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Evangelical Friend

October 1975

Vol. IX, No. 2



*"He led us . . . to a Christian community
where love and care were found."
See page 9.*

A BI-CENTENNIAL MESSAGE
FROM MALONE COLLEGE

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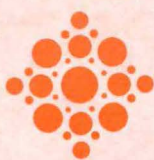
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Cover

These beautiful Vietnamese refugee children express the newfound hope of those who have reached our shores during the past few months. (Photo by Shirley Putman.)

Antecedents

Of the thousands of refugees from Vietnam now in America, probably few reach the level of Christian leadership possessed by Pastor Nguyen Van Do who now lives in Portland, Oregon. As head of Vietnam's Christian Youth for Social Services, Pastor Do gives a detailed account in this issue of how he and his fellow workers made their final escape (see page 9). Pastor Do is an articulate Christian. He deserves our prayers as he begins to "shepherd" scores of Vietnamese who now reside in the Northwest.

One cannot fault America or the Christian community for literally opening their doors to these latest emigrants. In many churches love, compassion, and hard work have combined to meet this unexpected emergency.

For a brief time I was a member of an ad hoc committee that first considered the thrilling opportunity to sponsor some of these refugees. At the close of our first and only meeting, one of the committee members left us with this haunting question: "Now that we have set in motion a program to bring these people into our churches and communities, when are we going to act with equal Christian compassion to meet the needs of blacks, Chicanos, and other impoverished people already living among us?"

May our acts of love during these past months tend to sharpen an awareness of the needs of all people . . . even our neighbors!

—H.T.A.

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Explo 76: The Friends National Conference on Pastoral Ministry in Dallas

A joint committee from the Evangelical Friends Alliance and Friends United Meeting requests the honor of your presence at the National Conference on Pastoral Ministry to be held Monday evening, April 26, through Thursday noon, April 29, 1976, at the Royal Coach Motor Hotel, Dallas, Texas.

In this age of an energy crisis we must have a very good reason for using valuable energy resources for such a meeting. The vision for the conference involves a Quaker explosion of the Society of Friends because it is experiencing a spiritual energy crisis. One of the most powerful sources of energy in our world is nuclear fusion. We gather together at Dallas to let the Holy Spirit create a spiritual fusion among Friends. The chain reaction of that fusion would be a Quaker explosion powerful enough to send the ministers of Christ everywhere kindling the fires of the light of Jesus Christ. That is why the conference can be called Explo 76.

The goals of the National Conference on Pastoral Ministry are to: foster an encouraging fellowship among Friends responsible for pastoral care; develop a sense of unity among Friends ministers; celebrate the high calling to pastoral ministry; and provide practical help for the pastoral ministry.

This creative ministries event will focus on four major areas of pastoral ministry: evangelism, equipping, commissioning, and encouragement. We are confident that the Holy Spirit will lead us through the ministry of D. Elton Trueblood, professor-at-large, Earlham College, Richmond, Indiana; Kenneth Chafin, pastor, South Main Baptist Church, Houston, Texas; Ray Ortland, pastor, Lake Avenue Congregational Church, Pasadena, California; Walter N. Albritton, pastor, Government Street United Methodist Church, Mobile, Alabama; and Ben Brantingham, director, Friends Ministries, Portland, Oregon. The main speakers will also lead in the workshops along with Miriam Burke, professor of phy-

chology and counseling, Earlham School of Religion, Richmond, Indiana, and John Wimber of California Yearly Meeting.

The structure of the conference will utilize three types of sessions: plenary gatherings for keynote messages; workshops of 20 to 30 persons in a group; and meetings of small "family-type" groups of 10 persons each. Preconference activities include a Prayer Vanguard on Sunday evening. Postconference activities include sight-seeing tours of the Dallas area Thursday afternoon and a concluding prayer service on Thursday evening.

The registration fee will be \$15 per person or \$20 for a husband and wife. Double room occupancy per night will be \$13 a person. The cost of the two special meals at the conference will be \$15 per person payable along with the registration fee. All other meals can be taken in the hotel or in the neighboring restaurants. The Royal Coach Motor Hotel will provide free limousine service to and from Dallas/Fort Worth Airport, and they will also provide our conference meeting rooms at no charge.

Information folders and registration forms are now available from:

Wayne Allman
101 Quaker Hill Drive
Richmond, Indiana 47374

or

Russell Myers
Box 102
Damascus, Ohio 44619.

Won't you pray with us that the power of the Lord will prevail over all?

—Hugh Spaulding

Earlham School of Religion receives ten-year accreditation

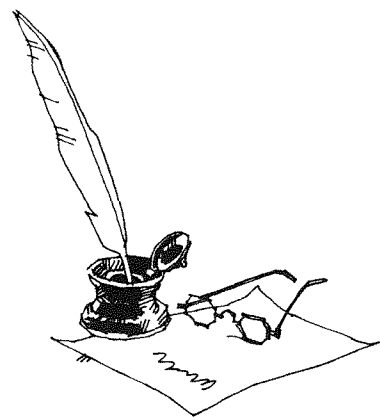
RICHMOND, INDIANA — The Earlham School of Religion has received notice of full accreditation for a ten-year period by The Association of Theological Schools in the United States and Canada, Dean Wilmer Cooper announced.

This year marks the 15th anniversary of ESR, which began as a graduate school of Earlham College in 1960. Its program of equipping men and women for Christian ministry and service is unique among institutions within the Society of Friends.

It is authorized by ATS to confer the degrees of Master of Ministry and Master of Arts in Religion.

As is customary with accrediting organizations, reexamination of the Earlham School of Religion will not take place again until 1985.

Friends Write



'Strangers' in our midst?

Recently I talked to a young mother who was considering suicide. She was the sole support of her children and had just lost her job. Prospects of getting another were dim. She felt that she had failed her family and that they would be better off without her.

A small red-headed, gap-toothed boy says, "If I'm real good maybe I'll get to stay and go to this school." And we both know that it is only a temporary arrangement. On the first day that he is able to reach out to another person, the first taste of success for him, he is moved to another home, another school.

And then there was the one whose father was suffering from a terminal illness. They had to sit quietly on the bed in the living room of their three-room apartment, but it was a "real nice place." Their last home was only two rooms, and the three children slept on the floor of the kitchen.

An elderly lady prayed with me over the telephone. Her husband had lost his job only months before retirement. Who would hire him? Her health would not permit her working, and they were actually destitute. I could only give her one suggestion that they had not already tried; mostly we just talked. She cried as she thanked God that somebody cared.

Then there's the child who comes to school with two black eyes—stepfather drunk again. And the young Vietnamese veteran with a service-learned skill who cannot get a job. I worry about the young girl who started out on her own, hoping to find a former schoolmate in a California town with the intent of staying there until she could find a job: "I want to talk to someone older to get an idea of how my mother will feel when she finds out I'm going." I know how I felt. Maybe you know someone like the elderly lady who is a diabetic. When she buys insulin she hasn't enough left for food stamps, and when she buys food

(Continued on back cover)

The program and the presence

A book going around the churches now is titled *The Total Woman*. Maybe another should be written called "The Total Church." Without any reference at all to the total woman (that is cared for by Marjorie Weesner and Kara Cole on pages 6-8), I am carrying a concern for continued checking on the completeness of the Friends Church. This has to do with the concept of church growth, an expression that began among *Friends* five or ten years ago and that has now taken on the dimensions of near obsession. This is the latest development in programmed meetings.

Now concerns like these can be positive, not just negative reactions. Sometimes when a Quaker starts cranking out a concern, others in the meeting mentally brace themselves for some sharp criticism even though it is carefully couched in Quaker-coated religious language. Happily, there are also often found those good, authentic, kind, and positive concerns even though they too may be reactions. Hopefully, these are like the latter.

Evangelism and church growth in the New Testament times and also when the Society of Friends was young were apparently spontaneous outreach results of the Spirit's motivation. If the apostles led workshops or small group strategy sessions or printed manuals on management, motivation, and membership, the scheduled announcements were not reviewed in the Book of Acts or the letters to the churches or in the Society of Friends journals when Spirit-led Quakers were experiencing rather fantastic "church growth."

All this is not to say workshops, training sessions, and staging platforms for speakers whose specific credentials are either a large congregation or a seminary degree on how to do it are all wrong. We have more data to digest now than they did in the beginning. No finger is pointed at the successful pastor or church today; we should rejoice with those who rejoice. But it should be noted that most

of the strategy sessions and committee work of the early church were to care for the crop of new Christians harvested by the Spirit's unprogrammed, unexpected, and unprecedented work in the hearts of people. This is the unmanipulatable principle of church growth. What would happen if as much effort and time were given to prayer, fasting, and standing back to let the Spirit do it again? We would be just as busy, but with caring for the church as well as setting goals for it. A total church is more than a growing membership; it is sensitivity to the "whole counsel of God."

None have been more involved than I in church growth interests, workshops, manuals, speaking, and working. But I am reminded of a comment, when leading a workshop in Kansas Yearly Meeting, by Quaker evangelist Hubert Mardock. With a fatherly arm around my shoulders and his piercing eyes saying as much as his words, he exclaimed in his hoarse, worn-out voice, "When all the fad of this church growth business is over, God will still be at work in the Friends Church!"

In loving respect for this veteran camp meeting evangelist and Friends revivalist, who recently went on to his reward, it is good to find God is still at work in the Friends Church even after the revival meetings and camps are largely over, and He will still be here when church growth methods and "witness missions" are replaced with another plan of sharing the Good News. One can't help remembering, too, that it was persecution that spread the early Christians and early Friends into the world as firebrands of evangelism. Is it possible that will be the next phase for us?

The Book of Acts is a record of evangelism and missionary activity, but the "Presence in the Midst" is always there, and never for a moment do those early Christians forget it. Never do the disciples use gimmicks to attract crowds. They count on the power of the Spirit to see them through all the way. They

gear their activities to Christ and are content to win or lose along with Him. The notion that they should set up a "programmed" game plan and use Jesus as a kind of sponsor never seemed to enter their heads. To them Christ was everything. To them He was the object around which all revolved; He was, as He still is, Alpha and Omega, the beginning and the end.

—J.L.W.

Friends in Dallas

Next April 26-29, Friends pastors will gather in Dallas, Texas. While this sounds like just another conference for those who haven't paid much attention, it should be known that years of planning and praying have gone into this effort to bring together Friends pastors from all segments of Quakerdom with a concern for the pastoral ministry. And, it obviously is *not* just another ministerial conference, as helpful as these are. Its stated purposes are:

- To foster an Encouraging Fellowship among Friends responsible for pastoral care
- To develop a sense of oneness among Friends ministers
- To celebrate the high calling to pastoral ministry
- To provide practical help for this ministry

The themes to be developed are on "Expectation and Thanksgiving," "Evangelism," "Equipping," and the "Ministry of Commissioning."

One of the plusses of this conference is simply the obliteration of boundaries that have often kept committed Quaker pastors from this "Encouraging Fellowship." Hopefully, every Friends church in the U.S. will also encourage the pastors to go.

—J.L.W.

Will the real Mr. Christian please Will the real Mr. Christian please

BY MARJORIE WEESNER AND KARA COLE

Christian feminist. It's a phrase we should all easily accept, especially all of us Quakers. After all, aren't Quakers historically known for espousing sexual, social, and racial equality in exercising God's gifts?

Of course. It's a matter of record.

Yet even now, in 1975, many evangelical Quaker women find themselves on the defensive side of discussions relating to their entering the ministry, to their accepting professional positions, to their desire to develop other than the "home-making" side of their lives.

No question about it. The stereotyped feminist rhetoric clouds the issue. It is often difficult to find the Christian principles hidden amid the angry attitudes and culture-defying behavior of the extremists.

Nevertheless, women are asking recognition of each person's abilities, just treatment of all people, and each person's restraint of temptation to exercise power over another person. These principles don't sound so radical when they are voiced calmly; in fact, they are very Christian principles.

The real tragedy of the feminist movement, if we must look for a reason to criticize, is not its rhetoric or stereotyped behavior, but the fact that it wasn't

spearheaded by Christian people. Tragic, indeed, is the fact that many gifted and accomplished women today wonder if there is any place for them within the organized church.

Is there a place in the church for women to exercise *all* their talents? That question is the basis for this exploration.

Let's begin on common ground—assumptions upon which Christians agree, primarily because they are found in Scripture and they are obviously true:

1. Women and men are created in God's image. Both are full human beings, possessing souls.

2. Women and men can receive a first-rate redemption, including all rights, privileges, and *responsibilities* that go with it.

3. Women and men are recipients of mental, physical, and spiritual gifts.

4. Women and men are responsible to their Creator for their stewardship of God-given gifts.

When we say that the above are assumptions, that is exactly what we mean. If you have read this far but don't agree with the four assumptions above, you need read no further, for we shall not explain or attempt to prove what we assume to be common ground.

There is another assumption we should state and briefly explain before going further. We accept the Bible as authoritative—a book of principles from which Christians receive guidance and help. However, we reject the "verse-hopping" approach to Scripture. We recognize that differing instructions are given because the Bible was written to different people at different times and by various authors whose personal biases sometimes showed.

The impulse is still around. There are today many "experts" who are anxious to lend their own bias to this verse and that passage in order to justify an interpretation of God's Word that is, at best, questionable. The fallacy of such selectivity can be quickly exposed.

If you want to make a biblical case for moderate drinking, quote Judges 9:13,

Psalms 104:15, Isaiah 55:1, John 2:1-11, Luke 7:34, Ephesians 5:18, and 1 Timothy 5:23. On the other hand, if abstinence from using alcoholic beverages is important to you, quote Numbers 6:3, Proverbs 20:1 and 23:31, and 1 Timothy 3:3.

Or, take the case of slavery. Scripture quite clearly supports slavery. God blessed slave owners with great wealth and possessions; detailed scriptural instructions are given for proper treatment of slaves; nowhere in the Bible is the practice of slavery condemned; Jesus, His disciples, the New Testament writers—none spoke or wrote against slavery.

Yet we have arrived at the conclusion, especially through Christian leadership, that slavery is wrong.

Obviously, the entire Bible must be considered when discussing the principles that are to guide our lives. "Verse-hopping" is not intellectually or spiritually sound.

With the heightened contemporary awareness of slavery's ills came also the sensitivity to racial discrimination. Just as we now recognize that racism is a sin, so we must get on with the recognition

"Obviously, the entire Bible must be considered when discussing the principles that are to guide our lives."

that sexism is a sin. The statement is obviously true, given the four basic assumptions enumerated earlier. But in order to begin building on the base of equality, we must explore where and how we have developed the misguided interpretations of Scripture that have led to the tradition of female inferiority.

Let's begin with Adam and Eve. When they sinned, God "placed a curse" on

Dr. Marjorie Weesner, a professor of physical education at George Fox College, and Kara Cole, director of corporate communications, ICN Medical Laboratories, Portland, Oregon, and presiding clerk of the Northwest Yearly Meeting Representative Body, have worked together in the preparation of their concern for a Christian view of the woman's role in the church and society. Dr. Weesner gave the Faculty Lecture on the subject, "A Christian Perspective of the Women's Liberation Movement," in which her convictions were further elaborated.

stand up? let her?

them. As technology has advanced, the "curse" has lessened—the soil can be made more fertile, machines do the tilling and harvesting, etc. Childbirth has been made less frightening and painful. Yet we hold tenaciously to God's statement about Adam to Eve, "He shall rule over thee" (Genesis 3:16), as if to change that "curse" would be to sin.

But Adam and Eve are Old Testament. Maybe Christ and the New Testament teachings will be more helpful.

"Imagine the frustration of a young woman who feels called to the ministry, but is 'counseled out' because of her sex."

Yes, indeed! Judging from His actions, Jesus was a feminist! In fact, it is entirely possible that the respect He showed to women was one of the issues that influenced Jewish leaders to help send Him to Calvary. Consider:

He questioned the right of a Jewish male to divorce his wife on trivial grounds. He pointed out to a crowd that the adulterous woman didn't commit adultery alone! He talked with a Samaritan, who happened to be a woman, in public, giving her religious instruction and asking her to perform a service for Him. He accepted financial support from women; several women accompanied Him and His disciples on at least one tour (Luke 8:1-2). His healings showed no discrimination or quota systems; women were among the first and last to minister to Him; and, it was a woman who was first to see Him after His resurrection.

Then we come to Paul—maligned by radical feminists and extolled by male chauvinists.

Fact: Paul was a Jewish scholar who undoubtedly greeted each sunrise with

the morning prayer, "God, I thank Thee that Thou has not created me a gentile, a slave, or a woman." Yet it is also a fact that, following his conversion, Paul wrote, "We are no longer Jews or Greeks or slaves or free men or even merely men or women, but we are all the same—we are Christians; we are one in Christ Jesus." (Galatians 3:28 LB)

Paul seems ambivalent regarding the role of women in that he could accept the talented leadership of individual women—Priscilla, Lydia, and Phoebe—but he was in a culturally-imposed strait-jacket that made it impossible for him to accept the principle of equality for women *as a group*.

In 1 Corinthians 11:13, he instructed women how to dress when praying in meeting; yet in another admonition he told women to be silent in meeting. Contradictory instructions? Paul was speaking to specific needs in individual meetings, rather than laying down ironclad rules to be observed for all time. To see Paul's admonitions in any other light creates a list of contradictory instructions that make observance difficult.

Considering the age in which he lived, Paul's ambivalence is not surprising. The Christian faith was a totally new concept—an about face—and all facets could not be accepted immediately. The Jew-Gentile question was enough with which to deal.

Peter had to have the sheet lowered three times before he began to catch on. Paul spent three years in the desert before he was ready to take the message to the Gentiles. It took another 1,800 years before the church was ready to abandon slavery and a hundred more to accept the ideal of racial equality.

Women's equality has been a long time coming, and it is long past time to make it a reality.

It is frequently the secular society that leads the way toward enforcement of essentially Christian principles, with the church opposing every move. Obviously,

there would be no need for civil rights legislation, the ERA, or other legal maneuvers if Christian principles were observed.

Many traditionally sex-role stereotyped occupations have opened up to equality recently. Women do not possess exclusively the traits necessary for nursing, teaching children, keeping books, or being secretaries. Conversely, men have no monopoly on surgical, professorial, executive, or ministerial skills.

Evangelicals accept, in theory, that men and women equally experience conversion and sanctification. Scripture does not indicate that women will be judged by lesser standards than men. Then why do we complain about lack of qualified

"To enjoy dominance or submission is to be less than human—less than the very special person that God created."

leaders when we do not encourage over half of our young people to pursue the ministry or to accept church leadership roles? Imagine the frustration of a young woman who feels called to the ministry but is "counseled out" because of her sex.

Quakers, over 300 years ago, officially recognized the equality of men and women before God. At the 1975 sessions of Northwest Yearly Meeting, a statement was accepted reaffirming the Quaker recognition of each person's ministry and right to exercise spiritual gifts.

Yet, among many congregations, the notion that women must receive spiritual guidance from God through their husbands is gaining acceptance. This misguided idea must appeal to an insecurity, or "hang-up," in certain men who find it psychologically necessary to dominate and control. Quakers have traditionally rejected the idea that any human intermediary is needed to establish contact with God.

Still another Quaker tradition seems instructive. Business sessions are conducted by consensus—why not marriage? Could not both partners weigh the issue until consensus is reached?

Some may respond, "Yes, but in the Quaker meeting there is a head. The clerk of the meeting, like the husband, decides when there is consensus and 'announces' the decision." There are, however, these major differences. The clerk does not serve as the head for life and he/she is chosen on the basis of demonstrated expertise rather than on a quality so arbitrary as sex. In Christian egalitarian marriage, the acknowledged per-

manent Head is Christ, to whom both partners have pledged submission. They are submissive to each other because each cares for the other enough to forgo personal preferences for the pleasure of the partner.

This is a two-way street—a true blending of two into one, which preserves the personal identity of both rather than the acquiescence of a subservient wife to a dominating husband who wishes to assert his headship under the guise of following certain proof texts in the exercise of his divine-right-to-rule.

A man's seeming "need," encouraged by the church, to exercise dominance over his wife leads to strange behavior, unchristian behavior, by both the husband and his wife.

Certain books, widely distributed in Christian circles, promote a type of femininity that encourages planned deceitfulness, veiled scheming, and manipulative chicanery purposefully designed to feed the male ego and do him in. The woman feigns a passive helplessness bordering on idiocy to keep "her man" wound around her finger. By being the "fascinating woman," acting out a child-like contrived submissiveness, she can successfully manipulate her husband whenever she wishes. The sad part is that many husbands enjoy and even encourage being thus manipulated.

To enjoy dominance or submission is to be less than human—less than the very special persons that God created. Demanding a subordinate role for women is a disservice to both men and women, for it precludes the vital principle of submission to each other spoken of in Ephesians 5:21 and also robs men of the nurturing, sustaining, and supportive role suggested by Ephesians 5:25-31 and evidenced by Christ's example.

Jesus billed himself as the servant of all and did not concern himself with demanding a debilitating submissiveness from anyone. The loyalty He demanded was at a level that freed one to be a creative human. It is the responsibility and privilege of all members of the family of God to nurture, support, and encourage each other.

We can successfully use isolated favorite Scriptures as clubs to force others to jump back into their stereotyped boxes. Husbands swing their "submit" club, while wives brandish their "love" club—and the masculinity-femininity game, or battle, is launched.

But women's liberation is men's liberation—a liberation that frees each person to do God's will and function more creatively in marriage, in business, in government, in education, in church—in life.

God grant the church, if belatedly, the vision to carry the banner of sexual equality. □



NAE's Bicentennial Program involving local churches across America

Our nation will soon be 200 years old. Planning for the bicentennial in 1976 is underway by many groups, both secular and religious.

The church was a powerful force in the origin and development of America. It was a motivating force in the immigration and colonization of the early settlers. Its standards of morality, religious liberty, and equality of man were incorporated into the laws of the land. Its zeal for evangelism opened new frontiers, and its concern for its fellowman established a climate for the stability of the community and the unrestricted pursuit of education. Because of our unique religious heritage, evangelical churches have an opportunity to counterbalance secular celebrations with their own spiritual emphasis.

The National Association of Evangelicals was the first religious body to register its program with the national Bicentennial Administration (formerly the Bicentennial Commission). Stressing the fact that July 4, 1976, falls on Sunday, NAE recommended that the day be set aside as a time of worship and thanksgiving to God and that all secular celebrations be held on Monday, July 5, the legal holiday.

The NAE is urging churches in a community or area to get together immediately to collaborate in securing a meeting place for a cooperative religious service on Sunday, July 4. It is important that plans be implemented early in order not to be superseded by secular observances. Individual Christians can help by requesting the mayor or city council of their community to schedule parades, fireworks, etc., on Monday, so that Sunday might be reserved as a time of worship and thanksgiving to God. NAE has

instituted a three-stage program for the bicentennial year:

A DAY OF PRAYER is set for March 5, the designated time for World Day of Prayer services, the day on which many are accustomed to gather each year for united prayer. Local churches and community church groups will concentrate prayers of gratitude to God for His blessings to us as a nation, call upon Him in behalf of our country and her leaders, and pray that America will preserve its greatness by returning to its Christian heritage set forth by many of its founding fathers. NAE will provide worship booklets and other materials appropriate to the occasion.

A DAY OF WITNESS is scheduled for Good Friday, April 16, as there is a high level of sensitivity to spiritual matters during the Easter season, making it an ideal time for personal witness. NAE will provide material to train lay counselors and gospel literature for distribution.

Sunday, July 4, 1976, will be the culmination of the year as a DAY OF WORSHIP AND THANKSGIVING TO GOD. Pastors are being asked to plan special services in their churches Sunday morning, with attention given to the bicentennial of the nation. And, where possible, churches will come together on that afternoon or evening for communitywide outdoor services in city squares, stadiums, or parks as a united witness to their faith and trust in God. NAE will provide literature helps for these services, developed around the aspects of reflection, repentance, and rededication.

If you are interested in receiving information on NAE's program and what you can do in your community, write to: NAE Bicentennial Program, Box 28, Wheaton, Illinois 60187.



Pictured on this page and the following two pages are several of the more than 60 Vietnamese refugees who are now being sponsored by Northwest Friends. Above is a group sponsored by the Talent, Oregon, Friends Church along with members of the Talent church—A. Clark Smith, Elaine Cronk and pastor Roy Dunagan in back row, and Grace Smith in the front row. Mr. Ung (back row), a refugee sponsored by the Lutheran church, served as interpreter as the group arrived at the airport.

Christian refugees reorganize for the future

BY NGUYEN VAN DO

War, destruction, killings, sicknesses, sorrow, and poverty have left many ugly scars on the barren land as well as created numerous problems and wounds for people in Vietnam, both North and South.

For over a thousand years under the Chinese oppression and then the 80-year French domination, the Vietnamese people have known nothing but wars; they fought for liberty and freedom. If one asks a Vietnamese what he really wants for life, the reply will be plain: that is enough food to eat, a shelter to hide himself from rain and heat, an opportunity to bring up his young ones. He loves

More than 60 Vietnamese Christian refugees have been sponsored by various Friends meetings of Northwest Yearly Meeting, and several others of Buddhist background are also being sponsored by Friends. Several Friends families and meetings across the EFA and the U.S. have been involved in this effort; more than 3,000 refugees are now living in the Pacific Northwest, many of them in Portland.

The following story is told by the Rev. Nguyen Van Do, who is now giving full time to pastoring and caring for the refugees of this area. Pastor Do is the founder and director of the Christian Youth for Social Service, which had a significant ministry in South Vietnam for several years. This agency worked closely with the World Relief Commission of the NAE in South Vietnam. His

time is now taken in assisting refugees in becoming established in the U.S. and also in providing spiritual care as well as engaging in evangelism among many who are searching for new meaning in life following their escape.

Pastor Do and his wife and four young sons live in a large home provided for them by one of the Friends churches in Portland, and he is supported by a grant made possible through the World Relief Commission and administered by the Friends Action Board. It is his plan also to visit as many Friends churches as possible across the EFA, and a schedule for this ministry is being arranged in cooperation with WRC Northwest Director Stuart Willcuts, a member of Northwest Yearly Meeting who served four years in South Vietnam with this agency.

peace and hates to go to war, yet he is forced to do things that he doesn't like.

After years and years of turmoil and bloodshed, as he looks back, a dream is still a dream, and even worse—he loses his farms, his house, his dear ones, and often part of his body. Does he not want peace? Yes, indeed! He longs for peace. This is the true picture of Vietnam, the facts that we had to face, generation after generation.

In the midst of turmoil, chaos, suffering, there emerged a group of young people who knew Christ as their Lord and Savior, searching for a possible way to help release their countrymen from sufferings—physical and spiritual.

It was a national new year's day—February 16, 1964—when people were

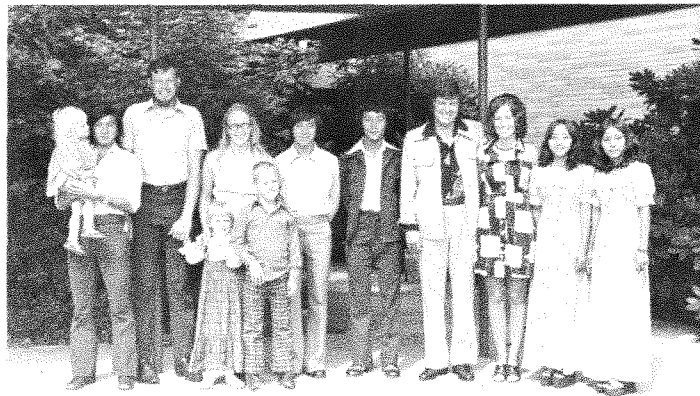
To them, a sinner needs to repent to be saved, and he also needs bread and clothing for his body. A real love to an orphan is not just explaining the Word but also providing a bottle of milk, finding him a home where he can be loved. To them, to be a good Christian is not merely going to Sunday school or attending church services but sharing things in common life when someone has a need.

Members and works multiplied. Not hundreds but thousands of people were helped—Christians and non-Christians the same. Because of the war, people were scattered everywhere. Where the members of CYSS went, prayer cells were established and social service began. More offerings were contributed and

In fact, through these schools many young people came to know the Lord and accepted Him as Savior. They were introduced to different local churches. With the practical love and care, the Christian Youth for Social Services became well-known in the country as well as overseas as the only national Protestant voluntary agency in the South.

From a handful of people CYSS grew in about 12 years to around 700 members. Besides the CYSS gifts, aid from WRC and other agencies, the budget increased to \$150,000 per year.

The first CYSS school opened in 1968 with 210 students; seven years later there were 1,400. It was the only Christian senior high school in the country. Another high school was started by CYSS/



Other groups of Vietnamese refugees along with some members of their sponsoring churches: First Friends of Vancouver, Washington (above); Medford, Oregon, Friends Church (right); Meridian, Idaho, Friends Church (top left, page 11); Hillsboro, Oregon, Friends Church (below) and First Friends Church, Tacoma, Washington. Other churches, not included in these photographs, are also sponsoring refugees.



busy celebrating, that seven young men went to an old Bible classroom to pray. They prayed for peace, for the pastors and Christians as well as for people, especially for those who lived in the midst of war and poverty.

After many hours of prayer and discussion, they decided to take a step in faith to minister to the needy people by providing food for their bodies as well as for their souls. Each of them gave money to buy food, clothing to send to pastors and other Christians. Besides their offerings, they went out to look for part-time jobs, such as painting houses, cleaning wells for fresh water, teaching classes, or selling Christmas cards. News spread rapidly, and soon many others joined them in giving and working to support churches, both the evangelistic work and the social services.

more support sent out to help thousands of refugees.

Early in 1968 CYSS met the World Relief Commission, when the two organizations were both found trying to help refugees who had suffered from the TET MAU THAN offensive. Since then, the two have worked together, as we have the same desire to provide "food for body and food for soul."

With the help from World Relief Commission, the contribution from CYSS, and donations from Christians from England, Switzerland, Canada . . . many schools were built to help the young war victims, day care centers to help the mothers and their children, vocational training schools to train young people for skills. In these schools and centers, the teaching of God's love and Bible stories impressed people very much.

WRC in 1971 with 60 students, and in 1975 there were 670.

The vocational training schools served the best interests of many young people. They were trained to become motor mechanics, carpenters, typists, tailors, electricians, bakers. Thousands of these skilled workers found employment easily.

The highlight of all this is the young church that was established. Hundreds of students came to know God's saving grace and established young people's meetings, Bible studies, and prayer meetings. Many more projects have been planned. Funds have been promised from many countries and agencies. In short, the work was growing, both in quality and quantity. All the CYSS members were so excited; churches were waiting to see new things happen. The government was expecting to see other na-

tional movements follow the CYSS in the direction of reconstruction and development for the people's welfare.

But . . . the darkest hours have come. The loss of Banmethuot province followed many others into the communists' hand. Many hundreds of thousands of refugees left their homes, their dear ones to flee to the more secure area farther south. Many refugee camps were packed with people. They were lying on streets, markets, soccer fields, in churches, temples, and everywhere!

The cries of hungry children and the wounded people, tears from the widows' and mothers' eyes, the gun shootings or bombings were heard and seen every minute as one was walking among refugee camps, in March 1975, in Bien-Hoa

day—the day we will never forget: April 27, 1975.

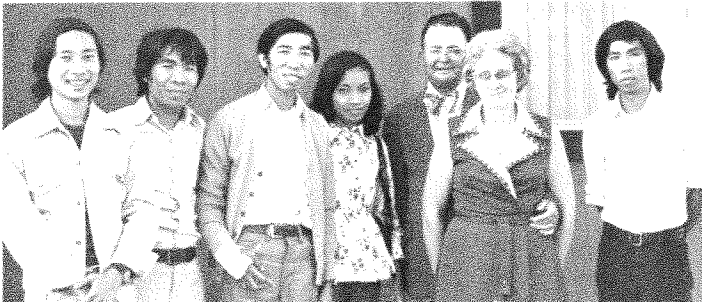
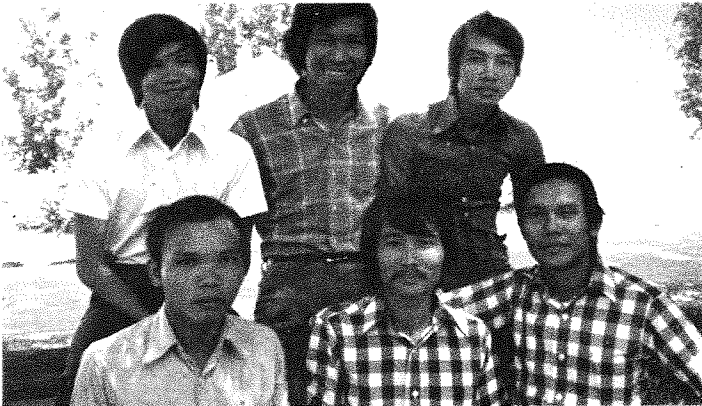
On this day Vung-Tan city was under heavy pressure, shootings and rockets exploding everywhere in the city. Smokes, fires were seen! People were living in a great panic. Such terrible chaos one has never seen before.

The CYSS members could no longer come ashore to do anything. Hundreds of boats and ships were heading to the international water for evacuation. Some boats sank and hundreds of people drowned. Some were picked up and received a sea lift, and some stayed on little fishing boats and were carried away by wind. The cries of children and women went up; some people from big ships

began to climb the ladder to get on *Pioneer Contractor*, one South Vietnamese Navy gunship came and towed away the fishing boat with ten members on it.

My heart was breaking as I saw the many guns pointing to my friends' chests, as on the rented ship our women knelt down to pray. At such a critical hour, the Lord was at work. And His work was beyond our thinking and planning. The master of the *Pioneer Contractor* accepted my plea and told me to get ready for the evacuation on board his vessel right away.

After many hours of instruction for the evacuation, all of us were ready except five crew members. They went



and Vung-Tan, the two biggest refugee centers, bringing food and medical supplies to help them.

In these camps CYSS members worked day and night. Most schools closed. Teachers, staff, and students were utilized to help refugees. But human strength was limited and could not stand against tanks and rockets.

The time came for the CYSS Committee to make the decision—the hardest one ever: **TO LEAVE!**

Those who wanted to stay continued the relief work among refugee camps; those who wanted to leave went on board a rented ship and worked as a floating unit for emergency.

For 21 days we were on the seas helping refugees in little boats and ships as well as on islands, until it came to a

jumped down and were killed. One was sick looking at these scenes.

After much prayer and discussion by the CYSS Committee on board the rented ship, the decision was made: A contact should be made with the master of the American vessel called *Pioneer Contractor* for evacuation.

Early morning of April 27 ten of us were on a small-engine fishing boat heading to the American ship. Approaching the vessel, we were facing a critical situation, for it was loaded with ammunition. Whoever came near to her might be destroyed by the Americans.

What must we do? That was the only chance for us to survive.

I ordered the boat pilot to get near to the barge that I might get on it and from there get on board the *Pioneer Contractor*. Just after I got out of the boat and

ashore to buy something but couldn't get back in time.

The CYSS relief ship followed the *Pioneer Contractor* to the international water until sunset. All around us was so dark except a few lights on the American vessel. We used the side ladder to climb up the *Pioneer Contractor*—one by one, children with the help of young men, women, and the rest of us.

After people came commodities—rice, blankets, sleeping mats, clothing, medical supplies, milk, etc. from the CYSS relief ship—on board the *Pioneer Contractor*, for we had been instructed that 5,000 refugees would be picked up and fed on the vessel. We worked until two o'clock the next morning.

After a few hours of sleep, the women took care of cooking and washing; men were building toilets and showers. Some-

times we distributed food and medicine to other refugees' boats surrounding us, but we were not allowed to pick them up.

But suddenly the master of the ship came and told us we must leave and go to another Navy vessel. Only personal belongings were allowed to be taken with us. All 83 members and luggage were taken by two landing crafts to the Navy ship anchored about one mile away. It was the last day of April.

At first the Navy guards, with guns in hand, looked at us with suspicion. But when they had seen our activities, such as helping children and women, cleaning deck, praying before eating, etc., they put away their guns, came to talk with us, and played with the children.

After we were served a dinner by the crew and had been on the Navy ship about an hour and a half, we again were ordered to leave and go to the *Green Port*, a commercial ship. Two landing crafts came to get us. Before leaving we sang a hymn, "Our Anchor Holds," and prayed for the Lord's blessings on us as well as on the master and crew.

It was so dark and away out in the ocean, we didn't know where we were. When on the two small landing crafts, the waves were so rough that we thought we were in the midst of a storm. Nothing we could do except hold hands tight; the children cried and the women were sick.

About one hour later we came on board the *Green Port*. It was 1:00 a.m., May 1. On board there were about 400 people—most of them were pilots or Army officers. After a short sleep of about two hours, one rubbed his eyes with surprise at seeing the vessel full of people. There were now 4,984 refugees on board! At the sunrise we were told the ship would take us to Subic Bay in the Philippines.

As the ship began moving, the CYSS members cooperated with the U.S. Marines on board to distribute C-rations to refugees. Some days we were given two meals, some days only one, but the children received milk three times a day.

After five days' journey we came to Subic Bay and were ordered transferred to a vessel headed to Guam. As it was a smaller ship, we didn't have enough room to lie down, and water was so limited that no one could have a fresh water shower—there was just enough fresh water to drink, and showers were salty water from the ocean. Once again, a five-day journey—sitting on the hot deck under the burning sun; many children were sick and most of the refugees weary and tired.

The CYSS members were very active in cleaning the ship, building ladders

between holds and decks, and distributing food to the refugees.

About midnight of May 9 we arrived in Guam. As it was on the other vessels, CYSS members volunteered to help people leaving: carrying children and suitcases, or sometimes assisting the aged people to walk on the gangway. After all other refugees left the ship, the CYSS members began to leave. After a sandwich and processing work, we were led to a tent set up for refugees. Tired and sleepy, we slept on the ground with a blanket covering.

But only three hours later a Navy chief came with a flashlight, woke us up, and ordered us to get into two busses—no questions but only obedience. Eighty-three of us were taken to an airport at 6:00 a.m. of May 10, loaded on a C-141, and taken to Wake Island. It was a small island with no animals of any kind. There were a lot of fish of all kinds, but all were poisonous for eating we were told. There were about 7,000 refugees on the island.

Everyday we had to line up for meals. It took from four to six hours to secure two meals a day.

For 50 days on Wake Island the CYSS members were busy doing cleaning work, teaching English to children and adults, and participating in church activities with the American chaplains among refugees.

While on Wake we were in touch with World Relief Commission in Pennsylvania and were sponsored by WRC and Northwest Yearly Meeting of Friends Church.

After several letters back and forth, we were sent to a refugee camp in Pennsylvania called Indian Town Gap. We arrived there at noontime, June 29. For the first time in nine weeks we were allowed to have a fresh water shower. There was plenty to eat—three meals a day. There was not much to do except await our turn to be called for paper work and for participating in church services with refugees.

At camp we were visited by Dr. Everett Graffam, executive director of WRC, Rev. Richard Pendell, and Stuart Willcuts, and through them we learned that most of us would be sponsored by Northwest Yearly Meeting and settled in Oregon, Washington, or Idaho. Some of the CYSS members were sponsored by other churches and went to New York, Florida, Virginia, California, and Ohio.

At the moment, there are about 60 of us sponsored by Northwest Yearly Meeting. July 15 was a remarkable day for our family as we arrived at Portland Airport. The welcoming committee of Newberg Friends Church met us and gave us a warm welcome. We were provided a house by George Fox College to live in temporarily and given many necessary things by the Christians of the church.

Letters have come from different CYSS members and families expressing their appreciation for the love and care received from Christians of the Friends churches. The warm welcome and love from Friends make us feel very much at home, and our hearts have been warmed.

Loneliness, sadness, and sorrow still shadow our lives, for our dear ones are staying far away in a critical situation. Besides, problems such as speaking English, ways of living, customs, and weather—all are new to most of us. But we still can lift up our hearts to the Lord to praise Him for his wonderful loving-kindness that He led us to the green pasture—to a Christian community where love and care were found.

It's our desire to live a productive life in the midst of those who love and care for us and to magnify His name among other Vietnamese refugees as well as our American friends. We would like to express our deepest appreciation to Friends, particularly Northwest Yearly Meeting and Friends Action Board, as well as to each individual and church who have prayed and helped us.

May the Lord bless each one of you accordingly. □

An agenda for the present CYSS

The following is the written agenda of the present CYSS, chaired by Nguyen Van Do as this Christian fellowship regroups in the U.S. for ministry:

1. *Education.* Teaching English, culture, new ways of living, driving test preparation, music.

2. *Christian Library.* Provide Bibles, books, tracts, magazines, news . . . Witnessing, preaching, sharing, singing . . .

3. *Information.* Newsletter (based on British Broadcasting Company and Voice of America releases and other

sources) . . . News and information from universities, colleges, or others who are students . . . Find and follow up on job vacancies . . .

4. *Social Services.* Counseling those who come to the CYSS center, visitation in houses or apartments, help look for housing facilities, necessities at reasonable prices, help look for sponsorship for those still in camps, helping those who are in need of materials as friends provide them, a place to stay overnight.

5. *Recreation.* Picnics, games, sports, fellowship, performances, good movies or slides, etc.



ILLUSTRATION BY
JAMES TORSON

THE SATURDAY NIGHT BATH

BY KENNETH M. WILLIAMS

Every Saturday night the copper boiler was placed on the back of the stove and filled with water from the pump. The fire in the kitchen stove was stoked with sagebrush and cord wood so the water would be steaming hot for our Saturday night baths. The No. 3 washtub (that was the largest one!) was placed in front of the stove after the supper dishes were done, and all the members of our family took turns taking the Saturday night bath. One by one we went in with our nightgowns (who had heard of pajamas?) in tow, bathed, and came out to wait before the fire in the living room until everyone of us was finished with his bath. We then had some of Mom's delicious cinnamon rolls or freshly baked bread with real butter on it and as much cold rich (rich means it had cream in it!) milk as we wanted to drink before we went to bed.

What is so significant about a Saturday night bath? That Saturday night ritual meant the work for the week was finished and we were preparing to go to church on Sunday. Going to church was not just another thing we did; it was an

important event in our lives! Even though we went every week, it was special. We made special preparations for being there.

On Sunday the great event of the day was going to Sunday school and the worship services. We had to do our regular chores morning and evening, but everything was set aside for the worship of God on that day. There were restrictions on our activities for the entire day. This was the Lord's day, and we were taught to remember that all day long. We had great fun on those days and visited with our close friends, but we were not allowed to engage in sports and other activities that would sap our energy. This was a day for rest and worship, and it was meaningful as such a day even when we were ambitious and active young people.

After finishing our morning chores and eating our oatmeal for breakfast, we washed carefully again, cleaned our fingernails, polished our shoes, and put on our very best clothes to go across the road to church. There we would meet all the people we met every Sunday. Why then was this such a special occasion? Nobody had talked about the fact that we were going into the very presence of God, but we prepared as if we were going to meet the greatest person we would ever meet; and we were! Being

God.

Following breakfast, we met for the morning service. At the request of the committee, these services were led by the missionaries. Freda Farmer spoke about the pastor's wife's relation to the church in prayer. Briefly, she led us in thinking about who can come before God, about drawing near to Him, and about the Spirit's preparation—He fills a clean heart, He moves a consecrated heart, and He uses cleansed hands. The church is built with willing hearts and cleansed hands. Freda reminded us that such expressions as, "I'm not a very good Christian," "I can't do much for God," show that we are not trusting Him. When we fully trust Him, He gives us power to defeat Satan.

In another service Esther Zinn, at the request of the committee, spoke about the pastor's wife and her family. In dealing with the subject, she talked about the pastor's wife's responsibility to her God, to herself, to her husband, to her children, to her church. Her responsibilities come in that order.

Ella Ruth Hutson talked to the wives about a woman's relation to God. She asked the questions, "Where do you live? Where would you like to live? Where is your heart?" In various Psalms, David speaks of his heart as being forever with God, of being in the quietness and safety of the tabernacle, of abiding in His

Kenneth M. Williams is a recorded Friends minister who has been both a pastor and a public school and college administrator and teacher. He is currently teaching at Sherwood, Oregon.

shadow, of living in Him and having Him live in us. It is ours to choose where we live.

We had two profitable discussions concerning the spiritual training of PKs and what the pastor's wife should and should not do. During these discussions many of the pastors' wives shared their own experiences, past and present. It was these informal times of sharing that let us foreigners understand a bit more of the thinking and outlook of our dear Chinese collaborators. Thank God for each one of them!

There was a time of rest and relaxation each afternoon. For some, it was a good time to sleep or chat or go to town and visit the churches; for those of us who had to speak, it was an opportunity for further study and prayer.

The committee decided that the last service should be one of expressing thanks and asked Mary Evelyn Moore to take charge. Mary Evelyn expressed her own thankfulness to God for the retreat, for those who had a part in any way, for our hostess and cooks. After giving her own testimony, she opened the meeting to the women . . . for prayer, testimony, or however God led. The pastors' wives began to testify, jumping up like corn popping.

Noon and lunchtime rolled around, but there was no indication that the women were ready to stop. We heard them testify to victories won during the retreat, to coming face to face with a certain need and having it met in Christ, to feeling anew the power of the Holy Spirit. We sat, thrilled to the very depths, as one pastor's wife told about her unwillingness to attend, but her husband insisted, and she said, "I'm glad he did." She asked another wife to forgive her for a wrong attitude she had shown, admitting "This is the first time I have ever asked for forgiveness in public." We heard another wife testify, "I had no real joy in the Lord when I came, but I'm taking 'joy' home with me." It was so thrilling to listen to the women praise and thank their Savior for His spiritual blessings to them during the retreat.

I would dare call this retreat our FIRST annual retreat for pastors' wives. I know the women want another one next year. After the first day, we heard such comments as, "This is wonderful." "It should last a week." "I don't want to go home, this is so good." "It would be so wonderful to stay here on the mountaintop, but we do have to go down to the valley where our work is." "Let's have a retreat next year."

"Let's have a retreat next year." This sums up the feeling of about 27 women who attended the Taiwan Pastors' Wives' Retreat, June 30-July 3, held at the servicemen's center in Taichung. □

Eastern Region youth visit Mexico City for eight days

BY DON HENRY

On the evening of August 4, 19 anxious souls gathered together on the deserted bleachers at Malone College's soccer field to ask for the Lord's special blessing and direction for the next nine days of their lives. Someone suggested that we claim Romans 8:28 as our verse, "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose." (NASB) We felt this assurance anew, as two days before our earlier scheduled departure for Jamaica we were informed that our living quarters for our stay there had been disastrously destroyed by fire. Much planning and many hours of work had gone into this project—a short-term program for youth on the mission field—the first of its kind by the Eastern Region. But thanks to the quick work of the Missionary Board and the full cooperation of Roscoe and Tina Knight, the program did not have to be completely abandoned but instead transferred to Mexico City.

As we prayed together that night in the midst of the warm presence of the Holy Spirit, little did we know the blessings that were in store for us. These blessings began even before we left the Cleveland airport. We found that indeed we were one in the Spirit even though we represented scattered regions of our Yearly Meeting, such as: Putnam, North Carolina; Newport News, Martinsville, and Chesapeake, Virginia; Canton, Mt. Gil-ead, Bellefontaine, Barberton, and the Damascus-Salem area of Ohio; as well as Pelham, Ontario; and our newest church to be, Clinton Corners, New York.

Upon arrival in Mexico City we were greeted by an intriguing culture and people. Old Mexico's capital city was an awesome sight to see from the air as it spanned a 50 by 15 mile stretch upon a former lake of Aztec days. Brilliant colors of blue, pink, yellow, and green spattered the vast city of old Spanish-styled homes alongside towering Western-world skyscrapers, the millionaires sectioned from the despairingly poor. The noisy mountain city of nearly 8,000

feet was a refreshingly cool 67° to our unexpected surprise. The traffic-filled streets of Mexico City silenced our crew as we bussed our way to our downtown motel. Amid honking compact cars and sidewalks crowded with the handsome dark nationals, we soon realized we were foreigners.

I distinctly recall our evening devotions as we contemplated our shuffled plans from Jamaica to Mexico. Just why were we there? 1 Corinthians 13 was read, and the Holy Spirit implanted the words on each of our hearts: "If I speak . . . have . . . know . . . give . . . but do not have love, I am nothing." Could it be the Lord wanted us to realize an international love for all mankind, to see the masses of lost souls such as were searching in that metropolis of approximately 12 million?

Our hasty acquaintance with Mexico included visiting various historical prides of the mixed peoples. As we tried to take in everything at the Anthropological Museum, Aztec Pyramids, National Palace, Silver Capital of the World, countryside, markets, and golden cathedrals, an amazing thought came to me. God was watching over every person and every page of their fascinating past. Their present and future are also in His hands.

Perhaps the most emphatic blessing we were to receive began Saturday. On that night we rode two God-supplied vans to a construction-riddled street until we arrived at a suburban home. We were greeted by a house full of smiling faces, and even though there was the evident language barrier, immediately Christ's love was the communicator. After formal introductions and a rousing time of singing, prayer, and brief testimonies, we were abundantly blessed to realize that standing before us were the tangible answers to your prayers directed toward Mexico. As we had good fellowship with them over the next three days, I was reminded of my responsibilities in supporting His work, whether in Mexico or elsewhere, through prayers and finances,

and of His abundant love and blessings for us all.

As we recall Mexico in months and years ahead and visualize the work of the Lord through the Knights in Mexico City, as we think of acquaintances (both American and Mexican) and the Christian love we had for each other during that experience this may very well be our prayer: "I thank my God in all my remembrance of you . . . And this I pray, that your love may abound still more and more in real knowledge and all discernment, so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God." (Philippians 1:3, 9-11 NASB) □

Mexican praise and prayer notes

1. The second annual Youth Camp was a wonderful success. Twenty of our young people attended and most all made definite spiritual advance. An unusual outpouring of the Holy Spirit was received during the last services of the week, and many were the tears, testimonies, and prayers that were expressed. This was a unique experience for all the kids as most of them had never experienced such emotion or praise in their spiritual lives. We thank the Lord for this. Pray with us for the continued spiritual growth of our youth.

2. Thank the Lord for opening the door for services to be held in a new community. Already attendance and interest are very good. These meetings were started at the request of two of our newer men converts who are interested in winning their neighbors. Our national pastor, Manuel Guzman, has accepted the responsibility of pastoring the new "flock." Pray that this new work in Valle Ceylon will become a soul-winning outreach.

3. Your Mexican church is experiencing a spiritual awakening, and we sense a keen moving of the Spirit upon us. There has been some "weeding out" of fringe Christians, but the majority are expressing and practicing a greater love and a closer walk with the Lord. Pray earnestly that this spiritual and numerical growth will increase sharply.

4. A group of 17 Friends young people from the Eastern Region accompanied Sherman and Dorothy Brantingham on a week's visit to Mexico. They became fast friends of our Mexican young people and were a real blessing to our people. Praise the Lord for this encouragement. □

Faith Home

BY PATTI AND KIMBERLEE PRESTON

In the midst of the Caribbean Sea and Atlantic Ocean lies a small but beautiful island . . . Jamaica of the West Indies. It may appear at first to be backward and untamed, but the people are loving and eager to hear the message of Christ. It was for these reasons, to share Christ and give service, that a group of seven members of the Friends Church went to Stony Hill, Jamaica, as short-term missionaries.

Dr. and Mrs. James Preston from Poland, Ohio, their two teenagers, Kimberlee and Jamie; Robert Johnston (aquatic director of the Youngstown, Ohio, YMCA); Sandy Liebold, a beautician from Richmond, Ohio; and Mark Pearson, graduating senior from Tecumseh, Michigan, comprised the group that left from the Akron-Canton Airport on July 31.

This group was welcomed in Kingston by Charles and Ernestine Benson, the superintendent and his wife of Faith Home Orphanage. The children's home is situated in the mountains at Stony Hill, 25 miles from Kingston. The Bensons have been directing the orphanage in a Christian atmosphere for only 18 months.

When the Bensons first came to care for the 40 children, ranging in age from six months to 16 years, they found deplorable conditions. The children were in quarters without proper sanitation, cooked their meager diet of corn meal porridge over an open fire, and had a vacant look in their eyes. When the Friends missionaries arrived they found well-fed, smiling children living in clean, neat housing. The group from the Friends Church ate, slept, played, and helped care for the 40 children, whose average age was eight.

Dr. Preston, a dentist, examined and did dental work for over 80 children and

Patti and Kimberlee Preston are the wife and daughter, respectively, of Dr. James Preston, a dentist from Poland, Ohio. This is the story of their visit to Stony Hill, Jamaica, this past August.



adults. Not only the children at the home received dental care but also the staff, their families, and many neighbors in the Stony Hill area. Some of the people had never seen a dentist and there had been no dental equipment in the area for over a year.

Dr. Preston's wife Patti, a teacher by profession, helped teach school during the half-day classes and also taught at evening literacy classes. Kim assisted her father doing dental work, and she and Sandy Liebold helped care for the younger girls and greatly lightened the daily work load for the Bensons and their staff. Rob, Jamie, and Mark performed many work services—cut bush grass with machetes (the Jamaican lawn mower), painted walls at the school, stained wood at the chapel, as well as maintaining a recreational program for all the children.

Each Sunday the Friends group taught Sunday school and witnessed at services held at the Faith Home Chapel. The attractive chapel, built ten years ago, can seat 225 people and each Sunday is attended by all children and staff of Faith Home plus many neighbors. The missionary group also was privileged to attend an open-air revival service as well as to visit several other national churches. Each time we were asked to be a part of the service, to tell of the Friends Church in the United States, and to share our life in Christ. We were warmly welcomed by the Christian Jamaicans, and we rejoiced with them as fellow Christians belonging to the same body of Christ.

Faith Home is aptly named as it is run solely on contributions from churches and individuals from the United States. What a beautiful Christian witness, that we in the States because of the love of Jesus in our hearts care for our Jamaican friends enough to support these orphan children!

The seven visiting Friends considered this trip a privilege to fully serve the Lord in missionary outreach, and there were many blessings in return. □

WHY ONE QUAKER

BY LAUREN A. KING

My friend was curious: Why are Quakers opposed to taking part in war?

I can't speak for all Quakers. They differ widely: some are opposed, others are not, still others are uncertain. I can, however, give reasons that after years of thought appeal to me personally.

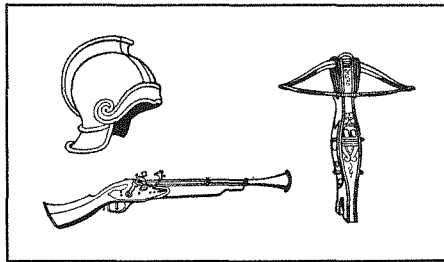
In the first place, the early Christians, say up to about A.D. 200, were unanimous in their opinion that a Christian could not take part in war. Every extant reference to the subject on the early church fathers takes this position. In the next 150 years there was some softening of this opinion, largely (it seems) because of the fact that the armed forces of the day were not merely soldiers but served also as police and firemen. Their functions seemed not so contrary to the principles of Christian love as the strictly military duties. Hence membership in the armed forces was gradually tolerated.

Then came the toleration of the church by the Roman state and the making of Christianity the official religion. These events tied the church to the state, and opposition by Christians to taking part in war presently disappeared.

But I keep asking myself how the early Christians, who were close in time to Jesus and the apostles, could have been so mistaken—as proponents of taking part in war must argue—in their feeling that the Spirit of Christ forbade partici-

pation in warfare. Where could they so soon and so totally have got this idea? Is it not, rather, likely that they were continuing the original teaching of our Lord and His apostles? Hence I see myself as following in their steps in refusing to take part in war.

But, if I understand you rightly, there is simply no limit to the injury you must be willing to suffer from someone else if you are a thoroughgoing pacifist.



THE BASIC MORAL REASON. True. If I believe it is wrong to injure another, I cannot accept injury up to a point and then defend myself by finally injuring him.

But those who would use war are in a worse position. Neither they nor any other decent person sees war as an end in itself, as something to do because it is pleasant and good, like an afternoon picnic. Every advocate of war whom I know admits that war is a nasty, bloody business but argues that under certain circumstances it is necessary as a means toward some good end, like preserving or winning liberty, defending country, securing peace. War is thus defended as a necessary means to a good end.

Every justification of war must be of this fundamental moral nature. And here is why. When a person concludes that the goodness of the end transfers to the means, there is no longer a moral test of any means. Morality is banished as a test, and the sole test is success in attaining the good end.

Men are therefore faced with the fact that there is no limit to the evil injury

they can and will inflict, just as I am faced with there being no limit to the injury I must suffer if I am a pacifist. But of the two alternatives—to suffer unlimited injury or to inflict unlimited injury—I think I know the one Jesus would choose, and so shall I. Better to be shot down at My Lai than to commit a My Lai.

But what kind of citizen does your position make you? Aren't you a citizen of this country?

THE CITIZENSHIP REASON. I believe the New Testament teaches me that I am a citizen of the kingdom of heaven and an ambassador to the people of this country.

And here we are coming to considerations drawn directly from the Bible. At the outset it ought to be pointed out that there is not in the Bible any specific, direct command: You shall take part in war, or you shall not take part in war. We shall find passages that seem to support warfare, others that seem to oppose it. And we shall simply have to consider the tendency of the whole array of passages. I personally believe it strongly opposes participation in war.

Years ago, in his *Essay on Liberty*, J. S. Mill, a utilitarian philosopher not friendly to Christianity, argued that the New Testament teaching on the relationship of Christians to the state can be summed up in one point—unwavering obedience and submission to whatever government one finds himself subjected to. Mill was right; the New Testament gives no instructions about politics nor soldiering. Nor, as Mill pointed out, does it exalt the virtues that are required of an active citizen taking part in the affairs of a country. To Mill, Christianity was therefore defective and had to be pieced out in its ethical system from Hebrew or Greek and Roman materials.

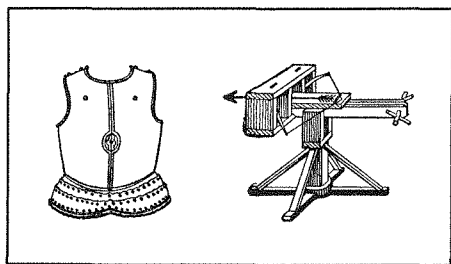
But there is another explanation that Mill did not think of: that the Author of the New Testament had no intention of His followers thinking of themselves as citizens of any but the kingdom of

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REFUSES WAR

heaven, that when one commits himself to God through Christ he as surely changes citizenship as does a German who transfers citizenship from his native country to Canada. The Christian is thenceforth a citizen of the kingdom of heaven but an alien and ambassador in the country where he happens to live.

Some five passages deal with the duties of the Christian to the state. The first is marginal (Matthew 22:21) and merely



says that a citizen of a conquered country should pay the taxes levied by the conquerors. Romans 13:1-7 is the central passage. Briefly, in it Paul counsels the Christian to obey all laws and pay all taxes of the government over him. No word of supporting good governments or opposing bad—just obey. Then comes 1 Timothy 2:1, 2, where Paul counsels prayers for government in order that Christians may live a peaceful and godly life. In Titus 3:1 he calls for submission to government, and Peter (1 Peter 2:13, 17) echoes that counsel. And that is all there is; Mill is right as to what the New Testament teaches about relationship to the state.

But Peter (1 Peter 2:11) declares that Christians are aliens and exiles in this world (and hence presumably in the states of the world), and Paul in Philippians 3:20 teaches that their commonwealth or citizenship is in heaven. That is to say, they are citizens of the kingdom of heaven but aliens in relation to any other government. In Ephesians 2:19 Paul implies a similar idea of citizenship.

In 2 Corinthians 5:20 Paul goes even further and calls Christians ambassadors.

As such they are aliens in the country where they live but are ambassadors to that country, to proclaim the good news of God's grace and to live out His kingdom's laws in the country they happen to inhabit. The directions to obey the laws and to pray for the peace of the country fit in perfectly with this idea. But an ambassador does not take up arms for the country to which he is an ambassador. To do that is to renounce his citizenship in the nation he represents. So Christians do not take up arms.

That's radical teaching, isn't it? Do all pacifists believe that?

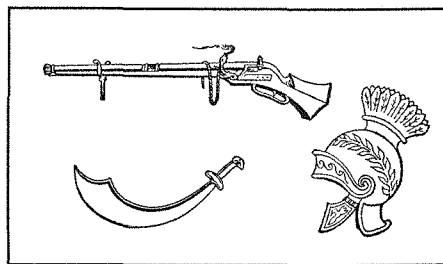
THE REASON FROM JESUS AND THE APOSTLES. Yes, it's radical, and no, not every pacifist holds such a view. Mostly, we all rely on the life and teachings of Jesus and the apostles as support for our position.

But sounding much like and serving as a summary of what has been cited just above is a statement by Jesus Himself at His trial (John 18:36), where He says that His kingdom is not of this world and adds that for this reason His servants do not fight.

The only extensive statement by Jesus that can be cited against taking part in war is in the Sermon on the Mount (Matthew 5:38-48). Here the Christian is commanded not to resist evil but rather to love his enemies and do them good. It is often argued that this applies to private one-to-one relationships and not to war. But it seems odd to me that return of injury for injury should violate the Spirit of Christ when applied to one person but becomes acceptable when multiplied by 100 or 1,000 or 1,000,000. This is strange mathematics. Some unstated factor must have entered the figures. It will be found to be the old argument that the good end justifies the bad means—when nations do it wholesale.

Paul is the source of a number of passages of the same tenor as the one from the Sermon on the Mount. Romans

12:14, 17-21 is the fullest in its prohibition of injuring another or taking vengeance. Romans 13:10 indicates that love works no harm to another and 2 Corinthians 10:3, 4 that the weapons of our warfare are not physical, while 6:4-10 shows what they are. From these last two passages we conclude that Christians are as much involved in the struggle against evil as any one. They are not passivists. But they are to use different



weapons: love, long-suffering, forbearance.

I think of all these passages, and then I turn to look at Jesus. I see Him healing and comforting, suffering and dying, accepting the utmost that evil men could do to Him, with His only reply a prayer for them. I look at those hands, surrendered in love for sinners to pierce, and I ask myself, "Can you imagine those hands driving home a bayonet, tossing a grenade, directing a flame-thrower, throwing the switch that released a bomb?" And I tell myself that I cannot. Can you? And if His hands will not do such deeds, then neither will my hands, given to Him years ago for His service.

And so it is that I arrive at my position. Looking back at the example of the early Christians, realizing the ethical desert into which the basic argument for war necessarily leads, feeling myself a citizen by choice of the kingdom of God, listening to Jesus and the apostles, and looking at His blessed hands, I say with Peter (1 Peter 2:19-23) that I will follow the example of my Lord and return blessing for cursing, love for hate. □

All on account of Harvey

BY BETTY M. HOCKETT

Ronnie started the day out in the same way as always. It wasn't until he was on the way to school that it happened!

All over again came that horrid feeling way down inside. It seemed like it always swept over him when he walked to or from school by the white house with the green shutters. The trouble was, he knew who lived there—Mrs. Marsh, the woman who worked down at the pet shop at the shopping center.

The pet shop! That's where it all started, he grumbled to himself. I don't know why I stuck that dog toy in my pocket when Mrs. Marsh wasn't looking! Oh, boy! How come I walked this way, anyhow? I know it always makes me feel horrible when I see her house. I feel like she's looking out at me.

Ronnie's day was off to a very bad beginning. In fact, all day at school the only thoughts he had were about the things that he had done wrong. But he didn't know what to do about it all.

"Hey, Ronnie, wait up!" yelled Tim from down the hall as the boys were leaving school that afternoon. "I'll walk with ya!"

Ronnie turned around. That would be a good relief to have someone to walk with him—and especially Tim. That meant he'd go on the other block and not have to pass Mrs. Marsh's house.

"Guess what, Ronnie," said Tim with much enthusiasm. "Tonight at our church we're havin' somethin' real special. Mr. Wilton is coming with his big puppet. He talks. I mean the puppet does. His name is Harvey. 'Course Mr. Wilton does the talking but it seems like Harvey does and he's real neat! Wanna come?"

Ronnie shrugged his shoulders. "I don't know. Is it really any good?"

"Sure. Harvey's the neatest thing you've ever seen." Tim giggled. "I always forget that he's not real. Boy, Mr. Wilton sure is a good ventriloquist. Know what that is?"

"Ventriloquist? I think so, but I'm not sure."

Tim explained, "That's someone who can change his voice and make you think someone else is talking. You can't even see Mr. Wilton move his mouth. Why don't you come? My folks'll stop by for you with our car. Okay? You'll like it, I know."

"Well," Ronnie said slowly, "it might be okay. I'll find out what Mother says about it."

Tim stopped off at Ronnie's house, eagerly waiting while Ronnie got permission to go that evening. Then it was all settled. "We'll be by at 7:15," Tim promised as he left for his home.

Ronnie began to look forward to the children's meeting. He had to admit that it did sound sort of neat. *Maybe it'll take my mind off the other things I've been thinking about*, he hoped to himself. He even took time to change clothes and to make sure that his hair was as neat as possible. Before he knew it, it was time to go.

As the boys walked in to the church others were beginning to gather. Soon it was time for Mr. Wilton and Harvey to be introduced.

This was all new to Ronnie. Sunday school or church or children's meetings had not been a part of his life. He only had heard about them from others. *I sure hope this is as good as Tim said it would be*, he thought. And then, suddenly he was completely spellbound by Harvey. He forgot all about the puppet not being a real little boy.

"You know somethin'," Harvey was saying to Mr. Wilton. "I've heard of kids like me that feel bad all the time. You know—like they did somethin' awful and they don't know what to do about it but they don't like that feeling? I used to feel that way. Remember?"

"Oh, Harvey, do I ever," answered Mr. Wilton. "I remember the time you took that box of paints from the variety store."

Ronnie sat right up at the edge of the chair. He didn't know that other people ever felt like he did. He listened anxiously!

"And you know," Harvey went on, "I didn't feel any better until I found out that Jesus could forgive me for doing those kinds of things. He forgives anybody's sin. I didn't know that until you told me. Then after I asked Him to forgive me everything was better. Remember?"

"Right, Harvey. That was a neat day when you asked Jesus to forgive your sin. Jesus came to earth and died on the cross so that He could do that."

"And I've felt better about everything since then. I don't feel guilty anymore and I ask God to help me every day. I'm sure glad He loves me, Mr. Wilton."

Ronnie was hardly breathing. He didn't want to miss a word of what Harvey was saying. It sounded so much like how he felt. He really wanted to know more. This sounded like it might be good news.

As if he knew what Ronnie was thinking, Harvey went on talking to Mr. Wil-

ton about how Jesus can forgive sin. Then, like he had just happened to remember that the others were there, he turned to the eager children. "Hey, you guys, is there anyone out here like I used to be? You know—guilty about stuff and maybe still doin' things you know are wrong but you can't seem to quit? All you have to do right now is ask Jesus to forgive you. He loves you so much that He wants to take away that sin and help you to live for Him each day. He loves you even though you've been just awful all of your lives. He's really neat!"

Then Harvey and Mr. Wilton invited anyone who felt that way to come up in the front and pray about it. It didn't take Ronnie any time at all to know that he wanted to do just that. He was tired of this bad feeling; he wanted to do something about it.

Mr. Wilton and some of the other adults there prayed with Ronnie and the others who bravely walked to the front bench to kneel and pray. Afterward they gave him a little booklet called *John*. Tim whispered, "That's part of the Bible. You're s'posed to read it. I already have."

It was hard for Ronnie to understand just what had happened, but Mr. Wilton explained that Jesus had forgiven him. "This means," he went on to say, "that you don't have to feel guilty for your sins anymore." Ronnie liked that; it certainly was good news.

Then Mr. Wilton went on to tell Ronnie something else. "Tomorrow, the best thing for you to do would be to go to the pet shop and pay for the little dog toy. God will help you, Ronnie, and you'll feel lots better about the whole thing. It's just great how God takes away our guilt."

Going back to the shop to pay for what he had stolen was something new to think about, but Ronnie decided right away that if this was what he should do he'd go ahead and do it.

As the boys went out the door Mr. Wilton was standing there holding Harvey on his arm. "He's sure neat," said Ronnie as he patted the puppet's arm. "I'm glad I came. I feel lots different and it's all on account of Harvey."

Mr. Wilton chuckled. "Well, actually, Ronnie, it's all on account of God. God and His love make it possible for us to have our sins forgiven."

"Well, yeah, but it's all on account of Harvey that I came. And on account of what he said tonight that I know about God now. Thanks, Harvey!"

As the boys dashed out to the car, Ronnie giggled. "Boy, it sure is easy to forget that Harvey isn't real. I just now thanked him. Just like he could really hear. You were right, Tim, he sure is neat!" □

NORTHWEST YEARLY MEETING



Superintendent's Corner

The letters to the seven churches of Asia, recorded by John the Revelator in Revelation 2 and 3, were dictated to John by Jesus himself. These are the last recorded words of Jesus to His Church. Hal Lindsey in *There's a New World Coming* suggests these letters may be useful in helping us see the qualities and characteristics of the church that Jesus commended and the shortcomings He rebuked. He writes, "Many hours of pastoral heartache would be avoided if ministers patterned their churches as Jesus outlined in these letters."

Good idea! Let's see what Jesus likes to see in the church:

As in the church at Ephesus . . . good activity, hard work, and patience. A hard stand against sin among members and against those who claim to be apostles but aren't. Patient suffering without quitting. Hatred of the idea that spirit and body are so separated you can sin all you want in your body and it won't affect your spirit.

As in the church at Smyrna . . . patient suffering again and faithfulness even when facing death.

As in the church at Pergamos . . . loyalty to Christ even in the center of satanic worship and refusal to deny Christ though one was martyred.

As in the church at Thyatira . . . good deeds, kindness to the poor, gifts and service to the needy, love, faith, and patience, and constant improvement in all those things.

As to the church at Sardis . . . walking worthily with Christ in white while all around people have become spiritually dead and have forsaken convictions while pretending to be alive.

As in the church at Philadelphia . . . an effort to obey and not deny the name of Jesus even though there is weakness, and in spite of persecution.

Notice that Jesus couldn't find anything He liked about the church at Laodicea, which some say in prophecy represents the church of today.

What does He hate to see in the church? The loss of first love, fear of suffering, tolerance of teaching that ruins people by involving them in sexual sin and idol worship, spiritual hypocrisy—pretending to be alive though dead—lukewarmness, and feigning wealth when actually the church is spiritually broke, blind, and naked.

The church in which Jesus found no fault was the one that was suffering the most. It occurs to me that without persecution to purify the church it will take sheer commit-

ment, love for Christ, and desire to please Him to make our churches the kind He commends.

—Norval Hadley

Evangelism Clinic to Be Held

An Evangelism Explosion (Kennedy program) Satellite Clinic for pastors will be held in Portland, Oregon, November 7-12. Pastors seeking further information should contact Evangelism Explosion, Inc., P.O. Box 23820, Fort Lauderdale, Florida 33307.

Press Time Report on 'Great Commission' Budget

October 15 was the closing date for the third month of the new church year. The reports reveal an exciting fact! Giving by churches is running ahead of pledging. Total Great Commission Budget receipts to date are \$62,960. The budget for the period requires \$72,510. This then represents a budget deficit of \$9,550.

Consider the mailer you received recently. Prayerfully consider an extra gift for outreach. The deficit is felt almost entirely in this area of the budget. The new budget administra-

tion policy has "taken the lid off" giving to outreach. Now is the time for individuals whom God enables to give largely to this vital portion of the Great Commission Budget. God has entrusted us with a challenge and the resources to meet it. Let God.

—Stewardship Board

George Fox College

The 1975 George Fox College mini-term, "The Continuing American Revolution," was held in Washington, D.C., the last week in September. A total of 127 students and professors attended.

The group was hosted by Senator Mark Hatfield, who was also a featured speaker. Among others on the program were Senators Church and Jackson, several Congressmen, and other Washington personalities.

Students received credit in history or political science by enrolling in a summer reading and writing program and making the tour.

Friends concerns

When Do Children Start School?

By Mary Gafford

As children begin the race of life, their living is divided into various periods of time. Adults are inclined to speak of some of these periods as in-school and out-of-school activities. Perhaps their earliest experiences begin as they enter this world through the avenue of physical birth. Parents should consider this the starting point of their school days. Although some time elapses before they are capable of school learning, at an early age attitudes and conduct of adults make deep impressions upon them.

I was reminded of this fact not long ago. Helen and I greeted a middle-aged lady who has never really given her life completely to Christ. At times, she is stirred to the point of praying for spiritual needs in her life, but she fails to continue in a consistent Christian life. One day, after our Bible lesson with her, she began to point a critical finger at a faithful Christian lady.

The Christian's son, recently under the influence of alcohol, had threatened the life of her boy. I endeavored to help her realize the necessity of training a child from birth. The Christian to whom she referred was reaping the results of her life prior to becoming a Christian. Her wayward son was deprived of the example of godly parents as he grew up. Early impressions of his parents' conduct before they were Christians may be bearing fruit in his life now. He is facing life without the background of help and guidance that should have been learned from a disciplined life in a Christian home.

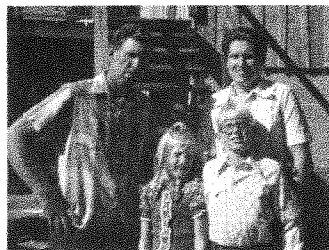
As is so typical of human nature, the lady we were speaking with was judging another's faults when neither this woman nor her husband were living for Christ. Neither were they making any effort to rear their children in a Christian home.

This also speaks to each one who teaches young people in our Sunday schools. We need wisdom from God in confronting those in our classes with their need of a personal relationship with Christ. It is true with some we are greatly hindered by the lack of Christian training in their homes. Yet, we should not allow this fact to excuse us from doing our



ROCKY MOUNTAIN YEARLY MEETING

Mastins Move To Quaker Ridge



The Quaker Ridge Board has announced the hiring of Harold and Cari Mastin as managers for Quaker Ridge Camp.

With their children, Marty 9, and Tracy 8, Harold and Cari moved into the camp managers' home the last week of August and assumed their duties at the same time.

Previously, the Mastins had made their home in Omaha, Nebraska. They were active in the Friends church there serving in the Sunday school and various committees as well as being church custodian.

A native of Arizona, Harold was saved three years ago and is well-qualified for this position. Prior to assuming his present duties, he worked as a carpenter. Cari's experience as a bookkeeper is an added asset for their qualifications.

Just a reminder—anyone wishing to use the camp facilities should contact Harold and Cari at Quaker Ridge Camp, Woodland Park, Colo-

best in this capacity of our service for Christ.

In reality, all of a child's life is his schooling. Parents, teachers, and youth leaders assist in giving them their schooling. What a great responsibility is ours to give them the fundamental truths in pointing them to the perfect teacher, counselor, and friend who will make no mistakes in guiding their lives!

Concerns from Rough Rock

PRaise NOTES

1. God's help and blessing for our staff and those who attended our recent Bible camps.
2. Albert and Ruth Cammack, who have returned to the mission to help for awhile.
3. God's presence at a recent camp meeting near Amos Redhair's home.

PRAYER REQUESTS

1. Weekly Bible classes soon to begin with our Navajo youth as they return to nearby schools.
2. Our staff as we minister physically and spiritually.

Coming Events

- December 27-29—Midwinter at Quaker Ridge
December 27-31—Youth Quake '75—get information from your pastor

Outreach Board News

After being home for the summer, Cheryl Berry has returned to her teaching position in Taiwan. Cheryl spent part of the summer speaking in various churches of the Yearly Meeting sharing her work with the mission there. Friends and relatives gathered at Stapleton International Airport, Denver, Colorado, recently to send her back to her work.

Prior to leaving, Cheryl put a slide and tape presentation together. It shows the people of Taiwan as well as the work being done by the missionaries there. If you would like to have this presentation for your church, you can obtain more information from Phil Burgi, 3940 Dover St., Wheat Ridge, Colorado 80033.

Family Camp Fun

Families of the Denver church gathered at Quaker Ridge over Labor Day weekend for a time of refreshment, fun, and relaxation. Well over 100 people took to the mountains for this weekend. Each evening, the dining hall buzzed with laughter and talk as people played games or sat around the fireplace to chat. Hikes,

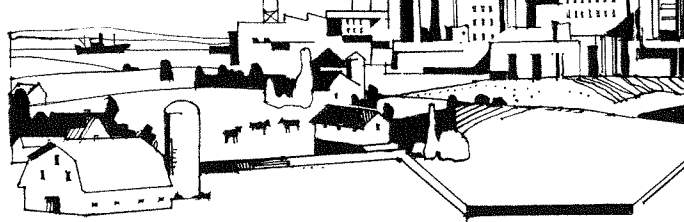


volleyball games, swimming, and baseball games were a part of the activities during the days.

On Sunday morning, families gathered at the beautiful chapel for a time of worship, and a vesper service was held Sunday evening.

The fantastic meals were planned and prepared by Mona Berry with everyone helping in the kitchen or with clean-up. Everyone who attended felt the time served as a great kickoff for the coming year.

E. F. C.—EASTERN REGION



Yearly Meeting in Review

The 163rd sessions of Yearly Meeting for the EFC—ER were held August 18 to 24 on the Canton campus of Malone College with a record number of Friends attending. The entire week—both in the inspirational services and the business sessions—was a reminder that the church can be "a movement" and not "a monument."

In his keynote address to the delegates, the general superintendent, Russell Myers, urged Friends to remember that in the first three centuries the church grew *without* the aid of two of our current most prized tools—mass evangelism and formal church buildings. He encouraged the natural, spontaneous sharing of "the good news of salvation" with the home used for dialogue and fellowship. "The first century believers understood the cost of discipleship," he said, "and yet they believed God for miracles. Let us approach God and fervently pray: 'Do it again, Lord. Do it again.'"

"Project Strawberry" is the name given to the newly approved extension work opening in Stuart, Florida. William Wagner assumes his duties on September 1 as pastor of the group of Friends already meeting in the Stuart First National Bank on Sundays. "Even as the strawberry plant grows in all directions, we hope to see Friends churches spreading all over the state—to at least 25 preaching points in the next few years with laymen as leaders with vision," explained Russell Myers in introducing the new project.

Guest speakers for the week included Dr. Everett L. Cattell, who spoke each morning at the expository hour on "The Word of God Growing and Multiplying," and Stan Scott, television evangelist, who spoke at the evening services on "What It Means to Follow Jesus."

Four ministers were recorded: Joseph Miller, Beloit, Ohio; David Gould, Willoughby, Ohio; Jack Rea, Salem, Ohio; Michael Thornburg, Milan, Ohio. Recognition was given to pastors retiring this year: Kenneth and Mamie Headland and Earl and Catherine Smith.

The Monday night banquets were attended by a record number this year—188 children, 400 youth, 308 men, and 606 women—with a grand total of 1,502. Special programs highlighting the programs and goals of each group were presented.

Highlights of the business sessions included the following:

1. The headquarters office for the EFC—ER remains in Damascus, but the delegates voted to rent three rooms in Canton for a branch office for a two-year period. Offices are located at 1201 - 30th NW. A committee of Don Roher, Wesley Crawford, and Chester Queen will continue study of location site and

costs, with the report to be submitted in two years.

2. A "Statement of Purpose" for the church based on Matthew 28:18-20 was approved in principle and referred to the Discipline Committee.

3. Job descriptions for the general superintendent and the assistant superintendent were approved.

4. The meeting unanimously welcomed into membership the Friends Church of Clinton Corners, New York, pastored by James Kilpatrick, as part of the Pennsylvania District.

5. Diane Herris was named part-time youth director for the Yearly Meeting and will be assisted by her husband Dennis in traveling to the local churches and in the summer youth program.

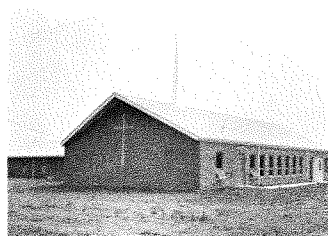
6. The Evangelical Friends Alliance unified missions program was approved.

'We Dedicate this Church . . .'



On August 17 Friends in Van Wert, Ohio, dedicated a new church building on North Franklin Street. The cornerstone bears the message of John 15:14: "Ye are my friends if ye do whatsoever I command you." General Superintendent Russell Myers was the speaker for the dedication service.

The new building will seat 220 for worship with overflow space for an additional 100. Included in the struc-



7. Malone College president, Dr. Lon Randall, reported that for the first time since 1967, the college does not have an operating deficit.

8. The Evangelistic, Pastoral and Extension Board reports they have secured the part-time services of Fred Sams to begin a ministry to Friends students enrolled at Malone College beginning in September.

9. The delegates approved the revisions included in the "Handbook on Preparation and Recording of Ministers" and "Folio of Record."

10. The presiding clerk of the Ministry and Oversight Body was made a member of the Executive Board.

11. A summary of reasons both for and against the sale of Friends Book Store business in Damascus was made available to the delegates, but it was decided to place a moratorium upon both the discussion and decision at this time.

12. The Board of Finance and Stewardship presented a total budget for missionary outreach of \$562,963 for 1976. The appropriations amount of \$14.15 per member was approved, along with the MOB.

13. Representatives for three years from the Evangelical Friends Church—Eastern Region to the Malone College board include Aubrey Diggs, Paul Langdon, James P. Morgan, Herbert Queen, and Howard Firestone. Bill Hopper was named to serve an unexpired term for one year.

14. Renamed to their positions as clerks were Harold B. Winn, presiding clerk; J. Daniel Frost, recording clerk; Irene Skipper, reading clerk; Dorothy Atchison, directory clerk; Richard Gessling, page.

ture are a fellowship hall, kitchen, study, office, nursery, and space for 13 Sunday school classes.

Mrs. Francis Scott, a charter member of Trinity Friends Church, wrote and recited a poem for the dedication service. The closing stanzas were:

May this be a lighthouse
For the wayfaring souls
Who are lost in the night
So far from the fold.

We want to be faithful
And pray side by side;
For we know not when Jesus
May come for His bride.

We want to be ready,
Our lamps burning bright;
For He may come at noontime
Or perhaps at midnight.

So we dedicate this church
For each one to share;
And may it always be a place
Where God answers prayer.

It's a Hit!

On Labor Day weekend Canton, Ohio, was the place for the first softball tournament ever held for teams representing the Evangelical Friends Churches of the Eastern Region.

Fifteen teams came to participate—from as far away as Michigan, and Columbus and St. Clairsville, Ohio. In double elimination framework, Westgate Friends won the tournament with the distinction of being undefeated throughout the entire weekend. Salem Southeast team came in second, with Beloit winning third place.

Although rainy weather prevailed during the weekend, the teams played well and kept a close watch on the standings after each game. Professional umpires were provided locally.

The following churches were represented in the tourney: Columbus Westgate, Winona, Beloit, Southeast Salem, Canton (two teams), Wiloughby Hills, East Richland, Broadview Heights, Orange Road, Tecumseh, Battle Creek, Raisin Center, Lisbon, and Poland Bethel.

Larry Werstler and Rich Garrott of Canton Friends served as coordinators of the tournament.

Did You Know?

■ That in early August our Eastern Region Trustees leased a small office suite in Canton, Ohio, for coordinating and directing the Youth, Christian education, and special Evangelistic, Pastoral, and Extension Board ministries? The location is 1201-30th St., N.W. 44709. The phone number is (216) 493-1660.

■ That Robert Hess left August 31 for a five-week tour of various countries of both Africa and Asia to visit church mission fields and to research two specific topics: how the Christian can dialogue with non-Christians and the problem of world hunger?

■ That David and Cindy Aufrance left Canton/Akron airport September 3 for Chicago and points west? They arrived in Hong Kong September 6.

Malone College

The Faculty Conference, which was held on campus September 11 and 12, centered on the theme of "Values Development." Guest speaker was the Rev. Samuel Rowen, coordinator of educational development at Missionary Internship in Farmington, Michigan.

President Lon D. Randall, in his annual report to the EFC—ER during Yearly Meeting, announced that the deficit had been erased. He said: "Today it is with immeasurable joy and thanksgiving to God that I report that we not only balanced our budget again this year, but also for the first time since 1967 Malone College does not have an operating deficit!"

Three years ago the deficit amount reached \$279,838. In 1973 the figure was reduced to \$79,784, and in 1974 it was further reduced to \$67,243. Truly, the elimination of the deficit is a remarkable achievement, gratefully acknowledged by Malone administrators with thanks to God and to all the friends of the college who have sacrificed to make it possible.

CALENDAR OF EVENTS

November 13-15, 21, 22—Fall Drama:

King Lear

November 18—Faculty-Artist Series:

Marie Kassouny

November 25—Fall Term classes end



KANSAS YEARLY MEETING

KYM Pictorial Review of Summer—1975

CAMPS

Summer camps claimed the attention of KYM youth during June and part of July. Near capacity crowds were in attendance at Camp Quaker



Haven as all ages shared in the experience of enjoying the beauty of nature and the enrichment of God's Word.

Highlight of the summer was the observance of the 25th anniversary of camping at Camp Quaker Haven. Former camp directors were recognized and a presentation was made of plans for future development.

EFA GENERAL CONFERENCE

Sixty-five Friends from KYM attended the EFA General Conference in Oregon in July. "Game Plan for the Fourth Quarter" presented a



worldwide strategy for Friends in the final 25 years of the twentieth century. Among our people included in the personnel of the conference were Stanley Brown, Harold Cope, Henry and Juanita Harvey, Wanda Mitchell, Maurice Roberts, Ralph and Esther Choate, Reta Stuart, Gerry Custer, David Smitherman, Jane Winters, and John and Betty Robinson.

YEARLY MEETING

From the kick-off banquet on Monday night through the concert by Suzanne Johnston on Friday night, the activities of the annual Yearly

Meeting sessions progressed under the leadership of Joseph Cox, program chairman, and David Smitherman, clerk. We expect a "Joyous Harvest."

MISSIONARIES

Many of our missionaries were in attendance at Yearly Meeting as plans for Burundi were discussed and projections made.



The Dean Getting family, on the verge of leaving for Burundi, were introduced to the assembly. They told of their conversions and the leading of the Lord in their lives as they prepared to go to their work as dorm parents at Mweya. The slow grinding of the wheels of paper work caused a delay in their departure, but they were thrilled with a go-ahead as they left September 12. Happy with the new van donated to them from our new Tyler, Texas, Friends Church, they were anxious to begin this new chapter in their lives.



The Dean Getting family has departed for Burundi where Dean and Irene will serve as dorm parents at Mweya. Their children (from left) are Gary, Kay, and David.

FALL IN PROGRESS

"Let's Just Praise the Lord" was the theme of the fall Women's Retreat in Oklahoma City. Nearly 200 women assembled to hear a team of



speakers from the Oklahoma City area. A former actress, a doctor's wife, a widow, a restaurateur, each with her own story of her faith in Christ brought inspiration and instruction to the ladies in the September 26-28 Retreat.

The Stewards Board and other board chairmen met in Wichita the weekend of September 13 in a retreat atmosphere to evaluate the priorities of KYM endeavors and to examine the motivations of stewardship in our Yearly Meeting.

Summer is over—but time marches on—and . . . "Know ye not that I must be about my Father's business?"

Junior Missionary Report

The junior age missionary youth of Kansas Yearly Meeting have once again done a tremendous job of fund raising for 1974-75.

They took as their project the needs at Windy Hill School located at Mweya, Burundi, Africa. This is the school that is attended by the children of our missionaries.

We have sent \$250 for built-in closets in the dorm and for chairs. We have also purchased glasses, aluminum pans, stainless steel silverware, kerosene lamps/chimneys/wicks, a pressure cooker, mops, irons, pitchers, place mats for dining tables, fitted sheets for dorm beds, and dictionaries have been ordered. We are also hoping to get a floor polisher and salad maker.

Over the years our junior age young people have proven their interest, their willingness to work, their ability to get things done, and their love of our Lord Jesus in their efforts for our missions. —Hazel Coleman



Friends gather

BETHEL, Hugoton, Kansas

Over 50 members of Bethel Friends gathered at the corner of 11th and Jefferson in Hugoton Sunday evening, August 24, to participate in a ground breaking ceremony for their new church. Grace Wheeler led in group singing, which was followed by a brief dedication ceremony. The members of the building committee then symbolically turned the first shovels of soil in this adventure in building. Members of the Building Committee, Lewis Wheeler, Roy Wakemeyer, John Plank, Verleen Hanhock, and Pastor Steve Harmon have already spent many hours designing and securing plans.

The building plans call for 10,722 square feet at a cost in excess of \$230,000. The sanctuary will seat 200 with overflow for twice that number. In addition to classrooms there will be a small gymnasium that will double as a fellowship hall.

Although it is a big step for a congregation to move from a location where they have been for almost 90 years, Pastor Steve Harmon states, "We are anticipating this move because Hugoton is our town. This is where our children attend school. Our men and women are involved in community affairs; the people of Hugoton have been thoughtful and considerate of us. We are anticipating a real ministry to the people of Hugoton."

BOSTON HEIGHTS Hudson, Ohio

Our Friends Youth held a Rocking Chair Marathon in August and earned \$2,238 for the World Relief Commission to help feed the world's hungry millions. Thirty youth participated, enlisting their own sponsors and rocking for 24 hours. Pizza, pop, and table games helped to keep the group rocking.

Our Sunday school teachers prepared for the coming year by meeting for a spaghetti dinner at the church. Following a time of fellowship, the teachers were challenged and inspired by a talk by Mary McMillan, district Christian education director.

DEERFIELD, Ohio

Marie Hanna from the Child Evangelism Fellowship of Portage County headed our VBS this summer. We had an average attendance of 99 pupils.

Dan and Carol Barker of Sonora, California, presented special music and shared their experience in a recent morning service.

Susan Weaver and Joel Arico, teachers from Morrison Academy in Taiwan, spoke of their work and

showed slides in our Sunday evening service.

One of our young people, Susie Welker, had the privilege of touring our missionary work in Mexico and working with Roscoe and Tina Knight during the month of August.

EAST GOSHEN, Beloit, Ohio

Romans 8:28 was the promise claimed by Sharon Gologram of our church and 16 other young people as they learned they would be going to Mexico City instead of Jamaica this summer. The group, along with chaperones Sherman and Dorothy Brantingham, visited Roscoe and Tina Knight in our mission there. Sharon is very much interested in the mission field and Mexico in particular, so she was very pleased that the group ended up in Mexico City. They learned much about the culture and the people.

Dan and Carol Barker of Sonora, California, provided us with worship in song and testimony during a recent Sunday morning service that brought beauty and inspiration. We pray the Lord's blessing upon them.

Our Sunday school sponsored an end-of-summer picnic on September 14 following the morning worship service. The younger children had fun with organized games while the women discussed the hobbies they enjoy in their spare time. There was a contest among the men, women, and children to see who could bring the best homemade apron. Can you guess who won? Following a time of visiting, fun, and eating, we worshipped in a vesper service. Alan and Nancy Howenstine presented special music and the pastor closed with a brief devotional.

EAST RICHLAND St. Clairsville, Ohio

Children's Day was observed for the first time in our worship hour on August 16 with both the preschool and junior departments participating in the service. Following the service a picnic was held at a local state park.

Ten were baptized in a Sunday afternoon baptismal service at the pool of one of our members in a very impressive and worshipful service.

High school and college age youth were active during the month of August. Two Destination Unknown parties were held following evening services. The youth are excited and respond very well to our DU's. An overnight painting party was held at the church followed by a Weiner roast and campout. Posters were painted on the walls by some of our talented youth. Laurel Caverns Exploratory Tour at Uniontown, Pennsylvania, was attended by 22 youth

accompanied by the pastor and his wife. Many said it was the most fun they had all summer—dirty and scary but fun!

ENTIAT, Washington

Our new pastors are here! They are Gary and Carol Thomas with their four children, Martin 16, Lori 14, Pam 13, and Merilee 10. They came from Ramona, California, and were formerly missionaries in Alaska. We are so happy to have them here.

Sunday, August 10, there was a potluck dinner in honor of the new pastor and family. They were also given a food shower, and as Mrs. Thomas said, "Our cupboards are busting over."

The youth group has gone down the river in innertubes twice this summer. They have gone golfing and swimming and camping for other summer activities. They have been working on the youth center also. They are buying curtains and have just bought a new door for the building.

During the month of July and the early part of August, various women worked on the church parsonage. They painted the whole house, worked on the lawn, and cleaned so the parsonage would be ready for the new pastor and his family.

Our former pastors, Gil and Louise, Kevin and Jeff George are now in Costa Rica attending language school. They will be leaving Costa Rica in about a year and going to Bolivia to be missionaries.

FIRST DENVER, Colorado

Men of our congregation recently took their sons on a Father-Son backpacking trip. Reports are that everyone had a great time.

An Oriental Brunch was recently held for the women. Cheryl Berry was the guest of honor, and she showed some oriental flower-arranging and demonstrated how to make Joudz (an Oriental meat roll).

Members of our church and teachers in our congregation recently spent a day taking a Red Cross First Aid Course offered by the church.

Bonding chairman, John Brawner, reports that our bond issue is well over half sold. We are excited about this program and the progress we are making toward beginning to build our education wing.

FULTON CREEK, Radnor, Ohio

Services at Camp Union were attended by the church during three of our regular Sunday and Wednesday evening services.

Several of our members attended Yearly Meeting this year. Some were there for the first time; their reports were good and their experience had enlightened them.

FY members went swimming at Mohican State Park on a rainy Monday morning. Did I say swimming? Oops! I meant—canoeing.

Sandy Leibold was our representative to Mexico. God's hand was truly in this trip for Sandy, as she will tell you.

The "Master's Plan" held a seminar for the youth on a Friday evening in August. It was well attended and well received.

GREENLEAF, Idaho

Colleen Harris, daughter of Marilyn and Chester Harris, spent the past summer in missionary work in British Columbia under the North American Indian Mission.

Greenleaf's Mayor Derrol Hockett reported that 177 signed the Bicentennial Scroll and Queen Carolyn

Sherman took it to the wagon train, where it joined scrolls from other places to travel to Valley Forge.

Arthur and Rachel Myers reaffirmed their vows of 50 years ago on August 24 to a full church at an open house.

Six Vietnamese young men, ages 19 to 25, are living in the Meridian Friends parsonage, sponsored by Friends churches of Boise valley.

Cornelia Holmes is able to be at home and come to church. She plans to continue her librarian work at Greenleaf Academy, for all of which we praise the Lord.

Merlin and Viola Mae Roberts are now Quaker Hill caretakers.

It was hoped the new Christian Education Unit would be in use by the end of September.

Paul and Leona Thornburg visited in Greenleaf enroute to Africa after a leave of 45 days in this country to attend the weddings of their son Randy and daughter Miriam.

HARMONY, Wessington Springs, South Dakota

The Ralph Choates, missionaries from Burundi, Africa, recently shared their work with us.

Howard and Mable Perkins, the Gospel Magnifiers, were in a recent service. They used magical effects to illustrate the Gospel. Everyone enjoyed this interesting and unusual performance.

HILLSBORO, Oregon

The month of July was a special month at Hillsboro Friends this year as we welcomed a new pastor and acquired a Vietnamese family of five.

Jim Leonard, formerly a member at Clackamas Park Friends, has accepted the position of pastor here following the retirement of Oscar and Ruth Brown, who served the church four years. Jim and his wife Jeanne have taken up residence with their five children in Forest Grove.

Walt King, outreach chairman, supervised the details involved in bringing a Vietnamese family to Hillsboro for our church to sponsor. The family includes Trang Nguyen and his wife Van, plus Trang's brothers Le and Su and their cousin Ngoc. A special event for them was the wedding ceremony of Trang and Van, which took place here on July 21.

During August we enjoyed a reception for Trang and Van and an all-church potluck. Brian Beals organized a backpack trip to Burnt Lake on Mt. Hood that involved some 20 boys and men.

MT. PLEASANT, Ohio

The PWC Missionary Society has recently purchased an Altar Table for the church, and it is their hope that it will arrive soon.

The Mildred Jones Society gave \$500 toward the Taiwan mission offering. We trust the Lord will use this gift for His use.

Plans are in the working and we hope to have a pictorial directory ready for our people by Christmas.

Several attended Yearly Meeting from our church full time. They all came back with good reports of Spirit-led meetings and good meals.

TACOMA FIRST, Washington

The second annual Sound Festival was held July 1-3, featuring special music and speakers. This was followed on the fourth with the Family Picnic at Wapato Park.

July 6 was "Nonmusical Talent Night," with those who felt so led to give a testimony, have prayer, read

some Scripture, or relate an interesting incident. It was an enjoyable evening with our Lord being there.

We were happy to have Paul and Charlene Meier with us again July 13, with Paul bringing a very special message from the Lord.

After our Sunday evening services the blessing continues with a "Friends for Fun" social time—lots of fellowship, fun, and goodies.

Evenings of August 4-8 we held our family Bible school, fun for everyone—arts and craft classes for two-year-olds through the 6th grade. Moody Science films were shown for junior highers through adults, with a discussion of the film following. After a "coffee break" each evening the chairman of one of the main committees of the church explained the duties and responsibilities of his committee to the adult group.

The WMU picnic was held at Wapato Park August 19. David Hunter, principal at Friends College in Kaimosi, was guest speaker. He was also speaker at the midweek prayer service, which was held on Tuesday instead of the usual Wednesday, giving opportunity for others to hear him.

URBANA, Ohio

Our annual Family Night was held August 14 in the church annex. A delicious potluck was served, and a program followed under the supervision of Ruby Frazier. Two of the Chess children sang, "Put Your Hand in the Hand of the Man That Stilled the Waters." Several of the young people joined together and sang several selections. They called themselves "The Barbershop Singers." Several individuals told about the funniest thing that had happened to them. Eighteen families were represented at the gathering.

WESTGATE, Columbus, Ohio

Westgate Friends held a Home-made Ice Cream and Cake Social on a hot Sunday evening in August. Over a hundred people were present to enjoy this fellowship headed up by Ron and Karen Bradley. A sing-along preceded the social consisting of musically talented families of the church and included instrumental solos, vocal groups, and solos—children as well as adults. It was a night to remember!

WEST MANSFIELD, Ohio

Mary K. Herd, a teacher in the Ben Logan county school, just returned from a trip to the Pacific Northwest General Conference of the Evangelical Friends Alliance, which was held on the campus of George Fox College at Newberg, Oregon. On her return to Ohio she came via San Francisco, California, and Flagstaff, Arizona, and had a most enjoyable tour of the Grand Canyon including a helicopter tour over the rim and down into the canyon about 1,500 feet. Her traveling companion on the trip, Dorothy Penhorwood Way of Greensboro, North Carolina, was formerly a pastor of the West Mansfield church where Mary is a member.

Three members of our church attended Yearly Meeting at Malone College at Canton, Ohio, and all returned with good reports.

WINONA, Ohio

A farewell party was held for our pastor, Richard Johnson and family, in the Fellowship Hall of the church. There was a good attendance and the Lord blessed us together. Del-

icious refreshments were enjoyed and a good time of visiting among friends. The pastor and family were presented with a beautiful table lamp and a gift of money.

Lynn and Betty Baker were in charge in a morning worship service recently. They told of their work in Taiwan, to which they have now returned. May God's richest blessings be with them.

Late in July Dave and Cindy Aufrance honored us in our evening service, relating to us their plans of going to Hong Kong as missionaries. Thank God for this young couple as they go in answer to His call. We will pray for them.

For the morning worship hour in early August it was our privilege to have the ministry of "The Master's Plan." There was a good response at the close as several people sought God's help at the altar.

We are proud to acknowledge the fine team effort on the part of the young men of our church softball team. They placed second in the Salem Church League and were champions of the post-season playoffs.

HACKWORTH-WILLIAMS. Kathleen Dee Hackworth of Greenleaf, Idaho, and Mark Williams of Arcadia, California, September 6, 1975.

HARDGROVE - ANDERSON. Nina Hardgrove and Kenneth Anderson, June 14, 1975, Winona Friends, Ohio.

JACKSON-HUMPHREYS. Kathy Jackson and Ron Humphreys, June 19, 1975, Winona Friends, Ohio.

JOHNSON-BARKER. Rebecca Johnson and Donn Barker, May 24, 1975, Boston Heights Friends, Hudson, Ohio.

LEACH-WARNER. Karen Leach and Daryl Warner, August 16, 1975, First Friends Church, Canton, Ohio.

LUND-FRAZIER. Stina Lund and Wayne Frazier, August 8, 1975, Lynwood Friends, Portland, Oregon.

MENDENHALL-SMITH. Jane Mendenhall of Hay Springs, Nebraska, and Terrell Smith of Greenleaf, Idaho, July 5, 1975.

POST-NEWBERT. Colleen Post and David Newbert, June 21, 1975, Boston Heights Friends, Hudson, Ohio.

SYKES-STEWART. Sandi Sykes and Martin Stewart, May 10, 1975, Boston Heights Friends, Hudson, Ohio.

YEAGLEY - FANKHAUSER. Mary Yeagley and Melvin Fankhauser, August 9, 1975, First Friends Church, Canton, Ohio.

YONALLY-VAN VALKENBURG. Jill Yonally and Dale VanValkenburg, August 30, 1975, First Friends Church, Canton, Ohio.

DEATHS

PASS—Ramona Pass, 47, wife of Rev. Richard Pass, Mansfield, Ohio, April 22, 1975.

SAMPSON—William H. Sampson, Sr., 82, Deerfield, Ohio, August 27, 1975.

SANFORD—Clyde Sanford, 83, of Colorado Springs, Colorado, meeting, passed away July 9, 1975.

TUCKER—Ruth E. Tucker, 79, of Greenleaf, Idaho, Friends, June 24, 1975.

WINSLOW—Oren I. Winslow, 69, of Greenleaf, Idaho, Friends, August 22, 1975.

Friends record

BIRTHS

BRAGG—A daughter, Blondina Leora, May 25, 1975, to Harley and Linda Bragg, Hudson, Ohio.

GROVE—A son, Daniel Ray, August 5, 1975, to Daniel and Raelee Grove, East Goshen Friends, Beloit, Ohio.

KREBS—A daughter, Tonya Sue, July 22, 1975, to George and Sue Krebs, St. Clairsville, Ohio.

MILLER—A daughter, Dayna Colleen, July 27, 1975, to Ken and Diana Miller, Canton, Ohio.

NEFF—To Monty and Betty Tish Neff a son, Alden Leroy, August 28, 1975, Emporia, Kansas.

ORWILER—To Charles and Vicky Orwiler, Hillsboro, Oregon, Friends, a daughter, Autumn, August 22, 1975.

POWELL—A daughter, Brandi Sue, July 30, 1975, to Tom and Sue Powell, St. Clairsville, Ohio.

SARTWELL—A daughter, Elissa Marie, September 7, 1975, to Richard and Linda Sartwell, Beloit, Ohio.

TURLEY—A son, Milton Patrick, August 24, 1975, to Roger and Laurel Turley, St. Clairsville, Ohio.

MARRIAGES

FODGE-BROWN. Sharon Fodge of Greenleaf, Idaho, Friends and Bradley Brown of Medicine Hat, Alberta, Canada, June 28, 1975.

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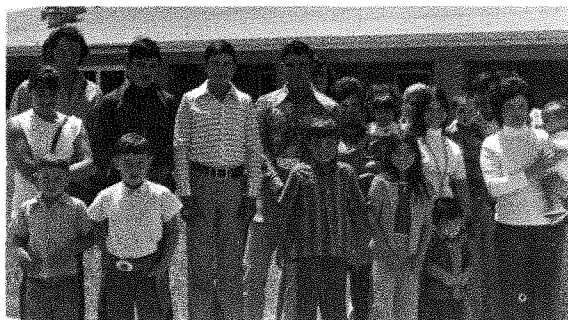
What's New!



*Dorothy Barratt
EFA Christian education
consultant*

**because
someone
cared**

*Unusual opportunities to
be missionaries in our
own neighborhoods are
awaiting those of us sensitive
to the real needs of people.
Here is the experience
of Booker, Texas, Friends
Church as told by
Mrs. Robert Winters.*



*Spanish-speaking people at
the Booker Friends Church
pose for a group picture
and join in fellowship and
coffee before Sunday
school (left). Leaders in
the Booker church who share
in this ministry include (left
to right) Olive Slovacek,
Lidia Halliburton, and Mrs.
Robert Winters.*



Because someone saw a need . . . because someone cared . . . a new and rewarding ministry has opened to Booker Friends Church, Booker, Texas.

Lidia (Cortez) Halliburton, a member of the Booker church, became aware of many Spanish-speaking families who were moving into their community to work on farms and ranches. Her heart became burdened for these people, and she began expressing her Christian love and concern in practical ways. She took them to the doctor's office, to the grocery store, and to clinics. She helped them translate wherever necessary.

As Lidia's concern for these Spanish-speaking friends continued to grow, she became aware of an even deeper need in their lives—a need to hear about the love of Jesus. She realized that most of these new friends had no knowledge of a personal God who cared about their problems. There was a growing desire to share the good news with them.

This concern for these neighbors was shared with members of the church, and others began to help with this ministry. Calls were made in homes with Lidia translating into Spanish.

As it became evident that many of these people had a desire to know more about God's Word, a Spanish-speaking Sunday school class was started at the church. Mrs. Robert Winters and Lidia Halliburton were the teachers.

Another Bible class was begun on a week night at the home of Marcelina Ayala. This was led by Mrs. Olive Slovacek. Then, to meet still another

need, an English class was held on Wednesday evenings.

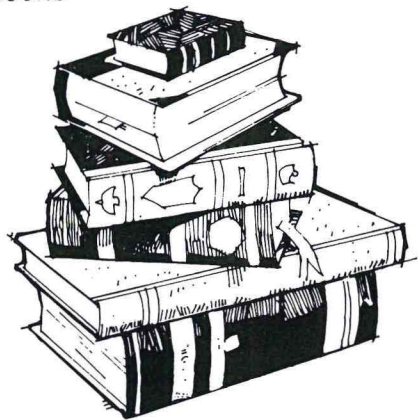
Some have completed the course, "Las Bases de La Vida Christiana" published by the Nazarene Publishing House. The Sunday school class is currently studying the Gospel of Mark. The class has had as many as 27 in attendance with over 40 different people attending at some time. Lives are being changed because of this caring ministry.

Before Maria began attending the Bible classes, she did not know that God could really help her with her personal problems. Now she knows Jesus as her personal Savior and testifies that God has taken away the bitterness she once had for her in-laws. She said, "I don't want to miss coming. I want to learn more of God's Word so I will be able to share it with my people."

Members of the Booker Friends Church have rallied with their interest and have given financial and prayer support. They have opened their hearts to their new friends. The church has also provided Spanish-speaking guest speakers to minister to this part of the body of Christ.

This ministry is relatively new and there are still many more families to be reached. However, the church is confident of God's direction and blessing on this expression of love to a special group of people in their area.

Our friends at Booker would encourage you to open your eyes and to look in your own backyard to see what kind of ministry might be waiting for your church. □



Oscar E. Feucht, *Everyone a Minister*, Concordia Publishing House, 158 pages, paperback, \$.95.

The writer spends a great deal of time reviewing the recent literature on church renewal and growth. He gives excellent capsule comments on the books available. The book deals in detail with the scriptural and practical aspects of the laity, pointing out that ministry is not the responsibility of clergy only. He deals adequately with the role of the pastor in promoting all-member ministry with some good practical ideas of instituting such in the local church.

The strongest point I felt was the emphasis on motivation and motive for every-member ministry in the local church.

—Stanley Perisho

Dove and Neta Jackson, *Living Together in a World Falling Apart*, Creation House, 285 pages, paperback, \$1.95.

The annotated bibliography for further reading on the subject of communal living is helpful to anyone desiring the information. Also, there is a list of Christian communities, locality, address, and persons to contact for those interested.

While there are many books written on experimental living today, this account differs in that the purpose of this young couple was to fulfill their religious needs. With others of like minds, they were seeking the "good life" as committed Christians. The challenge was to seek God's will and share with others in working out family problems.

Do you consider yourself and the group a church? This was a question put to the two serious young people. They were fully aware that plans had been made and various groups had assembled in past history to build a Christian community. Not all of them succeeded. The lack of power and love with effective ministry by the church today had caused them to go searching.

Dove has written one chapter and Neta the next one, and so they equally divided the task and shared views and

feelings as well as needs. This couple is not advocating that every Christian must live in an extended household or share a common purse. But they present the promise that believers need to relate to one another in a more spiritual way than most are doing at the present time.

How can the modern organized church community "bear one another's burdens" in the name of Christ? The authors record their sincere attempt in seeking for spiritual satisfaction and growth.

This reviewer found the book provokes much thought and one cannot forget the message it bears.

—Pauline Casado

Col. Harland Sanders, *Finger Lickin' Good*, Creation House, 144 pages, \$5.95.

If you are looking for literature in the sense of the well-turned phrase and polished sentences, this book is not for you. If you would like to sit down and reminisce with the Kentucky Colonel, you will find this an enjoyable experience, don'tcha know!

A sixth-grade dropout whose occupations included locomotive fireman, would-be lawyer, insurance salesman, and amateur obstetrician before becoming a motel and restaurant operator, the Colonel covers his life from 1890 to the present. At age 64 an interstate highway ruined his corner business, and with nothing but a secret recipe for fried chicken and a Social Security check, he built an empire.

All his life he gave a tithe to God and tried to do right by his fellowman but still knew that he wasn't right with God. At the age of 79 he took Jesus as Savior, and found deliverance from his "cussin" and assurance that he would go to heaven.

A book for teens and adults.

—Jo Erma Krieger

Alice Stolper Peppler, *Divorced and Christian*, Concordia Publishing House, 93 pages, \$2.95.

As the author states in her Foreword, "This book deals with Christian divorce—not the causes, not the church's position, not the 'rightness' or 'wrongness' of the parties involved, not anything but the effects. It offers no recipes for patching up marriages and proffers no hope for same. It is for people who have already gone through all these steps . . ." It is written to comfort those who are living with this special grief, suggesting that what they are experiencing is very natural and, thanks to God, only temporary. And those who do not require such comfort can learn to understand what others may be suffering.

Scattered throughout the book is free verse, written at the time of the author's separation and divorce. ". . . I found them a means of coping that had a great

healing effect . . ." Portions of the Psalms begin and end each chapter. Like the Psalms, the book is poetic, full of hope, even when written out of deepest despair.

—M. Minthorne

Yvonne M. Wilson, *Sifted Gold*, Concordia Publishing House, 126 pages, \$4.95.

In 12 short chapters the author vividly describes her paralyzed world as she suffered a rare Guillain-Barre syndrome, believed to be caused by a virus.

During the agonized months she made promises to God that she would be aware and obey what He planned for her. This book is a testimony for those many days and nights. The love of God, compassion and effort of family and friends and hospital staff saved her sanity as well as her life.

She learned a new dimension in the 23rd Psalm, "Yea though I walk through the valley of the shadow of death." The gift of the Holy Spirit became her support and ally, leading her to rely daily on His presence. She prayed for others about her bed and for members of her family.

Her "moving a mountain" experience came when she said, "Thy will be done," and for the first time she sincerely meant it.

She understood fully the total surrender she had made by using the seemingly simple but faith-filled words.

Yvonne's story is real—this really happened to an apparently healthy person. There is much here to teach any reader. Her sense of survival and of God's presence is a blessed assurance. All who read her story will be encouraged to live with deeper reverence for life and health.

—Pauline Casado

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Over the Teacup



Debt

BY CATHERINE CATTELL

In America, debt seems to be the popular way of life. A pocket full of credit cards often leads to loss of credit, but who thinks of that when there is something very desirable, even needed, which we "can't afford to pass up."

But I was thinking of another kind of debt—the kind in which I was born.

In Luho County of Kiangsu Province in China, only two baby girls have ever been born to American missionaries. One died in infancy. I am the other. As a child I pondered the reason that I should be privileged to have Christian parents, to belong to a free country, to be blessed in so many ways, and even today I wonder about the plight of women whom I knew years ago who are still behind the Bamboo Curtain. What suffering, what persecutions for the Christians, what

bondage do they experience, while I sit here quietly in my home surrounded with the "over and above" that has been my lot? There is no way that I have deserved it, nor yet been able to pay for it. Add to that the privilege of worship, of an education, of friends, and freedom to come and go. My life has been so very rich. I have received so much from so many, and I have heard the Gospel and been taught in the ways of the Lord.

All my life this sense of debt has followed me. I understand Paul when he said, "I am debtor." I thank God for letting me be the one born in a Christian home in a free heritage. I thank Him for His blessings, but I know I don't deserve them. I did nothing to receive them. I was just born to it—and I owe a great debt.

You know, in a sense, we are all in the same boat. If we take our blessings for granted and think in terms of what the world owes us, we just might end up poverty stricken in more ways than one. There are ways of working on our debt—glorious ways of passing on to others the good things for which we are indebted. The words, "to whom much is given, of him shall be much required," are so true. God has determined our lot, and it is He who gives us gifts with which we can serve Him and help others. He has given us His own Spirit to enable us to give our best.

I do hope we don't end up with foreclosures just because we did not realize our debt or go all out to settle the account. □

Friends Write

Continued

stamps . . . When she had the Hong Kong flu, she lay for 11 days in bed with no one to know whether she were alive or dead.

Our local DSHS is promoting a foster home plan for the elderly whose only problem is loneliness, or perhaps a health problem such as hers. I gathered the last time I talked to the lady in charge that there was not a great response.

Okay, you say, there are a lot of people who need help. Take another look, please. These are people needing work, sometimes shelter, companionship, encouragement, and even food and clothing. Some of them would be helped by some kind of educational effort. To put it in a word, what these people need is—a sponsor.

Recently our churches and individuals in them have gone to considerable expense and inconvenience to become sponsors to Vietnamese refugee families. These families needed work, education, shelter, food, clothing, companionship, and encouragement. And our people rallied to provide these things, as much as they could. I'm not knocking this. I would expect it of Christians.

However, the time will come when this task is completed. Could we not then turn our energies to those who live around us all the time?

One cannot help but be aware that mental health programs, drug treatment centers, prison work-release programs, centers for mentally and physically handicapped children, and crisis intervention organizations struggle to get by on almost a day-by-day basis. They need the support of warm bodies as well as cold cash.

I know that several of our churches are reaching to meet these needs in their communities. Undoubtedly there are many individuals who are doing the same. I also know that there are families, and individuals, who are looking at their lives, their resources, and reevaluating them. The Vietnamese are not the only "strangers" in our midst. Christian love is not limited; the source is unfathomable. May each of us live closely enough to that source to receive an abundant supply. Remember that lives, like lakes, need outlets as well as intakes to remain sweet and pure.

JOAN SHARP

Longview, Washington

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