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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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11-1975

## Evangelical Friend, November 1975 (Vol. 9, No. 3)

Evangelical Friends Alliance

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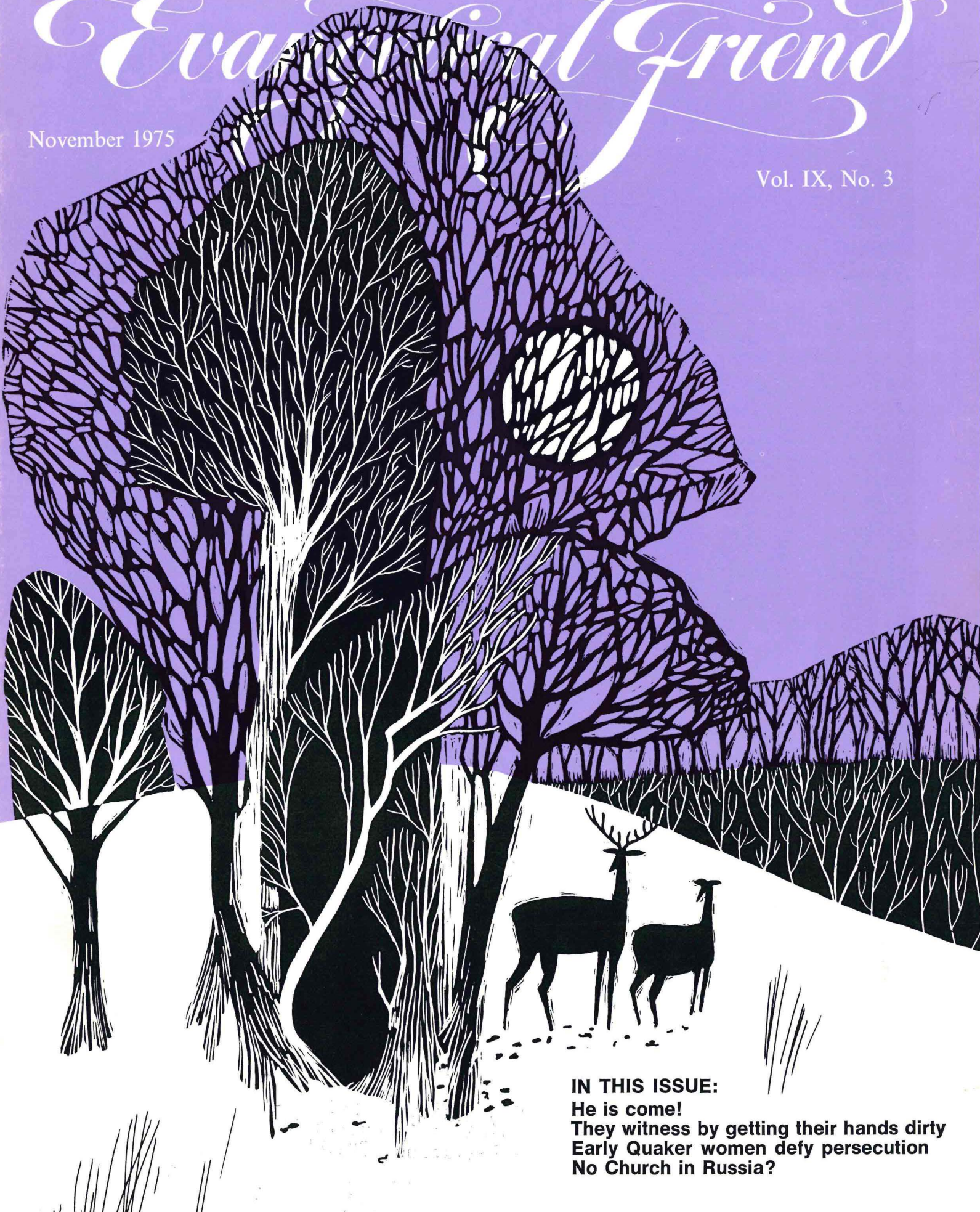
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# *Evangelical Friend*

November 1975

Vol. IX, No. 3

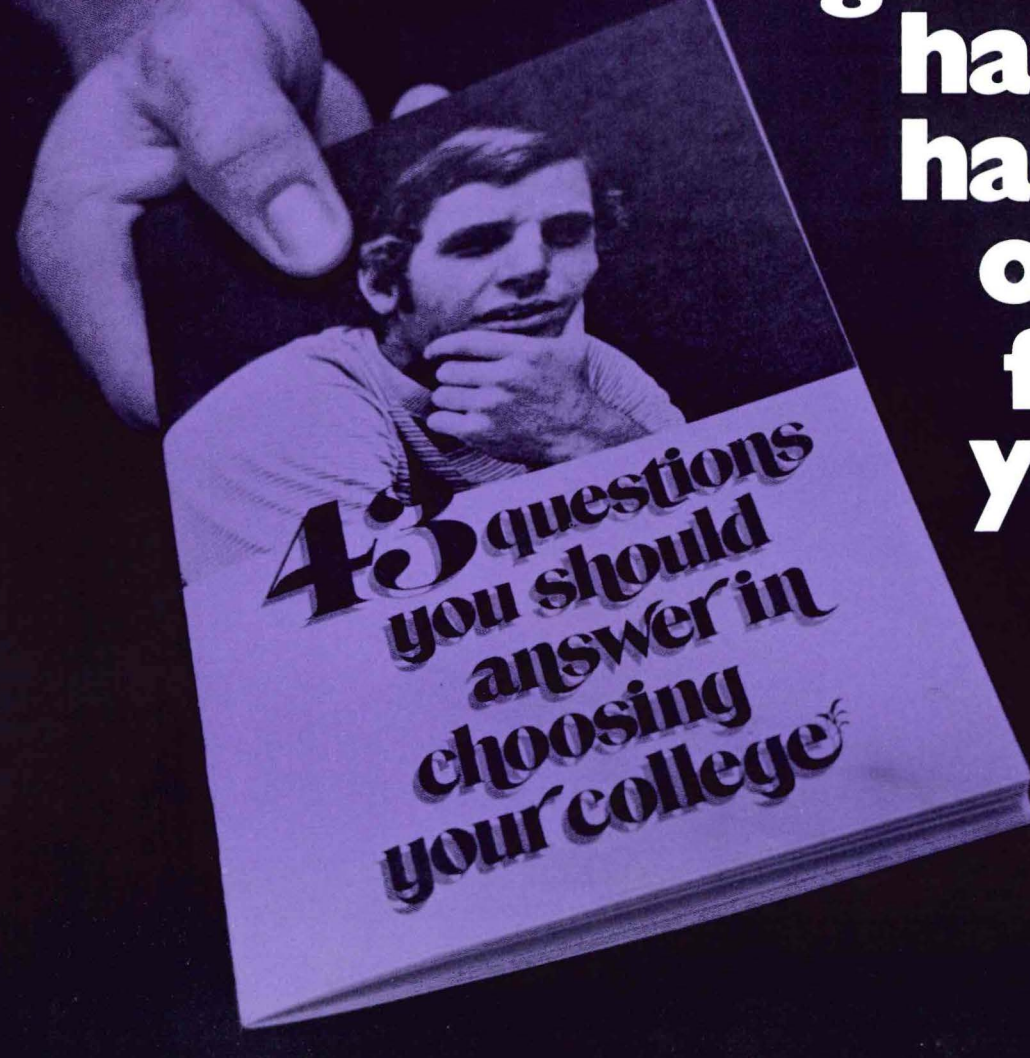


## **IN THIS ISSUE:**

**He is come!  
They witness by getting their hands dirty  
Early Quaker women defy persecution  
No Church in Russia?**



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## Antecedents

*Concern*—a common word in our vocabulary, but one difficult to match in its meaning. One dictionary defines the word this way: "A matter of interest or importance to one . . . interest in or regard for a person or thing." With Friends the word seems to carry a great weight of importance. "He has a Quaker concern" is a familiar statement.

Why my concern about the word concern? Just this: In reviewing the contents of this issue of EVANGELICAL FRIEND it becomes apparent that several Friends have something special to say to us. At least two articles actually contain the word concern. Whether it is in Jack Willcuts' editorial on the subject of old age, Ron Allen's evaluation of the needs of the local meeting ("Focus Queries"), Nancy Thomas' guidelines for Christmas preparation ("He Is Come!"), or Mardee McDougal's and Don Worden's articles on leadership, the reader will find a thread of "interest in or regard for a person or thing."

This is as it should be. Christians should care. Christians should have concerns. And Christians should share concerns through such media as the EVANGELICAL FRIEND. But concerns and caring and interest can sometimes be only that—stopping short of action, almost a cop-out, a negative denunciation bringing on another definition of the word concern: anxiety!

Happily, most concerns brought forth in this and all issues of the EVANGELICAL FRIEND offer viable alternatives: answers, suggestions, solutions, methods for action. Not all will share the concerns or agree with the alternatives. But a primary purpose of this magazine will have been served: an open forum through which both can be expressed. —H.T.A.

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## The Face of the World



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

### TOTAL PROHIBITION URGED BY INDIRA GANDHI

NEW DELHI — Concern over India's growing "alcohol problem" has prompted Prime Minister Indira Gandhi to call for total prohibition. She said at a recent public meeting here that drinking of alcoholic beverages had to be dealt with before it became "a more serious problem."

Mrs. Gandhi suggested to officials of the ruling Congress Party that they should consider a national movement against beverage alcohol. According to the Indian Constitution, "the state shall endeavor to bring about the prohibition of the consumption, except for medicinal purposes, of intoxicating drinks."

In 1968, the Congress Party asked state governments to phase out alcoholic beverages by 1976. Most Indian states tried to introduce prohibition after independence in 1947. But they gradually realized they were losing money in excise taxes on liquor and that bootlegging was becoming a thriving business.

Despite the constitutional disapproval of alcoholic drinks, virtually all Indian states have relaxed earlier-enacted dry laws. —E.P.

### WRC \$100,000 GIFT TO AID THAILAND'S RICE CROP YIELD

VALLEY FORGE, PENNSYLVANIA — The World Relief Commission (WRC), official relief agency of the National Association of Evangelicals, will send more than \$100,000 to Thailand to help increase yields of rice.

Bulk of the grant will be used to build a rice mill in Udorn Thani district in Northern Thailand. Rice shortages have occurred because yields are not keeping pace with demands for the popular "white gold."

The mill will be built in conjunction with the Udorn Christian Service Training Center operated by the Evangelical Church in Northern Thailand in cooperation with the Evangelical Covenant Church of America.

Evangelical Friends Alliance churches will again receive a Thanksgiving offering for the work of WRC. More than \$30,000 was given last year. —E.P.

### AMERICANS UNITED LEADER REQUESTS BAN ON BIBLES FOR GRADUATES

GRAND RAPIDS, MICHIGAN — The president of the Grand Rapids chapter of Americans United for the Separation of Church and State has charged that the 40-year-old tradition of distributing Bibles to graduating seniors in Zeeland, Michigan, is unconstitutional.

The Rev. Jay A. Wabeke, a retired Congregational minister, has filed a suit in U.S. District Court asking a halt to the practice of presenting Bibles at high school graduation in Zeeland public schools.

School officials in Zeeland, a conservative west Michigan community, have endorsed the tradition of distributing Bibles to graduating seniors since 1925. Mr. Wabeke asked the court to order the Zeeland school board to halt the practice and repay public funds used to buy the Bibles. —E.P.

### AZUSA PACIFIC PRESIDENT CORNELIUS HAGGARD DIES

Dr. Cornelius P. Haggard, president of Azusa Pacific College for 35 years, died August 16, following neural surgery. Dr. Haggard saw the school develop from the Huntington Park Bible Training School, of which he was a graduate, to an accredited, liberal arts Christian college with an enrollment of around 1,300. A three-man "presidential team" will head up the school until a new president is selected.

### \$1,000-A-CHILD TAX EXEMPTION URGED TO COVER PRIVATE SCHOOL STUDENTS

NEW YORK — U.S. Senator James L. Buckley (C, R-N.Y.) has introduced a bill that would allow tuition paid at private and parochial schools to qualify as Federal tax exemptions.

The measure would permit taxpayers to receive tax exemptions up to a maximum of \$1,000 for each student's tuition paid at a nonpublic elementary, secondary, or postsecondary school.

Nonpublic schools have been "especially hit hard" by rising costs, Senator Buckley said, because "unlike their public counterparts they do not have avail-

(Continued on page 15)

## Over the Teacup



### Is thanks giving lost?

BY CATHERINE CATTELL

Hello! I was just thinking about November. How did it come around so soon? Summer gone! Where did it go? (By the way, we *did* have a garden. The corn was just perfect for the woodchucks! It must have been good. They didn't leave any for us. We had one mess. We got to taste the other vegetables and harvested some, but it was not a great success, just like our neighbors said, but we were so thankful for all we did get and it was such a joyous experience to work with growing things.)

There is a great deal being said these days about the early history of our nation—the Pilgrims and what they suffered by sea and on land, trying to keep alive the first year before there was finally enough food over which to celebrate the first Thanksgiving dinner.

America has done pretty well on dinners ever since—with turkey, dressing, pumpkins, corn, and all that goes into a really lavish meal. The thing that seems to have been lost out of harvesting and feasting is *thanksgiving*. I wonder if it is because giving thanks indicates that we didn't do it all ourselves, that we are indebted to God for His favor and blessing in providing our "daily bread." I wonder too if we will have to suffer privation as a nation before thanksgiving for small blessings becomes natural.

I have a picture of an old man here in my kitchen. His hands are folded in a prayer of thanksgiving for a meal of bread and soup—or is it milk? You probably have the picture too. Doesn't the bread look good? A simple meal accepted with thanksgiving is a reminder that we too should have thankful hearts.

The demanding ways and dissatisfaction expressed in many ways seems a sad commentary on how far we have gone from the spirit of the first Thanksgiving.

The British sing a verse of a hymn before meals that I love:

We thank Thee, Lord, for Jesus Christ  
And for the Blood He shed.  
We thank Thee for His risen life  
And for our daily bread. Amen! □



## Only a vapor?

*Old age, it has been said, is the greatest surprise that life brings.* But have you noticed how everyone is suddenly interested in the subject? Pediatrics has been an important science for a long time, but last generation's pediatrician customers are still in the news. However, it is now something called geriatrics (the study of the diseases of old age). A related science is also a major medical preoccupation—gerontology, the study of the aging process.

One might define aging as growing old. But then, what is that? There seems to be no quantitative test that allows a physician, or anyone else, to distinguish whether a person is chronologically old or has aged more rapidly than normal and is only physiologically old.

In 1900 only 4 percent of the U.S. population was over 65, but today the ratio has shifted to 10 percent, or 21 million Americans. Some experts predict that by 2000 a quarter of the population will be 65 and over. And that possibility, of course, includes me (78 then!) if my vital parts hold together and Hal Lindsey should prove to be wrong.

So this concern is not merely speculative for a growing number of us who are thinking not so much about death but about learning how to "number our days" with fortitude and anticipation rather than decrepitude and feebleness. Surely a Christian should grow old without agony and bitterness.

Some preparation is to be made. The waiting list at Friendsview Manor, we hear, is now two years long—so, for one thing, more of these delightful manors are needed that encourage alertness and active living. Perhaps the overused figure of 65 needs to be reexamined in a Christian perspective. Many new Friends "ministries" can continue, even be started, at that age, which rather than being the time to retire from service could be the looked-forward-to point of new beginnings.

It has happened. Historical record assures us that exceptional age does not

automatically invite has-been-ism, or consign one to a limbo of uselessness. Mature people pray well, for one thing, and we need this. Skills honed by years in speaking, teaching, organizing, cooking, leading, and serving may become a major rather than an exceptional resource in the church. We admire the active, productive life of a Michelangelo, Hugo, Picasso, Toscanini, Goethe, Tennyson, Grandma Moses—to name a few. We remember, too, the Levi Pennington, Byron Osborne, Marie Haines, Luther Dillon types, who inspire us all to stay alive as long as we live.

Bible examples of useful septuagenarians and octogenarians such as Moses, who became most effective after 80, and Caleb, who eschewed the limitations of age to conquer his city—these elderly examples may be more the norm than exceptions. The few spots in the world

now, such as the lately discovered village of Vilcabamba in the rugged Andean mountain terrain of Ecuador, where people are not only alive but busy at 110 to 130 years of age—without hearing or eyesight difficulties—make it easier to believe this is the way more people used to be in Bible days and the way God has in mind for many of us. Living that long allows a huge reserve of goodwill and judgment to accumulate.

The past week I have conducted funerals for two persons past 85, and with each it was nice to be able to say their lives had been lived with curiosity and excitement to the last day.

"So teach us to number our days, that we may apply our hearts unto wisdom . . . And let the beauty of the Lord our God be upon us." (Psalm 90:12, 17)

—J.L.W.

### THE PRINCETON, NEW JERSEY, QUAKER MEETING HOUSE

BY BARBARA WORDEN

Once in a Quaker meeting there was

A little boy who asked,

"When is somebody going to say something?"

He was puzzled, after all going to church

Means listening in the pew while the preacher talks

To you, or to God. Small boys in pews try hard

To sit up straight while coasting down

The wooden slopes. Here it's even harder.

Rows of chairs, a tongue-grooved floor

With a spot of British blood from the Revolution

When the meeting house was a hospital for both sides.

No bumble hum of service noise,

A protective wall to hide boys' wiggling thoughts.

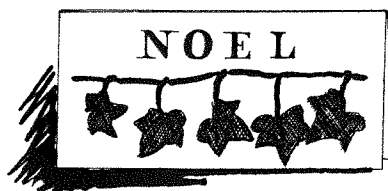
Here is silence with weight, height, length, and breadth.

It fills the room like water of hardened plaster.

Not an absence of noise but a presence,

Incandescing when a Friend rises to speak,

The Wind and Fire descend.



# HE IS COME!

BY NANCY THOMAS

Scanning the pages of a recent Christian magazine, an advertisement for Christmas cards caught my eye. One card pictured a man seated wearily on the floor in front of the Christmas tree, surrounded by a confusion of tinsel, ornaments, unwrapped presents, ribbon, and paper. There was a bewildered, wistful look on his face. The caption read, "When you get right down to it . . . [opening the card] the only thing that really matters is Jesus."

I had to chuckle and acknowledge the message of the card. How many times in my own family has the presents, lights, Santa Claus side of Christmas crowded out the spiritual content. Oh sure, we've always read the Christmas story together, always verbally emphasized that Jesus and His birth are what it's really all about. But in all honesty, I'll have to admit the activities, obligations, and programs surrounding Christmas often make the Christ child a side issue rather than the focus. In much of the Christmas season, as in many other Christian activities, I frequently find myself asking, "Where is Jesus in all of this?"

I want this Christmas to be different. I desire to make the coming of the tiny God-man into our world the center of activity at our house. I want to celebrate the birth of Jesus with my family in a way that will bring us all closer together, and closer to Him.

I've been collecting some ideas. At the annual NWYM women's retreat held outside Bend, Oregon, I interviewed 14 women, asking them to tell me ways they've found to make Christ the center of Christmas in their families. Some of these were young mothers like myself. Others were grandmothers with a wealth

*Another Christmas will soon be here! Nancy Thomas, missionary on furlough from Bolivia, shares some ideas she gathered from other people in hopes that proper preparation will improve the quality of each family's Christmas celebration this year and every year.*

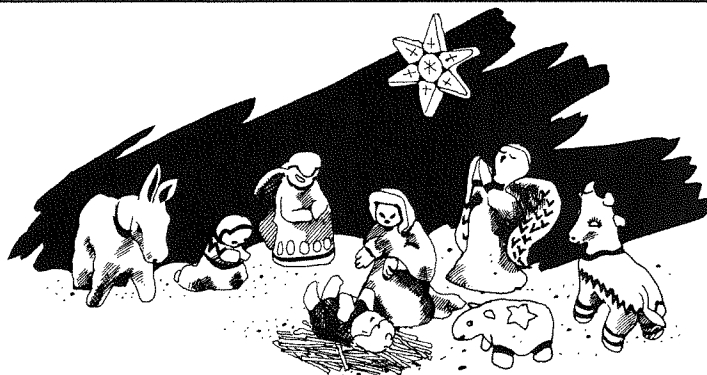
of experience and traditions from which to draw.

I'd like to share these ideas with you. I don't do so as an expert; many of the things I suggest I've never tried myself. I'm sharing the ideas of other people, ideas I've gathered to improve the quality of our family's Christmas celebration. Perhaps you can find something helpful to your family.

I've divided these ideas into four categories: decorations, worship, cards and gifts, and outreach projects. All deal with Christmas as a family affair.

home. One candle in the wreath is lit every day in the four-week period before Christmas. Each candle represents some aspect of the coming of Jesus; lighting the candle and meditating on the appropriate Scripture provide a rich worship experience for the family—and a good preparation for Christmas. On Christmas day the head of the house lights the center Christmas candle, and the whole wreath blazes with the message: He is come!

There is no magic spiritual power in an Advent wreath, of course. But it can



1. *Decorations:* Most of the ladies interviewed suggested that the nativity scene, rather than the Christmas tree, be the central Christmas decoration. One mother of small children said that the figures in her family's nativity scene are unbreakable and quite large. The children can manipulate the figures as they tell and retell the Christmas story in their own words.

Another decoration with explicit Christian meaning concerns the celebration of Advent. The word *advent* means "He comes" and refers to the month preceding Christmas. Advent is a tradition in many "high churches," but it can have significance in family circles, too. This period of time is celebrated with the use of an Advent log or wreath, filled with candles. One lady I interviewed stated that the Advent wreath is the most important Christmas decoration in her

be an effective visual image of the coming of Jesus—and a focal point for family worship. For those interested, Edward C. May's *Family Worship Idea Book* (Concordia, 1965) contains a large section on the meaning of Advent, how to make a wreath, and suggestions for day-by-day worship. (This book also contains several worship suggestions using the Christmas tree as a focal point.)

Another of the ladies I interviewed makes a birthday candle every year. This is a large rectangular candle with pictures of Jesus paraffined into the different sides. She places it in a prominent place in the house, and during a Christmas morning worship service, her husband lights it in honor of Jesus' birthday. (Several other ladies make a birthday cake for Jesus.)

There are undoubtedly many more good ways to decorate our homes for

Christmas. The whole point of Christmas decorations for the Christian is to set an atmosphere of joy and expectation pointing to the coming of Jesus.

2. *Worship*: Times of family worship are especially important during the Christmas season. For many of the ladies I interviewed (the grandmas in particular), these involve "extended family" get-



together with brothers, sisters, aunts, uncles, cousins, grandparents, grandchildren, etc. One lady shared that on Christmas day her "extended family" has a program with each "nuclear family" (father, mother, and kids) presenting a special number (song, skit, reading, etc.) revolving around Jesus' birth. Traditional extended family meals are also meaningful to many and can be rich experiences in shared love and joy—in spite of crying babies and spilled milk.

Several of the ladies mentioned that they like to have a worship service before opening the gifts (either Christmas eve or day). They felt that this gives priority to celebrating God's gift to us. The following time of shared gifts is carried out slowly, opening one gift at a time, letting everyone enjoy the suspense and delight. Knowing my own kids, I wonder exactly how much they would worship before opening their presents and how slowly they would open them. But it's worth a try.

The times of worship preceding Christmas day are important, too. I've already mentioned using the Advent wreath as an aid to worship. For small and school-age children, there are many ways of telling the Christmas story in the days before Christmas. These include reading together from different children's versions of the story, manipulating figures of the nativity scene, drawing, letting the children assume different roles from the story (Joseph, innkeeper, angel, sheep, etc.) and then interviewing them, acting out the story, etc.

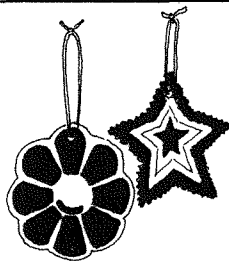
Music plays an important part in Christmas family worship. We've started early this year to teach our children (ages two and five) the carols. My husband Hal leads the singing, I play my guitar, and both kids bang their tambourines (and sometimes break into dancing). It's a joyous (riotous) time—and the birth of our Lord should be celebrated with joyful noises!

3. *Cards and Gifts*: Deciding to whom

we should send cards, for whom we should buy gifts, and how much to spend can become a spirit-defeating hassle. When Christmas is accused of becoming too materialistic, it's usually in this area. Most of the ideas I received here can be summed up in three words: Make it yourself. I would amend that to state: Try making your cards and gifts together as a family. My favorite Christmas cards have always been the homemade versions, especially if they include a photograph. I feel like I'm receiving a part of the person. There are many different methods of making cards including block printing, printing with erasers and sponges, paper weaving, etc. Sunset's *Crafts for Children* (I bought my copy in a hardware store) contains simple directions for all these methods, plus ideas for homemade Christmas tree ornaments and gifts.

One friend told me about the time four-year-old Kami made a place mat for a favorite aunt. Kami very carefully colored designs and printed her name on a piece of construction paper for Mom to send as a gift. Later when she visited her aunt, Kami discovered the place mat hanging on the wall behind the table. It was just too pretty to eat off of, her aunt informed her. Kami experienced the joy of giving in a way that increased her sense of worth as a person. In a small way she realized her ability to create and then to bring joy to another person through her creation. Making gifts helps children (and adults) find a greater joy in giving. We're giving a part of ourselves—as God gave a part of himself when He gave us Jesus.

4. *Family Outreach Projects*: The spirit of Christmas is one of loving and sacrificial giving. What better way to express this than for the family to reach out of itself to someone in need. Kids



often ask, "If Christmas is Jesus' birthday, why don't we give Him a present? And what can we give Him?" The answer comes in Jesus' own words. When speaking of our responsibility to clothe the naked, feed the hungry, and befriend the lonely, He said, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." In other words, as we step out in love to help meet someone's need, we're *giving a present to Jesus*.

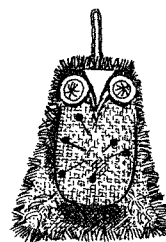
One young mother I talked with said

that every Christmas she bakes or makes gifts for all her immediate neighbors, whether or not she knows them. Shortly before Christmas the whole family (including two rambunctious preschool boys) goes together to each home to present the gifts. While not necessarily giving to someone in economic need, it is a way of showing Christ's love.

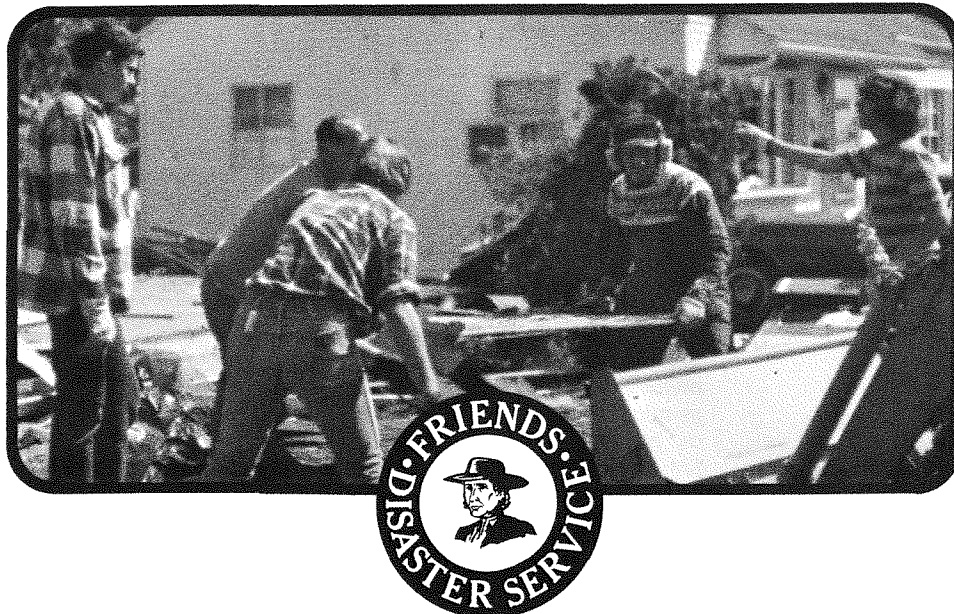
Another friend told about a family in her church who "adopted" an underprivileged family in the community as a special Christmas project. They asked permission first, explaining their desire to share what the Lord had given them. This became a real ministry as the Christian family shared of their material wealth, invited the other family into their home, and in many other ways demonstrated Christ's love. This particular idea wouldn't work so well for everyone, but there are other ways of helping people. One family picks a missionary or mission project to give a monetary gift to every Christmas. The whole family studies several possibilities, prays, and then together chooses that year's project. One lady last year gave a gift of 20 free baby-sitting hours to a young mother who otherwise couldn't have afforded any time to herself. Those who visit nursing homes and shut-ins have a special ministry at Christmas time. We need to be sensitive to needs around us and how the Lord wants us to respond. There's no better way to place Jesus at the center of Christmas than to concretely express His love to someone in need.

In summarizing what I learned from interviewing, meditating, and praying about Christmas, a Christ-centered Christmas should be (1) a family affair, (2) a time of joyful worship, and (3) a season of loving outreach.

In order for any of these ideas to become reality, we need to plan and pray. Those of us who are parents need to sit down ahead of time and discuss exactly how we can make Jesus the focal point of Christmas. We need to plan the activities and decorations that will lead our children to see Him. And we need to pray much. It's possible to plan and do all the right things and still not have Jesus central. But a prayerful attitude coupled with concrete plans and a desire to celebrate the God-become-man will create an atmosphere of joy and expectation. The very walls of your home will radiate the message: Jesus has come! □







# They witness by getting their hands dirty

COMPILED BY RICHARD SARTWELL, REGIONAL EDITOR

*On a certain Wednesday in the spring, a violent tornado fell on the city of Xenia, in the county of Greene, in the state of Ohio. The tornado caused great destruction to property and life.*

*And by chance certain people living in different parts of the state saw on television and read in the papers of the destruction and shook their heads and said, "Terrible, terrible—that must have been some storm!"*

*And other people, being of a more curious nature, drove by that way to see for themselves the evidence of destruction, but they clogged the roadways and hampered relief efforts.*

*But another group of people, zeal-*

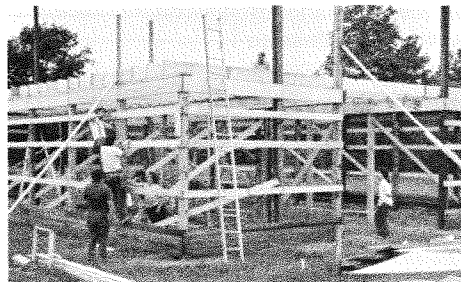
*is difficult to apply is the nitty-gritty of "Go, and do thou likewise."*

At the time of disaster, whether fire, flood, tornado, earthquake, or whatever, there comes a tug at each of our hearts drawing us to find some way to help. Participation in Friends Disaster Service can make this yearning and desire become a meaningful reality.

The Friends Disaster Service is now being organized under the direction of the Friends Action Board of the Evangelical Friends Church—Eastern Region as a cleanup and restore operation following natural disaster. Modeled after the Mennonite Disaster Service, it is the intent of the group to serve in stricken

arrived on the scene shortly and began work. Friends from several churches in Ohio joined the Mennonite work crews, and when they later returned to their homes and reported, the vision of a few caught the attention of many. Soon local groups were being organized.

In the Eastern Region, several hundred volunteers have registered their willingness to respond to a call for disaster relief work. Some volunteers are housewives, some are farmers, some are builders, others are engineers, nurses, mill workers, mine employees, secretaries, students, pastors, businessmen, etc. Equipment available with owner operators includes trucks, trailers, trac-



*ous of good works and having compassion on their fellowman, had planned and prepared ahead. When they heard of the storm and its destruction, they went there and were a very real help in lifting the spirits of the people and in restoring damaged homes. Which, then, was neighbor to him that was victim of disaster?*

In Jesus' parable of the Good Samaritan, it is easy to answer the Lord's question, "Who then was neighbor to him who fell among thieves?" The part that

communities as a self-sufficient relief force having their own mobile kitchen and food supplies for the care of workers and their own housing through the use of travel trailers and campers.

Several Friends in the Eastern Region had been interested in starting a volunteer disaster service, but the real driving force for organization came when a devastating tornado swept through Xenia, Ohio, in the spring of 1974. Whole sections of the city were destroyed and the need was obvious. Mennonite volunteers

tors with front loaders, backhoes, chain saws, generators, pumps, etc.

The organizational structure for the Friends Disaster Service is basically the same as the yearly meeting structure. A regional (yearly meeting) coordinator works with district coordinators, who in turn give direction to local church coordinators, thereby giving an effective chain of communication and direction to the operation. In the event of a disaster in any district, the restoration effort is initiated by the volunteer force in that

district. If more help is needed, then volunteers are called in from surrounding districts.

Since the Xenia tornado, Friends Disaster Service volunteers have responded to other disaster needs. Many man-hours were given in Northeastern Ohio to the rebuilding of a barn destroyed by fire. In another area, workers helped build a home. In northern and eastern Ohio and in Pennsylvania, volunteers have responded to major flooding problems. At this writing, 50 volunteers have traveled six hours to help flood victims in the Muncy, Pennsylvania, area.

What kinds of specific needs have been encountered by relief workers? In southeastern Ohio the Chester Koerber family (not Friends) returned from the Labor Day weekend to find that rampaging flood waters had broken through a retaining wall of a nearby hollow and taken a course straight through their basement. The moving water pushed out one wall of the home's foundation, sending mud, rocks, old inner tubes, and various other debris into the cellar. Eventually the mud collected almost to the rafters. Doors and windows were shattered by the impact. Friends joined relatives and neighbors to remove the tons of rocks and mud from the Koerbers' home.

In central Pennsylvania, crews were dispatched to pump out basements, move soaked furniture, and just plain "clean-up." Elderly persons received priority assistance. One nurseryman whose shrubs and plants were mostly under water told volunteers, "Right now there isn't much you can do to help me, but just knowing that you're willing gives me the strength to tackle the job when I can get to it." An interesting reaction of many volunteers who have worked on various projects has been, "I received more than I gave." Many volunteers have had the privilege of witnessing to their faith in Jesus Christ.

As we read in our New Testament of the ministry of our Lord Jesus, we see very often that he cared for physical and spiritual needs together. As Friends broaden their fields of ministry and begin to care for the needs of disaster victims, they will experience the Lord's blessing and fulfill the commandment to go and do likewise. □



# EARLY QUAKER WOMEN DEFY PERSECUTION

BY NANCY HARDESTY



George Fox, founder of the Quakers, said he was concerned "to give women their place and stir them up to take it." He even titled a pamphlet "An Encour-

agement to all the Women's Meetings in the World." And women certainly responded.

*Nancy Hardesty, former assistant editor of Eternity Magazine, is a Ph.D. candidate in church history at the University of Chicago Divinity School. She is coauthor (with Letha Scanzoni) of a new book, All We're Meant To Be (Word). This article is reprinted by permission from Eternity Magazine, copyright 1975, The Evangelical Foundation, 1716 Spruce Street, Philadelphia, Pennsylvania 19103.*

His first convert was Elizabeth Hooton (1598-1672), middle-aged when she first heard the 22-year-old shoemaker preach in Nottingham in 1647. She was a member of a local Baptist group, but she found it spiritually dead and worldly. A small band, including Elizabeth Hooton, accepted Fox's doctrine and called themselves "Children of the Light." Within three years of her conversion she was imprisoned—first at Derby, then York Castle, Beckenham,

and later Lincoln Castle. Her crime was exhorting people to repentance.

Another of Fox's converts was Mary Fisher (1623-98), a Yorkshire servant girl working for a family in Pontefract when Fox preached there in 1651. With her mistress, she began preaching and was soon imprisoned at York Castle for "speaking to a priest"—her own parish minister! Undaunted by 16 months in prison, where she was educated in the faith by other imprisoned Friends, she and another woman set off for the Fen region, where Elizabeth Hooton had been persecuted.

Believing Fox's contention that ministers were not made by learning ancient languages but by a personal knowledge of Christ and a gift of the Holy Spirit, she decided to teach knowledge of the Inner Light to students at Sidney Sussex College, where Milton and Cromwell had studied. For their efforts, the mayor had the women stripped to the waist and beaten until bloody. Their story, published in a pamphlet titled "The First Persecution" shocked England, but other persecutions were to follow.

In 1655 when the group began missionary activity abroad, Mary Fisher embarked with a mother of five for America. Arriving in Boston in May 1656, they found authorities hostile. A hundred of their books were burned. Stripped and searched for marks of witchcraft, they were thrown into a prison cell with windows boarded so they could not communicate. Had not someone bribed the jailer, they would have starved. Eventually they were shipped back to England.

In 1657 the intrepid Mary Fisher heard a call to take the Gospel to the sultan of Turkey. "Her experience with the tender mercies of the righteous [Boston Puritans] may have made the infidel Turkish terror seem rather faded," as one author wryly notes. Arriving in Smyrna, she inquired of the British consul how she could get in touch with the sultana. Thinking her mission foolish and dangerous, he put her aboard a ship headed back to England. So she talked the captain into letting her off at the next port.

Alone in a land where no one spoke her language, she journeyed 600 miles on foot overland to find Sultan Mohammed IV, encamped with his army of 20,000 at Adrianople. There she announced she had a message from the "great God." The next day she was received as though she were an ambassador. All the officers and the government officials were assembled; a translator stood beside her.

When the sultan bade her speak, she paused a moment for prayer. Assuming she was frightened, he encouraged her to speak the word of the Lord to them

and not fear, "for they had good hearts and could bear it." So she spoke all that the Spirit laid on her heart. When she finished, she asked if he had understood. He replied, "Yes, every word, and it was the truth."

He invited her to stay, but when she said that she must return to England, he offered her an escort. She declined, saying that she had safely reached there "without the least hurt or scoff" and God would protect her return journey as well.

She eventually married and returned to America—but not to Boston. She was buried in Charleston, South Carolina.

In 1657 Massachusetts passed a stiffer law against "the cursed sect of Quakers." Anyone who helped them was to be stiffly fined. Those caught teaching Quaker doctrines were to be whipped,



have their ears cut off, their tongues bored with a hot iron, and be banished if they persisted. In 1658 return from banishment was made a capital offense.

Mary Dyer and her husband William emigrated (before their contact with Quakers) from London to Boston in 1635. Mary, of good ancestry and independent wealth, was described by a Dutch writer of the time as a woman of "piercing knowledge in many things, fit for great affairs, attractive in stature and countenance and of wonderfully sweet and pleasant conversation." The mother of six, she gave birth in 1637 to a still-born child. A dear friend, Anne Hutchinson, was the midwife and tried to keep it a secret. But gossip spread that God was displeased. The next month Mary stood

by Anne during her trial for heresy. The Dyers followed the Hutchinsons to Rhode Island when Anne was banished. It was Mary who gave the funeral address after the Hutchinsons were massacred by Indians in 1643.

In 1652 the Dyers accompanied Roger Williams to England to seek a charter for their new colony. While there Mary became a Quaker. When she returned to Boston four years later, she was immediately imprisoned. Her husband, who had returned earlier, finally secured her release under oath that she would speak to no one nor remain in Massachusetts Bay.

In 1659 she journeyed to Boston to visit imprisoned Friends and was promptly arrested. Along with two men she was sentenced to hang October 27, 1659. They walked to the scaffold hand in hand, praising God—though a drummer was employed to drown their testimonies. Mary watched her two companions die and then was told that because of her husband's pleas, her life was to be spared. Despite her protests, she was hustled off to Rhode Island again.

Determined to witness to her faith, Mary Dyer returned the next spring and was again condemned. As she mounted the platform, her former pastor at Boston's First Church urged her to repent of her errors. She replied: "Nay, I cannot, for in obedience to the will of the Lord God I came, and in His will I abide faithful to the death." Her body lies in an unmarked grave on Boston Commons.

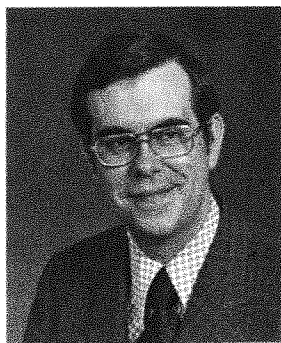
The Quaker women certainly cannot be accused of being cowardly. After all that, Elizabeth Hooton returned to Boston in 1661. The 63-year-old woman was promptly beaten, taken ten miles into the wilderness, and abandoned at night. She walked back to the coast and took a boat home. There she told King Charles Stuart how his subjects had welcomed her. He signed a warrant giving her the right to buy land in Massachusetts and to build a house to harbor Quakers.

Returning with the King's order, she was again imprisoned, flogged, and starved by the "New England Inquisition" (as the Quakers dubbed the residents of "the bloody town of Boston"). Eventually she and another elderly woman were tied to a cart and dragged through 11 towns, a journey of 80 miles. In each one their bare backs were beaten raw. Finally they were left in the forest—all in the middle of winter!

Elizabeth Hooton, however, returned to England to live quietly for a couple of years. But when George Fox announced a missionary trip to the West Indies, she could not resist. On January 8, 1672, a week after the party landed in Jamaica, she died and is buried there. □



# Focus Queries



*Adapted from a report  
given by Ron Allen,  
new pastor of the  
Tigard, Oregon,  
Friends Church*

BY RON ALLEN

In a recent nation-wide sampling of attitudes and perspectives among Friends, I discovered that the church is not exempt from the current uneasiness with big business, big government, and centralized authority. While Friends have long prided themselves on group participation in arriving at decisions, a surprising number of grass roots Friends feel bypassed when it comes to regional and national Quaker agencies.

Feelings run deep in struggling churches. Many blame the weak and apathetic condition of their local church on an energy crisis fostered by regional and national agencies such as yearly meetings, associations of yearly meetings, mission and service groups, and schools. There is the belief that crucial finances and talented personnel are being bled off by larger church agencies that are more interested in maintaining some pet program than in trying to meet their local needs. However far this may be from the "facts," a sizable number feel that agencies would be better off to ask more questions before giving so many answers. Of course, many agencies do this and they enjoy enthusiastic support. But the question remains: Does the local church exist to support the larger work of the church agencies or do the larger agencies exist to service the local congregation,

or is interdependence and cooperation a mutual goal?

Even in thriving churches it was observed that an attitude of skepticism is trained on regional and national agencies. A kind of "we did it ourselves, no one helped us" attitude is communicated

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## **"A surprising number of grass roots Friends feel bypassed when it comes to regional and national Quaker agencies."**

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frequently. At best many going churches pay their quota to "headquarters" and continue to do their own thing, unsure of exactly what their money is accomplishing. Again "facts" may paint a different picture, but the feelings of having to go it alone or preferring to do so prevails in many local congregations.

In the study it was surprising to note how many pastors expressed feelings of loneliness and discouragement. Many have labored for years under tremendous emotional and financial burdens with little or no encouragement.

Some have given up in despair even though they still consider the pastoral ministry significant. Many have long felt isolated and unappreciated. Many expressed the desire to find a way to encourage one another and foster a sense of "teamness" that reaches across the miles and organizational barriers.

Perhaps the above observations seem gloomy and even inaccurate to many, but they briefly sketch the feelings of the persons interviewed. There is a growing awareness of the significance of the local church and its leadership. For it is the local church that underwrites the bulk of the ministry and mission of the church. It is the local church that evangelizes and nurtures new Christians. Finances and personnel for outreach, witness, and mission come from local congregations.

The greatest hope we have for the continued effective work of Friends is that pockets of renewed, vital, and vigorous churches are developing all across America. These growing churches share some common features.

1. There is an immersion in the *Scriptures*. The Bible is studied so that it is seen from the perspective of life, and life from the perspective of the Bible.

2. Everything is saturated with *prayer*. Prayer is an energy-releasing dynamic! Emphasis is placed on the unity and wholeness of the relationships of the fellowship as a context from which to pray.

3. Every Christian is a *minister*. Each person has a significant ministry to carry out. Effort is made in the context of the fellowship to link a "felt need" with an "obvious gift."

4. Every Christian is a member of a ministering *team*. This conscious "teamness" enables persons to complement and supplement each other and avoid the trap of a competitive spirit or jealousy over who gets the praise.

5. There is emphasis on *communication*. An attempt is made to really foster the deeper dialogues of life. Trust and openness characterize the fellowship.

6. There is emphasis on planning program around *worship, study, fellowship, and service*.

7. The church is understood by the *ministering* dynamics of evangelizing, equipping, commissioning, and enabling.

If "primitive Christianity revived" was the claim of Friends in the 17th century, I believe we can say today that a New Testament pattern for church life and work is again being manifested with all of the accompanying power of the Holy Spirit the disciples and the world knew at Pentecost. These are exciting days. But they are days in which we need to listen deeply to the feelings and burdens of our brothers and sisters and respond in the Spirit to their needs in such a way that the full, abundant life in Christ is accessible for all. We *must* help each other succeed in the Christian life. □

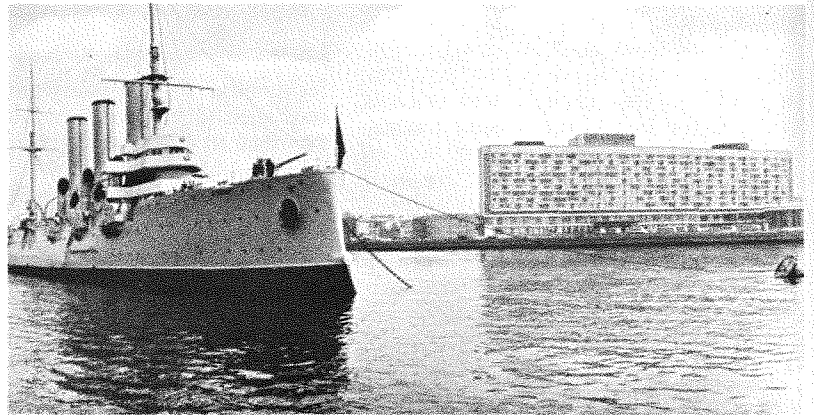
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*(Editor's comment: A five-month study conducted by Ron Allen under a grant from the Lilly Endowment, Inc., while a graduate student at Earlham School of Religion resulted in the following evaluation of the status and needs of the local meeting among Friends. Using a questionnaire called "Focus Queries," Ron traveled more than 15,000 miles, interviewed approximately 250 people in a variety of meetings, Quaker agencies, administrative offices, college communities, and "pastors of urban and rural churches [and] the persons who sit in the back benches during worship, [to learn] ideas, images, dreams and disappointments about the grass roots church." —J.L.W.)*

*Huge statues of Russian historical heroes are common sights in Moscow, Leningrad, and other cities (right). Center photo shows the author with his wife and other tour members in front of one of Russia's active churches. Next photo shows the cruiser "Aurora" which fired the first shots in October, 1917, ushering in the Lenin version of Soviet Communism. Walter Furbay is shown below.*



# NO CHURCH IN RUSSIA?



BY WALTER M. FURBAY

As the service began, Russian Christians united in the hymn of praise. They sang joyously and in an attitude of faith, although they knew not what might await them during the coming week, or if there were informers in the congregation.

As visitors, we could praise the Lord for an opportunity to attend the Baptist

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*Walter M. Furbay is professor of economics and business at The King's College, Briarcliff Manor, New York. This article, dealing with the Church in Russia, is based on his observations gained while he and his wife were part of a 160-person professional group that visited Russia early last summer. Walter Furbay maintains his membership in the Gilead Friends Church near Mt. Gilead, Ohio.*

Church in Leningrad. A few months ago we had had no expectation of visiting Russia or of worshipping with Christians who have risked much to stand true to God. As the taxi moved away from the church, several babushkas welcomed us, either by handshake or other friendly gesture. A friendly welcome was apparent. Faduchin, an English-speaking believer, introduced herself and gradually ushered us to seats in the front of the sanctuary.

By order of service, the first minister prayed, then read a portion from the Old Testament. Since few worshipers owned a copy of the New Testament, it was even more blessed to listen to the Old Testament. Following a second congregational hymn, many were awaiting the general prayer service when individuals

could volunteer petitions. Many believers knelt, often weeping as they communed with God.

In Russia, almost all protestant Christians are called Baptists. Despite decades of concerted effort, the Russian Communist regime has failed to extinguish the flames of Christianity. More than 58 years have elapsed since Vladimir Ilych Lenin led the Bolshevik Revolution, beginning in the city now known as Leningrad. During these years, Christians have witnessed events in the Soviet Union with foreboding as dialectical materialism has sought to rule out the supernatural. Religion has often been subjected to ridicule, to oppression, and to rigid restriction.

As the church service continued, the choral anthem rang out: "Christ is risen

from the dead!" Believers were praising the Christ of Easter, which was celebrated this year on May 4.

Faduchin whispered a few facts about the church. This was the six o'clock service, and one of three held on Sunday. There are three additional services during the week. Church services may last two to three hours, with as many as three to five laymen participating in the preaching.

While the sanctuary was not elaborate, it was filled to capacity with some 200 worshipers, of whom perhaps 20 were young people between the ages of 14 and 20. Some services have an orchestra as well as a choir with young people participating.

The Soviets usually permit one protestant church to remain open in every city. Countless Russian Orthodox churches, built during the nine hundred years when Orthodoxy was the official religion of Russia, still stand. Beautiful churches, however, are often used now for museums or other government offices. In Moscow, a city of seven million people, there are only four active churches, including one Baptist church. In Leningrad, which is a city of more than four million, there are 15 churches, including one protestant church, one mosque, and one Jewish synagogue. The "underground" church usually refers to the meeting of Christians in homes or in the forest, due to inadequate building space; such meetings, while not really legal, are allowed but limited to 20 or less believers in each group.

One of the first questions asked visitors concerned Bibles: "Did you bring gifts?" By this reminder we knew that Testaments are especially in short supply but high demand. A Testament may "black-market" for as much as 145 rubles (more than \$200, U.S. currency).

After the service, we rejoined our professional tour group, the American Market Association members and guests who were touring Russia. We had been invited by the U.S.S.R. Chamber of Commerce and the Soviet Ministry of Foreign Trade to participate in a Soviet-American Conference on International Trade in Moscow May 19-27. There were 160 members who made the trip, planned jointly with Professional Seminar Consultants, Inc.

Transatlantic jet flights from and to New York were via Aeroflot, the Russian National Airlines. Intercity transportation was provided by Intourist busses; Intourist also provided lodging and meals. It became apparent that while our Russian hosts wanted to make the tour comfortable and pleasant, strict security measures were effected. This sometimes consisted of eavesdropping or other internal monitoring and watches in

unsuspecting ways. We noticed that Russian nationals were reluctant to talk with visitors if there were other persons within hearing distance. And it was observed that hotel maids would turn up the room radio to cover any conversations they might have with guests.

An example of security followed our attendance at the church service. I had arranged with Intourist for a taxi to take my wife and me to the church, which was some six miles from the central area in Leningrad. We left the hotel at 5:30, and by arrangement the taxi stood by to take us to the Sadko restaurant, where we later joined our tour group for evening dinner. By way of explanation, restaurants often require from one to two hours of waiting time before service, and it may be as much as three hours. Accordingly, the authorities had ample time to search our hotel room and luggage; since we were going to church, they no doubt were looking for literature, which in this case would be Bibles.

My wife had hoped to purchase a bell for her sister's collection. At several Beryozhka shops where tourists can purchase consumer goods for foreign currency and at other commercial stores, including the chaotic Gum Department Store, which is a world of its own, she could find no cowbells. She asked shopkeepers for a cowbell, to which they usually replied that Russians have no cowbells, in the Soviet Union they are called horsebells. However, since the bell is a symbol of the church, all horsebells have been withdrawn from circulation by state decree.

Increasingly we could feel the supremacy of the state command. In Moscow, the Kremlin overshadows all activity, and there is a vast system of watching and monitoring of activities. Moscow is more than a metropolis of seven million persons, more than the administrative, legislative, educational, and cultural capital of the U.S.S.R.—it is the summing up of the Russian character and of Russian destiny. Since Tzar Peter the Great, the individual has yielded to this state command. Moscow is the official capital of the Soviet Union and of the Russian Soviet Federal Socialist Republic; it is the seat of the Central Committee of the Communist Party, the citadel of the Soviet power and of the Supreme Soviet. It is an economy of collective enterprises, and bureaucracy includes other federal government organs and offices. Upon reflection, it is frightening to attempt to compare our democratic government with the accepted Russian system.

A frightening aspect of their culture concerns atheism and the state's grasp on young people. Atheism is a fundamental element in Communist theory, although the party's efforts to suppress religious

activity have vacillated from periods of harsh repression to relative toleration. While religious freedom may be theoretically protected by Article 124 of the Soviet Constitution, it is a thin shield. Nevertheless, Article 122 of the criminal codex makes "giving of religious instruction to youth" an offense punishable by corrective labor.

In Leningrad, one of the beautiful former Russian Orthodox churches now houses the Museum of Religion and Atheism. Guides are constantly leading groups of children through the massive marble-pillared areas of the museum. The lines pass under a banner with the quotation from Marx that reads, "The most important phase of eliminating religion lies in the education of children." A nearby quotation reads, "Lenin's slogans are better than anything else for children."

All Soviet children are expected to join young Communist clubs when they begin school. We were soon aware of the Russian students who wore red scarves, the symbol of Young Pioneers Communist clubs. Others proudly declare, "Of course I am a Komsomol (Young Communist League member)."

Soviet children are taught that there is no God because Russian cosmonauts did not see Him in outer space. Rather, the government has made Leninism a religion. It is atheism and is officially taught in all the schools of Russia from the first grade on. Statues, pictures, quotations, and even flower garden portraits of Lenin are shrines to a dead god. I watched an endless queue of Soviet pilgrims as they stood patiently in a rigid line stretched out for almost one mile leading into Red Square. In homage, they waited to be quickly marshaled through the mausoleum for a glance at the dead Lenin. Meanwhile, signs blazoned: "Lenin is more alive than anybody."

Leningrad has been described as one of the most beautiful cities in the world. In the last week of May, the air was brisk and light ceased about 10:30 at night to reappear by 3:00 in the morning. People are industrious and often appear to be cautiously friendly. Yet one is constantly aware of the influence of Lenin and the November Revolution.

In summary: Yes, there are a few open churches in Russia. Christians in the West must support the Russian believers, who are striving to honor God. A final note should acknowledge the use of shortwave radio broadcasts that are beamed from the West into the Soviet Union. Trans World Radio in recent months has more than doubled its power factor so that believers may hear the Word. Those who cannot buy a Bible often copy down Scriptures and hymns to increase their faith. □



# A Quaker Concern

BY MARDEE McDUGAL

My concern is for a better understanding by our young people and church members in general for our precious Quaker heritage, including church government and organization of the local church, for doctrine as well as church history.

A few weeks ago our church had what was termed an "Informational Service" during the Sunday evening hour. The purpose of this meeting was to inform the congregation of the various church committees, their duties and plans for the coming year. As an introduction, our recording clerk asked our young people: "In the government of our local church, who presides at our business meetings;

*The articles appearing on this page came voluntarily from two Friends similarly concerned over their church and its future leadership needs. Mardee McDougal is a homemaker, mother, and secretary from Newberg, Oregon.*

who is comparable to the president of some of your school clubs?" He started by asking those 15 and younger. No response. Ages 15 to 18—no response. Eighteen to 20—no response. Ages 20 to 25—one VERY cautious, correct answer. The same was done with the office of recording clerk; the same answers and again the correct answer coming from *the same* person in the 20-to-25-age bracket. What a sad commentary on the training we're giving our young people and the learning they've been receiving during the past 25 years!

I was discussing this with a friend with whom I had grown up during the 1940s and early 1950s in Idaho. She shared my feelings that at least in our own local meeting and on the quarterly meeting basis we had received excellent training and leadership—we have the basic concept of our Quaker doctrine and church government. There has been a similar

concern from members of the Spiritual Life Committee of her church in regard to the understanding of church doctrine.

A well-prepared series of lessons taking one through an elementary view of church history and Friends beliefs with the view of enabling us to give "a reason

Would you  
a part  
member,  
what the

of the hope that is in you" is needed. We need to be "rooted and grounded" in our own precious *Quaker* faith in order to respond to the cults and excesses of our day.

Our church structure does not mean that this class would be mandatory to church membership, but we do need

# On the question of leadership for the

BY DON WORDEN

**D**URING THE 1975 sessions of Kansas Yearly Meeting, a spirit of optimism and anticipation prevailed. The two guest speakers were men whose ministry has been rich and rewarding . . . and fruitful! Our youth came with glowing reports of the work of the Holy Spirit during their sessions. Other glowing reports from the Church Growth Seminars warmed our hearts . . .

Yet one theme was noticeable by its absence from our reports and future projections: preparation of leaders for the church in the days that lie ahead. It's true that we recorded seven new ministers, a larger number than in some years. And it's true that we commissioned one more couple for missionary service, but *where* was the challenge to our

*Don Worden is Director of Public Affairs for Friends Bible College, Haviland, Kansas. In sharing his concern, Don suggests the following Scriptures as background: Ezekiel 22:30, 2 Timothy 2:2, Isaiah 6:8, and the book of Nehemiah.*

young people (and adults, too) to prayerfully seek the place of service in the kingdom that God has mapped out? Where was the ringing call for dedication to reaching *this* generation with the Gospel?

E. M. Bounds coined a phrase every evangelist for 20 years has used with great emotion: "Man is looking for better methods; God is looking for better men." Ezekiel's words sadly state, "I searched for a man . . . who should build up the wall and stand in the gap . . . but I found no one."

One of our primary concerns at Friends Bible College, and hopefully in other Quaker schools, is the preparation of Christian young people for leadership roles in the church. The number of our young people electing church vocational majors is steadily increasing. The only problem, it seems, is that the demand is increasing faster than the number of young people choosing this direction! And it takes four years to complete a degree.

Friends Bible College points with pride to the number of her graduates who are active in church leadership. We are

happy to say that five of the seven recorded in Kansas Yearly Meeting this year are our former students and/or graduates. The one couple commissioned for Burundi this year, the Dean Gettings, are also from Friends Bible College. Other Friends schools contribute to the preparation of church vocational training, and yet there is a great lack.

What of the young person God is calling—before he reaches college? Is anyone presenting church vocational areas as a live option to our young people? Too often the glamour of materialism—in the form of a fantastic scholarship offer—has drowned out the call of God to vocations whose primary compensation may not be monetary.

Are pastors setting the example that will cause the youngsters and young men and women of the church to want to be like them, giving them more than a model, but also *open ears* to the "still small voice of God"? Or do complaints, shallow preaching, and small faith unconsciously drive them away?

Sunday school teachers, how often do you challenge your youth with the great

some means of total membership and prospective membership exposure to this teaching.

According to statistics given at the recent sessions of Northwest Yearly Meeting, local churches are growing largely by transfer from other Friends

cause of faith in Christ and the feeling of an adequate knowledge of our church and its doctrine. This knowledge was imparted by such local church leaders as George Moore, Clynton Crisman, Clare Willcuts, and others on the quarterly meeting level. In a recent discussion with a young person the age I was then, the question of church membership seemed unimportant—"What difference does it make?"

What difference *does* it make? If all the young people felt this way and acted accordingly, there is the probability of our church dying within the next couple of generations. We can't let this happen!

Do our people know the Quaker stand on the baptism of the Holy Spirit? Are they being drawn into other groups out of curiosity? Preaching is needed regularly on the work of the Holy Spirit. Let's let others know that we believe in and know Him too! □

meetings rather than from reaching out into our communities. One reason for this could be our lack of knowledge of what we believe. Would *you* want to become a part of an organization whose members didn't know what they believe? When I placed my membership in the Friends Church 27 years ago, it was be-

## Face of the World

*Continued*

able to them either a local tax base or numerous programs of State and Federal assistance."

He said "matters have been made worse by a Supreme Court that in the area of private education is perversely unconcerned about the rights of parents, the preservation of individual liberty, and protection of personal conscience, and the continuation of pluralism in American society." —E.P.

### FAMILIES TO AID PASTOR IN 'LIVING SIMPLY'

SOUTH PLAINFIELD, NEW JERSEY—Eight families in the Wesley United Methodist Church here have entered into a three-month experiment in "simplified living" to help their pastor complete his requirements for a Doctor of Ministry degree at Drew University.

The project will demonstrate how a small group of people in a suburban community can begin to simplify their lives in the areas of diet, energy consumption, and consumerism as the first step toward a new piety and discipleship.

The experimenters will seek solutions on both a creative and Christian basis to problems of the day such as resource depletion, environmental deterioration, world hunger, and economic crisis.

The minister, the Rev. H. Alden Welch, will evaluate the experiment at the end of three months. —E.P.

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## church:

*Where will these leaders come from?  
How will they be chosen?*

task of winning *our* generation for God? Do the biblical examples of God calling Samuel, Moses, and others become the "rare exception"? Do you challenge your class of eleven-year-old boys or girls with the thought that *God may very well be calling each of you to serve Him in some special way?*

Youth leaders, what sort of an example are you setting—both in word and deed? Do your actions show that *God's will is the single most important thing in your life?* How do you counsel those impressionable young teens when they ask about college and career choices. Does God's will and His Word enter this kind of discussion?

IT IS WELL-KNOWN that a high percentage of Christian workers were called in the home church or at the family altar and that the Christian school is a reinforcement and equipping influence as the next phase of leadership development.

Are missionaries somehow set on a pedestal, or in a fishbowl, or subtly set apart as a fanatical species to be ex-

amined under a microscope? Or, are they treated as real people, the real norm of Christian endeavor, earnestly seeking to fulfill their responsibility to the great commission (to which we all share equal responsibility!)?

God has called a large number of young people to His service from the campus of Friends Bible College. We are humbly grateful to Him for doing so. What is disturbing is the large number of Friends youth who seemingly have never been confronted with their own personal responsibility to the great commission. Instead, they have been instructed to ask many worthwhile questions—but few, if any get to the point about finding God's specific will for their educational future.

Such an attitude can be expected from high school counselors in a secular setting. Indeed, the voice of scholarships, technical careers, and vocational counseling for financial benefit, or the fascination of "doing your own thing" is almost deafening.

Our question is a simple one: Where is our church leadership coming from, and *where will* it come from to meet the challenges of the years that lie ahead? □

# Concern for service

BY DEBBIE MEREDITH

On furlough from the Friends Mission in Taiwan, John Brantingham was keynote speaker for the Missions Conference at Malone College. When asked to explain his role as a missionary, he replied: "My purpose is to be a servant to the people of Taiwan based upon Christ's statement in Mark 10:45, when He said He 'came not to be served but serve.'"

On his previous furlough, John Brantingham completed the master's degree in Chinese Language and Literature Studies at Ohio State University. He recalled that during his studies at Ohio State where he was studying every aspect of Chinese culture—including ancient Chinese philosophy, literature, and history—he was the only American in the program. All the others were native Chinese. Such requirements as ability to read and speak in Chinese tended to limit the number of Americans in the program.

Mastery of Mandarin Chinese is a *must* for any missionary in Taiwan because 98 percent of the Taiwanese people under 40 years of age speak it. Although there are four to five languages used in Taiwan today, the majority understand Mandarin, which has replaced literary Chinese dating from 1000 B.C. to A.D. 1911. The Brantinghams went to Taiwan in 1963 as missionaries under Ohio Yearly Meeting of Friends Church (now Evangelical Friends Church—Eastern Region). She is the former Barbara Cattell.

John Brantingham sees his principal task in Taiwan as a ministry of encouragement and aid to the national pastors. As general administrator of the churches, he helps coordinate the activities of 30 Friends congregations. He also serves

as consultant in church building and as chairman of trustees for property.

As a typical "servant" John is also involved in teaching. The Chung Yuan Christian College of Science and Engineering includes him on the faculty in the area of Philosophy of Religion, Introduction to Psychology and sometimes in English. He views his teaching as a helpful tool in opening the doors to extracurricular activities with students, including a Bible study group with the Campus Evangelical Fellowship (much like InterVarsity). Quite interesting is the fact that every educational institution from junior high level on up has a Bible study, many times more than one.

During his furlough of approximately a year, John Brantingham still served the Chinese people. He was helpful in guiding Chinese students who were enrolled in American colleges and universities.

According to John, "Taiwan, although small in size, is big in potential for those who desire to serve. The basic requirement for effective service is an understanding of the people—their language and their culture. There are also limited opportunities in the educational field, like teaching English or teaching American dependents in Taiwan. The United States Information Service and the American Embassy in Taipei are also open doors for service. And always there is the need for mission staffs to hire secretaries, accountants, and bookkeepers. The people in Taiwan place high emphasis on education. In fact, the country is 98 percent literate."

All of this presents a challenge to John. And it is with a contagious smile that he shares with others his concern to serve.

"I know the popular slogan is 'more education—more pay,'" said John Brantingham as he rose to end the interview, "but such a concept will lead to dissatisfaction and frustration on the mission field. Instead, 'more education—more responsibility' is the secret leading to fulfillment and service." □

*Debbie Meredith is a student at Malone College and a leader in their Missions Conference.*

# God speaks Aymara, too!

BY RON STANSELL

A new term of service—and new experiences to go with it. Some missionaries have made a lifetime of Bible translation, a delicate art that transfers God's Word from one language pattern to another. It's a new field for me, however, until just recently. The Bible Society team of Aymara translators doing the Old Testament needed a consultant—and here I am!

After one day of consulting, both the richness and the poverty of the Aymara language exhaust me. We tussle with how Boaz is going to "redeem" Naomi's land and Ruth's hand in marriage. "To buy" seems weak and fuzzy when what we want to say is "rescue," "retrieve," or at least "buy back." "To buy" is the best Aymara has!

But then there is the graphic Aymara rendering for Jonah's experience inside the whale: "his hair was tangled in the seaweed." Interesting, but we modify it to say more accurately, "his head was surrounded by seaweed." And then on further, how does an Aymara king of Nineveh dress in sackcloth? Why, simply, "clothes of sadness"! That surely means repentance!

And on we go. In Haggai, God gives Zerubbabel not a "signet ring" (what would that mean to an Aymara?) but a "chief's whip," the widely known symbol of authority in an Aymara village. And what kind of a bush did Moses see burning? Why, in all my years of reading the Scripture in English I had never questioned whether it was a thornbush or a high brushy bush or a low woody bush or what! It was simply a bush! But the perceptive Aymara would never say simply "bush." He is always specific. So we decide, being in the desert it was probably a thornbush.

*Ron Stansell, missionary to Bolivia under Northwest Yearly Meeting, returned last summer with his wife Carolyn and children for their third term of service in that country. Here is his insight into the language problems so often faced by missionaries.*



We've laughed over a favorite joke among our Christian friends, asking, "What language will we speak in heaven—Spanish, English, or something else?" The stock answer, accompanied by a knowing smile, is "We'll all speak Aymara!" Those of us still in the learning process shake our heads with horror and comfort ourselves that God loves us even if we can't speak the language of heaven yet.

Well, however that may be, we are once again forced to realize how provincial, how limited in scope and understanding are the most sophisticated among us. God's Word is profound, just as his being is profound, yet he "came down" and spoke to us and saw fit to put his thoughts into *human* words! Oh, what a beautiful parable illustrating the incarnation of Jesus Christ himself! And what better name for Jesus than "the Word." That marvelous name above all other names can speak to *me* and I can understand.

One of the translators, a dear friend of mine, commented in a reflective mood, "The Old Testament in Aymara is a great thing. We have had the New Testament for 25 years. This will get a yet greater impulse to our understanding of God."

Yes, Lord, let it be! How wonderful that You speak Aymara too! □

## Evangelical Fellowship of India (EFI) plans Silver Jubilee celebration

On the voluntary retirement of Dr. I. Ben Wati, present executive secretary, the Executive Committee has appointed D. John Richard as the new executive secretary of EFI to be effective April 1, 1976. This means that the forthcoming 25th Anniversary Conference in Hyderabad, January 5-9, 1976, will bring new leadership and no doubt a new era in the

*Excerpts from New Report, AIM magazine, Dr. I. Ben Wati, editor*

evangelical movement. Much prayer is coveted for the forthcoming Silver Jubilee celebration and its related activities.

### PRISONERS JOIN PRAYER CHAIN

A year-long Prayer Chain has been in effect—to be continued right up to January 5. The Prayer Chain continues with much encouragement from all quarters. Perhaps the most interesting was a prayer chain conducted in a district prison: "There were in all eight babies in Christianity. The oldest was Shamnas (48 years old) and Babi was 26 years of age. Nazire was a leprosy patient who left us at 5 p.m. and rejoined at 7 a.m. on Sunday. There was no objection from the authority . . .

"On Friday we washed our room and hung a map of India. (It took me eight days to give them geography lessons.) There were no candles nor any curtains or altar—except a cross on the wall—but certainly we felt the presence of the Holy Spirit in that 10 x 12 foot room; He gave His strength and encouraged and lifted our hearts.

"We all kept a 24-hour fast—actually it was a 41-hour fast, and we didn't feel any tiredness or fatigue as we were filled with the Spirit. Some quick answers we got." And he goes on to explain how an aggressive lunatic was calmed, and one of the prayer partners was granted release on bond and his father gave him surety that day although he had denied him for 16 months, and other answers to prayer.

We still need 50 more churches and groups to pray in October, November, and December . . . [Perhaps there are some groups here in America who would like to lend their support to this effort. If so please write Prayer Secretary at M-96 Greater Kailash I, New Delhi 110 048, India.] □

## Mexican Youth Camp 1975

BY ROSCOE AND TINA KNIGHT

July 7-12 was dedicated to the second Youth Camp. Twenty of our own kids went, ages 13-23, and we had a wonderful week. I think everyone of them made a definite decision of one type or another to follow the Lord in a greater way. The

general program was classes in the morning, recreation in the afternoon, with services at night. We used Mexican men and one missionary as teachers and evangelist.

Many of the kids made definite decisions during the week, but on Friday night the sermon was just a few verses and comments and then the kids started to testify and pray. This in itself was unusual since most of the kids are fairly new Christians and hardly know what a testimony is. (They aren't vociferous like the Aymaras.) Then the Holy Spirit came on us in a way we haven't experienced before here in Mexico. Tears, conviction, testimony, admonition, and prayer kept us busy well toward midnight.

The kids didn't know what all had happened to them, but on Sunday night they had the full service to give their re-

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**"Tears, conviction, testimony, admonition, and prayer kept us busy well toward midnight."**

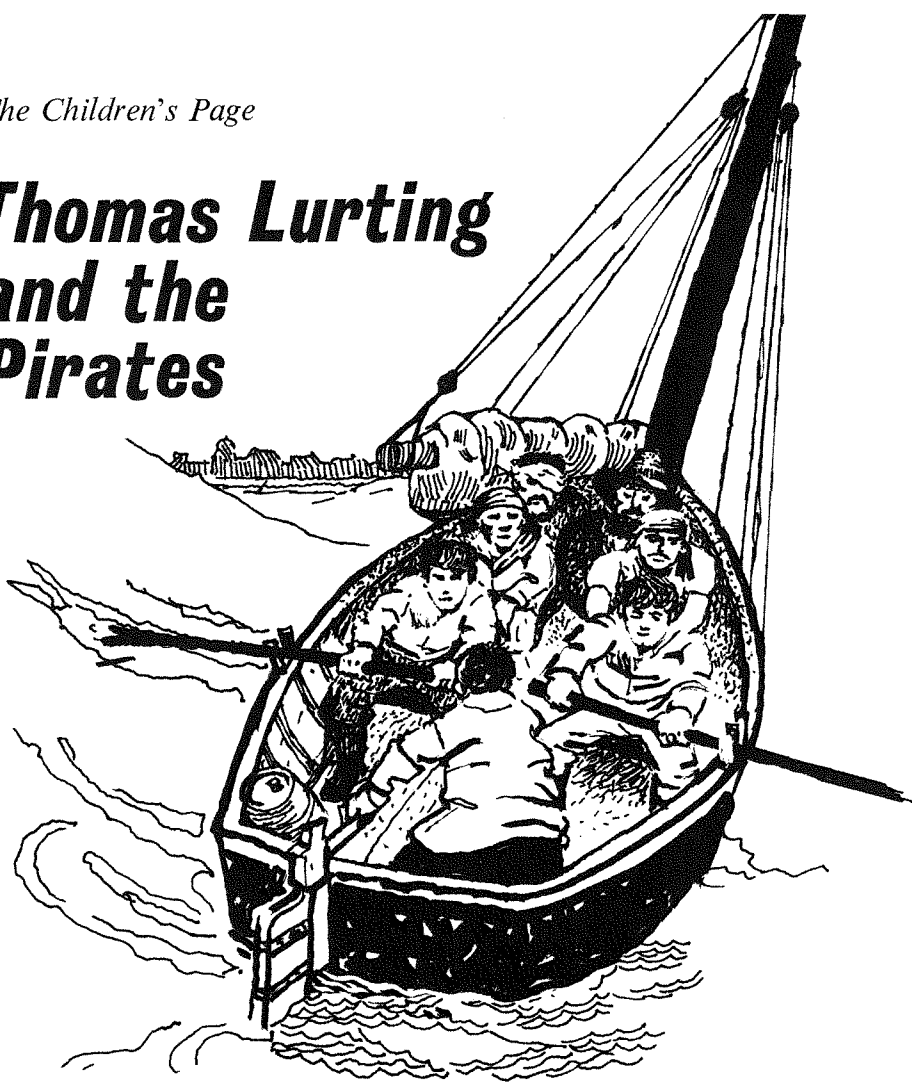
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ports and testimonies. This again brought tears, praise, and thanksgiving from both the kids and parents. My, how thankful we are for such a moving of the Holy Spirit upon us and we have a feeling that this is just the beginning!

The oldest boy, 23, is shy and with just a grade school education, but he has been a strong Christian ever since the camp a year ago. Then this year he gave a half-hour report and testimony at his church in San Cristobal. He is really a changed person. The 21-year-old boy, a veterinary student at the university, is from one of our Christian homes but has strongly resisted the Gospel. But about two months ago, on his own, he just decided to follow the Lord and is growing by leaps and bounds. He was genuinely converted at camp and is now wondering if perhaps he should enter the ministry. Well, we thank the Lord for the encouragements.

The new "church" is proving a wonderful blessing, and attendance has risen sharply. Although it is a private home, still it is the "church," and we all feel the difference. People are now in and out all through the week, and Manuel and Tita are doing a wonderful job as "pastors." It's wonderful to see them blossom out. Tita is doing a lot of visiting with the women of the area. Some of us men are continuing our regular visitation program and are slowly seeing the results. A new spirit of enthusiasm and unity is pervading the whole group, and we are so thankful! □

# Thomas Lurting and the Pirates



BY MARIE H. HAINES

"Lurting, whatever it takes, I want you to make those unruly, wicked Quaker sailors attend our church services," the ship's captain told Thomas Lurting.

"Aye, aye, Sir, but they are a stubborn lot. They say the forms and prayers of our service do not please the Lord. They hold their own services, Sir."

"Beat it into them," roared the captain. "I am the one who tells the sailors on this ship what to do."

Thomas was as mean to the men as he knew how to be. He beat them unmercifully. But the meaner he was, the more kind and loving the Quakers were to him. Thomas began to love them. The Lord kept working on his heart. He had no peace.

One day, he said, "Quaker or no Quaker, peace with God I must have." Right then on that battleship, Thomas Lurting decided he would never kill another man, never, never.

Now the Captain was angry with Thomas, too. He said he would kill all of them if they would not fight.

"To the guns," he shouted as a strange ship appeared on the horizon.

"We cannot fight," the Quakers told the captain. "We cannot kill the Lord's fellowmen."

"I can kill you, all you white-livered Quakers," the angry captain drew his sword. Something seemed to hold back his arm. He turned and strode off muttering to himself.

The strange ship proved to be a friendly one. It didn't make any difference. The captain got rid of the Quakers as soon as the ship touched port. Thomas Lurting went with them. He was a Quaker now.

Thomas loved the sea. He hired to another ship as first mate. As they were coming home from Venice, their ship was captured by Turkish pirates. The frightened men thought they would never see their home or families again. They knew they would be sold as slaves. They would be cruelly treated. "O Lord, deliver us," Thomas prayed.

It seemed to him that the Lord stood beside him and said, "Be not afraid. Thou shalt not go to Algiers. As thee hast been willing to obey Me, obey the Turks."

The crew did as Thomas told them. They all became very friendly, Turks and Englishmen. One night, when the pirates were all asleep, the English sailors took their swords and guns away from them. Then, they locked the pirates in

their rooms. They took command of the ship and turned it back toward England.

The pirate captain and his crew begged Thomas not to sell them as slaves. "We are friends," Thomas assured them. "I will not let you be sold."

Thomas thought about the Turks. He began to realize that they were just as afraid to go to England as he and his sailors had been to go to Algiers. He ordered the ship turned around so the pirates could be taken home.

The ship's crew grumbled and grumbled. They wanted to get home. They had been gone a long time. But Thomas said, "I promised to treat them well."

They sailed until they saw the shores of the pirates' homeland. Now, how could they get the men ashore? If he put them ashore in a small boat, they might get more men and come back and capture the ship again.

He asked the captain for a small boat and three men volunteers to go with him and put the men ashore. No one wanted to go with him. It took some time to persuade three men to go.

The ten men sat two-by-two in each other's laps. They were big and heavy and this looked very funny, but no one laughed. They were all too afraid. When they got near the shore, Thomas told the pirates to step out and wade to land.

These are the words that he wrote later to describe the scene. "With signs of great kindness, they took leave of us. We gave them some bread and some other things, and hove their arms to them. They shook their caps at us and we ours to them."

The men were glad to get back to the ship and bound for home once more. I think they hoped Thomas wouldn't want them to do anything else for conscience' sake.

The story of their capture and the release of the pirates got home ahead of the ship. Nothing like that had ever been heard of before; English sailors had been taken by pirates and escaped without the firing of a gun! The King and his brother and some other noblemen came down to the wharf to welcome the ship when she came into port. The King was angry because Thomas had set the pirates free.

All Thomas Lurting said was, "I thought it was better for them to be in their own country."

This amused the King and he went away laughing. Because Thomas was true to the Lord's leading, Quaker slaves in Algiers were treated kindly. They were able to convert many of the people to Christianity. □

*Marie Haines, well-known Quaker writer, presents this story as part of our Bicentennial emphasis and its related Quaker heritage. This story is adapted from her book, Lion-Hearted Quakers.*

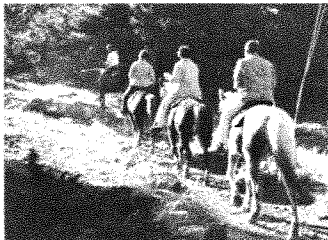


## ROCKY MOUNTAIN YEARLY MEETING



### WMU Retreat

On the weekend of September 26, 75 women of Rocky Mountain Yearly Meeting enjoyed a time of retreat. Husbands throughout the Yearly Meeting gave their wives a short vacation while they remained at home to care for the children and household duties. Our thanks to these brave husbands.



The women gathered at Horn Creek Lodge in the beautiful Rocky Mountains of Colorado. We enjoyed the sessions together as well as the surrounding countryside.

This year's theme was prayer, and Marjorie Crisman from Oregon was our special speaker. We all enjoyed the inspirational messages she shared and came home refreshed both spiritually and physically.

Good fellowship and food and a little bit of sleep added to the enjoyment of the weekend.

Several highlights of the weekend were the workshops presented by Joan Ellis on "Conversational Prayer," and the WMU workshop given by Ethel McCarty.

Those who attended are looking forward to a good time again next year and recommend that every woman of the Yearly Meeting begin now to make plans to join us.

—Lynda Davis

### Coming Events

MIDWINTER for all high school youth—December 27-29 at Quaker Ridge Camp

MIDYEAR BOARD MEETINGS—First Friends Church, Colorado Springs, Colorado—February 6-7, 1976

### From Rough Rock . . .

#### PRAISE NOTES

1. The ministry of the Holy Spirit in hearts during a recent camp meeting at the mission.
2. God's blessing on our four-week session of adult Bible school.
3. Recovery progress of our pastor's wife, Marie Redhair, following surgery.

#### PRAYER REQUESTS

1. For a couple who prayed at our last camp meeting.
2. An unsaved lady in our community who is seriously ill.
3. Continued growth of our Christians who have attended Bible school.

### Faith—the Missing Link

Times of celebrating holidays such as Thanksgiving and Christmas cause one to ponder. What makes the difference in how believers and nonbelievers treat such occasions? It isn't difficult to see how readily nonbelievers grasp the secular side of the celebration. One such example is the practice of special dinners in honor of such holidays. Thus, he is quickly attracted to the intake of food that characterizes many celebrations of Thanksgiving and Christmas. This was evident by the larger crowd at Thanksgiving services and the dinner which followed.

As for the Christian, he enjoyed the delicious food, since he also has the same hunger drive. However, he partakes of it with much appreciation to his heavenly Father, who has made such blessings possible. As he partakes, it should be with temperance in accordance with good care of his body, which is the temple of the Holy Spirit.

A similar factor is noted in the celebration of Christmas. The love of money causes businessmen to take advantage of the season by at-

tracting many shoppers to purchase numerous gifts. People love to receive gifts; this again pleases the fleshly desires of the unconverted. This does not mean that Christians do not participate in this part of the celebration, but they have a different motive. They appreciate deeply God's gift of His Son and the many spiritual gifts included. In turn, they should give gifts to others, not to compete with others in price or size, but to show their love of those to whom they give. However, nonbelievers come in large numbers to our Christmas service. They are drawn by their desire for gifts, not to adore the One who gave himself as a gift for our salvation.

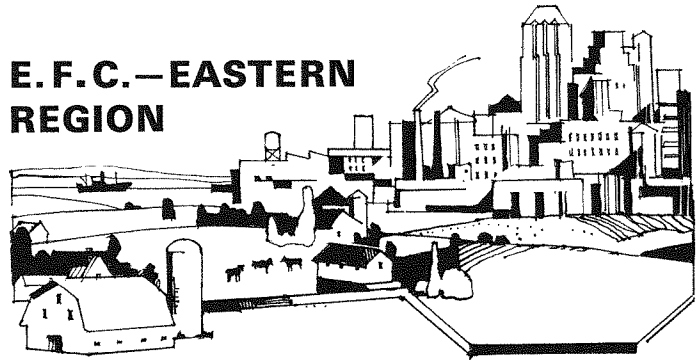
What is the reason for the varied attitudes toward such aforementioned-

ed holidays on the part of the Christian and the non-Christian? It is the missing link of faith. Christians view these occasions through the eye of faith, trusting the Christ who gives joy and thanksgiving within the redeemed soul. Christians give gifts with deep gratitude for God's gifts of His love and grace to us and the wonderful gift of friends and loved ones to whom they impart gifts. "Thanks be unto God for his unspeakable gift." (2 Corinthians 9:15)

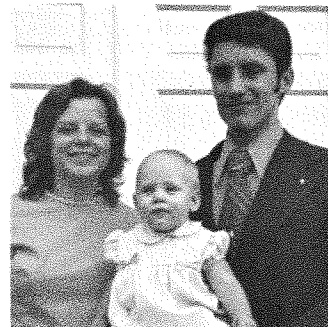
How prayerfully we as Christians should approach these holidays! We pray that nonbelievers will really be convicted as they watch our Christians celebrate these holidays—noting the difference a faith in a living Savior makes in their celebration.

—Mary Gafford

## E.F.C.—EASTERN REGION



### Introducing . . .



Kent and Hilda Garner and their little girl Melodi have been at New Hope Friends Church in Greensboro for a year now. Kent is a graduate of John Wesley College in Greensboro, North Carolina, and Hilda is a graduate of High Point College in High Point, North Carolina. Hilda presently teaches at a Christian school in Kernersville, North Carolina.

(Editor's Note: Each year new pastors join the ranks of the Evangelical Friends Church—Eastern Region. In an effort to introduce these new pastors and their families to our entire membership, we begin with this issue of the Evangelical Friend to present photographs and brief biographical sketches of these families.)

### Focus on Malone

Fall term enrollment at Malone is 891 students. This is 50 more than last year, representing a 6 percent increase. The full-time equivalent (FTE) on which the college budget is based is up to 824, 26 over last year, for an increase of 3 percent.

Classes in the student body are as follows: 287 freshmen, 232 sophomores, 147 juniors, 180 seniors, and 45 unclassified. Quaker student enrollment is up this year with 139 attending compared with 117 last year.

There are 474 students living in campus residence halls (225 men and 249 women), while 417 are listed as nonresidents.



In making the announcement regarding Malone's increased enrollment, President Lon Randall said: "The last time the college's total enrollment increased by more than 50 was back in 1965, when almost all American colleges and universities were growing. With the downturn in enrollment since the late sixties, however, most schools are satisfied to keep the same enrollment. For Malone to counter such a trend is unusual. And we're obviously pleased about it."

The new College-Community Concert Band has been organized with over 80 members practicing regularly under A. Jerd Bayless, director. The first public concert was presented November 15 in Osborne Hall with a varied repertoire.

December Term this year will center on the topic "Bicentennial Celebration." Three tours are planned—each for one week—visiting Boston, New York, and Philadelphia (December 1-7); Philadelphia and Washington, D.C. (December 8-14); Washington, D.C., Richmond, Williamsburg, and Jamestown (December 13-19).

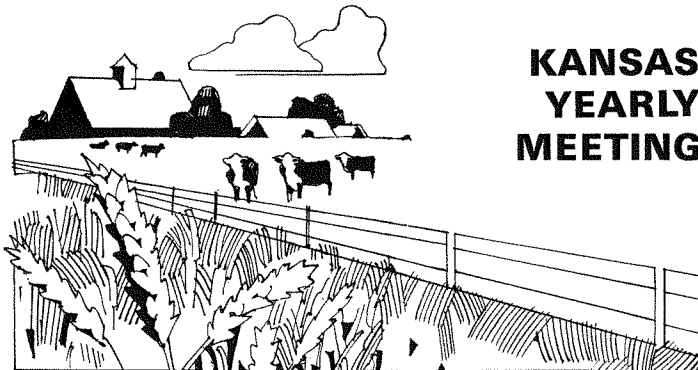
Professor James Stanley is coordinator of December Term planning.

The Malone College Athletic Club was organized on October 1. Ed Mallett was named president, and he will work closely with Bob Starcher, director of athletics at Malone. The purpose of the club is to coordinate college and community support of the athletic program and in this way strengthen Malone sports in every area.

The new track has been completed at Malone! At a cost of \$35,000, the original track, which was laid in 1969, is being renovated and resurfaced into an excellent all-weather track facility. Coach Jack Hazen sees the improvement as a real asset to his track program, for now he will be able to schedule home meets once again at Malone.

#### CALENDAR OF EVENTS

Dec. 1—December Term begins.  
Dec. 14—*The Messiah* presented by Malone Community Oratorio Chorus, Canton Cultural Center, 3 p.m.  
Dec. 19—December Term ends.  
Jan. 6—Winter term begins.



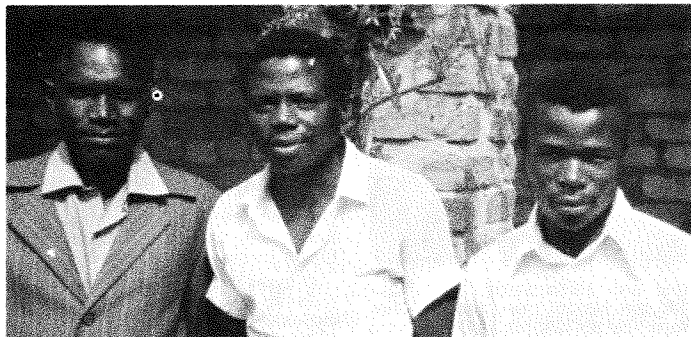
## KANSAS YEARLY MEETING

### Mweya Hill Hosts 25th Anniversary Celebration of Bible Institute in Burundi

In case you have wondered where many of our pastors and Christian workers come from in Burundi, you would have been interested to see many of them on September 10, a beautiful sunny day. They came from all over Burundi, several hundred former and present students. Each former student was presented with a name tag giving year of graduation and title. Shouts of joy and bear hugs of greeting were exchanged many times as former stu-

dents found their classmates whom they had not seen for many years.

There were messages, songs, and gifts to the first director and to a teacher who had taught the longest. That was one of the highlights. Rev. Virgil Kirkpatrick, the founder of the school, was with us for the day and gave the history of the founding of the Bible school. Margaret Thompson, a former teacher, also shared some warm experiences and memories of the many years she had



Timoteo Kinamwo (left), first graduate of Mweya and now pastor at Cagura Friends Church, near Mutaho; Jeredie Sinzinkayo (center), student in "seminary" first year, comes from Murehe Friends Church near Mutaho; and David Sindakira, student preparing for ministry in Bible Institute third year. He is the son of Rushatsi, pastor of Marumine Friends Church.

taught in the institute. Several of the very first graduating class were present and spoke to the large group of friends who came to help celebrate.

There was an offering of over \$200 to help finish a prayer chapel, which was dedicated that day. Any remaining money was to go toward a much needed library. After the dedication, all guests were ushered into the school classrooms and chapel for the noon meal.

Since Margaret Thompson was leaving due to retirement and would not plan to return, the occasion served as a farewell for her, too. Her friends presented her with a beautiful corsage of flowers made from dollar bills. There were speeches at the tables and much enjoyable fellowship. Thus ended an eventful day of celebration.

We believe many former students realize anew their privilege in having had such a school as well as their responsibility to pray for and support the institute, which opened with a good start on the new school year with 75 students. We have now an upper level in the school, four years beyond the present four-year course. There are 20 in that group, two of whom are girls—our first attempt to open the upper level to coeducation. While the upper level of four years is called a seminary, it is in reality just an advanced section of the institute that offers full theological studies to anyone with at least three years of secondary school. It is called The Evangelical Seminary of Central Africa. The four-year institute takes only young people who have had at least six years of primary school and are 16 years old. Our students come from three different countries and six denominations and represent all sections of Burundi.

—Paul Thornburg, director  
IBM - SEAC  
(Institut Biblique de Mweya  
Seminare Evangelique de  
l'Afreque Centrale)

### 'Let's Just Praise the Lord' Theme of WMU Retreat

By Jean Schuler

"Let's Just Praise the Lord" was the theme of the 1975 Kansas Yearly Meeting Women's Retreat in Oklahoma City, September 26-28. And praise it was. The singing, the messages, the panels, and the share groups all emphasized that praise to the Lord was the adhesive that bound over 200 women into one in the Spirit.

One of the really unique features of Retreat was the speakers—yes, plural. There were four ladies from Tulsa, each with their own experiences from which to draw.

Peggy Helmerich, a former movie actress, told how the Lord had used the kidnapping of her husband to bring both of them into a closer relationship to Him.

Ruby Farish, wife of an anesthesiologist, was the second speaker. Her own discovery of the needs she had felt in her life found a ready response as many women realized they, too, had similar needs. A real spirit of kinship existed as she struggled with the "whys" of God letting her go through cancer surgery and not healing her instantly. Ruth Wagner in her quiet way emphasized the real truth that only a study of God's Word could lead to growth. To her Ephesians was the blueprint for maturing Christians. To be able to release people, feelings, things to God is His will for all.

Among all the inspiration and serious times were those fun things

planned by the Booker ladies Friday night and the Oklahoma City ladies Saturday night. "Getting to Know You" was the theme for the Friday night social time. Saturday night found the ladies boarding busses for a "Midnight Surprise"—a trip downtown to sing by the beautiful fountain and then to an ice cream parlor.

Late hours or no, Sunday morning found everyone wide awake to hear the last speaker, Gerri Freeman. She is a widow who shared very personal experiences of her family life in order to teach others a lesson God has taught her. Being consistent in her actions in the home, as well as outside, was a hard lesson to learn—one she had not fully mastered by the time her husband died and one with which she still struggles in her relationship to her son.

All four ladies made up a panel and answered questions asked by the attenders. They set an example of sharing that carried over into small share groups, which the Lord used to help many women.

### Home Ministries Division— Outreach Board

Merl Kinser, Chairman

Tyler Friends Church became the official name of the meeting in Tyler, Texas, when on Sunday, September 21, official recognition as a local meeting was granted to the Tyler Extension Church.

In special ceremonies during the morning worship, Associate Superintendent Gerald Teague officially installed Melvin Adkinson as the first full-time pastor of the Tyler meeting.

Following a fellowship dinner at noon, Gerald Teague with Tyler Friends and guests from the Friendswood Area participated in the ceremony to celebrate the recognition of the local church status. Visitors attended from Booker, Friendswood, and Houston, Texas, and Wichita, Kansas.

Much progress has been made the past three months, after local meeting approval was given at Yearly Meeting in August. New programs and training for witnessing are being developed.

Praise and thanks go to KYM Men's Fellowship for the audiovisual equipment and to God for the continued healing of physical needs of members.

### Friends Bible College

The 44th Annual Friends Bible College Women's Auxiliary Sale ended Friday evening, October 10, 1975, and was termed an overwhelming success.

According to sale coordinator, Mary Clark of Haviland, Kansas, the total receipts are over \$15,800, with final figures expected later.

The highlight of this year's sale, as always, was the auctioning of the handmade quilts. The quilt bringing the highest bid was made by Vera Patterson of Haviland, Kansas. The quilt was red, white, and blue in color with detailed outlining of eagles within the center. The high bid for this quilt was \$610, which surpassed last year's high bid of \$550 for a single item.

Of the total sale receipts, more than \$6,000 was received from sale of the quilts.

The money received from the sale is donated to the general operating fund of Friends Bible College.

FBC President Wanda Mitchell said, "We deeply appreciate the effort put forth by all directly and indirectly involved with each year's sale and we praise the Lord for another outstanding sale."

# NORTHWEST YEARLY MEETING



## Superintendent's Corner

People often ask me, "How are things going with your work?" Usually, I suppose, they don't expect any more than the glib answer, "Just great." But if you really want to know, last year was not one of our best years. It wasn't a bad year, but it wasn't one of our best. Church membership last year was up 246. That's not bad, but it was up 312 the year before. Giving to the Unified Budget last year was \$12,000 less than the year before, though overall giving in our churches to everything recorded was up \$223,383 more than the year before. Interestingly, giving the year before was down \$137,000 from the year before that.

Sunday school attendance last year was down 116. The year before it was up 197. Morning worship attendance last year was down 152. The year before it was up 419. It is interesting to note that during the last four years membership has increased 18.29 percent, Sunday school 2.4 percent, morning worship 19.9 percent, and overall giving has increased 58.47 percent. (I know there are other important evidences of the health of the church, but the above are the most obvious and the most measurable.)

Another interesting indicator (indicator of something, I don't know what) is that the EFA missions umbrella proposal did not pass in Northwest Yearly Meeting even though it has been passed by all the other three yearly meetings in the EFA. I suppose this means that at least some in our Yearly Meeting are not interested in launching out just now and getting involved with others but rather in maintaining the status quo.

I know a pastor, not in this Yearly Meeting, who blamed himself whenever something did not go right or when problems developed in the church. As a result he lost confidence and is now out of the ministry. I feel if I did that I could not do this job or any other job well. That's a luxury we in spiritual leadership cannot afford. There will always be problems and reverses in the work of the church, but I've learned that when we get through the battle we can look back and see that through it all God was building His Church.

Good leadership is able to solve problems, endure the valleys, and keep climbing, and that's what we're trying to do. In this regard I'd like to mention some things that are happening: 1. We are seeking to put a stronger emphasis on the importance of prayer, both corporate and personal. Dr. B. Edgar Johnson, president of the Christian Holiness Association, speaking at the dedication of the Petticord Memorial Chapel at Western Evangelical Seminary the other day was referring to

Joshua as a man of good courage when he said, "When your knees begin to knock, kneel on them, but don't let them buckle." I have been urging people specifically to pray that the Lord of the harvest will send forth laborers into His harvest field, and I see many evidences that He is answering that prayer.

2. We are seeking to do a better job of informing people in the churches of the work embraced in the Great Commission (Unified) budget. Besides communicating through direct mail and bulletin inserts, we have the new "Great Commission Tree" audiovisual slide series, which is available to all churches; we have the new missionary film produced by Don Edmundson, *Friends in Aymara-land*, now being premiered in area rallies and then available to all churches; we have the "Great Commission Tree" booklet; we are seeking to get a Yearly Meeting spokesman in each church on Sunday morning to talk about the work we do together; and we are still having strong outreach conferences encouraging faith promise giving.

3. We are stressing church growth across the Yearly Meeting, and Quentin Nordyke is ably leading seminars on this subject from church to church.

4. We are seeking to encourage the development of dynamic Christian leadership and management skills at the local church level. I am conducting seminars on that subject.

5. Walter Wilhite, executive director of the Friends Fund, has been active and very successful in encouraging the establishment of wills and trusts in favor of church agencies. While this has not yet resulted in cash flow to the church in large sums of money, it is bound to within two to four years.

6. We are beginning to see God work in some church planting projects. Floyd Penna is having some success encouraging new fellowship groups in the Clackamas County area. Buz Bloodgood conducted the first service of a new group in Post Falls, Idaho, November 2; a new Korean church has been born in our Vancouver church; and just the other day the Chicano Committee took action to release Art Caranza to start a new Chicano Fellowship in the Hillsboro-Forest Grove area.

7. We are developing new teaching tools to strengthen our church where we are weak, tools designed particularly to develop lay ministry.

Please pray for these projects and these efforts. And please covenant with me that even though last year was not our best year we will not be discouraged. God is saying to us, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors;

and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." (Psalm 24:7, 8)

—Norval Hadley

## FY's Head for Youthquake '75

Busses will leave the Reedwood Friends Church at 6 p.m. Christmas night for the Youthquake in Southern California. They will drive straight through. They will return by 9 a.m. January 2. The cost will be \$47.50 per passenger. Seattle participants are asked to come to Portland and meet the bus there. The bus will pick up young people in Salem, Eugene, and Medford, but all will pay the same rate. In addition to bus fare, the cost at the conference will be \$65.

## New Korean Church In Vancouver

Northwest Yearly Meeting now has a new Korean church meeting in the Vancouver Friends Church. For their first meeting September 17, there were 58 persons present (including several from the Portland Korean Church). The attendance later has been closer to 35 or 40.

The Portland Korean Church has been packed out recently with over 120 crowded into its building.

## New Pastor at Sprague River

George Thomas has accepted a call to pastor the Sprague River church, beginning in November.

## From the Education Board

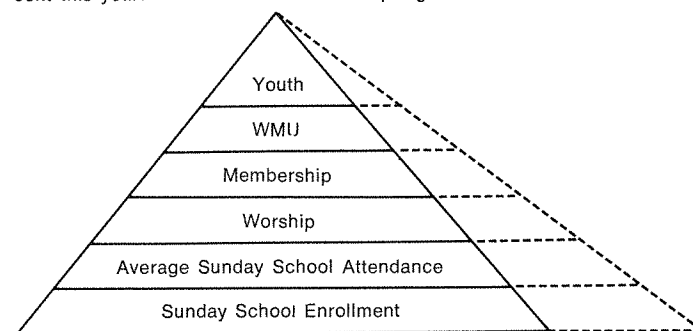
By Charles Bloodgood

John Wimber shared this information during EFA Conference: There are approximately 330,000 churches of 220 different denominations in the United States. That's one church for every 627 people. However, the average evangelical church in America has only 65 people in attendance on Sunday morning. You can see that is one tenth of what it should be.

This information accentuates the concern the Education Board has for Sunday school enlargement. We have felt for some time that this is the point of a tragic breakdown among our churches. When Sunday school enrollment (including the Adult Department) is not intentionally broadened . . . growth becomes difficult in all other areas of the program; thus the emphasis on enrollment this fall.

The following diagram reflects the pattern of denominations with growing Sunday schools and churches.

When the base is broadened, all other areas will eventually show an increase. Our goal is to increase Sunday school enrollment by 20 percent this year!



## Gladys Cook Honored

Gladys Cook has been selected as one of Portland's 10 outstanding volunteers for 1975 by a committee composed of the Meier and Frank Company, the Public Affairs Department of KATU-TV, and the Volunteers in Service Action Committee. She was honored at a luncheon Monday, October 6, at Lloyd Center and interviewed on KATU-TV. The interview featured the work of the new Day Care for Elderly Center of the Reedwood Friends Church and came off very well.

## George Fox College

With a 30 percent jump in new student enrollment, George Fox College has 274 freshmen and transfer students, and 280 returning.

The spectacular jump in new student admissions has caused a total college student body increase of 16 percent to 557, an all-time record for the 85-year-old college. Last fall the college had 481 students.

Despite the large jump in new admissions, Scholastic Aptitude Test (SAT) scores, contrary to the national trend otherwise, are increasing, according to college leaders.

For incoming freshmen, both the verbal and math averages last fall were 450. This year the new class has a 461 average in verbal skills and a 487 in math. Both scores are above the Oregon average and the national average.

The college enrollment growth has filled all campus housing, with many students living in college-owned housing near the campus. The college's board has authorized a new dormitory with plans for completion next fall.

A nine-month performance tour of the United States has begun for Roger House and Tim Bletscher, two 1975 graduates of George Fox College.

The national concert circuit will be before schools, colleges, churches, and service club audiences. It is an extension of their musical endeavors, which for both began at the age of six with their first piano lessons. Both grew up playing throughout their school days for their home churches.

At George Fox, Tim Bletscher (from Portland) was student body president last year, accompanied the GFC choir, and was a participant in a music ensemble. Roger House, also a top organist, was a member of his hometown Eugene Junior Symphony and for the last several years has accompanied the Salem Singers.

Appearances are being coordinated by the college's development office with the early schedule calling for performances in Oregon and Washington in September and October, in Idaho in November, California early next year, and appearances as far as the East Coast next spring.



# Friends gather

## ALUM CREEK, Marengo, Ohio

Misses Sue Martin, R.N., and Betsy Schott presented a unique story of their mission work in Haiti through the personified voices of Sue's four-wheel-drive dispensary truck and her dog, Chipper. This story was illustrated with slides and so has left us with a vivid realization of the great medical and other needs of Haiti. The girls are serving under World Gospel Mission.

Our Lay Witness Mission in September began with a fellowship supper (potluck) at the Marengo School. Florence Snyder was the local chairman and Don Roher of Salem the coordinator. The closing evaluation service on Sunday evening was led by Dr. Ezra DeVol, lasting nearly three hours, with much freedom in the sharing together. Many lives were touched, some visibly; others only time will tell how greatly. We praise the Lord for His mighty working among us. After a few days reflection, in the prayer meeting service (there was a larger attendance present than normal) "Pastor Jim" asked for a one-word description of the mission. Several impressions were given in one word: love, praise, togetherness, obedience, fellowship, Jesus, etc.

## BARBERTON, Ohio

Several of our folk attended the Yearly Meeting services at Malone College during the week of August 19-24. It was enjoyable and a time of real spiritual revival and soul enlightenment, as well as a time of church business and fellowship. All in attendance received a great blessing from these meetings.

Our guest minister for Yearly Meeting Sunday was Lawrence Cox, pastor of the Raisin Valley Friends Church and superintendent of the Michigan District. Our guest minister for the 11 a.m. service of August 31 was Chester Stanley, as Pastor Bancroft and his family were on vacation at that time.

We are happy to announce that Chuck Nutt has joined our staff as a youth minister on a part-time basis. He will also contribute to our musical program. Mr. Nutt is a senior at Malone College majoring in religion. He has performed in a great number of musical programs across the Yearly Meeting and other denominations for about a year and a half.

## BELLEFONTAINE, Ohio

A Young Married's Retreat and Camp-out was held over the Labor Day weekend for 16 of our couples at Camp Cobeac. Our pastor taught three classes designed to strengthen

our marriages. Highlight of each day was the campfire service.

Our church was very active in attending and participating in the county Ford Philpot Crusade. Many of our people served as counselors, ushers, and choir members. Our church won prizes for largest percentage of attenders on one night and for the poster for Sunday school night.

The church had a very special service in September on a Wednesday night at Camp Cobeac as the pastor baptized ten persons. In spite of a storm and high winds, the Holy Spirit came to make this a very memorable experience.

Our annual Sunday school picnic on Labor Day was a real treat. Over 200 enjoyed games, fun, and home-made ice cream.

The Holy Spirit came especially near to us one recent Sunday, and following our pastor's message on Christ and healing, several knelt at the altar to be healed. How thrilled we were to witness some real miracles of God's grace in that hour! Several were dramatically touched of the Lord and received physical healings.

## BETHANY, Wadsworth, Ohio

Several of our ladies enjoyed the retreat at Beulah Beach the weekend of September 12-13. Many blessings were received as the ladies shared together there; then for those who didn't attend, blessings were received from those who came back and related such a renewed spirit and the evidence of the Holy Spirit's presence in their hearts and lives.

Our children ages four through ten are now participating in and enjoying Junior Church during the worship hour, under the direction of Mrs. Ray Burns and her staff of helpers.

Rally Day was Sunday, October 5. A fellowship dinner followed the services that day.

## BOISE, Idaho

Our Sunday evening drive-in church services were well attended during the month of August. Singing groups brought messages in music and testimony, leaving us the fundamental truth that we must choose God's way or our way.

Ken VandenHoek has accepted the call to become our youth minister effective November 1. He has served the Clackamas Park Friends Church for the past five years.

Six fellows from Vietnam, now living in the Boise Valley area, sang and gave their testimonies in our morning service August 17.

Fourteen of our church young people are attending Greenleaf Friends Academy this year.

A Gospel Rock musician from Modesto, California, spent Sunday and Monday, September 14 and 15, at our church. In addition to providing special music for our regular church services, he presented a Youth Concert both evenings. He was with our group for the grand opening of the "Eagle's Nest" on Monday. This is a portion of our Fellowship Hall where high school students are invited to eat their lunch and play games during the school term. About 150 students attended the opening and heard the music and testimony of our guest musician.

We had the dedication of our new church organ on Sunday evening, September 28. Our organist presented a miniconcert, and a history of the organ was given.

## BYHALIA

### West Mansfield, Ohio

"The Master's Plan" of Malone College was entertained with a corn roast at the Byhalia Friends Church. During the evening they presented a musical program that brought hope, cheer, and encouragement as they sang and spoke for Jesus.

Sunday, September 7, was promotion Sunday for the children and recognition and appreciation for all the teachers.

September 20 the local community children enjoyed a Jamboree time at the Byhalia school grounds with Betty Smith, who entertained the children with her balloon creations of animals.

Our guest speaker for Rally Day was Betty Smith of Urbana. She and her manikin "Andy" gave a very informative message for the worship service, and the "magic" she presented illustrated the wonders and simplicity of salvation.

## DAMASCUS, Ohio

A Sunday school attendance contest has been launched entitled "Extending the King's Frontiers" in our church. In keeping with the bicentennial theme this year, teams have been named Red Coats and Revolutionaries and can score points for their respective sides by attending Sunday school themselves and inviting others to attend.

All through the weeks of the campaign, special days have been set aside, such as Youth Day, Guest Day, Kids' Day, and finally Rally Day, when prizes will be awarded.

A Sunday School Jamboree was held on October 4 in the church parking lot with all children from the community invited from grades 1 through 6. They enjoyed games, refreshments, contests, and a special message to them presenting Christ as Savior.

Family Day was October 12 and featured a film *The Christian Home* and samples of the magazine *Family Life Today* were distributed to parents of school age children.

Revival services were held October 5-12 with Joseph Roher as speaker.

## EAST GOSHEN, Beloit, Ohio

On Sunday morning late in September, following our morning worship service, a fine time of fun and fellowship was enjoyed at our Sunday school picnic. Craft idea sharing, an apron-making contest, and games for the children and men were highlights of the early afternoon. Later for our end-of-summer picnic, a vesper service was held with special music by Alan and

Nancy Hownestine and a brief message by the pastor.

## EUGENE, Oregon

After serving as youth ministers of our church for the last two years, John and Martha Beck have moved to Southern California, where John will attend Fuller Theological Seminary. We will miss them, and our prayers go with them as they continue to follow God's leading.

In July we welcomed Bill and Diane Hopper and their three children. Bill will be serving as our full-time Christian education director.

This fall we began again our FAITH groups (Fellowship Action in the Home). We have seven home groups at present and are looking forward to some great times of prayer, Bible study, and sharing.

On October 5 we began an exciting new venture in our schedule of services. We have added an early Sunday morning service at 8:30 for worship, followed by Sunday school at 9:30, a fellowship time at 10:30, and a second worship service at 11:00. We praise God for the growth that has made this change necessary, and we are looking for ways to expand our facilities to meet the needs of our congregation and community.

On the evening of October 5 we were privileged to hear the twin piano concert of Roger House and Tim Bletscher, as they begin their tour of ministry this year. We have appreciated Roger here in his home church and pray God's blessing on him and Tim through this year.

## FRIENDSWOOD, Texas

The church welcomes the Phung Vu family, from Fort Chaffee, Arkansas. The C.I.C. class are sponsors of the family, who are refugees from South Vietnam. Mr. Phung began work at the high school, and the children are enrolled in school. We are glad to have them in our fellowship.

Loren and Ann Wood delivered 30 cartons of clothing and items to the Friends School and Spanish Missions in San Antonio recently. Friends from San Antonio send their greetings.

## FULTON CREEK, Radnor, Ohio

Rally Day was October 5 and the congregation wore red, white, and blue in different combinations in honor of our country's Bicentennial. A potluck dinner and social hour followed the morning service. A heritage table with one article from each family placed on it was of great interest. Family members described the articles and the reason for their place of prominence in the families represented.

Cynthia Baird spoke on her work in Africa for the Crusade for Christ. She will be traveling there as a teacher in the near future.

Sandra Leibold presented her slides and gave her observations on Mexico during Sunday evening services. She is excited about returning to the field.

We hosted the Western Ohio Women's Missionary Retreat in September. Our speakers were Sandra Leibold and Dorothy Brantingham. About 70 women were present.

Joyce Leibold has entered Malone College, and she went with our prayers and dedication of spiritual support.

On a bright Saturday morning in September the Fulton Creek FY group gathered at the front of the Richwood, Ohio, Public Library with



their rocking chairs and rocked 12 hours for the missionaries in Taiwan and Mexico. Each person was to have at least 10 sponsors at 10 cents an hour for their backing. Approximately 15 teenagers realized \$670 for their rock-a-thon efforts. Many residents of Richwood inquired about the work, and many donated willingly to the cause. It really created quite a stir in the community and many favorable comments. The boys and girls served as good witnesses in this event and also were rewarded for their time by the blessing of the Lord.

### GREENLEAF, Idaho

Our Area Rally at Greenleaf November 2 at 5 p.m. featured bicentennial dress and theme. Dr. David Le Shana was the guest speaker.

Billie Conant is still on crutches with a foot injury. Her daughter Shella, who left for Mexico City on October 10, plans to continue schooling by correspondence and to live with Roscoe and Tina Knight.

George Fox College and Greenleaf Friends Church awarded \$100 each to Beverly Ankeny, Debbie Conant, Paul Fodge, Colleen Harris, Brad Holton, Dick Selby, Rawlen Smith, and David Smitherman.

### HUGHESVILLE, Pennsylvania

The Missionary Committee arranged to have George and Ashley Primes to be the kickoff speakers for the Faith Promise Missionary Conference, speaking September 17 on Inner-city Project Work. Alvin and Lucy Anderson of Malone College spoke September 19, 20, 21.

A Ladies' Prayer Breakfast was held Saturday morning at the Hughesville Church while a Men's Prayer Breakfast was held at the Williamsport Church. The Faith Promise goal was set at \$3,100.

### INDEPENDENCE, Kansas

Independence Friends celebrated 90 years of church service to their community and the 25th anniversary of the recording of their pastor, Earnest Foster, as a minister, October 10-12, with a mini lay witness meeting. Henry and Juanita Harvey, Dick and Judy French and friends shared in special music. Charles and Agnes Payne and the pastor's children with their families shared with us how God is working through their lives.

We have been improving the appearance of our buildings, painting the inside and out, with some yet to be done. The Rodrick Funeral Home has donated a large carpet, B & J Plumbing has donated a furnace for upstairs and a new sidewalk. With spiritual birth comes a face-lifting.

The Sunday school is growing in attendance with a new surge in the adult class.

### LIBERAL, Kansas

Unless your spiritual eyes are working, you won't believe the difference that has taken place and is taking place at Liberal Friends. The Holy Spirit of God is working in lives as we have not seen in four years. Pastors and people alike are opening themselves to the leadership of the Lord and then following His directions. Lay Witness II seems to be the catalyst that has renewed and awakened us to this renewed awareness to what God desires in our lives.

Several have testified to renewal in the area of personal devotions and Bible study. Several have seen a fresh commitment to the program of the church and becoming personally involved. Attendance has greatly increased at the Sunday evening worship and midweek prayer and share. The youth departments, with new leaders, began new programs with great zeal.

Pray with us that what has begun will continue and grow into a real revival that will touch many lives. We give all praise to the Lord!

### MARYSVILLE, Ohio

Marysville Friends Youth made their annual trip to Quaker Haven Camp in Indiana for the youth retreat. Time was spent in Christian fellowship and fun. Saturday afternoon they traveled to Warsaw to the Ken Anderson movie studio to see how Christian movies are filmed and put together.

### NEWBERG, Oregon

"Forever Trusting," GFC's seven-member musical group, concluded a ten-week tour of the Northwest with a concert in our church on August 31.

David Hunter, principal of Friends College in Kaimosi, Kenya, told us about the work of the college on Wednesday evening, August 20.

George Moore is serving on our pastoral team as a part-time minister to retired persons.

Christian education workers were recognized and dedicated at a service on September 14.

A WMU-sponsored salad luncheon for the women of the church was held in the fellowship hall on Saturday, September 20.

Tim Bletscher and Roger House, GFC's touring duo-pianists, presented a concert in our church on Sunday evening, September 21.

Quentin Nurdyke led our Church Growth Mission October 3-4 at Calder Center, GFC.

Arnie Mitchell, part-time youth director, joined our pastoral team October 1.

Our fellowship hall has been improved with acoustical tile on the ceiling and carpet on the floor.

Our pastors are bringing a series of messages from the book of Acts on "Ways the Holy Spirit Leads."

### NORTHBRIDGE, Wichita, Kansas

We are happy to announce the calling of a new Christian education and youth director, Roy McConaughy. Coming to us from the Northwest, Roy and his wife Karen and two boys, Shawn and Mike, are most welcome additions to our pastoral family. They will be living in our parsonage at 2717 Litchfield.

### NORTH VALLEY Newberg, Oregon

On July 4, 80 people enjoyed the annual picnic sponsored by the WMU. We have also had a Mexican potluck for young adults and fellowship dinners, in which various families joined together to share a meal and get better acquainted.

We are sponsoring a Vietnamese family. They arrived July 11. The Dinh's, Thin and Mo, along with their five children, are living in Newberg. Mr. Dinh shared some of their experiences with us September 28 during our morning services. We are thankful for the ways in which the Lord has provided for their needs.

We were privileged to have David Hunter, principal of Friends College, Kaimosi, Kenya, share with us during morning worship on August 24. The movie *In His Steps* also provided an interesting and thought-provoking evening service.

We have several small groups meeting—Bible studies, fellowships, discipleship groups, and men's prayer breakfast; 80 people are involved in these study and share groups.

### PENIEL, Onemo, Virginia

The Young Adult Class of Peniel Friends Church honored our pastor, E. A. Lockwood, and his wife with a tenth anniversary surprise reception in our Fellowship Hall on August 10. We were pleased to have as our guest speaker for our morning service Don Humble from Ohio. Our attendance was good and comments were made by many as to the blessings our pastor and his wife have meant to them, the church, and the whole county. They were presented with a lovely silver tea service set as a gift for their constant love and faithfulness.

Peniel Church was pleased to have a good congregation to see the well-known Billy Graham film, *Time to Run*. It proved to have a very moving spiritual effect on all who saw it.

### PLAINS, Kansas

Francis and Bulah McKinney had the privilege of attending the Billy Graham School of Evangelism and Crusade services in Lubbock, Texas, in early September. He has music on tape of the services.

Bulah McKinney and Donna Powell are conducting a Wednesday morning Bible study in the parsonage that is proving helpful to new Christians and others not so familiar with the Word.

### REEDWOOD, Portland, Oregon

David Hunter, principal of Friends College in Kaimosi, East Africa, and a close friend of Milo Ross, spoke to us one Sunday evening in August. Friends College is a two-year institution to train men and women for middle level leadership needs in Kenya today. Some of the graduates already serve important Kenya government positions. Eldon Helm of Reedwood has worked closely with the graduates in the Partners of Productivity programs.

Fred Gregory shared experiences recently of his trip to Bangladesh. His recent three and one-half week special mission was requested by

both the Bangladesh government and the Medical Assistance Program, who sponsored the tour.

Wednesday evening is now geared to meet the needs of the entire family. The program includes children's choir and Bible classes, preparation of small group Bible studies, youth activities and programs, along with nursery care for small children.

A first for the Reedwood Fellowship is their new Day Care for the elderly. Bill Jackson is the director for the program located in the Lambert House facility.

Reedwood hosts a Christian Writers' Fellowship with Hans Schnabel, professor at Warner Pacific College, serving as coordinator. This fellowship meets the first Saturday morning of the month at 10 with each attendee bringing a sack lunch. Anyone interested in writing is invited to come.

"A Festival of Revelation" was held in the month of October. Bill Jackson, along with the Pastoral Team and Fine Arts Committee, led the in-depth Bible Study on Sunday morning and evening worships on the book of Revelation. Augmenting the messages were presentations in music, drama, and art, bringing us a new insight on the fascinating and seemingly difficult book.

### SALEM FIRST, Ohio

Since August 1, when Mike and Natalie Eddy joined our staff as youth directors, they have been busy creating singing groups and gospel teams among the young people to minister to the community and the surrounding area. They plan to have periodic "Parent-Teen" banquets to keep parents abreast of happenings. Sunday nights are devoted to "Salt and Light," a study time that encourages growth in the Word of God. Wednesday night activities are called "Punting," a time of fun and devotion.

Bruce Heffner and Paul (Tex) Yearout, who have traveled for Youth for Christ and with Campus Life Crusades, ministered Sunday evening, September 21, 1975. Mr. Heffner is a singer and trumpeter and provides his background music from tape. He sings the established hymns of the church to arrangements that allow trumpeting interludes. During the previous week Bruce Heffner and Tex Yearout had conducted 21 meetings, mainly in high schools in the Toronto and Steubenville, Ohio, areas. Mr. Yearout spoke on Sunday night on the greatest Christian grace, which he defended as being "submission to authority," taking his text from James 4:7 and supporting it from Ephesians 5:22-6:9. The great threat to American society, he said, is the breakup of the American home, and he proceeded with strong words for wives, husbands, children, and masters or employers.

### SEBRING, Ohio

Rally Day this month featured the "Boanerges" group from Malone College, who sang and preached the Word. A hearty lunch was served in the church basement.

The "school bell" has been placed more prominently in front of the church, and the parking lot has been much improved.

The FY group enjoyed an outing at Geauga Lake. Twenty attended the pizza party at the church, after a recent ball game.

### SHERWOOD, Oregon

Guest ministers during the summer were Dr. Everett Cattell of Ohio; Lowell Weinacht (former member),



pastor of the Fort Collins, Colorado, Friends Church; Oscar Brown; Forrest Zander of Wycliffe Bible Translators in Colombia, and Merle Green.

Youth from Tigard Friends presented the cantata "I'm Here, God's Here; Now We Can Start" for a Sunday evening service.

Nine short-term missionaries from our church gave reports in Sunday morning services: Dwight Fanno, Twin Rocks Camp; Lori Renner, Camp Tilikum; Nancy Minthorne, World Gospel Mission with Indian children in Arizona; Louise and Roger Sargent, Twin Rocks Camp; Dan Martin, GFC musical group "Forever Trusting"; Marq and Kathy Box, Campus Crusade for Christ in Colorado; Sue Backman, Campus Crusade for Christ, Newport Beach, California.

Eight ladies from our church attended the WMU Retreat held in Bend, Oregon.

We sponsored a community showing of the Worldwide Pictures release *The Gospel Road*, using the elementary school auditorium. Over 300 attended.

Norman Fanno, Richard Bishop, John Lundy, and Lloyd Melhorn attended the Pastors-Laymen Seminar sponsored by the Northwest Hills Baptist Church in Corvallis, Oregon. In the absence of Pastor Melhorn, the 10 a.m. worship speaker was Gerald Dillon, professor at Western Evangelical Seminary, and the Family Hour speaker was our visitation minister, Merle Green.

## SOUTH SALEM, Oregon

This is our first report since South Salem Friends and Pringle Friends merged on July 1, 1975. We are temporarily meeting at South Salem Friends. Don Lindgren, architect, has been employed to plan remodeling and enlarging of the Pringle Friends Church property at 1140 Baxter Road S.E. for a permanent meeting place. A recent land purchase made this a five-acre site.

John and Laura Trachsel, retired WGM missionaries, ably filled our pulpit August 31 and September 7 while Pastor Field and family vacationed.

We had a wedding reception for our youth pastor, Jeff Grover, and his new wife Judy on September 28. They were married in Haviland, Kansas, September 20.

Fellowship and fun were enjoyed by all on October 9 at our all-church birthday celebration. Our ladies decorated a cake and table for each month.

Talent night Sunday, October 5, featured instrumental and vocal numbers as well as Scripture memorization and original prose.

On October 11, a teaching workshop was held for all persons interested in working with preschool and primary children. Betty Hockett was the leader.

## SPRINGBANK Allen, Nebraska

We recently had the Ambassadors Quartet with us. For nearly five years this quartet has been with us on the last Sunday in September. We enjoyed their witness for the Lord both in testimony and in song.

The "Simple Truth" also shared with us. Our youth took them on a tour of Ponca State Park and then treated them to a pizza supper prior to the concert.

John Kearns, missions secretary and evangelist for the American Indian Crusade out of Phoenix, Arizona, was here to share, too. He showed the film *Apadje Fire* and

shared in ministry of the Word and in song.

Our WMU recently joined the Lutheran Ladies to hear Dr. Maria Grovas, a Cuban, speak on "What I Appreciate Most about America." Dr. Grovas said, "I hope I never live to see communism take over America, for there is nowhere else to go then . . . the United States is the only free country and the best in the world, in spite of Watergate and Vietnam." Each of us came away realizing how much we take our freedom for granted.

## TECUMSEH, Michigan

Tecumseh Evangelical Friends Church held its second Faith Promise Missionary Conference September 24-28, and the many programs, speakers, and special numbers in song added up to a good and profitable meeting. Ralph and Esther Choate, for many years missionaries to Burundi, Africa, were with us. So were Dr. Kenneth Fraser, Christian and Missionary Alliance pastor, and James Weeks, Howard Moore, and Ruth Hughes, laywoman of Bellefontaine, Ohio. At a District Youth Rally on Saturday night, Dr. James Preston and family, just recently returned from a trip to Jamaica, were the featured speakers.

On a weekend in September we held our first Couples Retreat at the Edward Cole farm near Addison, Michigan. Twenty couples from Michigan and Indiana registered for this camping weekend. In spite of the rainy weather, things were provided for the comfort of everyone, and the whole affair was very successful. The theme for the retreat was "Marriage Enrichment, or How to Make a Good Marriage Better." The speakers were Ray and Gene Atchinson of Flint, Michigan, who have ministered in that area with Family Life Seminars for several years. The blessing of the Holy Spirit and the results of much prayer support were evident in everything—from the breath-taking fall setting to the beauty and warmth of the teaching and fellowship.

## TIGARD, Oregon

October 5, almost exactly 17 years from the first monthly meeting, Tigard Friends Church celebrated a service of dedication and commitment for their remodeled and expanded facilities. The expansion allowed for a 55 percent increase in sanctuary seating, a parking addition of 36 cars, and a pantry-storage area for the Day Care Center. The

\$25,000 project was financed through gifts and pledges totaling \$13,000, with an additional \$12,500 loaned to the church by members.

Norval Hadley's keynote message for the dedication challenged us to "get on with the task of being the church." A spirit of thanksgiving and praise to the Lord is evident for new ministries, new growth, and enlarged vision. Attendance at worship services was 172.

September 14 the 23-voice youth choir presented the Ralph Carmichael musical "I'm Here, God's Here; Now We Can Start." The superb presentation was an inspiration to the capacity crowd.

## TIMBER CREEK Atlanta, Kansas

Some recent improvements to the physical plant include a forced air furnace in the church; foundation reinforcement, storm windows, exterior painted, and a back porch enclosed at the parsonage. The porch has a new floor and built-in cabinets.

Lyle Whiteman, pastor at Springfield, Colorado, and family visited his parents, the Raymond Whiteman family.

Pastor Glenn Sanders gave a series of lessons on Friends doctrine during the summer. These services were well attended and planned especially for the youth, but enjoyed by all present.

Arden and Joy Sanders visited his parents, Glenn and Cora Sanders. While here he gave a message on Romans 1-8, which was part of a paper he had prepared in his linguistic studies. Arden and Joy are both Wycliffe Bible Translators in training.

A recent church picnic and inspirational evening worship service were held on the lake shore.

Pastor Glenn Sanders has been sharing a series of sermons on the book of Nehemiah.

The Christmas program is being planned with lots of music and candlelight service.

The church prepared a float for a bicentennial theme for the local Labor Day Parade, and took first prize.

## URBANA, Ohio

Bertha Nichols was in charge of a recent evening service. Marcia Michael spoke for a few minutes. The remainder of the service was given to Ron Fansler who told about the trip taken by the Yearly Meeting Youth to our Mexican mission sta-

tion. He showed beautiful color slides of the work and told about Roscoe and Tina Knight, who are laboring for the salvation of souls. We are thankful that the young people had the privilege of seeing what our missionaries are doing there as well as having an opportunity to see firsthand the needs of our missionaries.

## WINONA, Ohio

In September we were privileged to have evangelistic services with Stan Scott speaking. The presence of the Holy Spirit was great and many were touched by God, receiving salvation, renewing, and filling of the Spirit.

September 28, following the morning worship service, we enjoyed a covered dish dinner honoring our softball team and our new pastor and family. Following the dinner there was open house at the parsonage and a dedication service for the recent remodeling that has been done.

The efforts to make our midweek service a "Family Night" affair started out with great success with 70 persons in attendance the first week. We thank God for His blessings on us and are expecting great and wonderful things from Him.

Our pastor was in the Holy Land October 21-29, 1975. He was given an opportunity to take part in a Bible conference held in Israel.

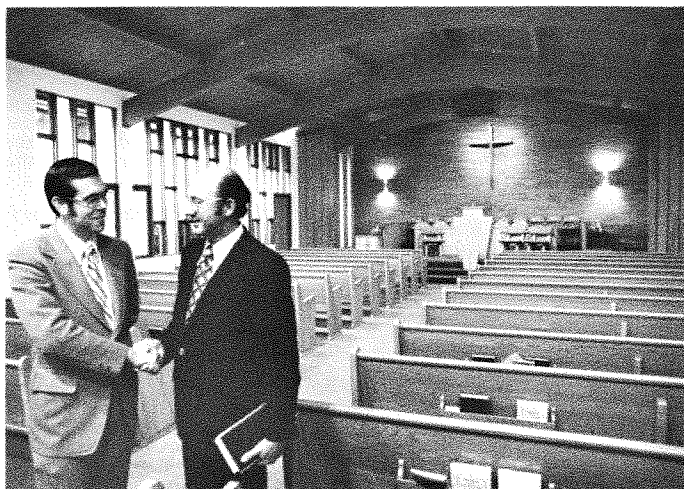
## WOODLAND, Kamiah, Idaho

Those attending Yearly Meeting and EFA Conference from our church were our pastors, Charles and Rosa Alderman, their grandson, Charley Brown, and Pearl Adams. Since the Aldermans extended their vacation another week, we had Frank Cummings of the Kamiah Baptist Church as our supply pastor for one Sunday morning.

We were privileged to have our missionaries on furlough from Peru with us for the weekend of September 19-21. Barbara Morse and Edwin and Marie Cammack and children, Daniel and Betty, presented recent news, pictures, and music in an interesting and challenging manner during the three services.

Our youth choir is growing in members and in singing ability.

The Sunday evening Bible studies in the book of Colossians are times of spiritual help for each of us. Paul's warning to the Colossians of the false teachings entering their church is certainly timely today in the light of the rapid growth of many cults.



Tigard pastor Ron Allen (left) is congratulated by Yearly Meeting Superintendent Norval Hadley near back of enlarged sanctuary.

STATEMENT OF COMPLETION, MANAGEMENT AND CIRCULATION		SEE INSTRUCTIONS ON PAGE 2 (REVERSE)
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# Friends record

## BIRTHS

ABBEY—A daughter, Allison Ann, September 13, 1975, to Mike and Judy Abbey, Friendswood, Texas.

ADKINSON—A daughter, Shelley Elaine, October 11, 1975, to Melvin and Lois Adkinson, Tyler, Texas.

BARRICKLOW—To Wes and Sheryl Barricklow of Hugoton, Kansas, a daughter, Jennifer Grace, June 7, 1975.

BATCHELOR—A son, Erik Wayne, September 17, 1975, to Terry and Lucinda Batchelor of University Friends, Wichita, Kansas.

BOWER—A daughter, Mary Patricia, May 11, 1975 to Jefferey and Cynthia Bower, Hughesville, Pennsylvania.

BRIER—A son, James Allen, August 9, 1975, to Eddie and Magdalene Brier, Lone Star Friends, Hugoton, Kansas.

CAKEBREAD—To Sander and Barbara Cakebread, a daughter, Karey Dean, August 13, 1975, Portland, Oregon.

CALVIN—A son, Warren Wesley, August 3, 1975, to Dennis and Rhonda Calvin, Salem, Ohio.

CARPENTER—A daughter, Kirsten Gayle, September 27, 1975, to Milton and Glenda Carpenter of Northridge Friends, Wichita, Kansas.

CLINE—A son, Matthew Edward, May 23, 1975 to Mr. and Mrs. Edward Cline, Beloit, Ohio.

CLOUGH—To Tom and Jean (Tish) Clough of Greenleaf, Idaho, Friends, a daughter, Brenda LeAnne, September 24, 1975.

COBBS—A daughter, Jessica Lee, August 16, 1975, to Mr. and Mrs. Jerry Cobbs, Damascus, Ohio.

CONKLIN—To Ken and Sharrol Conklin of Boise, Idaho, a daughter, Leslie Marie, August 12, 1975.

CRAWFORD—A daughter, Jennifer Leigh, August 28, 1975, to Kenneth and Carrie Crawford, Salem, Ohio.

CUNNINGHAM—A son, Jack Fredrick, Jr., August 31, 1975, to Jack and Pam Cunningham, Alliance, Ohio.

FISHER—A daughter, Shelly Renee, April 25, 1975, to Stan and Delores Fisher, Wichita, Kansas.

GOLDSBERRY—A son, Nicholas Preston, September 9, 1975, to Duane and Glenda Goldsberry, Hutchinson, Kansas.

HAILEY—To Thomas and Barbara Hailey, a son, Thomas Harold, September 2, 1975, Portland, Oregon.

HOOPES—To Wayne and DeeAnn Hoopes of Hillsboro, Oregon, a

daughter, Stacy Loraine, August 9, 1975.

HOUSTON—To Larry and Janet Houston of Svensen Friends, Astoria, Oregon, a son, Craig Douglas, October 24, 1975.

IGAMBI—A daughter, Witikio Adisa, June 22, 1975, to Levi and Ruth Igambi, Houston, Texas.

KELLUM—A son, Michael Wayne, May 29, 1975, to Gary and Velma Kellum, Friendswood, Texas.

KING—A son, Kelly Dee, May 30, 1975, to E. C. and Vickie King, Dumas, Texas.

LARA—A daughter, Monica Lee, September 1, 1975, to Larry and Pam Lara, Liberal, Kansas.

LEON—A son, Joshua, August 11, 1975, to Jack and Kathy Leon, University Friends, Wichita, Kansas.

MACKEY—A son, Brad Newman, September 18, 1975, to Mr. and Mrs. Paul Mackey, Sebring, Ohio.

MITCHEM—To David and Beverly Mitchem of Wichita, Kansas, a daughter, Dana Marie, May 30, 1975.

PORTER—To Ben and Sharon Porter of Boise, Idaho, a daughter, Heather Dawn, September 2, 1975.

ROBERTS—To Bob and Debbie Roberts of Greenleaf Friends, Idaho, a son, Stephen Lauren, September 7, 1975.

ST. GEORGE—To David and Marlene St. George of Greenleaf Friends, Idaho, a son, Jason David, September 4, 1975.

SKINNER—To Randy and Linda Skinner of Hugoton, Kansas, a daughter, Shawna Leigh, June 18, 1975.

SMITH—A son, Jason David, September 8, 1975, to Mr. and Mrs. James Smith, Beloit, Ohio.

SNIDER—A boy, Steven William, October 6, 1975, to Larry and Carol Snider of Springfield Friends, Colorado.

SPAIN—A son, Brian Matthew, July 9, 1975, to David and Nancy Spain, Mt. Carmel, Ohio.

TALBOTT—A son, William Charles, August 29, 1975, to Mr. and Mrs. Glen Talbott, Damascus, Ohio.

TULLIS—A daughter, Amy Louise, August 27, 1975, to Mr. and Mrs. Charles Tullis, Springdale Friends, Leavenworth, Kansas.

UNRUH—A son, Joshua, July 21, 1975, to Gary and Judy Unruh, Brenham, Texas.

WEBER—To Jerry and Marie Weber of Greenleaf Friends, Idaho, a son, Benjamin Jay, September 27, 1975.

WHITEMAN—A son, Justin Leroy, August 29, 1975, to Daryl and Patricia (Ellis) Whiteman, Timber Creek, Atlanta, Kansas.

WILLIAMSON—A daughter, Christen Lynn, August 9, 1975, to Jack and Lynn Williamson, San Antonio, Texas.

WINN—A son, Aaron Christopher, September 23, 1975, to Bud and Melanie Winn, New Philadelphia, Ohio.

WOOLSEY—To Dave and Judy Woolsey of Eugene Friends, Oregon, a son, Jeffrey Brian, May 6, 1975.

## MARRIAGES

BALES-PONDER. Julie Bales and Bruce Ponder, October 12, 1975, Newberg Friends, Oregon.

BARDO-COPE. Luanne Bardo and Tom Cope, September 26, 1975, Damascus Friends, Ohio.

BRADLEY-KYTE. Shirley Bradley and Frank Kyte, October 10, 1975, North Valley Friends, Newberg, Oregon.

CLINGER - FASANO. Lynda Faye Clinger and John Michael Fasano, August 17, 1975, Rose Hill, Kansas.

COLLINS - LAMOREAU. Heidi La Rosa Collins and John Lamoreau, June 1, 1975, in Newberg, Oregon.

DuBOY-SILENCE. Kay DuBoy and Joseph Silence, May 10, 1975, in Eugene, Oregon.

ECKHARDT-GAMER. Katherine Eckhardt and John Gamer, June 11, 1975, First Friends, Enid, Oklahoma.

EDWARDS-EDWARDS. Becky Edwards and Larry Edwards, August 22, 1975, Northridge Friends, Wichita, Kansas.

EDWARDS-GOODWIN. Nelda Kay Edwards and Larry L. Goodwin, September 27, 1975, Northridge Friends, Wichita, Kansas.

FENDALL-BARON. Janelle Fendall and Steve Baron, September 6, 1975, Community Friends of Sherwood, Oregon.

FRALEY-PATTON. Terresa Fraley and Terry Patton, August 2, 1975, Byhalia Friends, West Mansfield, Ohio.

HARDEMAN-RHODES. Marty Harde- man and Mark Rhodes of Community Friends of Sherwood, Oregon, August 21, 1975, in Gladstone, Oregon.

JAMES-CHAMP. Christie James and Kelly Champ, August 9, 1975, in Eugene, Oregon.

LE SHANA-RICKEY. Deborah Le Shana of Newberg Friends, Oregon, and Jeffrey Rickey of Reedwood Friends, Portland, September 19, 1975.

LOGAN-SOULE. Paula Logan of Newberg Friends, Oregon, and Michael Soule, August 29, 1975.

LOWE-HARVEY. Clara Kay Lowe and Howard Wayne Harvey, August 22, 1975, Oklahoma City Friends, Oklahoma City, Oklahoma.

MARDOCK-HAMPTON. Cheryl Mardock and Robert Hampton, August 21, 1975, Newberg Friends, Oregon.

MARTIN-CREACY. Sharine Martin and Jack Creacy, September 12, 1975, Hutchinson, Kansas.

McCONAUGHEY - JENNINGS. Adrienne McConaughy and Edgar

Jennings, August 12, 1975, Boise Friends, Idaho.

NELSON-HODSON. Sandie Nelson and Jon Hodson of Community Friends, Sherwood, Oregon, August 22, 1975, in Newberg, Oregon.

NORTON-WHEELER. Leslie Norton and Richard Wheeler, September 6, 1975, Friendswood, Texas.

PICKLESIMER-STRAUSBAUGH. Mary Lynn Picklesimer and Steven Webb Strausbaugh, September 6, 1975, Mt. Carmel Friends, Ohio.

POWERS-WRIGHT. Debbie Powers and David Wright, July 26, 1975, Wichita, Kansas.

RICHARD-McGINNIS. Connie Richard and Kenneth McGinnis, August 20, 1975, League City, Texas.

ROBINSON - ALTEMUS. Patricia Robinson and Jerry Altemus, September 13, 1975, Friendswood, Texas.

SMITH-GREEN. Luann Smith and Gene Green, October 23, 1975, Greenleaf Friends, Idaho.

SMITH-ROCHHOLZ. Lora Smith and David Rochholz, August 16, 1975, Sharon Springs, Kansas.

STIFFLER-TEMPLE. Cherrill Stiffler and Rober Temple, July 19, 1975, Hughesville Friends, Pennsylvania.

THOMAS-ANKENY. Rebecca Thomas and Mark Ankeny, both of Newberg Friends, Oregon, September 7, 1975.

VOIGHT-SULLIVAN. Monika Voight of Newberg Friends, Oregon, and Gary Sullivan, August 23, 1975.

WILLINGHAM-EARLES. Nancy Willingham and Larry Earles, October 9, 1975, Friendswood, Texas.

## DEATHS

ALLEN—Mary (Mrs. Joe) Allen, 73, of Community Friends, Sherwood, Oregon, October 24, 1975.

ANKENY—Morris Ankeny, 55, of Greenleaf Friends, Idaho, September 16, 1975.

BARNES—Charles Barnes, 86, Salem, Ohio, August 6, 1975.

BENNETT—Harry Bennett, 82, Hughesville, Pennsylvania, June 30, 1975.

BENNETT—Mary Margaret Bennett, 56, Cleveland, Ohio (formerly of Newberg Friends, Oregon).

BROOKS—Estella Marilla Brooks, 92, member of Independence Friends, Kansas, August 17, 1975.

COSAND—Miss Theda Cosand, Damascus, Ohio, August 8, 1975.

FITZGERALD—Angie Fitzgerald of Reedwood Friends, Portland, Oregon, September 11, 1975.

GROSS—Watson Gross, 78, Bellefontaine, Ohio, August 16, 1975.

HOLLOWELL—Russell Hollowell of University Friends Church, Wichita, Kansas, August 3, 1975.

JOHNSON—Robert Johnson of Northridge Friends Church, Wichita, Kansas, August 20, 1975.

STRANG—Esther Strang of Community Friends, Sherwood, Oregon, July 19, 1975.

TITUS—Kathleen Titus of Liberal Friends Church, Liberal, Kansas, May 1, 1975.

WILKINS—Walter Wilkins, 82, Cable, Ohio.

## Destination Dallas: Why I am looking forward to the National Conference on Pastoral Ministry

BY JACK KIRK

Ever since I started driving out to the Rich Square Meeting near Lewisville, Indiana, every other Sunday during my junior year at Earlham College in 1957, it has been my privilege to serve as a Quaker pastor and in the ministry among Friends. What a joy it has been to work with local meetings and endeavor to help men, women, and young people be open to Christ, who seeks to live in their hearts!

In January I will be beginning a new chapter and moving with my family to Wichita, Kansas, to join the Pastoral Team at University Friends Meeting. I am really looking forward to that, and I am looking forward to the National Conference on Pastoral Ministry in Dallas next April 26 to 29 with the greatest anticipation.

I believe that the Dallas gathering can lead Friends toward a recovery of spiritual vigor and power. For many years I have been amazed at the tremendous spiritual energy of the first generation of Friends and have asked myself, "What was its source?" The obvious answer is that they had an overwhelming, firsthand experience of the living Christ. But, then, I know many, many Quakers across America today who have had an overwhelming, firsthand experience of the living Christ that has transformed their lives, yet Friends as a body in the United States are still lacking in spiritual vigor. What is the missing ingredient?

In recent months I have gone back to the writings of early Friends to look for some clues. I think I have stumbled across some. Friends of the first generation conscientiously set aside plenty of time for warm and encouraging fellowship in the Spirit. With our fast-paced lives and crowded appointment books we neglect to do this. Then we run out of the spiritual energy that it takes to minister effectively.

The only organization that Friends in the north of England had in the years of their origin was appointed times and places for local meetings for worship and

larger gatherings for fellowship. George Fox realized that it was especially important for those who were actively engaged in telling the good news of the Quaker discovery that "Christ is here today to teach His people himself" to come together for times of nurturing fellowship. Consequently, there were yearly meetings of Friends throughout England who were in the ministry at John Crook's home near Ridgmount in Bedfordshire in May of 1658, at London at the Bull and Mouth and at Horslydown on April 5, 1659, and at Balby in Yorkshire on April 22, 1660, even before the first nationwide yearly meeting for business was ever held at Skipton on April 25, 1660. [See W. C. Braithwaite, *The Beginnings of Quakerism*, pp. 333-336.]

Also the Quaker Publishers of Truth, who carried out the intense campaign to evangelize London, met regularly at the home of Gerrard Roberts to encourage one another in the Spirit. Early Friends went forth from these gatherings for prayer and fellowship to minister boldly in the power of the Lord. They put first things first.

So, I am looking forward to the National Conference on Pastoral Ministry in Dallas because it will be an opportunity for rich fellowship in Christ with men and women from coast to coast who have met Him firsthand and are endeavoring to serve Him effectively. As the program director of the Quaker Hill Conference Center, I have been able to take part in three "Creative Ministries" conferences in which 50 Friends engaged in the ministry from a broad geographic area came together. We had a foretaste of what such fellowship can mean. Supportive and encouraging fellowship in Christ means multiplied energy for ministry.

On December 2 to 5 some of us will experience the fourth annual "Creative Ministries" conference at Quaker Hill. At Dallas on April 26 to 29 that caring, nurturing fellowship can spread across the nation. I am convinced that it can be a giant step toward the recovery of spiritual power in the Friends Church. I hope that it is only the first of many such gatherings. □

### PAUL LANGDON NAMED NEW CHAIRMAN OF EARLHAM BOARD

RICHMOND, INDIANA—Paul R. Langdon, Columbus, Ohio, was named chairman of the Board of Advisors of the Earlham School of Religion at the school's 15th anniversary.

Langdon, a Quaker who has been a member of the Columbus Board of Education for 20 years, replaces Delbert Replogle of Ridgewood, New Jersey.

The new chairman is a certified public accountant and assistant treasurer of the Batelle Memorial Institute, a research or-

ganization in Columbus. He has been active in many business, educational, and church groups, including the boards of Malone College and ESR, the Evangelical Friends Church—Eastern Region, and Friends World Committee for Consultation.

ESR Associates joined ESR Alumni and the Board of Advisors at a special Fifteenth Anniversary Dinner Sunday at which Earlham president, Franklin W. Wallin, and Keith Miller, ESR alumnus now residing in Port Aransas, Texas, spoke.

### POSITIONS OPEN

Friends General Conference is seeking an associate secretary to begin work summer 1976 and to assume duties of general secretary summer 1977. Also administrative secretary to begin part-time work spring 1976 and full-time work spring 1977. For details of salaries and job descriptions, write Friends General Conference, 1520-B Race Street, Philadelphia, PA 19102.

### MUSIC LOVERS

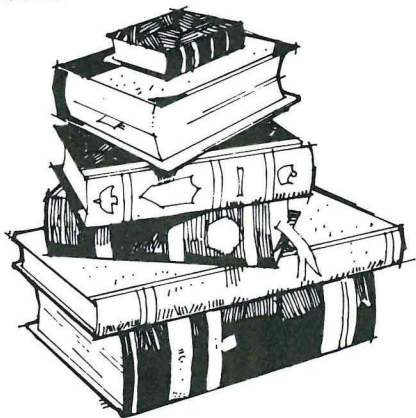
Wouldn't you like to learn to play the piano? Imagine yourself playing the beloved old hymns of the faith! Here is the course you have waited for. Play hymns from the very first lesson. Develop your talents for the glory of the Lord. The newly revised and graded Mary Jo Moore Piano Course is now available in five volumes. There are over 100 hymns (words included) plus numerous songs and exercises in the complete set. Many beautiful arrangements are excellent for offertories and special numbers at church. Preparatory Book for the beginner with no previous musical training is \$3.00. Grades One through Four are \$4.00 each. Buy the complete set of five volumes for \$16.00 at a savings of \$3.00 per set. Please include 50¢ per order for packaging and postage. **COMPLETE SATISFACTION OR YOUR MONEY BACK.** (Residents of Ohio, please add 4% sales tax.)

Order from:

**Mary Jo Moore**

286 Poland Avenue  
Struthers, Ohio 44471





David Edman, *A Bit of Christmas Whimsy*, Concordia Publishing House, 142 pages, \$5.95.

"Whimsy" is indeed the theme of this book, with the author relying on heavenly humor to bring together two Christmas gifts and three widely diverse people. A young black boy from a Harlem tenement, a white dope addict who tries shoplifting, and an elderly rich widow contrive to come together in a large New York church on Christmas Eve. The surprising twists of what happens to the gifts and the results are indeed whimsical, but entertaining and thought provoking.

This would make a delightful TV special or magazine story, but the price is out of line for the contents. I take exception to the author's premise that God's original Christmas gift was given in a whimsical manner.

David Edman is an Episcopalian minister, author of *Of Wise Men and Fools*, and magazine writer.

—Jo Erma Krieger

Martin H. Franzmann, *Alive with the Spirit*, Concordia Publishing House, 79 pages, paperback, no price.

In 29 short, packed meditations on the Spirit, this book treats principally the reality of the Spirit, the results of His working in the individual (real life and liberty, a new mind set, fellowship with Christ, a glow, hope), and in the church unity, mutual love, along with other matters somewhat less clearly related to the title.

Not a how-to-do-it manual, it is rather a book of general statements that call for reflection and expansion by the reader. It shows wide and thoughtful knowledge of the Scriptures, often with (to me) fresh insights. It has few lengthy illustrations and examples.

Its style will please the literarily trained and be something of a burden for others. It is compact, with well-chosen and effective but mostly general diction ("the thought-through, taut, and eloquent

composition of the Gospels"), literary allusions and quotations and echoes ("listen to Paul as he parses out the Gospel in both the indicative and imperative mood"), and consciously crafted sentences ("Samson . . . lost more by his witlessness than he won by his muscle"). There is also a lacing of humor, sometimes subtle.

A book for slow reading, thought, savoring—not easy nor a handbook.

—Lauren A. King

Phillip Keller, *A Shepherd Looks at the 23rd Psalm*, Zondervan, Grand Rapids, Michigan, 142 pages, \$3.95.

This is the most interesting devotional exposition of Psalm 23 I have ever read. The author was born in East Africa and grew up enchanted with the African shepherders and the care and management of sheep. He owned several sheep ranches in his earlier life in both Africa and Canada. He cared for his own sheep and became well acquainted with their characteristics. He uses the experiences with his own sheep to illustrate the relationship of Jesus, our Shepherd, to us, His sheep. I recommend it highly.

—Carol H. Lee

Donald J. Drew, *Images of Man: A Critique of the Contemporary Cinema*, Inter-Varsity Press, 121 pages, paperback, \$2.95.

This volume presents a well-written, closely reasoned, evangelical response to today's films. Dr. Drew, a graduate of Cambridge and former colleague of Francis Schaeffer, argues that cinema is "leading today's cultural consensus," and that the Christian is obligated to "estab-

lish a specifically Christian critique over and above that admitted by the non-Christian world."

Drew chides contemporary cinema for presenting a nihilistic view of man, a relativistic view of truth, and a sense of confusion between illusion and reality. He faces squarely, and with good sense, the most important issues regarding the Christian response to film. His book should be required reading for any evangelical who seeks, in Drew's words, to "watch and think in such a way as lovingly to meet the non-Christian on his own ground."

—Michael P. Graves

Curtis Vaughan, general editor, E. M. Blaiklock, Henry R. Moeller, Curtis Vaughan, contributing editors, *The Old Testament Books of Poetry from 26 Translations*, Zondervan Publishing House, 710 pages.

This is a most helpful book in providing various translations of the books of Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. Each verse is given in the King James version and then other translations that have appreciably different meanings are shown. These translations were selected from 26 different translations of the Old Testament. The differences bring additional insight to many of the verses. I used the book for my personal devotional reading for a period of time and found it most helpful.

I would especially recommend it to those who enjoy the Old Testament books of poetry. Each should find a great deal of inspiration and insight from this resource.

—Stanley Perisho

## FOX'S WRITINGS AGAIN AVAILABLE

The 8 volume set of *THE WORKS OF GEORGE FOX* is being reprinted from the 1831 American edition. It will be available in September 1975. It is to be cloth bound and sell at \$225 per set. Individual volumes will be \$30 each. All prices are postpaid.

### Volume:

1. JOURNAL (Ellwood text)—Part I
2. JOURNAL (Ellwood text)—Part II
3. THE GREAT MYSTERY . . . BABYLON
4. DOCTRINAL BOOKS—Part I
5. DOCTRINAL BOOKS—Part II
6. DOCTRINAL BOOKS—Part III
7. EPISTLES—Part I
8. EPISTLES—Part II

A circular describing this set is available from the publisher.

Those desiring to reserve a set, or individual volumes, are asked to write to the publisher. No money should be sent at this time, but the reservation is a commitment to purchase when the reprinting is completed.

**AMS Press, Inc.**  
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*Junior Department staff members (left) have planning session after Sunday evening service each week. One of the highlights for these Battle Creek Juniors (below) was a weekend camp-out at Cedar Park near Union City, Michigan, in June, 1975.*



## What's New!



*Dorothy Barratt  
EFA Christian education  
consultant*

## team teaching with juniors at battle creek

*Teachers share their special  
abilities with energetic  
juniors in a full program  
of teaching and  
activities at the Battle  
Creek Friends Church  
in Michigan.*

The energetic juniors of Battle Creek Friends Church, Battle Creek, Michigan, are enjoying an active and varied program that is tailor-made to meet their needs.

Aware of the limited classroom space and the continual need for additional teaching staff, a core of dedicated and concerned adult leaders led by Olive Adams began to think and plan creatively for their junior pupils.

An article in the EVANGELICAL FRIEND planted the seed thought for the possibilities of a full two-hour Sunday morning program. After prayer and added encouragement from a speaker at their retreat, they launched the team-teaching approach for a full Sunday morning program for the fourth, fifth, and sixth graders.

The key to this successful venture is the weekly staff planning session. Each Sunday evening the junior department staff meets to consider all the teaching suggestions in the Aldersgate Graded Curriculum material for juniors, plus brainstorming for other possible related activities.

Sunday morning all the juniors meet together for their music, prayer, and the Bible story. If the Bible story is told by the pupils themselves, they are given a block of time to prepare for it before coming to the larger group for the actual story presentation.

Later, the boys and girls are divided into three groups for about 20 minutes. Group I might use a Bible memory game. Group II might have a correlated

handcraft, while Group III might work in their EXPLORE activity books.

Time is usually allowed for additional Bible review games, reports, or drama. The church kitchen is sometimes used for home and family living projects, such as the girls baking cornbread for Thanksgiving treats while the boys made decorations and set up the tables.

At the conclusion of the unit on Paul's missionary activities, each pupil was encouraged to share his special talent or ability with the group. Then, using stories in their Aldersgate material, they tried to relate ways their talents could be used for God. It took quite a little imagination to relate Kurt Calder's talent of riding a unicycle and Micky McDell's fly-tieing abilities to the lesson, but surely God can use these unusual talents.

One of the highlights of the year was a junior camp-out with over 45 boys and girls attending. This experience continued to strengthen the fellowship and unity of the whole junior department.

The teachers enjoy this new team-teaching approach as much as do the children. The program gives the teachers opportunity to use their own special abilities, and they learn and grow in the many shared experiences. It is also easier to keep an enthusiasm for teaching when there are regular times for sharing ideas and concerns.

From the students' perspective, they have a greater variety of activities, more time for involvement, and an exposure to several teachers rather than to just one.

□