his family.

#### MT. AYR, Alton, Kansas

A number of exciting and edifying things have been taking place in our church. Our pastor, Joe Cox, attended the Pastor's Short Course in Wichita in October, taking advantage of this opportunity of learning.

Larry and Mileta Kinser helped to bring spiritual refreshment to our meetings this fall in 10 days of services. Their music and ministry of the Word, led by the Holy Spirit, brought new joy and renewal to several and strengthening to all who attended.

On December 1 our Church Centennial was observed. John Robinson, Yearly Meeting superintendent, spoke in the morning service. A number of former pastors and friends came for the day. A skit portraying the first business meeting of Mt. Ayr Preparative Meeting in December

1874 was reenacted by modern Quaker youth. Bob Williams, a former local boy, served as master of ceremonies in the centennial program. Later, he and his wife Edith told of their work among the Indians at Wyandotte, Oklahoma.

A film, *Africa—Dry Edge of Disaster*, was shown in December, and the offering from our World Relief Commission boxes was sent to WRC.

#### MT. PLEASANT, Ohio

The public address system installed December 1974 was given as a memorial to Mrs. Maude Thompson.

The children gave their Christmas program December 22 in the morning service. Little voices were heard better!

At 7 p.m. the adult choir rendered the cantata, "Wonderful." What an inspiring message in song! Tuesday evening a candlelight service was held, and a two-act play, "Christmas Comes to Bethlehem Again," was presented by the youth under direction of Donna Warren. Candles were given to each one present and were lit from one person to the next. This was a very good service.

The Thanksgiving collection for the World Relief Commission was \$382.65.

#### NORTHSIDE, Grinnell, Iowa

An FY caroling party was held December 21 followed by refreshments at the Jerry Massengale home. The youth had a happy time playing in the snow at the conclusion of the evening.

We had a Christmas song service as part of our morning worship on December 22. That evening the young people presented their annual Christmas program, which was well attended. Treats were given to each person as they left.

#### PENIEL, Onemo, Virginia

A bus provided transportation for a large group of our church people and friends to attend the Billy Graham Crusade that was held in the Hampton Roads Coliseum, November 1-2. Two of our young ladies, Mrs. Janice Hudgins and Mrs. Mary Brooks assisted in the Graham Crusade Choir.

On December 1, a special service was conducted by E. A. Lockwood, pastor of our church, honoring our octogenarians with Claude Roberts, of the New Point Friends Church, as special guest minister. At noon a banquet was served in our Fellowship Hall sponsored by The Willing Workers and the A. C. Hudgins Memorial Sunday School Classes of Peniel. Thoughts were expressed in program form directed by Joyce Hudgins and Bobby Hutson. Fun time was also enjoyed with due respect to our lovely elder ones. Those of 80 years and older being honored were Virgie Callis, 93; Jimmie Diggs, 92; Lillie Presson, 88; Grayson Brooks, 86; Edna Diggs, 85; Kate Ambrose, 81; Natti Hudgins, 80; Jessie Brooks, 80; Edgar Callis, 80.



Pictured left to right are Grayson and Jessie Brooks, Edgar Callis, Matti Hudgins, and Kate Ambrose.

#### SEBRING, Ohio

Special emphasis in two different services was given to our junior and adult Sunday school classes and teachers. C. T. Mangrum spoke at our evangelistic meetings in November with Charles Nutt leading the music. Many contributions from people at Malone College enhanced the music, fitting it appropriately to the service. Our Freda Girsberger Missionary Society featured a covered dish supper December 29. Our guests, John and Barbara Brantingham, spoke of their work in Taiwan.

#### SMITHFIELD, Ohio

For this Christmas season eight families participated in decorating church windows with their own original nativity scenes. There were painted cardboard figures, animal figures made of play dough, pipe cleaners, other figures made from clothespins, bottles, papier-maché, and many other ideas. Each window was very beautiful and different. The Ed Carson, Lamont McCoy, Bud Wilson, Fred Vandeborne, James Ross, Wesley Wilson, Ronald Dobbins, and Robert Rouch families were among those that participated.

A contest was held for anyone who wanted to participate to give a name to the new property and house that was recently purchased. The winning name was "Quaker Quarters," and Donna Dobbins was the lucky one to win a gift of \$5. Congratulations!

#### SPRINGFIELD, Colorado

A Memorial Fund Savings Account has been set up in the name of the church for anyone who wishes to contribute in the name of a deceased loved one. This will be allowed to accumulate and will be used on a major project.

Prayer partners have been established in our Sunday school including one individual who is praying for a needed teacher for our high school class.

We joined with other churches in this area in a personal evangelism class led by a lay couple from our church who have been trained by Campus Crusade.

Our pastor has started putting out a newsletter once a month telling us some of the highlights of the coming month at church. Also included is last month's average attendance and other relevant material.

Our Junior High Sunday School Class placed small banks in businesses in Springfield for the World Relief Commission offering and received a nice sum of contributions.

We joined with four other churches of town for a Union Thanksgiving Service. Our pastor continues to serve as president of the Ministerial Alliance.

#### TACOMA FIRST, Washington

On December 1 another branch of our services got underway, the Celebration Hour, Sunday mornings from 8:30 to 9:20. This service is geared for our youth and is being well attended. A youth choir is being developed from this group.

December 22 our choir and Olympic View's choir combined to present the cantata, "Born A King," under the direction of Steve Hoerauf. This was presented at Olympic View at 4:00 p.m. and at Tacoma First at 7:00 p.m.

An impressive candlelight service was held December 15 under the direction of the music department with Marge Mumphord in charge.

On December 31 our Watch Night service started with a salad supper, then a time of devotionals and shar-

ing, after which we gathered at the parsonage for more refreshments, games and fellowship. We all went home tired, but happy in the Lord and so thankful for His care and many blessings the past year.

The Friends Bible College Singers from Haviland, Kansas, were here in concert on January 9.

### TECUMSEH, Michigan

It was a busy time at Tecumseh Friends as plans were made to celebrate the birthday of Jesus. Personnel in every department of the church became involved. Outside, high in the front wall of the church, the men placed an eight foot lighted star, which shone for a long distance in both directions. It was a reminder to passersby of the star that shone in Bethlehem so long ago.

Inside, two missionary societies worked together to make patchwork Christmas decorations. A hunt was made in many homes for pieces of material, blocks were cut, and an afternoon of work on four sewing machines turned out something really different. Bows made of patches, with a little holly added, decorated the windows. Many varieties of patchwork fruit and bows were hung on our Christmas tree. The patchwork theme was carried out in other decorations as well.

On December 29 our youth gave a program under the direction of Brooks Martin. The purpose of the program was to portray what may have been the emotions, opinions, and actions of the people closely related to the birth of Christ. Most of the dialogues were written by the youth, and they also created the scenes.

### TRINITY, Lisbon, Ohio

Our senior FY prepared and presented a pantomimed live nativity scene on December 20, 21, 22. A manger, live animals, and costumed cast were all a part of the presentation—also acted out to a tape recording of the Christmas account, which was also prepared by the group. Mr. and Mrs. Jack Jackson and Mr. and Mrs. Walter Frantz helped supervise and direct the activity.

For our Christmas Eve service, our pastor, Dan Frost, directed the choir in the presentation of a new cantata, "God's Love Gift," by Harold DeCou. Sue Sabatino, Marjorie Schell, and Ernest Ingledue sang the special parts. The congregation of nearly 150 thoroughly enjoyed the candle-light presentation.

New Year's Eve fellowship time was held in three different homes, with the youth, young couples and their families, and the rest of the church family all going to a designated home for this part of the evening's activities. Then at 11:15, all groups met at the church for a watch night service of music, prayer, and the serving of communion.

### UNIVERSITY, Wichita, Kansas

**HOMINY WORK CAMP**—From December 28 to January 1, 15 Friends from our meeting participated in the work camp at Hominy, Oklahoma. During our time there we also visited Indian missions at Council House and Wyandotte. Monday and Tuesday we worked on the Hominy meetinghouse. The evenings were a time when we could meet with the Holdings, members of the Osage tribe, and gather our own thoughts. Those who participated felt good about the experience.

Jack Kirk and Helen Hole provided leadership in our meeting for worship Sunday, January 19. Jack Kirk, director of the Quaker Hill Confer-

ence Center, came to us at the invitation of the Pastoral Needs Committee. Helen Hole, formerly a professor of English at Earlham College and most recently on the staff at Pendle Hill, is rich in spiritual resources. It was a rare opportunity to have Jack and Helen in our midst.

### WEST MANSFIELD, Ohio

A stork shower was given for our pastor's wife, Cheri Berry, at the Fireside Room of the Bellefontaine Friends Church. Friends and relatives of Cheri Berry from Adrian, Michigan, joined ladies of our church for the shower.

The Missionary Society of our church packed 20 containers of candy for shut-ins in the community.

### WYANDOTTE, Oklahoma

We are happy to report continued growth in attendance from our local community to our Sunday services. We have around 95 students from Seneca Indian School in our Sunday morning service. By request of our people we are now having our own Sunday evening service. Pastor Bob Williams is giving a series of studies on the book of Revelation. Our local young people are having their own service on Sunday evening followed by some fellowship time. They went caroling to a nursing home and shut-ins the Sunday before Christmas.

We are especially grateful to our Lord for spiritual victories that are very evident in the lives of some.

God has given real victory in some lives, and their testimonies are having effect on others.

We thank the Lord for a special answer to prayer. We had prayed for so long for someone to hear the "Macedonian Call" and come to Wyandotte to help. Raymond and Gail Wilson, a young Christian couple from Pennsylvania (whom we met last summer) are to take up permanent residence in our community. They come with a sense of call to work among us for the salvation of souls. How we give praise for this answer! Pray that God will use the Wilsons (Raymond and Gail) and their five young children as they fellowship and work in the church here at Wyandotte. They are talented in many areas, and Raymond loves to call and do personal work. This will really help as Bob cannot get to everyone plus being chaplain at Seneca Indian School—that is a big field.

We also are grateful that financial giving is at an all time high at Wyandotte Friends Church. We have taken in several new members in past months, and their increased feeling of responsibility has been a real blessing. The Monthly Meeting paid for the treats for the children the night of our Christmas program. They gave generously to World Relief Commission this year, too. Continue to pray for us here at Wyandotte. God is at work through His Spirit, and we are expecting great things to happen.

**HEARD-IRWIN.** Sally Jo Heard and Jack Albert Irwin, November 29, 1974, East Richland Evangelical, St. Clairsville, Ohio.

**HERRIES-CRAWFORD.** Cindy Herries and Glen Crawford, November 8, 1974, at Prior, Oklahoma.

**HIBBS-ANKENY.** Ken Hibbs and Devonne Ankeny, December 28, 1974, at Greenleaf Friends Church, Greenleaf, Idaho.

**HUTCHINSON-ARTHUR.** Debbie Hutchinson and Curtis Arthur, October 15, 1974, Wadsworth, Ohio.

**LAPP-POLTROK.** Cathrine Lapp and Edgar Poltrok, November 30, 1974, West Park Friends, Cleveland, Ohio.

**MILLER-FULLER.** Douglas Miller and Christine Fuller, Thanksgiving Day, November 28, 1974, at Greenleaf, Idaho.

**MORSE-MCCOWAN.** Janet Morse and Greg McCowan, December 14, 1974, Hayden Lake Friends, Idaho.

**MUZZEY-HANES.** Teresa Muzzey and Michael Hanes, December 1, 1974, Pringle Friends, Salem, Oregon.

**MUZZEY-TERRY.** Cheryl Muzzey and Bob Terry, December 7, 1974, Pringle Friends, Salem, Oregon.

**ROBERTS-FORD.** James Roberts and Gail Ford, December 21, 1974, at Greenleaf, Idaho.

**RUNKLE-MEDDLES.** Mrs. Dovie Runkle and Rev. Chester Meddles, December 8, 1974, Radnor, Ohio.

**STEPHENS-KIGWEBE.** Marjorie Stephens and Kamana Kigweba, December 21, 1974, at Wichita, Kansas.

**WALTZ-CARTER.** Linda Waltz and Paul Carter, December 21, 1974, Alliance, Ohio.

**WILCOX-CLARKSON.** Jody Wilcox and Thomas Clarkson, October 30, 1974, Wadsworth, Ohio.

# Friends record

## BIRTHS

**ALBERS**—A son by adoption, Robert Matthew, to Gary and Janet Albers of Lynwood Friends, Portland, Oregon, born December 18, 1974.

**BERRY**—A son, Philip Russel Berry, to Cheri and Russell Berry, December 5, 1974, West Mansfield, Ohio.

**BLACK**—A daughter, Cynthia, to Richard and Kathy (Trimmell) Black, December 19, 1974, in Virginia.

**CORBET**—A daughter, Angie Lynette, to Ralph and Susie Corbet at Haviland, Kansas, January 9, 1975.

**FELDER**—A son, Aaron Luke, December 4, 1974, to David and Barbara Felder, Denver, Colorado.

**FROST**—A son, Joseph Darby, to Rev. and Mrs. Dan Frost, Lisbon, Ohio, October 19, 1974.

**INGLEDUE**—A daughter, Mary Louise, to Mr. and Mrs. Ernest Ingledue, Lisbon, Ohio, November 27, 1974.

**JANTZ**—A son, Travis Lee, to Everett and Karen Jantz, December 4, 1974, Friendswood, Texas.

**JOHNSON**—A daughter, Lisa Dian, to Gene and Pat Johnson, December 23, 1974, at Hutchinson, Kansas.

**JONES**—A daughter, Felica Marselle, to Mr. and Mrs. John Jones, Tacoma, Washington, December 10, 1974.

**LANDOLT**—A son, Anthony Matthew, to Randy and Betty Jo Landolt of Lynwood Friends, Portland, Oregon, January 5, 1975.

**MORRISON**—A daughter, Angela Sue, to Curt and Debbie Morrison, Tacoma, Washington, December 9, 1974.

**SCOBEE**—A daughter, Amanda Stephanie, to Mary and Willis Scobee, December 6, 1974, of Hutchinson, Kansas.

**SIGLEY**—A daughter, Ellen Ann, to Steve and Fran Sigley at Wichita, Kansas, October 17, 1974.

**WEYMOUTH**—To Terry and Linda (Mardock) Weymouth, a daughter, Julie Lynn, on November 3, at Caldwell, Idaho.

## MARRIAGES

**BISHOP-CAREY.** Dianne Bishop and Douglas Carey, December 14, 1974, Claridon, Ohio.

**CONANT-MANN.** Dennis Conant and Molly Mann, December 13, 1974, at Salem, Oregon.

**FRY-BARBEE.** Janice Fry and E. Wayne Barbee, December 6, 1974, at Clarendon, Texas.

**HALL-NELSON.** Reba Hall and Gene Nelson, November 29, 1974, Achilles, Virginia.

**HARMON-TUNING.** Dave Harmon and Eilene Tuning, December 27, 1974, at Melba, Idaho.

## DEATHS

**BAKER**—Emma Baker, November 15 at Caldwell, Idaho.

**BUCK**—Rosa Buck, Council House Friends, Wyandotte, Oklahoma, service December 22, 1974.

**ELLIS**—Glen Ellis, December 2, 1974, Friendswood, Texas.

**ELLIS**—Marvin W. Ellis, December 29, 1974, of Springbank Friends Meeting, Allen, Nebraska.

**HARDWICK**—Charles Hardwick, December 30, 1974, Hutchinson, Kansas.

**HECK**—Robert K. Heck, October 21, 1974, Albuquerque, New Mexico.

**JAY**—Robert Jay, January, 1975, Haviland, Kansas.

**LUNDY**—Alice Rachael Lundy, 92, of New Hope Friends, Hay Springs, Nebraska, November 20, 1974, in Chadron, Nebraska.

**MORTON**—Hazel Morton, December 1, 1974, Lawrence, Kansas

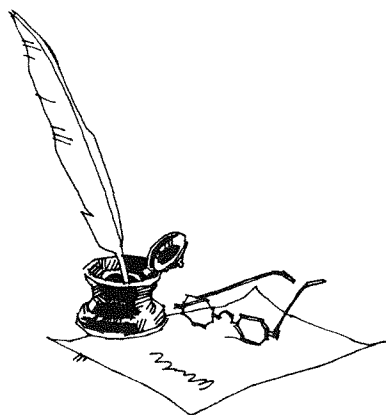
**PLANT**—Nellie Plant, 87, of Pringle Friends, Salem, Oregon, January 2, 1975.

**REYNOLDS**—Clara Belle Reynolds, November 28, 1974, Lawrence, Kansas.

**WILLIAMS**—Bertha Williams, 86, St. Clairsville, Ohio, December 21, 1974.

**WINGER**—Pauline (Mrs. Raymond) Winger, 63, Toronto, Ohio, November 8, 1974.





## 'Meeting life's crises'

I read the story in your magazine (December) called "Meeting Life's Crises." The man who wrote it said, "Sometimes you can see better with one eye than with two." I just want to say that I agree, with all my heart.

When I was 22 months old my right eye was removed because of a type of cancer called Retinoblastoma. I'm only 15 now, but I wouldn't take my eye back for anything! Because of my "handicap"

(that's what people call it, but I don't consider it that) I have come to understand more of what people who are really handicapped have to go through. Because God let me live when I wasn't expected to, I owe Him my life. I owe Him more than my life—so much more!

I don't remember what it's like to have both eyes, but God has given me so much—What's one eye?

LUANNE FELGAR  
East Goshen Friends Church  
Beloit, Ohio

I want to thank you very much for the fine presentation of my article, "More Than Just a Garden," in your November issue.

My family and I were especially moved to read the article at Christmastime, since my father meant a great deal to all of us.

Really, I couldn't have asked for a better presentation. Thanks again.

BARBARA SARKESIAN  
North Scituate, Rhode Island

## Appreciation!

It has been four years since we met at the Friends Church in Wenatchee, Washington. Since those days the EVANGELI-

CAL FRIEND has followed us compliments of some unknown soul. Now I am in my last semester of study at Boston University School of Theology and an intern assistant at Friends Meeting in Cambridge. With God's leading we will return to the Northwest in June.

Jack, your editorials have been consistently speaking to our times—pastorally supportive and prophetically strong. Your work and witness are deeply needed among the evangelical Friends. On numerous occasions your writing has been a lift to my spirit.

JOE ROY  
West Roxbury, Massachusetts

## Keeping in touch

I think you are doing an excellent job on the EVANGELICAL FRIEND, and I read it cover to cover. These recent issues are exceptional. Thank you for being so versatile in your articles. Having belonged to all four yearly meetings at some time during my life, the magazine helps me keep in touch with Friends I have not seen in many years.

LUCY ANDERSON  
Canton, Ohio

# FRIEND TO FRIEND

BY HAROLD B. WINN

Have you ever wondered what motivates people to have to get away all the time? The more they go the more they want to go and need to go. Big businesses capitalize on this, and trailers are pulled all over the country every weekend. People run from one amusement center to another like little ants running from one hill to another. Commercials on the radio and television advertise products and places, capitalizing on this dissatisfaction by suggesting that we need to get away from home, get away from those who know us—just get away.

This condition is explained by a conversation I recently read between friends in southern Minnesota last fall. The one man asked his friend how things were going. He responded by saying, "I have no right to grumble, but I am going to anyway." His friend asked him why. This was succeeded by questions concerning the ball teams, both the Twins and the Vikings, the weather, the conditions in Washington, the city government, his wife's condition, and his job. All these questions were answered in the negative—nothing was wrong. Finally, the man who was grumbling responded by saying, "I am not sure what is wrong. I am not sure there is anything worth

living for." He went on to say, "I want something, but I don't know what it is. I have the oddest feeling that there is something hanging over me. I want to run to something or from something, but I am not sure which." Then he said to his friend, "Did you ever feel that way?"

This is a symptom that characterizes millions of people in America. It is a hunger God has put in the human heart—a hunger for Himself. It is a feeling of uneasy awareness of God and His power both to create and destroy life. This is the plight for all who leave Christ out of their life. We were made that way. No matter how much joy and satisfaction comes to us in this life, we are never quite satisfied. The reason is that all of us are made for two worlds. No matter how much we cram into our life and heart, there is still a vacuum because all of us are made to have companionship and fellowship with Jesus Christ.

Those who take the New Testament seriously know what is up ahead. There is not a foreboding fear of something hanging over them. God in His mysterious way has built into the human mind and heart the premonition that He, the Lord of heaven and earth, will someday

roll up the scroll of history. This will take place when Jesus Christ returns as He has promised to do.

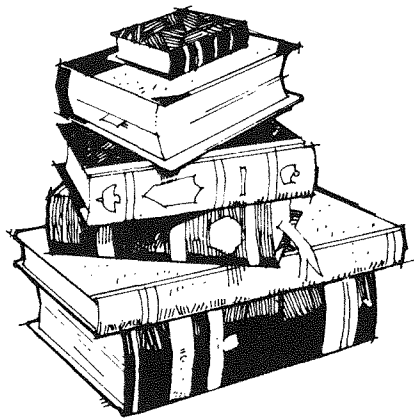
About 1,700 years ago a man by the name of Augustine said: "Man is restless until he rests in God." This probably is the truest answer to the question of why so many people are restless today. □

## Centering

Like some white wing  
hovering in the azure sky  
reaching for a rising rush of air  
wafting upwards  
the pilot listening  
for the changing substance sounds  
in and of the air  
defying the prince of all surrounding

So my meditation  
captured in all confusion  
groping for a tangible grasp of life  
piercing inward  
my heart awaiting the pain of penetration  
in and of the soul  
defying the prince of all surrounding

—Dean Sigler



*Paul E. Parker, M.D., What's a Nice Person Like You Doing Sick? Creation House, 80 pages, paperback, \$1.45.*

From the experience of a busy Christian physician who spent 10 weeks in bed with hepatitis come some very valuable insights and light on questions that beset many Christians who are troubled with pain, illness, and disease.

Is healing of the body always the will of God? Does healing always mean a direct, instantaneous touch by God? Can we learn lessons from God during an illness? How can a person cooperate with God for recovery? There are helpful answers to these and other questions from

the experience of Dr. Parker. Time is well spent in reading this book.

This book will be of special interest to many who may have known the doctor or his father, Dr. Paul Parker, Sr., who was at one time president of George Fox College, Newberg, Oregon, and later founder of Montezuma Schools in Arizona.

—Walter P. Lee

*Dale Evans Rogers, Where He Leads, Fleming H. Revell Company, 126 pages, \$3.95.*

*Where He Leads* is an appropriate title for this book, which is very much like a rambling diary combined with devotional lessons the author brings from her various travels and experiences (with a few pet peeves thrown in).

There is a measure of continuity in the accounts of Dale Evans Rogers' Holy Land travels though there is quite a bit of jumping around to other experiences. This is not one of her best books, and like most things today, is overpriced for the brief amount of copy (not even any pictures).

Many will enjoy this easy-to-read book, and especially Dale's testimony, which can be summed up "... He has led me in Galilee and Judea and New York and California and everywhere I go. He has led me through many a dismal valley. He has led me to bright mountaintops where His Transfigured Being gleamed with light. That light has led me up to now, and it shall lead me tomorrow and tomorrow and tomorrow: Where He leads me I will follow ..."

—Harold Antrim

*George H. Gorman, The Amazing Fact of Quaker Worship, London, Friends Home Service Council, 1973, 158 pages, 50 pence.*

In the Swarthmore lecture for 1973, George Gorman, active London Friend and a magistrate, describes Quaker worship in its nonpastoral pattern and reflects upon its values. There are some perceptive and practical comments about ways by which persons are held in communion through silent worship, vocal prayer, and sharing. Gorman worries about the problem of worship and prayer by those who do not believe in God as transcendent. This diminishes the value of the book for Quakers (most of them, probably) for whom these problems of belief are not acute. It would seem like stirring up dust and then complaining one cannot see. Nonetheless, the book has helpful insights into the meaning of community, of holding up one another in love through the worshipping fellowship. Pastoral Friends can gain perspective by reading about worship in the nonpastoral meetings. This book can be helpful to that end. —Arthur O. Roberts

*Marion Leach Jacobsen, How to Keep Your Family Together . . . And Still Have Fun, Zondervan Publishing House, 121 pages, paperback, 95 cents.*

When 1,500 school children were asked the question, "What do you think makes a happy family?" the most frequent answer was "doing things together." This book is about what parents can do to make family living fun, and offers a multitude of ideas of things to do together.

The author writes from her own experience as a Christian mother and youth worker, and from the questions and discussion she has heard as a lecturer. She emphasizes the fact that family recreation is not only important in itself, but it strengthens and enriches every other area of family life. Her book covers a wide range, from ways to enjoy the everyday things such as mealtime, bedtime, and chores, to cultural activities, special days, vacations, and travel.

Parents who *are* enjoying their children may find some new concepts for family fun in this book, and those who wish they could enjoy family life more will find here a treasury of good ideas.

—Mildred Minthorne

*Bernard Palmer, Whisper the Robin, Zondervan Publishing House, 192 pages, \$3.95.*

A well-documented novel on the life of the Cree Indians in northern Saskatchewan, Canada, by a man and his wife who lived close to them for ten summers.

—Carol Lee

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## Meeting life's crises

*Continued*

knew for sure from that time that I would have help in overcoming them. Later the Lord showed me another verse, Isaiah 43:19a:

"For I am going to do a brand new thing. See, I have already begun!"

This was to be so true for me. My whole life was changed: physically, socially, spiritually. Learning to give myself the daily insulin injections could have been so hard, but with God's help I mastered it quickly. Though my desire to sing with *Reflections* didn't materialize that year, I was chosen the following season, with opportunities for new friendships and a memorable week on tour in California.

God is continually teaching and blessing me. I can't say yet, "I've arrived." But that unforgettable experience has made me sure of one thing: I can depend on God. He's really there. And He will be—always. □

## Over the Teacup



## Standing in awe

BY CATHERINE CATTELL

One thing I love about living in isolated places like the Indian jungle is the wonder and amazement written on the faces of those who see or sense something never experienced before—like a radio, or pictures thrown on a screen, or a look into a microscope, or a feeling of acceptance, or the first hearing of the story of the cross.

One day a village Christian, much persecuted and harassed, came to our house for advice and comfort. The radio was going, and the music came from London. He stood and listened, looking about for the singer. I turned the dial to a Delhi station and explained to him how one could listen to voices or sounds from different places by adjusting the dial. A lovely light came into his eyes, lighting up his whole face as he said, "Oh, I understand that. I adjusted my heart this morning and I heard from heaven." He was so reverent and so grateful, and always I felt I was on holy ground when I visited these families.

It has been a long time since I have seen such a lovely combination of simple faith and reverence. We felt something of awe when our men actually stepped onto the moon surface, but America barely notices now when we see pictures of Jupiter, or hear that in five years we may have a close-up view of Saturn. The outer space is so vast, and God who created it all is forgotten in the developing technology that has resulted now in nothing being sacred. God is discredited, mocked, blasphemed, and ignored, and so is righteousness, and made the subject for jokes and jibes by unbelieving entertainers and writers. It is in the air—a crippling pollution of our planet Earth.

The world does not stand in awe of anything, but one should be able to expect reverence in worship in our meetings—don't you think? Nowhere would being taken for granted hurt God so much as in the house of worship. And yet, how many of us are really aware of being in the presence of the Eternal One

while in church? Where is the glow of His life shining in ours? Where is the reverence for Him and the respect and love for each other as we seek His face together?

The other day a teenager was describing her experience going to a church for the first time. She said, "I opened the door and was instantly aware of the presence of God, and His love and glory filled the room!"

I wish so much that this were true of each one of our meetings—yours and mine! I have a deepening concern about

our worship. If we saw the Lord high and lifted up as Isaiah did, it would help our worship and our perspective and our sense of unworthiness. We would stand in awe.

God, the Creator of all things, being made available to me and to you is an awesome truth. "I stand amazed in the presence of Jesus the Nazarene." Faith combined with reverence is really beautiful.

You know, even over a cup of tea together, there are times when we just have to express a concern! □



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