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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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Evangelical Friends Alliance

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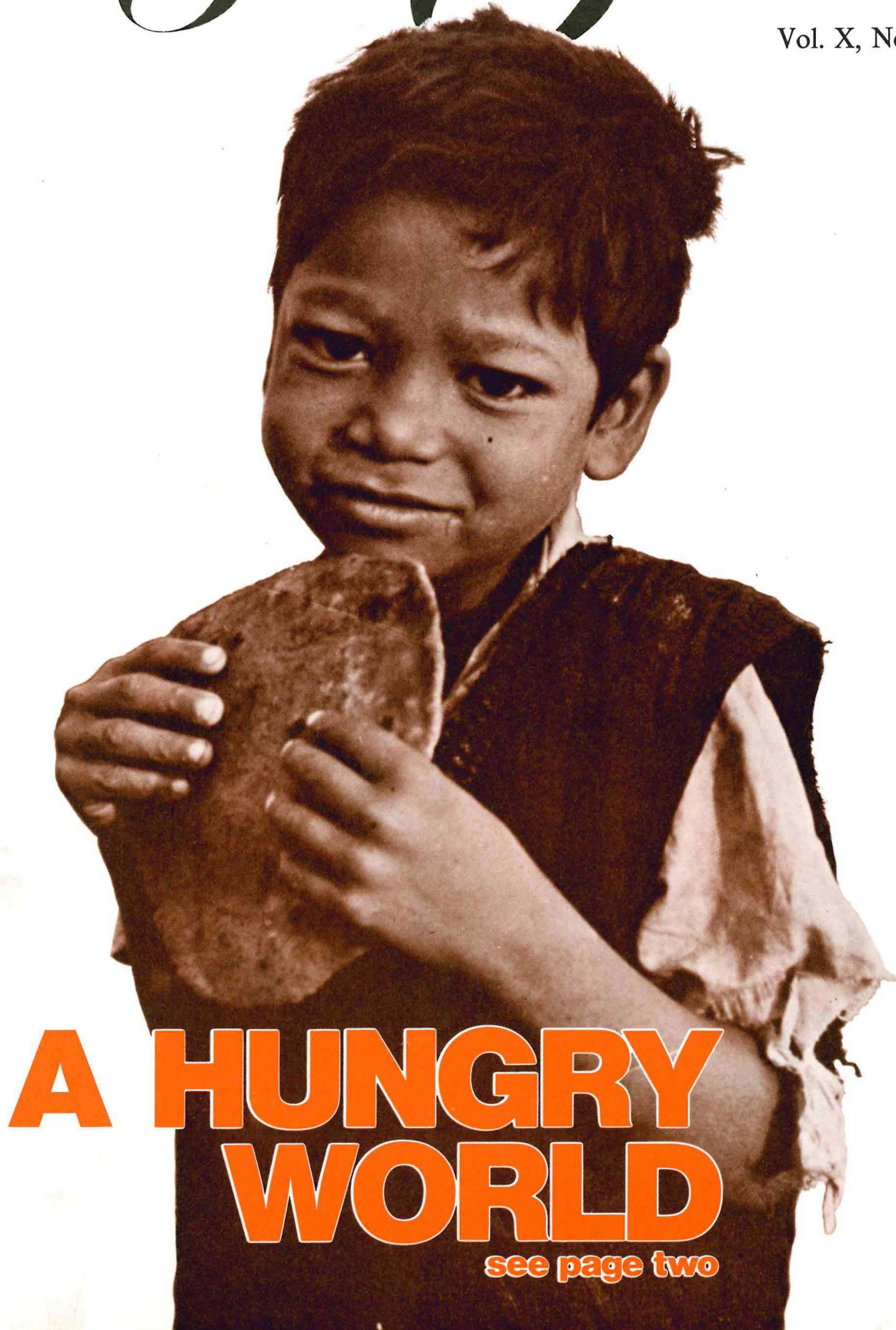
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# *Evangelical Friend*

October 1976

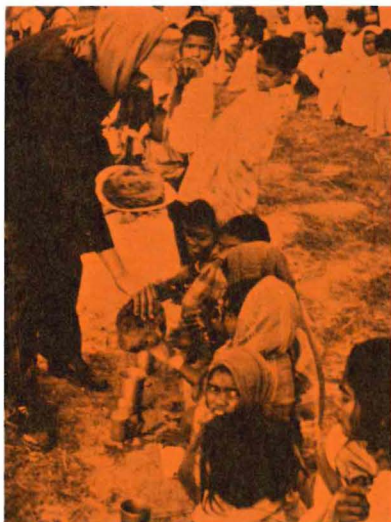
Vol. X, No. 2



**A HUNGRY  
WORLD**

see page two





*"Already the axe is laid to the roots of the trees; and every tree that fails to produce good fruit is cut down and thrown on the fire."*

*"The people asked him, 'Then what are we to do?' He replied, 'The man with two shirts must share with him who has none, and anyone who has food must do the same!'" (Luke 3:9-11 NEB)*

RECENTLY RETURNED from a bicentennial (1976) Quaker Leadership Seminar at the William Penn House in Washington, D.C., entitled "A Hungry World: How Do Quakers Respond?" Forty participants representing sixteen states and various branches of the Society of Friends from Maine to California spent three days in fellowship, discussion, and worship. The seminar was jointly sponsored by Friends World Committee for Consultation (Section of the Americas), Friends United Meeting, and Friends Committee on National Legislation. I would like to share with you some of the information I gathered on the causes,

# A HUNGRY

## How do Quakers

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*Another article on hunger? Some seem to be fed up on the subject even though "America is drowning in opulence while the rest of the world starves." (Paul B. Henry) A six-dollar breakfast was served to 1,500 evangelicals at a Washington, D.C., hotel to hear Senator Hatfield discuss the food crisis. The worn-out comment,*

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programs (national and international), and proposed solutions to the world hunger crisis. Lastly, I will present some suggestions as to what we, as Quakers, can do to help in finding a solution to the hunger problem.

How extensive is the hunger crisis? In 1974 the United Nations reported that there were approximately 460 million people in the world who were permanently malnourished. If those who were surviving on improper diets were included, the number would be a great deal higher. In addition, almost half of these are children! Thus, about 12 percent of the world's population, or an average of one out of every eight persons, goes to bed hungry each night. Looking at hunger by areas, you will find that in the Near East one sixth of the people are hungry; in Africa, one fourth; in Southern Asia, three tenths; and in Latin America, one eighth. Because of the decline in the death rate, these percentages will not be decreasing but rather will be increasing.

It is estimated that 25 million additional tons of grain a year (one million tons of grain can feed five million people for a year) will have to be produced simply to keep up with the increase in population; yet, in 1972 and 1974 world grain production was down from the previous year because of worldwide changes in climate, which eventually contributed to widespread famine. The gap, then, between the *haves* and *have-nots* is ever increasing on a planet with finite resources. In fact, the end of some resources can almost be *seen* if our current rate of consumption continues. Today approximately 30 percent of the world produces 60 percent of the food and consumes almost 50 percent of it!

There are four facets to the hunger crisis: (1) agricultural productivity of individual nations, (2) economic relationship between nations, (3) consumption patterns of peoples and nations, and (4) population growth. The interrelationship between these areas is complex and enormous. For example, one proposition is to reduce population growth, thereby allowing agricultural productivity to catch up with the population. In the first place, this proposition

# WORLD: respond?

BY GERALD S. ADAMS

*"If they don't stop writing about smoking causing cancer, I'm going to give up reading," fits those who prefer studying the menu to simpler eating habits.*

*Gerald S. Adams of the Whittier College Chemistry Department in California approaches the problem in a sensible, quiet, Quakerly way. It is soul food.*

ignores cultural differences. Second, it has been well established that when the standard of living increases the birth rate will decrease.

Most of the hungry in the world look upon their children as social security. Since the infant mortality rate is so high in the poor countries, in order to insure that there will be enough children left to take care of the parents in their old age, people have large families. This leads to the cycle of more people, more hunger, then more people, until disaster occurs.

The cause of the hunger crisis can be laid to any one of the above areas, or perhaps more realistically, one can say that the cause lies with all the areas because of their interrelationships. In theory a solution to the hunger problem would be to increase agricultural productivity, slow down population growth, even out the consumption pattern of the various countries, and equalize the economic relationship between countries. It is one thing to outline such a solution and another to show how it is to be done practically.

What is known is that approximately 10,000 people per week die from malnutrition! We need to bring relief to the hungry now and at the same time start a development program that will bring all nations as close to self-sufficiency as possible. "Those who died by the sword were more fortunate than those who died of hunger; these wasted away, deprived of the produce of the field." (Lamentations 4:9-10)

What has the United States been doing in the area of worldwide relief? After World War II the U.S. began to build up huge surpluses of grain. In order to find a market for the surplus, Congress passed Public Law 480 (P.L. 480, also known as the Food for Peace program) in 1954. P.L. 480 consists of two parts. The first, Title I, provides for the sale of food to "friendly" governments on concessional terms (low interest, long repayment periods, and frequently write-off of a portion of the debt). The second, Title II, provides grants of food aid to needy nations

through agencies such as Catholic Relief Services, CARE, Church World Service, and U.N. World Food Plan.

During the early 1960s U.S. food aid was 18 million tons annually. In the late 1960s the amount of aid to poor countries began to drop so that by 1972, which was considered a "normal" year, it was 9 million tons, and by 1974 it was down to 3.3 million tons. After the World Food Conference in Rome in 1974, the administration increased food aid to 5.5 million tons for 1975. Senator Dick Clark of Iowa reported to us at the seminar that he believes it was the renewed interest of the churches after the World Food Conference that persuaded the administration to increase food aid.

Since the program's inception, Food for Peace expenditures have totaled about \$25 billion for an average of about \$1.15 billion per year. Unfortunately, over the years, food assistance has often been given to the wrong countries for the wrong reasons. Political and military friends have benefited more from U.S. food aid than others in greater need. In 1974, for example, 70 percent of Title I aid and 42 percent of all Food for Peace assistance went to two countries, Cambodia and South Vietnam, which represent just 0.8 percent of the world's population.

The International Development and Food Assistance Act of 1975 has provisions that hopefully have corrected some of the previous errors. First, 75 percent of all Title I loans for food aid must go to countries with an annual per capita income of \$300 or less, as determined by World Bank data. There are seventy-two such countries, thirty-seven of which are on the U.N.'s list of Most Seriously Affected (MSA) nations. This will provide about \$130 million in food aid for poor countries. Second, the new act attempts to separate development assistance from military assistance and from political consideration so aid can now be given on the basis of need. Third, a minimum annual tonnage (metric) of 1.3 million is to be given away under Title II.

## Remember the World Relief Commission Thanksgiving offering.

The U.S. has done a lot in the area of development and food assistance, but there is much more to be done and there is more we, as individuals and as a nation, could be doing both in the public and the private sectors. The \$1.6 billion dollars (the Defense Budget is \$100 billion for 1976) that the International Development and Food Assistance Act of 1975 calls for spending in 1976 is equivalent to the cost of one Trident nuclear submarine—and the U.S. is planning to build ten Trident submarines! If we built one less submarine, we could double our development and food assistance.

What are we doing in the way of food relief in our own country? In 1974 there were about 40 million low-income people eligible for Food Stamps (the program cost



about \$5.8 billion a year), but only about 17 million enrolled in the program. A number of reasons have been given to explain why more people are not taking advantage of the program. Pride, difficulties with the enrollment procedures, and the requirement of cash payment for stamps are just a few of the reasons that have been suggested.

Currently, the Senate Agriculture Committee is examining proposed revisions of the Food Stamp program. Some of the revisions that have been suggested are (1) elimination of the purchase price of the stamps; (2) strengthening of the outreach and enforcement of the program; and (3) establishing income eligibility at a more realistic level. In addition, a number of other proposed changes are being suggested.

As this article is being written, the Senate Agriculture Committee approved a food stamp plan designed to save \$309 million a year by changing eligibility, thereby removing three to four million people from the roll. There is no reason why a nation with the imagination and the resources to put a man on the moon within the space of a decade cannot see to it that no person in this country goes to bed hungry or improperly nourished.

*"When you reap the harvest of your land, you shall not reap right into the edges of your field; neither shall you glean the loose ears of your crop; you shall not completely strip your vineyard nor glean the fallen grapes. You shall leave them for the poor and the alien. I am the Lord your God." (Leviticus 19:9-10)*

What is the solution to the world hunger crisis? When this question is asked, the answer that you will receive will depend upon many factors: first, the political and social views of the person to whom you direct the question; second, that person's spiritual orientation; and third, that person's vocation (for example, a college professor in California will certainly have a perspective different from that of an Iowa farmer).

Try to imagine for a moment a Christian Congressman from a midwestern state wrestling with the hunger issue. There are a few common threads that run through the thinking of the various sectors involved, directly or indirectly, with the food crisis. Most would agree, I believe, that there must be coordination between domestic and commercial demands, between the needs of American farmers and those of their overseas counterparts, and between the needs of the hungry at home and those abroad.

How can we achieve the best coordination? What we need is a good, sound public policy that has as part of its foundation a firm commitment to the belief that we are all God's children and, as such, have a right at least to an adequate and proper diet. The strength of a nation lies in its ideals and spirit, not in the number of nuclear submarines it can produce. Any public policy must take into consideration that the most important resource the developing countries have to offer is their human resource.

It is interesting to note that government officials are now beginning to talk about a labor-intensive approach to agriculture rather than a capital-intensive approach when the subject arises as to what type of development aid is needed for the developing countries. If intermediate technology is coupled with a sensible land reform program (indeed, a lot of Southern California homes and freeways have been built over old orange groves), and if natural resources are used wisely so as to insure maximum conservation and protection of the environment while at the same time allowance is made for adequate human development (do the developing nations want pollution-free hunger?), we will begin to close the hunger gap once and for all.

No one wants a handout; all nations want to be self-sufficient. If we can begin with some relief coupled with a development program so that everyone can have an adequate diet, sufficient income, proper health care, and an opportunity to become literate, we will indeed be one world under God.

*"But if a man has enough to live on, and yet when he sees his brother in need shuts up his heart against him, how can it be said that the divine love dwells in him?" (1 John 3:17-18)*

What can we, as Quakers, do to help in alleviating both national and international hunger? We must look to both the public and private sectors for help. In order to be most effective, there has to be greater interdependence and coordination between these sectors. The U.S. also cannot solve the world's hunger problem, but if we, as individuals and as meetings, can encourage, support, and in any other way help our regional and national elected representatives to form a realistic public policy that other nations will emulate, then we will be on the way to solving the world hunger problem. We must be sure that this public policy does support and encourage greater interaction between the public and private sectors.

Begin by looking at your own abilities and talents. Give what you can of these and begin to learn more about the nature of the problem and about specific suggestions for action; then teach, guide, and continue with self-education. Try to be informed and to inform. Any action, in order to be effective, must be rooted from within. The specific shape of action will be affected by one's reading, by the context of one's community (religious as well as secular), and by the context of one's own life. Remember that Quakers have always been drawn by their spiritual experiences toward ministering to those in need. "If a man shuts his ears to the cry of the helpless, he will cry for help himself and not be heard." (Proverbs 21:13)

*"As the body is dead when there is no breath left in it, so faith divorced from deeds is lifeless as a corpse." (James 2:26)*

GERALD S. ADAMS

JERRY CHAPLIN

KATHY THOMPSON

RON STANSELL

JACK L. WILLCUTS

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*"Friends, my concern for this dinner meeting:  
 How do we feed a hungry world?"*

**COVER**

Nearly half a billion people in the world are permanently malnourished! As Thanksgiving draws near, an in-depth study of a hungry world seems appropriate. (WRC photo).

**ANTECEDENTS**

Little can be added to this month's feature by Gerald S. Adams, "A Hungry World: How Do Quakers Respond?" Permit me, however, these brief observations:

Gertrude and I have just returned from escorting 40 people on a three-week tour, eating "first class." One is appalled at the food waste in America's restaurants—portions too large, half consumed, returned to growing garbage heaps. Some are suggesting portion options in restaurants. A good idea, but can I do anything about this?

A two-day visit in Washington, D.C., viewing the massiveness of government buildings and visiting the Senate in the midst of a filibuster, gave one a feeling of futility in trying to legislate *anything*—including solutions to world hunger—through this mind-boggling bureaucracy. Can I do anything?

And then I'm reminded of this expression often used by Dr. Bob Pierce, founder of World Vision: "Just because you can't do everything, don't fail to do something!" That's the key—doing at least *something*! "A Meal a Week—a Million Dollars in EFA," Food for the Hungry, World Vision's love loaf, World Relief Commission's Thanksgiving offering—all these are the "somethings" we can do now. As to legislation? Each of us has one vote coming a few weeks from now. *Let's do something!* —H.T.A.

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# The leadership of Jesus

BY JERRY CHAPLIN

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*In every new formula for human perfection, Jesus demonstrates again who He was and is. Applying supposedly new leadership and management skills to the life of Christ shows once more His perfect modeling.*

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*Jerry Chaplin is a 1973 graduate of Malone College, Canton, Ohio. He has been a part of the Malone staff since 1974 and is currently director of public relations.*

**J**ESUS HAS HAD greater impact on the world than any other man. He has been called Savior, Lord, teacher, revolutionary, physician, superstar, king, criminal, and just about every other descriptive title imaginable.

In the name of Jesus, men have helped others and men have hurt others. Misplaced Christianity has brought on wars and encouraged prejudice. And by either accepting or rejecting the things that Jesus taught, man has chosen, to a great extent, his life-style. To some, the name *Jesus* means life, hope, and peace; to others, it means none of these.

Books have been written, churches and schools built, songs written, films made, and hospitals named after Jesus. Indeed, the world has never been the same since this man Jesus lived.

Even though Jesus walked on this earth two thousand years ago, He used modern-day management concepts and leadership principles. His example has shown today's managers how to lead and guide others effectively. He was an outstanding leader.

## JESUS AND MOTIVATION

Every leader must have goals. In Jesus' case, there appear to be nine goals He set out to achieve. They were to do God's will and bring a new life to mankind; to be accepted as the Messiah; to train the people to be His followers (you are my witnesses); to substitute a real, personal religious experience for formal religion (pray to the Father in secret); to fulfill prophecy; to show by example; to build up the faith and hope of men; to end racial and sexual prejudice and discrimination; and to curb the power of evil in the world.

Jesus succeeded in obtaining some of these goals; He made an attempt to achieve others but failed. For example, some of the people accepted Him as their Messiah while others did not. Also, He fulfilled prophecy to the fullest extent; yet, in some cases, prejudice has flourished under the guise of Christianity.

Jesus was a student of motive strength and needs. The ninth chapter of John tells of the healing of the blind man. In that case, Jesus recognized the need most important to the blind man at that time—the need for sight. And so Jesus put the clay on the man's eyes, told him to wash in the Pool of Siloam, and after doing so the man received his sight. Then Jesus was able to convince the man that He




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**Jesus  
had greater  
impact on  
the world  
than any other  
man!**

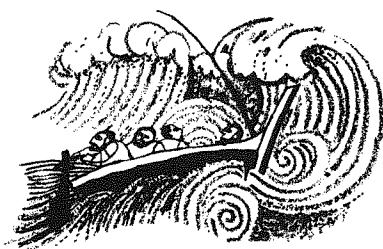
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was the Messiah. Obviously, Jesus knew what the primary need of the blind man was and reasoned that his strongest need would have to be satisfied first.

Jesus also showed this same ability when He called Peter, James, and John (Luke 5). These three men were fishing, but they had not caught anything all night. By now their motive strength—to catch some fish—was extremely high. Jesus focused on this need, and He helped them catch so many fish that the nets began to tear! After the men's need was satisfied, they then decided to follow Jesus.

Jesus further demonstrated this ability to assess needs in the feeding of the five thousand and in other instances.

Even though Abraham Maslow developed his "heirarchy of needs" much later, Jesus recognized Maslow's five levels, and He made attempts to satisfy all five. *Physiological*—Jesus began His conversation with the Samaritan woman at the well by saying, "I'm thirsty." He also satisfied people's hunger in the feedings of the five thousand and the four thousand. People's health was another fundamental concern. *Security*—Mark tells of the storm that came up when Jesus was with the disciples in the boat. The disciples expressed their fears, and Jesus satisfied their needs by calming the wind and the rain. *Social*—Jesus performed His first miracle during a wedding in Cana. Jesus recognized the need for affiliation, and He helped out the host by changing water into wine. *Esteem*—Jesus operated at this level also. He promised the twelve disciples they would sit on the twelve thrones beside Him in heaven. In doing so, Jesus offered prestige. And in Luke 9, He gave the disciples the power to cast out demons and heal the sick. *Self-actualization*—John 1:12 says, "To all who received him, he gave the right to BECOME CHILDREN OF GOD." (LB)



#### JESUS AND THE ENVIRONMENT

Jesus possessed diagnostic ability. He knew what the environment around Him was like, and therefore He was able to function within it.

Jesus was able to answer every barbed question effectively. For instance, when the Pharisees attempted to trap Him with the question, "Is it right to pay taxes to the Roman government or not?" (Matthew 22:17 LB) He was able to see through the Pharisees' plan. And so He answered their question in a way that "surprised and baffled them." Another attempt by the Pharisees to trap Jesus is told in John 8, when the adulterous woman was brought before Jesus. Again, He used his diagnostic ability and avoided an answer that could later be used against Him.

Jesus was also able to recognize true motives. John 6 tells of the crowd that followed Jesus, because "I [Jesus] fed you, not because you believe in me."

His personality was that of an effective leader. Jesus was absolutely sincere, deadly earnest, highly sensitive, and decisive. He possessed assurance, displayed a freedom of conduct, was a skillful strategist and planner, and led by example. But what of His followers' personalities? The only word to describe accurately the disciples would be *conglomerate*.

They were a diverse group. Peter was full of energy and activity, while John was thoughtful and quiet. Andrew possessed great faith, but Thomas was the doubter. Simon the Zealot was a Jewish nationalist who had little use for the Roman government. Yet Matthew was a Roman tax collector before he became a disciple. Jesus chose from, and was able to lead, a wide range of individuals.

The Pharisees and the Sadducees also were of prime importance, since they were the Jewish religious leaders. Some of these men, such as Nicodemus, followed Jesus.

The Pharisees greatly opposed every Roman effort to impose the Roman customs and religion onto the Jews. These men were very popular with the Jewish people.

The Sadducees, on the other hand, tried to live up to the Jewish religious standards, but they opposed many of the Pharisees' rules. They favored the status quo. Although the group was small, it was extremely wealthy.

In such an environment Jesus led.

#### JESUS AND LEADER BEHAVIOR

Jesus proved to be an adaptive leader. He was able to adapt His behavior to meet the situation.

Many times Jesus utilized some incident that had occurred as a springboard into making some point. For example: In Matthew 12, when confronted by the man with the deformed hand and He healed it, Jesus emphasized that it was right to perform good deeds on the Sabbath; in Matthew 19, when the rich young man asked for eternal life, Jesus pointed out how material possessions can be a hindrance; and in Matthew 22, when asked about paying Roman taxes, Jesus stressed a person's dual responsibility, to God and to Caesar.



Jesus was adaptable to the Sabbath and that which it represented. While Jewish law forbade any work to be done on the Sabbath (and, as a Jew, Jesus generally followed Jewish laws), He nevertheless found it proper to pick grain and eat it on the Sabbath. When He was questioned, He declared, "The sabbath was made for man, and not man for the sabbath." (Mark 2:27)

Jesus exercised both position power and personal power. *Position power*—Within ten verses of each other, Luke states that the people feared Jesus (8:37 and 47). Upon His death on the cross, a Roman soldier said, "Truly this was the Son of God." A leper came to Jesus and said, "If you want to, you can heal me." (Matthew 8:2 LB) And, in Matthew 16:16, Peter described Jesus as "the Son of the living God." Throughout the Gospels Jesus was called Master, Lord, teacher, the Messiah, and the Christ. *Personal power*—In John 13:23 (LB), John states, "I was . . . his closest friend." Fourteen verses later, Peter told Jesus, "I am ready to die for you." In John 21, Jesus three times asked Peter, "Do you love me?" And all three times Peter answered, "Yes."

Jesus also recognized the "linking-pin concept" of management and applied it. As the leader, Jesus acknowledged His Father as a *superior*. Because of this, He often prayed, keeping in close communication with the Father.

To support this idea, Jesus told Thomas, "I am the Way—yes, and the Truth and the Life. NO ONE CAN GET TO THE FATHER EXCEPT BY MEANS OF ME." (John 14:6) Jesus in John 7:28 also referred to himself as God's representative, and He once told the leaders in the Temple, "God . . . sent me." (John 7:16)

He utilized reinforcement as a means to reward or to correct behavior. *Positive reinforcement*—When Jesus gave to



Simon the new name Peter, signifying a "rock" (John 1:41), positive reinforcement took place. By giving him that name, Jesus rewarded Peter and encouraged Peter to develop strength of character. The most significant reinforcement occurring in the Gospels was Jesus' recurring promise that those who followed Him "should not perish, but have everlasting life" (John 3:16) and that they could "become children of God." (John 1:12) What more important reward could be offered? *Negative reinforcement*—When Jesus chased out the merchants who were selling in the Temple (John 2), He was engaging in negative reinforcement. With Peter also, Jesus saw a need for this type of behavior when He commanded, "Get away from me, you Satan!" (Matthew 16:23 LB) In both cases, Jesus wanted to correct unacceptable behavior.


And Jesus demonstrated consistency. For instance, He proved to be consistent with His goals and ideals. Jesus defended the disciples when they were wrongly criticized by others (for eating the wheat on the Sabbath, Mark 2), but He corrected those same disciples when He found a fault in them, such as their lack of faith in Mark 4:40, or when they attempted to talk Him out of following His chosen life-style (Matthew 16:23).

Jesus led by example, and He *practiced what He preached*. He often spoke of the importance of prayer, and He spent a great deal of time praying. He emphasized service to others, and He washed the disciples' feet. He preached forgiveness, and then He forgave Zaccheus and many, many others.

Jesus met both His short-term and His long-term goals. He succeeded in gaining followers, in being put to death, and in being recognized as the Messiah by at least some of the Jews. And Christianity, two thousand years later, still survives and is a viable, livable option for many.

#### CONCLUSION

Jesus showed an ability to motivate, an ability to diagnose the environment, and an ability to exhibit appropriate leader behavior. Indeed, it is no wonder that Jesus was, and still is, able to capture the attention and acclaim of many people. He was the ideal leader.

And by studying Jesus' style and following His example, the modern Christian can become an effective leader in an unchristian world. 

#### BEST WISHES

Tired wishes,  
fatigued by repetitious  
weaving around self,  
enumerate necessities  
wander into wants  
dream indulgences.

Silken wishes,  
spun from sympathetic thread,  
lean toward hurt ones,  
extending hopes  
warm with cordiality,  
but the thread ends.

Fruitful wishes,  
outracing words,  
rush to the undone,  
ripe with understanding,  
love-flavored,  
and compassion words.

—Frank N. Haskins

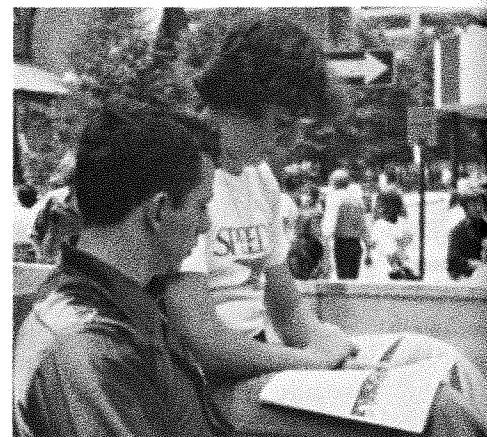
#### CRUCIFIED

Until taut muscles tear  
and tendons strain  
almost off the bone,  
we can never know  
the peeled flesh pain  
of that stretching toward belief  
those curled fingers knew—  
closing on nails wet red  
with flow and clot  
of pierced hands.

Only sharper truth piercing  
that seared brain  
finally brought the voice  
of comfort to those who  
watched in helpless horror.

They still saw anguish  
but later affirmation, too;  
at this vanishing point  
of all sin's pain.

—Ed Higgins



*A member of the witnessing team to the Olympics shares his faith with a young Jew in Montreal.*

**M**OST OF US had reservations about our ability to be effective witnesses at the Olympics. But each of us felt God impelling us to go and we knew we had to obey. At the border, when we stated our purpose for visiting Montreal was to share Jesus, the Canadian customs official responded: "Brother, we'll be praying for you at my church in the valley on Sunday morning!" These words rang in our hearts assuring us that God was directing, and we entered the city to begin the overwhelming task of sharing Christ with thousands.

During the two-week period of July 17-31, a total of 42 people ranging in age from 4 to 65 cooked, washed dishes, answered phones, typed, ran mimeograph machines, attended Olympic events, tour-

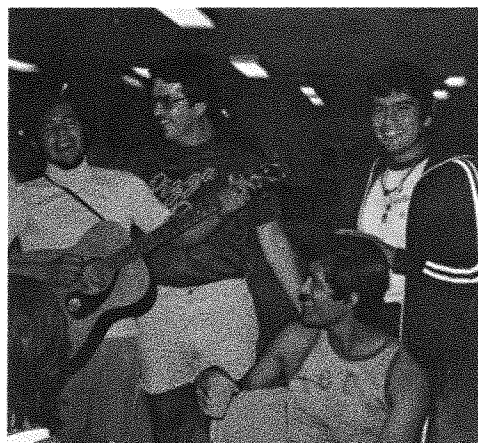
*Kathy Thompson is a member of the Willoughby Hills Friends Church in Ohio. It was by individuals in this meeting that International Outreach Unlimited was organized to offer opportunities for short-term missionary experiences such as the witnessing efforts at the 1976 Olympics in Montreal described in this article.*

# QUAKERS IN QUEBEC

BY KATHY THOMPSON



*Part of the group gathers for breakfast in the hostel dining room.*



*Students from Mexico and a member of the team fellowship together.*

ed the city, sang, spoke, chauffeured, offered counsel and love in the name of Jesus Christ. They had come from Boston Heights, West Cleveland, Willoughby Hills, Troy, Ohio, and Ypsilanti and Tecumseh, Michigan. Most of them were Evangelical Friends. They were a part of 3,500 evangelical Christians from 55 countries and 35 organizations united under "Aide Olympique" to declare to Olympic spectators and Montrealers salvation by faith in Jesus Christ.

There were confrontations with Hare Krishna, Children of God, and other cults. In these times of battle with "principalities and powers and rulers of darkness" we knew the tangible reality of God's presence and protection. What could have become violent mob scenes ended with onlookers making such statements as: "If I had to choose between your religion and the religion of this Christian, I'd choose the Christian's!"

As we shared hostel facilities with other believers, we discovered with new force the importance of being the kind of Christian other Christians don't have to apologize for. And we experienced great excitement in watching God work

in the details of daily living and personal relationships as well as the "up front" street witnessing.


The outstanding opportunity of the entire two weeks occurred right in our hostel. A group of about 33 young men from a technical college in Mexico City roomed there during the first week. IOUer (International Outreach Unlimited) Steve Melinski had bemoaned the fact that he wouldn't have much opportunity to use his knowledge of Spanish in French-speaking Montreal. His ability was stretched to the limit as these young men sought out team members for fellowship and attended our nightly share and prayer times. Through personal witness, an impromptu Saturday night get-together and a planned evangelistic service with an experienced interpreter, these soul-hungry youth were introduced to Jesus Christ as personal Savior. Before they left, six of them accepted Christ as Savior and Lord of their lives and all of them welcomed the idea of follow-up through our Evangelical Friends Alliance church in Mexico City and gave us their names and addresses. God had taken us to Mexico City via Montreal!

Montreal will never be the same again. As the Olympic visitors left the city, the Aide Olympique Discipleship Centre swung into action with their "Foster Parent" program. Christians in Montreal had volunteered to follow contacts assigned to them for at least twelve weeks, introducing them to small Bible study-prayer cells and guiding them to evangelical churches. Through one-to-one relationships about 1,000 people who had accepted Christ or were significantly interested in knowing more about Him will thus be disciplined in their walk with Him.

As the team returned to Ohio and Michigan, we heard such comments as:

"I'll never be the same again." "I can hardly wait to share what's happened with the folks back home!" "Now, I know what missionaries mean by 'culture shock.'" "I never realized before how easy it can be to share Jesus with strangers. Let's go to the shopping malls and share Christ with people there!" "This was an apprenticeship in witnessing. I learned more of how to speak with people than in ten workshops!" "I've a better insight into the loneliness of some older folks. We've got to expand our ministry to them. How about a day-care center for senior citizens?"

Our purpose of sharing Christ at the Olympics was fulfilled, but we've been shown in this experience that our tremendous debt to those who have not heard the Good News has not yet been paid! Plans are now being laid for work teams to Haiti, witnessing at the Commonwealth Games in Edmonton in 1978, the Pan-Am Games in 1979, and who knows what God has in store for the Olympics of 1980?

We are more than ever convinced that the Gospel of Christ is the power of God resulting in salvation. We all feel a new sense of urgency, individual responsibility, and new capabilities to be witnesses to Christ in our neighborhoods, surrounding communities, and the farthest parts of the world. 





# The anonymous ones

BY RON STANSELL

"Now *they* which were scattered abroad . . . travelled . . . preaching the Lord Jesus . . . and a great number believed." (Acts 11:19-21)

Who were *they*? Luke did not bother to tell us, but the events he wrote about in Acts would not have happened without them—without those "anonymous" witnesses.

Aymara Indians in Bolivia have had *anonymous* evangelists for years. Seldom does a foreign missionary or national leader "plant" a new church. More commonly it is done by the unknown, the little person recognized only locally and by the Lord. Let me tell you how it seems to work.

## Yocarwaya

Yocarwaya is a remote valley in a high canyon on the jungle side of the Andes slope, not far from the continental divide. One hundred and fifty families enjoyed their splendid isolation for centuries, caring for animals and garden plots, fearing outsiders, and bound in the particular sins of their own little Shangri-La. One woman rebuked my happy "good morning" by spitting at my feet!

*Northwest Yearly Meeting missionary to Bolivia, Ron Stansell, shares these glimpses of some little-known people in some out-of-the-way places who have had a significant part in the development and growth of the Friends Church in Bolivia.*

Two *anonymous* Yocarwaya men, pressed by economy, trudged out of their community in the early 1970s. They hired out as day laborers in the tropical Yungas valleys. One accepted Christ as Savior in a Friends evangelistic campaign. The other made friends with Christians in another town and soon found a spiritual home with Friends also. The economic need for both men passed, and they returned to the high canyon called Yocarwaya.

Three months after they had started worship services, Bolivian Friends church leaders and I visited. We were delighted by the warm and happy group of fifty-eight men, women, and children, whole families having accepted the way of Christ.

Only an *anonymous* insider could have won a fair hearing in Yocarwaya.

## Tutimayu

For over forty years Bolivian Friends were exclusively Aymara-speaking Indians. Late in 1975 a Quechua-speaking Indian church bearing the name of Friends was formed in the Cochabamba valley of central Bolivia.

How did it happen? Another *unknown* Aymara, Victor Mamani by name, met and married Quechua-speaking Luisa in an Aymara-speaking valley. Three children later, they moved home to Luisa's family—into Quechua territory. And the Lord moved with them. Now Victor preaches in Spanish and wife Luisa translates into Quechua.

When Bolivian Friends leaders and I visited Tutimayu recently, the tiny Quechua women wiped away tears as they embraced us in welcome. They clutched Quechua Bibles and hymnals, and the visiting Aymara pastors struggled to communicate to the little group. (Although Aymara and Quechua share some words, the two languages are very distinct.)

I chuckled at these self-assured, experienced Aymara pastors fumbling with a language problem, perhaps the first problem just like this in their lives. "Finally," I sighed, "maybe they understand how I feel trying to cross the wall of language." And here this Victor had accomplished something none of them ever could have done. As a matter of fact, the only Aymara I know who could have started a Friends church in Tutimayu was one with a Quechua wife!

## Iruparqui

Iruparqui is what you might call a "spin-off" church. That is, several Christian families decided they needed a place closer to home. In the case of Iruparqui, two *anonymous* families felt three miles was a bit too far to walk to church, so why not a church at home?

It is really quite simple: donate a piece of land for a chapel, name a leader, and invite national church leaders for a public campaign. Your two families plus the new converts then begin house meetings until you can build the chapel.

From the viewpoint of history, Iruparqui is especially interesting. Iruparqui borders on the Old Copajira farm, once a thriving Friends mission-owned enterprise. Copajira farm was confiscated and missionaries fled amidst political turmoil in 1961. Fragile Christians turned from Christ, and several congregations disappeared in the process. Hostility was considerable. Now, fifteen years later, Iruparqui is the *fourth* church in the area to be replanted, not by missionaries, but by these *anonymous* evangelists.

But, really, who says these people are anonymous? They are faceless to you and me only. The Holy Spirit who guides them knows them all quite well, as do many nearby Christians. These are those invaluable small people, anonymous to higher levels of leadership, small people used largely by God. The Aymara church would stagnate and die without them. ☐



BY JACK L. WILL CUTS

## Grace and Nongrace

In my family, as I was growing up, we did not regularly say grace before meals; we *thought* it. Living in the sheltered Quaker community, it was several years before I discovered this was not standard Christian before-meal behavior. The only exceptions to silent grace were when a visiting preacher, missionary, or someone else particularly good at praying "out loud" came for Sunday dinner.

Then I recall with vivid embarrassment the first time I was called upon as a teenager while visiting at a friend's home to "say the grace." Fortunately, I was asked a few minutes before we sat down at the table, so I went to one side of the room desperately trying to cobble up some suitable words.

Eventually, while never actually memorizing appropriate table prayers, I deliberately learned some usable and perhaps even beautiful sentences and phrases that sounded proper over food. It's not a bad plan. Continental Airlines along with a few restaurants I've been in provide printed "graces" to be said (usually three of them—for Jews, Catholics, and Protestants). Printed prayers for any occasion have considerable merit simply because some real thought and careful selection of expressions and words go into the effort.

Private praying may be ad lib; but wandering, cliché-ridden, even preachy public praying may cheapen the beauty and significance for what is one of our highest privileges. *Saying* prayers is hardly honoring to the Lord, nor are thoughtless or rote prayers. So, grace at the table is more influential on family life than sometimes supposed.

The reverent possibilities of this moment of worship in a family setting were more impressive to me when I joined my wife's family. Her father, a Church of the Brethren minister, approached the moment of prayer before the meal with a dignity and precise language of adoration, worship, and gratitude that made it a spiritual experience. He has taught me much (about many possibilities in Christian maturity), especially in a profound appreciation for the uplifting, heartfelt opportunity giving thanks to God brings. God is the Creator of all we take so easily for granted. Every meal, when he prayed, was like a Thanksgiving celebration, even when he was obviously weary. One result in my own life and ministry has been a greater interest and respect for giving real thought and content to table graces.

It is nice to join hands around the table when praying; this physical communication has real spiritual implications. It also has a practical side. For small ones too young to

say the words, it keeps hands out of the mashed potatoes when heads are bowed and our defenses are down.

As our children worked their way through elementary school, they took their turns offering grace, and most of the time this was not a burden. In fact, more often than not, it was kept on a rather high "do I get to say the prayer this time?" level. But not always. And there were times when none of us seemed loaded with spontaneous gratitude.

Parental prayers, even by default, can make a point of acknowledging that we are truly blessed and have much for which to be thankful even when it seems everything in our lives has gone wrong during the day—or, especially if one particular thing has gone wrong for one of us at the table. And we still practice silence, too—not as a cop-out but as a discipline to think our own thoughts.

Surely God is pleased when we make a point of specific prayer three times a day about the table. Perhaps He will also answer when we pray—not to eat too much!

## A Listening Ministry

There are barriers to listening that prevent the development of friendships. Communication between Christians, between pastor and people, husband and wife, parents and children, Christians and non-Christians—these channels of communication are often blocked because of barriers and biases that can be removed.

In an Institute for Human Development at Princeton Seminary recently, an entire day was given to the skills of hearing and listening. One paper was read by a professor from the University of Texas, Dr. Earl Koile, who has written a thick textbook on the subject, and a workshop was led by Dr. Armand Nicholi, a clinical psychiatrist and professor at Harvard (and former member of the Billy Graham team): "Listening totally is one of the most demanding, exhausting, skilled functions of the mature person."

One may appear to listen and only deceive either another or himself. We develop habits of listening with trust or with suspicion (especially parents and children). We may lack the courage to look directly at another and listen, both at the same time. We listen to people we like differently than to those we dislike, to children differently than to adults, to those of a different race than to those like ourselves. Prejudices surface quickly in testing how we listen to those who dress in a style different than ours. "You can accept a person's conversation or comments without approving or condoning them."

Learning to be a sensitive, even loving listener is a beautiful Christian grace. And it is a capacity to be cultivated. Learning to listen with genuine, concentrated hearing is a most significant ministry. Learning to control our "mental excursions" while we appear to be listening takes practice, unselfish caring, and thoughtful prayer. We all have been hurt at some time by someone whom we wanted to listen to us, but turned us off.

"He who has ears to hear . . . let him hear . . . ." 





*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*

### 35,000 Witnesses in Seattle Meeting

SEATTLE—A four-day meeting sponsored by The Watchtower Bible and Tract Society drew 35,000 "Jehovah's Witnesses" to the Kingdome here for a Northwest district convention.

Their membership stands at 539,262 worldwide, according to the National Council of Churches—a gain of 66,600 in one year (14.09 percent).

Only the Church of Jesus Christ of Latter-day Saints grew faster—21.54 percent. The Assemblies of God were third with a 5.27 percent annual gain. —E.P.

### Unconditional Amnesty, Bussing Endorsed by Lutheran Church in America Delegates

BOSTON—Resolutions on amnesty and bussing were passed at the biennial convention of the 3.1-million-member Lutheran Church in America here.

The delegates supported "unconditional amnesty" for "all persons who by action in the exercise of their conscience are in legal jeopardy because of their nonviolent resistance to the Southeast Asia war."

Bussing was endorsed as "a means to equal access to quality education when that end cannot be better achieved otherwise." —E.P.

### Missions, Abandon Your Megaphones

Former missionary Dr. Charles H. Kraft points to the need for identification with those you seek to reach from an unusual angle in *Spectrum* (Summer).

"Jesus could have sought to win humanity by indoctrinating it out of its familiar cultural frame of reference into a different, competing one. He might, for example, have required them to learn a 'holy' language or assume some other

culture. Or He could have stood on a cloud and shouted through a megaphone and said, 'Attention, all you people, get up here and I'll talk to you.' This is an 'extractionist' approach but one often used to move people from where they are into a competing linguistic and cultural frame of reference.

"Somebody asked me before I went out to Nigeria, 'Why do you go to learn that language? Why don't you teach them all English?' And I replied, 'Well, there are about 150-200,000 of them and one of me. Which is easier?'" —E.N.

### Christian and Jewish Clergy Train at Pastoral Psychology Institute

CLEVELAND—Some 270 priests, ministers, and rabbis have been trained at a pastoral psychology institute here over the past nine years to serve members of their congregations having emotional problems.

Rabbi Milton Matz, a clinical psychologist, said that clergy are in a position to be "the gatekeepers of the mental health condition of America."

Though clergy have the first and best opportunity to offer help to troubled persons, they often are not well prepared to do this, said Dr. Matz, who directs the institute with his wife Anne, a psychological social worker. —E.P.

### Public Prayer—A 'Problem' from the Nation's Beginning

WASHINGTON, D.C.—Prayer in public is not a new problem to the United States. It was present the first day of the Continental Congress, according to UPI Religion Writer David E. Anderson.

"On September 6, 1774, Thomas Cushing of Massachusetts, one of the 55 delegates gathered in Philadelphia's Carpenter's Hall to discuss the colonists' reaction to the Intolerable Acts, rose to propose 'to open the business with prayer,'" Anderson's column recalled.

Cushing's suggestion, he noted, was immediately opposed by John Jay of New York and John Rutledge of South Carolina "because we were so divided in religious sentiments . . . so that we could not join in the same act of worship."

In Philadelphia, the issue was resolved by Sam Adams, who recommended that an Anglican clergyman from the city read the prayer.

Adams's gesture "electrified the assembly," according to scholars, "and they instructed Peyton Randolph of Virginia,

serving as president, to invite the Reverend Jacob Duche, rector of Christ Church and St. Peter's in Philadelphia, to deliver a prayer on the next day."

Anderson concludes, "Since that time, when Duche intoned the lines of Psalm 35, imploring the Lord to 'plead my cause . . . with those who strive with me; fight against them that fight against me,' prayer has held an honored but somewhat ambiguous place in the nation's public life." —E.P.

### Liberated Gay Says All Homosexuals Can Be Delivered by 'Encounter with Christ'

CHATTANOOGA, TENNESSEE—"I've talked to hundreds of people who claimed they were 'gay,' but I have never met one who really was," says twenty-seven-year-old Daniel Martino, who for twenty-one years experienced "the agony, the rejection, and the turmoil" of being homosexual.

The Chattanooga, crediting a "personal encounter with the living Christ" as the turning point in his life, is convinced that others "caught in the gay trap" can be liberated too.

The young man told Pat Dupree of the *News-Free Press*, "There's another side of the coin" from those who advocate homosexuality "and want to represent that side." —E.P.

### The Church Should Be Invisible, Says Richard Halverson

WHEATON, ILLINOIS—"As long as the church is visible, it is not doing the work God gave it to do," says Dr. Richard Halverson, pastor of Fourth Presbyterian Church in Washington, D.C.

In his article, "The Church in the World" (NAE's *Action* magazine, Summer 1976), Halverson asserts that the church of Christ as it is today in the world is often ineffectual. After forty years in the pastorate, he says he is convinced that God's people think too much of themselves.

"Size, influence, programs, and visibility all become very important," he says, adding that this indicates what the churches' real interests are. "Meeting human needs often gets too little thought."

Halverson likens the church on Sunday morning to a full salt shaker, "All those beautiful white crystals gathered together . . . Very impressive—that big building

(Continued on page 17)



# First Day News

## QUICK QUAKER COMMENTARY

HOWARD MOORE and ROSCOE KNIGHT were the speakers for the Men's Missionary Banquet, and TINA KNIGHT spoke at the Women's Banquet for the opening of the Evangelical Friends Church--Eastern Region annual conference. The Howard Moore family had just arrived from Taiwan for a years furlough, the Knights from Mexico. JOHN BRANTINGHAM, also of Taiwan, was present for the week for meetings with the Board of Missions.

"Just for the records," EUGENE COLLINS, Malone College, Canton, Ohio 44709, and CHARLES A. BEALS, Friendsview Manor, Newberg, Oregon 97132, are each developing a significant ministry as Friends Church archivists. Minutes of Friends meetings, letters, legal papers and other documents, books out of print, or any artifacts of a Quaker historical nature are solicited to be sorted, filed, and preserved for future reference. Before you pitch anything out in a day of cleaning up, or if you have wondered what to do with all those old papers and books cluttering a corner of the church or attic at home, rush them to your yearly meeting archivist.

During the week of September 26, approximately 30 ALDERSGATE GRADED CURRICULUM editors and planners met for their annual fall curriculum planning sessions at Harbor Villa Retreat Center and Twin Rocks Conference Grounds on the Oregon coast. Representatives were present from the Church of the Nazarene, Free Methodist, Wesleyan, Missionary Church, and Evangelical Friends Alliance. DOROTHY BARRATT, EFA Christian education consultant, hosted the group, which also included MARJORIE LANDWERT, BETTY HOCKETT, and SHORTY WRIGHT, EFA curriculum specialists. Friends involvement in the Aldersgate group comes through the EFA Christian Education Commission, and is a very vital part of the Evangelical Friends ministry. Prior to the full planning sessions, editors and curriculum specialists from the Wesleyans, Free Methodist, and Evangelical Friends sponsored a Sunday school training seminar that was held at Reedwood Friends Church in Portland. Approximately 300 people from Oregon and Washington attended the eight-hour seminar composed of workshops for those teaching on every age level.

Did you know there are 30 churches and 2,300 members of the TAIWANESE FRIENDS CHURCH? Friends have been in Taiwan (formerly Formosa) only twenty years. They held their first indigenous Yearly Meeting session in July and approved a preliminary draft of a Friends Constitution and Discipline for the Chinese church.

George Fox College president, DAVID LE SHANA, has been elected chairman of the National Council for the Advancement of Small Colleges (CASC). In that role he is a chief spokesman for the nation's private colleges. CASC has 160 member colleges representing more than 148,000 students.

ALVIN ANDERSON, a professor at Malone College, will lead a study tour to Colombia during December Term (November 29-December 17). This will be open to individuals interested in such a study whether or not they are currently enrolled as students at the college. Interested persons should contact him for details.

QUAKER HILL CONFERENCE CENTER in Richmond, Indiana, is looking for an associate director. Write Francis Hall, 10 Quaker Hill Drive, Richmond, Indiana 47374.

Africa's Hour is the name of a film sponsored by Central Africa Broadcasting Company (CABCO). It is available for showing in local meetings by writing 1730 University, Wichita, Kansas 67213.



DON WORDEN is the new director of development of the Evangelical Friends Church --Eastern Region, moving from Haviland, Kansas, where he has served on the staff of Friends Bible College. JOSEPH ROHER joins the Ohio Friends staff as administrative assistant to the general superintendent, Russell Myers; both Roher and Worden began in July.

## FRIENDS FOCUS

### NEW MISSIONARIES ARRIVE IN MEXICO

Paul and Phyllis Cammack arrived in Mexico City on July 12 from Oregon. They are already well into their responsibilities, having had a working knowledge of Spanish and experience as missionaries for many years in Bolivia and Peru. Paul retired a year ago as a Spanish language professor at George Fox College. They plan to be in Mexico City only one year, after which the Evangelical Friends Alliance Missions Commission must find a permanent replacement for Roscoe and Tina Knight. Richard and Mary Ann Martens of Iowa Yearly Meeting are the only other missionaries involved in the EFA Friends work.

### HOW MANY FRIENDS ARE THERE?

Membership statistics given by the Friends World Committee for Consultation give these figures for 1974-75: Africa, 35,661; Asia, 2,553; Australia, 1,775; Europe, 23,262; North America, 118,902; Central and South America, 15,810; total, 197,963.

### FRIENDS CONFERENCE OF THE AMERICAS

Friends of the Western Hemisphere will gather for the first time in a Friends Conference of the Americas June 25-July 1, 1977, in Wichita, Kansas. "Living in the Spirit"--the conference theme--will underlie major addresses, group gatherings, and recreational activities. All Friends of all ages are invited to these bilingual meetings (English and Spanish). Contact Clyde F. Johnson, 229 College Avenue, Richmond, Indiana 47374, for additional information.

### KEEPING UP WITH QUAKERS ON CAMPUS

Frequently when a young Friend goes away to college he loses touch with his home meeting or the church community. Donald Green, pastor of Westgate Friends Church in Columbus, Ohio, is developing a program whose objective is to extend love and concern to the incoming students with a Friends background enrolling in the colleges or universities of the greater Columbus area. Hopefully Friends students will find someone who cares about them; counseling, fellowship, and support in warm, Christian love may help them break into their new environment on the campus. Don sees this effort as an open door to service for many Friends churches near university or college campuses. He asks pastors, youth sponsors, and parents to send him the names of young people planning to attend Columbus area schools. His address: 3750 Sullivant Avenue, Columbus, Ohio 43228.

### WANT TO BUY A MOUNTAIN?

That's what is happening at Twin Rocks Friends Conference on the Oregon coast, where an eighty-three-acre acquisition is being purchased for \$83,000. It is really a mountain peak adjoining one of the oldest Friends conference centers in America, more than sixty years old (the grounds ownership, that is; the peak is somewhat older!). More than half of this cost has already been cared for in the past year, mostly with small monthly gifts from over 200 "mountain climbers" who send in their contributions. A huge picture and giving chart hangs on the wall of Twin Rocks



dining hall indicating how far "up the mountain" the climbers are. Charlotte Macy is director of Twin Rocks Conference Center.

#### FRIENDS WOMEN MEET

Esther Chilson Choate, retired veteran missionary from Burundi now living in Wichita, Kansas, was the guest speaker for the Northwest Yearly Meeting Women's Missionary Union Retreat held at the Inn of the Seventh Mountain, Bend, Oregon, in early October. A retreat for Eastern Region Friends women is scheduled at a Salvation Army Camp near Carrollton, Ohio, called Camp Neosa. Catherine DeVol Cattell, author of From Bamboo to Mango, is the speaker.

#### INNER-CITY MINISTRIES OF CANTON GROWS

John Perkins, the well-known black leader from Jackson, Mississippi, who has written for the Evangelical Friend, recently visited the Inner-city Ministries of Canton, Ohio, hosted by Director George Primes. A monthly newsletter entitled "Happenings" is now published by George and Ashley Primes. Persons desiring to receive it are invited to send their name and address to 1201-30th Street N.W., Canton Ohio 44709.

#### GENERAL CONFERENCE FRIENDS GATHER

Following the theme, "Discovering Quaker Ways of Life," 1,715 gathered at the 1976 General Conference of Friends at Ithaca College in New York in July. Twenty percent of those attending were of high school age or younger (attending with their families), with a graded program provided. One attender came from Auburn prison, near Syracuse, New York; he was released to attend during the day but had to return to prison each night. He is a member of Auburn Friends Meeting.

#### WESLEY AND HIS WIFE

In his weekly "Pastor-O-Gram," Pastor Gordon of the Friends Church in Middletown, Rhode Island, writes, "I was thumbing through John Wesley's biography . . . and was shocked to read what he [Wesley] wrote concerning his wife: 'She must recognize herself as the inferior of her husband, and she must behave as such.' No wonder, then, that Wesley and his wife separated."

This is taken from a printed copy of Gordon's sermon titled "On Men and Their Wives."

#### DROPOUT POINTS

There are three primary "dropout points" when church members become inactive, Norval Hadley says in his "Norval's Notes": (1) following high school graduation, (2) when the youngest child leaves home, (3) when a family moves to another community.

#### KANSAS FRIENDS BRING MISSIONARIES HOME FOR YEARLY MEETING

David and Mae Kellum and children and James and Doris Morris came from Burundi for "vacations," physical exams, administrative duties, and to attend Kansas Yearly Meeting sessions in August. All have returned to the field. Gary and Connie Young and children left for Burundi in late July.

### POTPOURRI

#### THE GLOBAL TORTURE NETWORK: WHY DOES IT GO UNCHECKED?

"How is it possible for the Brazilian jailer to walk through the prison corridors day after day and see the bleeding, moaning victims hanging by handcuffs from their



cell doors?" Dick Taylor asks in the July-August issue of Sojourners. How is it possible for the Chilean soldier to participate in breaking parents' wills by torturing their children? . . . Why don't these torturers go mad? . . . And why has support for torture--silence in the face of torture--taken root here in the United States?"

"Torture is impossible without sin and without the kingdom of evil," says Taylor. "Ironically, it is probably also impossible without commitment to the good. . . . 'We're only defenders of civilization, of the church, of freedom,' they say when cornered. They point to the evil purposes of their opponents, the good people and good values they themselves are pledged to defend."

"But why do we find our own government propping up regimes that practice torture? Whatever the faults of America, we have a tradition of due process, constitutional law, separation of powers, access to habeas corpus, legal aid, free press . . . Why is it that we find ourselves sending hundreds of millions of dollars in military and economic aid, corporate investment and bank loans to governments that have laid aside these protections?"

Taylor bluntly offers two reasons: "It happens that most of the torture-practicing regimes that we support are staunchly anticommunist. Therefore, one 'root' of our acquiescence in torture . . . is our desire to maintain the present balance of power . . . ." A related factor "is our often military relationship with them . . . To maintain bases and facilities for U.S. armed forces requires a congenial atmosphere of political stability . . . ."

"The other root cause of our support for torture is the desire to maintain the present American economic system, which brings to the United States, which has only 6 percent of the world's population, 30-40 percent of the world's annually consumed resources." --Taken from the "Evangelical Newsletter" of August 27, 1976

#### COLSON TELLS CHRISTIAN PUBLISHERS TO AVOID VOTING BLOCS

Charles W. Colson, former Special Counsel to President Nixon and author of the bestselling book, Born Again, has warned evangelical Christians against forming voting blocs to elect political candidates to office.

In a speech before a dinner meeting of The Evangelical Christian Publishers Association held in Atlantic City during the Christian Booksellers Association meetings, Colson pointed out that if Christians back office seekers simply because of their evangelical beliefs those Christians must ultimately be prepared to bear the brunt of public opinion when the officials they elect err in their public duties.

"Some type of failure on the part of a Christian president, or congressman, is inevitable," according to Colson, who served a prison term after pleading guilty to offenses stemming from Watergate investigations. "No President since Eisenhower has emerged from office unscathed," he said.

Colson pled for evangelicals to actively participate in the American political process but to do so as a duty of citizenship, not simply as an effort to be a part of some large voter movement.

The Atlantic City Sunday Press quoted Colson as saying, "A spiritual awakening --that's the only thing . . . that can save the Western World."

--From EP News Service, July 31, 1976

#### MOODY SCIENCE FILMS ON TV

Moody Institute of Science has just completed transcribing thirteen of its Sermons from Science films for television broadcasting. The films will be released on TV stations in the United States and Canada through the sponsorship of local churches or groups.



(Continued from page 12)

with that big congregation and great choir in the chancel. But it does the world no good—impressive as it is.

"The reason for gathering," he continues, "is in order to be equipped to scatter." He then makes a distinction between church work and the work of the church. "When the church of Jesus Christ is working in the world the way God intends it to work, it is invisible . . . It disappears into the fabric of society all around it." —N.A.E.

### Missionary Communications Seminar

WINONA LAKE, INDIANA—"Doing the Possible" is the theme of Ken Anderson Films' twelfth annual Missionary Communications Seminar slated for December 7-9 at their Winona Lake, Indiana, studio.

The seminar is programmed for two reasons: First, a practical working knowledge of communications software preparation helps equip the missionary in "do it yourself technique." Second, communication theory is examined to help mission organizations reach their target audience. —K.A.F.



### INSTANT WHOLENESS

BY CATHERINE CATTELL

Hello, once again! And once again the summer is merging into autumn and once again, hopefully, our churches will be filled to capacity—at very least, back to normal.

I have heard a lot lately about "instant" foods and stoves that cook almost instantly. (I still think Aunt Martha's cooking tastes better!) Anyway, the most amazing and (to use a much overworked phrase) "mind-boggling" invention of recent times is sitting on the planet Mars all by itself. It had a crippled arm, sort of paralyzed, and no mechanic or scientist nearby to fix it. From millions of miles away it gets an order, an authoritative one, and suddenly the pin drops out and

lies there in plain view, and the arm is whole. Even if, as some say, it was all right all the time, that arm has its orders and it will do as it is told instantly as long as it stays whole. It has been programmed to obey. I can't understand how, can you?

Then last night I thought of a man long ago who was just lying there, and had been for thirty-eight years. That's a long time to be immobilized, and in a sense, he was all alone too, since he said he had "no man," at least, no one to fix him and make him whole. What people there were seemed to get in his way. Then all of a sudden a voice of authority spoke out an order, "Rise, take up thy bed [the symbol of weakness, helplessness], and walk"—get going. Where he went was to church! What happened was instant wholeness. I do not understand that either, but it does thrill me that God's authoritative order carries with it the power to break thirty-eight years worth of lying helplessly around—just being there.

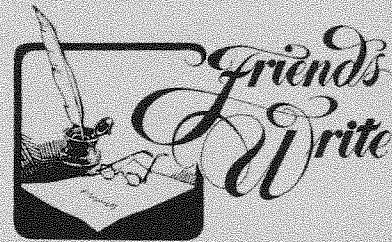
Our churches, our families, and many a person all alone could use this instant miracle of wholeness.

Wholeness is not just feeling better; it involves taking one's place, carrying responsibility that comes with being under divine orders. It breaks down self-interest and blasts excuses and removes barriers so that one is free to operate as God has programmed. The whole person is flooded with a new energy that only God can give.

The other day a woman who was spending far too much time being counseled, turning this way and that, becoming more and more inoperative, knelt at an altar of prayer, and—you know—she heard a strong word from God. I don't know what He said, but it carried enough power for her to get up, pack up her things, and go back to her husband, and we had a miracle.

Most of our disabilities are not physical. The trouble lies deeper. A person can be whole physically and still be impotent in matters of the Spirit, or will, but it surely helps the physical to be responsive to that voice.

If you are interested in instant things like cures and foods and communication—the most *needed* and certain to work is the instant wholeness that comes from the One who made Mars and the world, and who has a full program of service beginning NOW for each of us.



### 'Ms.' or 'Miss'

■ Today, as I read the July/August EVANGELICAL FRIEND, I found an article concerning abortion in which an unmarried woman is referred to as *Ms.* If volunteering to be unmarried, what is wrong with *Miss* rather than a nonexistent, contrived, nothing title?

LEE ESTES

Clinton Corners, New York

### Bicentennial Reflections

■ This morning I sat in my comfortable pew and listened to my pastor extol the virtues of the United States. I heard him call it a nation blessed of God, one that has practiced the teachings of Christ. I heard him liken the red of the flag to the blood of Christ, the white to His virtuous principles, and the blue to eternity and lasting greatness for our nation.

I sat there and my heart cried out, "Not so, O Lord, not so!" (apologies to Arthur O. Roberts).

I sat there in my comfortable pew and I, also, saw meaning in the colors of our flag. But what I saw stirred no joy in my heart; it caused no tears of pride to come to my eyes.

In the seven stripes of red, I saw the blood of young men wasted to put profit in the pockets of old men. I saw the blood of women and children flowing in rivers to feed the pride of us all, rich and poor, young and old, great and small.

In the stars of white I saw forests and fields lying barren and wasted. I saw the houses and industries of people lying blackened and smoking and useless from bombs and fire. I saw once beautiful hills and valleys, cities and towns laid waste and barren, pocketed with craters as the moon.

In the six bars of white I saw dry and white bones from which the flesh had been stripped . . . bones from which life had been taken . . . bones made to move no more by dum-dums, by TNT, by



atoms out of anger, and by the liquid fire of napalm . . . bones lying white and bleached on forgotten battlefields, and nonbattlefields. I saw the white of hospital sheets upon which lie the broken and wounded. Upon the white I saw the white and yellow and green of pus running in drops and trickles and rivers from wounds that will never heal—wounds caused by guns and bombs and fire and the lusts of the victors exacted upon the vanquished.

Then the tears came to my eyes as I saw eternity in the blue of the flag. I saw souls in this version of eternity. I saw the souls of men condemned, by us, to eternity separated from God. I saw the souls of men and women, boys and girls, who were our enemies—enemies Jesus told us to love (Matthew 5:44). And we loved them . . . with M-16s, and 105mm Howitzers, and 500 and 1,000 pound bombs, and with napalm. I saw the souls of people to whom Jesus told us to take the message of the good news of salvation, and we sent the message, WASTE 'EM.

So on this, the 200th birthday of our country, I weep. I weep because our coins are inscribed with a lie. I weep because we spend \$100 billion each year on guns and bombs and ships and planes because the God in whom we trust might be asleep when we need Him to defend us. I weep because in many of our churches this is supported in the name of the Prince of Peace.

PAUL R. COUZENS

Gallup, New Mexico

### 'Super Publication'

■ The EVANGELICAL FRIEND is a super publication. We read it upon arrival. Surely appreciate your labors.

SHERMAN BRANTINGHAM

Muncie, Indiana

### Quaker Benevolent Society

■ Great numbers of younger Friends, and others in various yearly meetings, have not been made aware of the existence of The Quaker Benevolent Society—organized among Friends in the Northwest in 1933 as a mutual benefit society for Friends.

For more than 40 years it has served almost 400 families as a vehicle of tan-

gible expression of love and sympathy among Friends when death visited a fellow member's home. All of this has been done without any of the members who have ever belonged to the Society paying in as much as has been received by their beneficiary during this extended period of time.

It would seem appropriate to call to the attention of Friends in our various yearly meetings the opportunity of membership in the society. For a small initial membership fee any Friend in good health (between the ages of 10 and 60 inclusive) may become a member of the QBS. Membership is contingent upon payment of a dollar upon receipt of notice of the death of a fellow member.

Friends are invited to write for application blanks and any further information desired to the office of the society as given below. The affairs of the society are under the supervision of a committee of members belonging to Northwest Yearly Meeting.

KENNETH L. EICHENBERGER

Chairman, Executive Committee

Quaker Benevolent Society

P.O. Box 247

Newberg, Oregon 97132

**EDITOR'S NOTE:** Other yearly meetings of EFA also have similar programs. Friends are encouraged to contact regional headquarters for information. ☐

## Friends Book Store

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*With this story a new feature is introduced to EVANGELICAL FRIEND readers. Attention is drawn to those Christian Friends whose life and ministry constitute current examples of our Lord's reference to those who are "light" in the world and "salt" of the earth.*

*These will often be little-known Friends but nevertheless significant models of Christian witness at work in our society. Lucy Clark Anderson of Eastern Region and Kara Cole of Northwest Yearly Meeting will be sharing these short stories. —J.L.W.*

## MEET ASHLEY PRIMES . . .

BY LUCY ANDERSON

If you enter the branch office for Eastern Region Friends churches (located at 1201 30th St. N.W. in Canton, Ohio), you will be greeted with a cheery smile and a friendly "hello" from the receptionist. Ashley Primes is her name.

She is the wife of Rev. George Primes, who is director of Inner-city Ministries, which the Yearly Meeting supports in Canton. Her job is to answer the phone, type the letters, meet the public—and yet, it is MUCH more than that. Hers is a dedication, a commitment to what she considers God's assignment for her as a "bridge" to the black community.

Here is her testimony in her own words:

George and I were born and raised within two blocks of each other in Akron, Ohio. We were both from large families, I from a family of twelve children and George from a family of seven.

It seems ironic that George and I would become acquainted at a church social, but in those days church was the center of all our activity. Sunday school, church, and Baptist Young People's Union made up our Sunday, and all of our dates came out of that group. George was the escort of another girl, but he ended the evening by walking me home; this was the beginning of our life together.

Young, inexperienced, and with a family of five children we, like our par-





Ashley Primes

ents before us, depended mightily on the help of the Lord to see us through those trying years. It seems unbelievable that we have been married 34 years in June, but George, with his keen sense of humor and inexhaustible joy in living, has made the years seem to fly.

At the time of George's conversion, our family was grown; he had an excellent job, and we were looking forward to an early retirement and perhaps some travel. His call to the ministry put my own faith to the test. I was baptized at the age of twelve and was raised in a Christian home, but was I a strong enough Christian to depend on the Lord's leading for my life? And even as I prayed, I remembered my mother's praying and how things always seemed to work out for the best. I remembered my prayers for my children and for my marriage. I remembered how He heard my cries during my struggle with crippling arthritis. I remembered days when George and I hated to see the sun rise because we had no food for our children; however, through God's mercy they were never hungry! I remember how He comforted me when I lost my mother, father, and three brothers within two years. Then I could say with a glad heart: "Lord, take my life and use it as you see fit!"

My decision to let God have His way in our lives has not been easy, but it has been rewarding. The years while George was in college and seminary presented problems that were almost insurmountable, but with His help we were able to continue on.

Our work in the inner city has enabled us to be of service to our people as well

as learning to know and love people of another culture. We have traveled farther than we ever thought possible and have not wanted for anything. I believe that eyes have not seen and ears have not heard of the good things that God has in store for us.

May He continue to guide our footsteps that our lives may be a witness to Him.



## SCRIPTURE MEMORIZATION! IT CAN BE DONE!

BY DOROTHY E. BARRATT

Pelham Evangelical Friends Church, located in Ontario, Canada, has earned the reputation for being a Scripture memorizing church. People of all ages—from the preschooler to the senior citizen—have been taking seriously the goal of hiding God's Word in their hearts.

When visiting this church I was deeply impressed with the seriousness and the excitement generated through this church's Scripture memorization thrust.

Early in his ministry at Pelham, Pastor Lynn Shreve saw a large number of young people won to Christ. Realizing the need for getting these young Christians into the Word, he began encouraging the Scripture memorization. He outlined a simple memory program with verses falling into three categories—basic doctrine, promises, and evangelism.

The young Christians were zealous in their witnessing and were constantly

faced with the need to *know* the Word of God.

Some of these young people in a typing class at school discovered an innovative way to share their faith. When moving from one typewriter

to another—from a Royal to a Remington, etc.—students would type a Scripture verse and leave it in the typewriter for the next student.

This sharing of Scripture reinforced what they knew and made them aware of a need for more. The young people were especially concerned to share their new faith and use the Scripture as they witnessed to their friends.

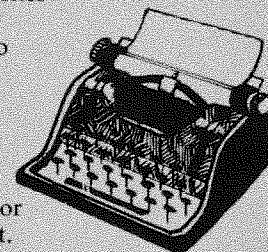
Another project of the young people was to make large, colorful Scripture posters that were placed throughout the church building as reinforcements for the memory program.

People of all ages found the memorization of Scripture to be a great source of strength in their daily lives, later witnessing to this.

Parents were influenced by the young people and became learners along with them. A new Christian family with three children covenanted with God to have family worship and included Scripture memorization as a vital part of it. Their goal was to memorize two verses a week. Some verses took longer, so they would take more time with them. The children would sometimes help to choose the verses or make a game out of memorization. And, as you would guess, the children could learn more quickly, but this did not discourage the parents. They kept trying. This model of honoring God's Word will be part of a rich heritage for this family, which grew closer together through Scripture memorization in a family worship experience.

The enthusiasm for Scripture memorization was contagious. When other individuals or youth groups visited the Pelham church, they were impressed with the knowledge and zeal of this group and went back to their churches to promote Scripture memorization there.

Where will it all end? Or will it? Scripture in the hearts of dedicated Christians can have eternal results.

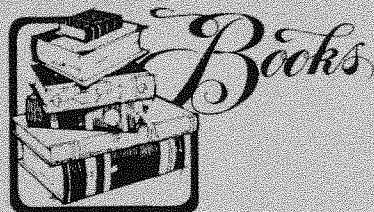


## Scripture Memorization Thrust

December - January - February

The EFA Christian Education Commission is encouraging a strong emphasis on Scripture memorization during the winter months. This should be a total church emphasis. "The Word of God is quick, and powerful."





Derek Prince, **Shaping History Through Prayer and Fasting**, Fleming H. Revell Company and Derek Prince Publications, 160 pages, \$4.95.

This book is inspiring and gives some practical suggestions and new insights. All areas are written from a biblical background, but one might not always agree with the author's interpretation.

It is a challenge to prayer and fasting for national government but is also somewhat nationalistic with no real plan for world concerns.

He does emphasize the work of the Holy Spirit and gives proper place to His work in individual lives and in the lives of nations. One gets a new concept of how to pray for nations, the church, and individuals. —J. Russel Stands

Douglas Hall, **The Brittle Thread**, Zondervan Publishing House, 139 pages, 98 cents.

For the mystery lover, here is the first in the fast-moving Brainerd mystery series.

Fairview Congregational Church is the setting for some familiar church problems that evolve to the more unusual: those of blackmail and murder. There are enough Christian principles present to give the reader a familiar feeling though it is obvious that catching the criminal is the main concern of the characters.

David Brainerd, preacher-detective, is called in and successfully breaks the case. It is hoped to the end that those professing spiritual life will be exonerated.

A couple of hours of escape from reality await the reader of this pocket-size paperback. —Mary Staley

Meg Woodson, **If I Die at Thirty**, Zondervan Publishing House, 166 pages, \$4.95.

This is a unique book on death and dying, written by a mother of two children doomed by cystic fibrosis to an early death. As the thirteen-year-old Peggy realizes that she cannot expect to live a normal life span, she and her parents have the dialogues that are written in the book. As they face the early death, they

go through the very human, yet Christian, reactions that have been described in the famous book by Dr. Ross.

Reading this book can be a touching experience for all Christians, but especially for parents of handicapped children or for Christian young people who are facing the deep problems of an incurable disease.

As her mother says, Peggy has the good lines, and the book is one of hope. It demonstrates how Christian faith "can work to ease even the most poignant of human pains." —Phyllis Cammack



## A LETTER TO MY GRANDCHILD

BY CHARLES H. POTTER

My Dear Grandchild:

It was nice to get your wonderful loving letter. Grandparents always get a special thrill when they receive a letter from a grandchild.

You seem to be enjoying the seeds I sent to you, and I am sure you will learn some of God's beautiful lessons from starting seeds. Did you know that God was the first one to package things? And he has always done a super job of it.

You know how your mother always buys some of those packaged foods when she goes to the market. The bright, pretty pictures and ideas on the boxes of cereal and other good things to eat that she buys for you and the family look very yummy, don't they?

Now God doesn't put pictures on His wonderful packages, seeds. (The writing would be too tiny to read, if He did.) But tucked into even the tiniest of seeds, nevertheless, are baby plants, just waiting for someone to give them the right start

with soil, water, and the right temperature.

Do you remember the Bible verses we shared when I saw you last, the ones about the mustard seed? (Matthew 13: 31, 32) Jesus' story told of the tiny mustard seed that produces a plant that is as large as a tree in which birds can roost. What Jesus is telling us there is that any little child, like the tiny seed, given the proper care and love, can grow into someone in whom the Lord is well pleased.

You and I have talked about miracles before, and I know that you believe in God's miracles, just as I do. And you know how much your grandfather loves plants, so I guess it is kind of natural that I think of seeds as being among the greatest of God's miracles. And I will tell you why.

In each seed—I call it a bundle of beauty—all wrapped up and ready to spring forth when you give it some help, is a lovely little plant, complete with leaves and stem. I think one of the best kinds of seeds for me to tell you about is the begonia seed, because it is so very, very tiny. Just think! There are one million seeds in one ounce! And one ounce is how much a letter can weigh and still be mailed with one stamp.

Yet in that tiniest of little packages that God has made, He has placed a baby begonia plant, just as in each boy or girl baby He has placed all of the things that are needed to grow into a beautiful person who loves Him and His world.

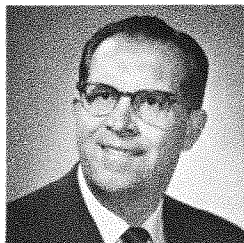
There is one very important thing I haven't told you that is needed for a plant to grow and for a child to grow. It is light. Without light, the baby plant, even if it managed to get out of the seed's covering, would soon wither and die. And each child, too, if he is to live forever with God, must walk in His light.

As you started your seeds, you told me in your letter you noticed other little plants growing that your mother called weeds. And she told you to pull them out so that the good seeds would have a chance to grow. Jesus talked about that in Luke 8:7, the thorns that choked out the good seed. In your life, too, you must always beware of the bad things that can creep into your life, quickly pulling them out and throwing them away.

Do write me again, soon. With much love,

*Your Grandfather*

*Charles H. Potter is a member of the Clackamas Park Friends Church in Portland, Oregon. He is the garden consultant for Northwest Magazine, Pacific Northwest editor of Flower and Garden Magazine, and author of numerous garden materials.*

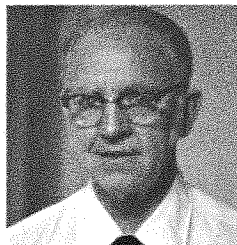


## Resources

BY RUSSELL MYERS  
SUPERINTENDENT  
EFC—EASTERN REGION

A benevolent person gave a minister five hundred pounds to dispense to a poor person. The minister, thinking it too much to send all at once, forwarded five pounds in a letter with these simple words within the envelope: "More to follow." In a few days time, the poor man received another letter by the post—and letters by the post were rarities in those days. This second letter contained another five pounds with the same message: "And more to follow." A day or two after came a third and a fourth and still the same promise: "And more to follow." By the time the friend had received the full amount he was encouraged many times by the cheering words: "And more to follow."

Every blessing that is sent from God is sent with the same wonderful message. His great mercy always causes Him to say, "And more to follow." *I forgive you your sins, but there is more to follow. I justify you through Christ, but there is more to follow. I adopt you into my family, but there is more to follow. I sanctify you wholly, but there is more to follow. I give you grace upon grace, but there is more to follow. I will help you even to old age, but there is more to follow. I will uphold you in death, and as you are passing into the world of spirits my mercy shall continue with you, and when you arrive in the world to come, there will still be more to follow.* God has planned it so. He will never stop giving to His people. His resources are always greater than our requirements. There is always more to follow. ☐



## How Much Time to Fix the Combine?

BY OLEN ELLIS  
SUPERINTENDENT ROCKY  
MOUNTAIN YEARLY MEETING

Matthew and Luke both record Jesus as saying, "The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest field." My concern is, how much time are we to take getting the combine ready?

Recently, a member of one of our churches told me she didn't think she should invite anyone to her church, at present, because they had too many problems in the church. Then, one of our pastors told me when I was talking church growth to him, that he felt the real need in his church was spiritual growth among the membership, then he might consider outreach.

When I hear remarks like these, I can't help remembering a time when I was still on the farm. I hired a full-time hand who turned out to be the best man I ever had working for me. He wasn't afraid of hard work and could do just about anything that had to be done. He was especially good at repairing machinery. He did such a good job for me that I put him on a share crop basis. We made money and soon he bought his own farm and equipment. He then promptly went broke.

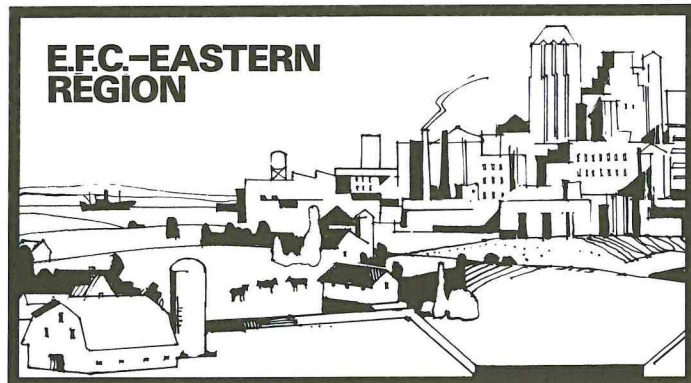
He was still a good worker. He kept his machinery in tip-top condition. But it seemed he was more concerned about that than about anything else. He was repairing or rebuilding something all the time. The results: A lot of harvesting was never done and the grain was lost.

I keep wondering if the churches that are growing, that are really busy in the harvest field for Christ never have any problems. Do they always wait until all their members have reached full spiritual maturity before they reach out to the lost? I remember that my boys were running potato diggers, grain combines, and hay balers while they were still in grade school. Of course they made some mistakes; we were continually training, helping, and encouraging them while they were in the process of growing up, but at the same time the crops were being harvested.

At the time Jesus told His disciples about the harvest that was ripe and ready to be gathered, Peter was still to deny Him. James and John were still to try for the most prestigious positions in the kingdom. Thomas was still to doubt, and Phillip still had to be shown the Father. Some of the seventy could have been among those disciples who went back and followed Him no more. D. Elton Trueblood has said, "The genius of the church is not that it is made up of perfect people, but that Christ has been able to take people like Peter, James, and John, yes, even you and me and form a redemptive fellowship."

I have a strong feeling that Peter still had some maturing to do the first time Christ sent him out. ☐





## Yearly Meeting Synopsis

From the opening banquets with record-setting attendances to the closing business sessions, the emphasis at the 164th Yearly Meeting Sessions of the Evangelical Friends Church—Eastern Region was on growth. General Superintendent Russell Myers keynoted this theme in his opening address by calling the church to take new and greater steps in the areas of worship, evangelism, nurturing, training, and renewal. Guest speaker of the week was Rev. John Wimber of Pasadena, California, who very capably presented a twice daily teaching and preaching ministry on the conference theme, "Church Growth and Outreach."

Five ministers were recorded: Vernon Diggs (Howland, Ohio), Joseph Kirby (Fulton Creek, Ohio), Gary Macy (Alliance, Ohio), Ben Staley (Salem, Ohio), and David Brantingham (Fuller Evangelistic Association, California). In addition, the meeting accepted the credentials of six incoming pastors: Darius Salter (Canton, Ohio), Raleigh Harris (Erie, Pennsylvania), Kent Garner (Greensboro, North Carolina), William Wagner (Stuart, Florida), James McDowell, Jr. (Tecumseh, Michigan), Dale Diggs (Portsmouth, Virginia).

The Missionary Board introduced a \$400,000 project to be known as Loan Incentive Funds for Taiwan (LIFT), which is a revolving loan fund to be used as capital for church building projects in Taiwan. A Certificate of Appreciation was presented to Lynn and Betty Baker, who are returning to the States after four years of service in the Taiwan mission. A handmade Certificate of Appreciation was presented to Freda Farmer, who is completing 17 years of service with the Taiwan mission.

*Fred Sams serves as coordinator of college ministries for the Eastern Region. He also serves as minister of youth at Canton First Friends Church. If you as a pastor or church leader feel "called to make disciples by sharing your life," write or call: Fred Sams, Coordinator of College Ministries, EFC—Eastern Region, 1201 - 30th Street, N.W., Canton, Ohio 44709; phone: (216) 493-1660.*

and returning to service with her own Wesleyan Church.

A new Missionary Outreach Budget was approved for 1977, which totals \$587,956. This represents a 4.5 percent increase over last year's Outreach Budget. The Appropriations Budget was increased to \$168,309, a 40 percent increase over last year.

## A Biblical Model for Raising Church Leadership

By Fred Sams

There is a fresh breeze blowing among some pastors and church leaders who have been given new insight and vision into biblical models for training church leadership. As coordinator of college



*Pastor Wayne Ickes (right) and intern Gary Robinson of East Richland Friends Church, visit with youth at yearly meeting.*

ministries for the Eastern Region, I have been able to work with these men on the development of an internship program for college, seminary, and other young adults who feel called to serve Christ through giving service to the Friends Church. As I have agonized over, prayed for, and grown with this program, I have come to discover that the same principles that produce interns who are effectively prepared for church leadership today were at work two thousand years ago.

I would like to share with you some of those biblical principles I have discovered in our development, as well as some scriptural answers

# Friends concerns

to some tough questions you may ask.

The great need for these principles to be applied today arises because those (both secular and Christian) who are training our church leaders have such a focus on the *mind* of the learner that they have often failed to make an impact on the *life* of the learner.

Jesus sheds light on that particular problem in John 5:39, 40: "You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me; and you are unwilling to come to Me, that you may have life." (NASB)

Christ saw that real Life with a capital "L" was not found in an academic search of the Scriptures, even if they did reveal Him. He saw himself as a part of God's beautiful plan to raise and renew leadership who could and would carry on to change the lives and minds of millions. The plan required a life be sent, but not just any life.

The life He sent is beautifully revealed in John 1:14 (*The Living Bible*): "And Christ became a human being and lived here on earth among us and was full of loving forgiveness and truth. And some of us here have seen His glory—the glory of the only Son of the heavenly Father!" The life He sent had particular qualities.

First of all, Christ was human. He was made of real flesh and could touch and be involved with real people in all the varieties of human joy and sorrow. And involved He was!

Second, John says: He "dwelt among us . . ." He spent time with, agonized with, feasted with, and LIVED WITH people.

Third, He loved—and loved givingly as John portrays.

Finally, He gave God the glory in all that He did, and for all that He was.

God saw that powerful leaders could be developed and raised up, not from academic pursuits, systematized seminars, or programmed packages for discipleship, but only from a personal relationship with a human life. So He sent His Son, and His Son sends us, or does He?

Does this all make sense in terms of church leadership today? Those who are *presently* in positions of church leadership—both pastors and laity—must ask themselves whether Christ's great commission in Matthew 28:19-20, "Therefore go and

make disciples . . ." (LB) should still be taken seriously.

I believe He was telling them to train new leadership in the manner He had trained them—*by being with them*. And He continued to be with them, as He continues to be with us today, ". . . even to the end of the world." (v. 20)

But this command is threatening, if it calls for discipling others after Christ's model, because so many feel their lives are inadequate to serve as models worth imitating.

The Apostle Paul, one of the greatest disciplers, shares some wisdom on this in Philippians 3. He calls his followers (who are soon to be leaders) to pattern their lives after his (v. 17). But in no way does he feel he is where he wants to be. But the desire to be all Christ wants for him to be makes him press on: ". . . toward that day when I will finally be all that Christ saved me for and wants me to be." (Philippians 3:12 LB) The requirement is that we are pressing on, not that we are perfect.

I praise God for those pastors and leaders of these times who are pressing on and taking the great commission seriously by risking time, energy, and money in an investment for the future—disciples, disciples who are being developed, not by one-a-day lectures or take-home lessons, but who are being trained and developed through *mutually shared lives*.

## Readers' Forum Proposed

Those attending the 1976 Yearly Meeting sessions received an introduction to a proposed new *Discipline* for the Evangelical Friends Church—Eastern Region, including a section on faith (doctrine) and a section on practice (organization). Both these major sections were presented for study by local churches in the coming year, anticipating action at Yearly Meeting in August 1977.

The proposed rewriting of the *Discipline* has been prepared by the Organization Committee on the Executive Board, Everett Cattell, chairman, and by the Discipline Revision Committee, J. Daniel Frost, chairman.

Drafts of the proposed *Discipline* are in the hands of all delegates who attended Yearly Meeting, and additional copies have been made available by the headquarters to local churches.

While both the Faith and Practice sections contain changes, the most



significant and comprehensive changes are in the organizational structure proposed for local churches, districts, and the Yearly Meeting. The local organizational structure suggested is basically that which some churches in various districts have experienced on a trial basis for the last few years.

In an effort to encourage thoughtful study of the proposed *Discipline* among the "grass roots," the *Evangelical Friend* will provide in this space for the next several months opportunity for brief articles discussing either the Faith or Practice section. All readers of the *Evangelical Friend* are welcome to participate in this "forum." Examples of contributions that would be helpful include "testimonials" from persons involved on the local level in churches that have experienced the new structure

on a trial basis; expressions of concern, either pro or con, on specific issues of the Faith or Practice sections; statements of evaluation of our present *Discipline's* strengths and weaknesses.

It should be recognized that there may not be room to print all articles received and in some cases articles may need to be condensed. Those wishing to contribute should observe these further guidelines:

- articles should be signed,
- articles should be limited to 500 words or less,
- articles should state clearly whether dealing with issues relating to the Faith or the Practice section of the *Discipline*.

Mail your contribution to Richard Sartwell, Regional Editor, 1028 Jennings Ave., Salem, Ohio 44460.



## Is Anybody Home?

As Helen and I began our day of visiting in camps, the road led a long distance around the mountain. We often go to the home at the farthest end, then resume our services in homes on the way back toward Rough Rock. As we approached the first home, no sign of residence was apparent. Such signs often include water barrels, a pile of wood, or pickup near the home, etc. Finding no one home, we went to other locations at which the people reside at times. This was to no avail; thus, we turned to other homes.

One might ask the reason for their having more than one home. Grass becomes scarce in one area, so sheep are moved to another location. Cold temperatures may cause them to desire a more sheltered spot.

I was reminded of a parallel to this in our spiritual lives. It is our regret that some people cannot be characterized by stability in their Christian lives. Instead of faithfully performing their service for Christ in the church, they seem to see greener pastures in other places. So one cannot depend on their faithfulness. Likewise, the fact of cold temperatures causing our people to move location might compare to trials or hard places. Feeling trials are unfair, they fail to conquer trials or hard

places. Instead of using them as stepping stones, they use them as stumbling stones to defeat them. Thus, when you go to find them for a certain task, they are in defeat rather than in victory.

Another phase of this truth was impressed upon me this day as I was driving up the mountain. Temperatures were reaching a high degree of warmth until shade was a welcome sight. How refreshing to feel the coolness of shade! But what makes such cool, refreshing spots? It may be a tree that has obstructed the hot rays of the sun.

We also have a cost to times of refreshing in our spiritual lives. God may allow His face to be hidden for a time. Such trials may seem hard. Patience is needed to learn lessons of trust and dependence on Him at such times. Then the refreshing of God's presence will be realized in our hearts. It was as clouds hovered

Hey teens!  
Plan now to attend  
**Midwinter**  
More information will be coming soon. Check with your pastor for dates, place, and other pertinent information.

near that Jesus heard His heavenly Father declare, "This is my beloved Son, in whom I am well pleased." May we so learn from our trials that we, as Enoch of old, may be assured that we have pleased Him.

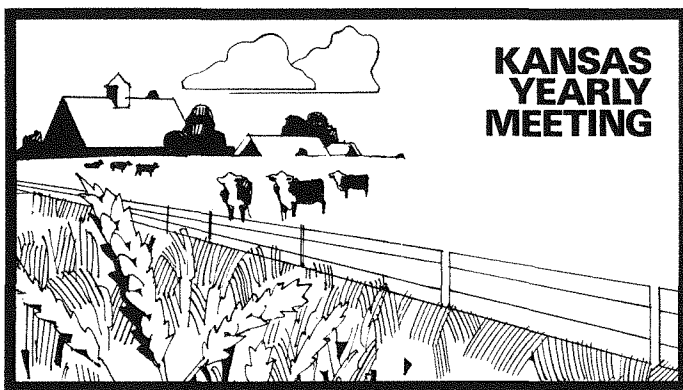
—Mary Gafford

## Missions Emphasis

Several of our meetings are planning for a time of missions emphasis during the month of October. The Springbank Meeting, Allen, Nebraska, is planning for their first Annual Missions Convention to be held Oc-

tober 21-24. They will have special missionary moments each evening at 7:00 and an evangelistic service at 8:00 with Rev. LaRue Goety, director of Steer, Inc., as guest speaker.

First Denver Friends is planning for their Missions Emphasis during October, also. They plan to have two weekends of concentrated mission programs. The first weekend they plan to have Vern and Lois Ellis and Everett Clarkson be a part of their missions outreach. The following weekend home missions will be the focal point.



## What's a Wimber?

"... two meat patties, lettuce, pickle ... on a sesame seed bun."

No! Not quite!

There's really no resemblance (well, maybe a little), but not really, except perhaps in the realm of growing popularity ... and maybe, in the sense of supplying nutrients—for growth and enlargements!

No! You see, to know what a Wimber is you have to be hungry. You need to know the longing for refreshment. It helps to have experienced the craving for sweets ... the sweets of church renewal—church growth—church expansion!

A Wimber is a man named John—former Friends pastor, musician, entrepreneur! But now gifted creator of church growth concepts and training programs. He who learned to do it, and did it, is now helping others do it—grow, that is!

John Wimber is the director of the Department of Church Growth of Fuller Evangelistic Association. He came to that post after serving as a pastor and church planter in the Orange County area of Southern California. He has been active for more than a decade in the Bible study movement of Southern California and has developed a program for training churches for effective evangelistic Bible study methods. He is currently serving as a consultant to a number of churches and denominations in which he advises, develops strategy, and trains leadership for the growth of these organizations.

John has just been contracted to add Kansas Yearly Meeting to the

list of church bodies ministered to by his "Two-year Growth Modification Plan."

**Objective**—To provide church growth training and expertise for pastors and other church leaders of KYM.

**Anticipated outcome**—A measurable increase in the rates of church growth with ongoing church growth programs for sustained growth.

**Service provided**—Diagnostic tools and expertise for evaluating the health of the church. Materials and monitoring for growth programs. Training for pastoral staff and local church growth task force leaders.

## LEADERSHIP TRAINING PROGRAM

**Phase I—Pastoral Training:** Twenty-five hour cassette and workbook study course; two-day seminars for developing leadership skills; two-year growth modification training.

**Phase II—Church Leadership Training:** Four-month formative experiences consisting of three sections covering diagnostic training session, group Bible study and preparation, group response assignments.

**Conclusion**—"Obviously, there is no training that can possibly produce automatic, guaranteed growth to super church status. However, this experience will give us a handle to get hold of in diagnosing, planning, and implementing a strategy to take us from where we are to where we decide we want to be."

## KYM/FY Communicator

Communication tools are important—even imperative! They are best used and best received when they are felt most needed!

Out of that sense of *need*—is soon to come a "newsletter" for Friends Youth of Kansas Yearly Meeting.

Concerned leaders in KYM/FY have placed on the drawing board—soon to reach the printing press—a new tool, the purpose of which is to *unite* and *rally* the forces of young Friends for common concerns and endeavors.

*Its goal*—is to share news items, testimonies, on-the-scene reports of activities and programs that are life changing and inspiring. And to present clearly the united efforts and Yearly Meeting-wide involvements of the Youth—including budgets!

*Its public*—The high school and college-age youth, board members, youth sponsors, and pastors.

*Its facilities*—The Yearly Meeting office will sort of "headquarters" the operation—however the KYM/FY officers will perform the operations of editing, makeup, printing management, and distribution.

*Its frequency*—Probably monthly—as often as necessary—as seldom as economical.

*Its financing*—Some budget money for a start—special gifts—freewill voluntary subscription fees.

*Its name*—That's up to the youth of KYM to decide. Some samples: "KYM Youth Newsletter" — ugh!; "William's Pen & Pals" — ouch!; "Youth Quakes" — maybe!; "Youth Quest"—well? *You name it!*

### WMU Retreat

Ann Kiemel, dean of women, Eastern Nazarene College, Quincy, Massachusetts, was guest speaker as over 250 women from all corners of the KYM map gathered in retreat October 1-3 in Oklahoma City.

Author of three books, voted one of the outstanding young women of America in 1971, Ann loves the challenge of impossibilities and says with courage, "I'm going to change my world, you watch! you wait! you'll see . . . because I have a giant of a God inside me and I'm not afraid."

Capable women from our own meetings who suggested possibilities for change were Betty Robinson—"I'm out to change my world as a wife" . . . Mary Beth Winters—"as a mother" . . . Mary Young—"as a single" . . . Marie Thornburg—"as a widow, or senior citizen." Gayle Cox and Becky Edwards conducted the music, and Margaret Mendenhall gave morning devotions.

Held on campus this year, the annual "Midnight Surprise" lived up to its reputation as an inspiring and "lotsa fun" experience.

Women's Year—Women's Lib—Equal Rights—it is MY world—and despite amendments, new bills and declarations, with God's help—I can change it!

### Friends University

The annual Ministers' Conference sponsored by Friends University's Division of Religion and Philosophy will be held on the Friends campus November 2-5, 1976. This week will

feature seminars led by Friends faculty members and noted community ministers. Special speaker for the conference and for Christian Emphasis Week, running simultaneously, will be Dr. Clifton J. Robinson, international director of Bibles for the World. Dr. Robinson has also served with the Leadership Prayer Breakfast movement across the world and was Kansas Yearly Meeting speaker in August 1974.

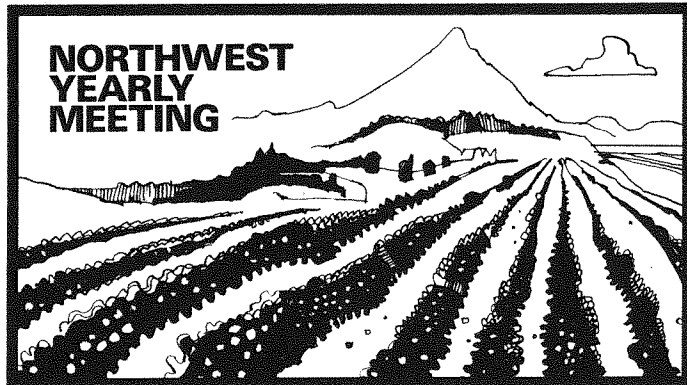
Also scheduled for the same week will be a youth leadership seminar cosponsored by Friends University and Wichita Youth for Christ and a workshop for church musicians cosponsored by Friends and the Better Book Room of Wichita. The youth leadership seminar will be held Thursday evening, Friday evening, and Saturday morning, November 4-6.

The workshop for church musicians will be held Friday evening and all day Saturday, November 5 and 6. A festival concert, part of the music workshop, will be held at 8:00 p.m., Friday, in Alexander Auditorium on the Friends campus. This will feature Buryl Red, a well-known composer, who will conduct Friends University's concert choir in his own composition entitled "Beginnings." The concert is open to the public at no charge. Then on Saturday will be an all-day workshop and music reading session led by Buryl Red and Dr. Cecil J. Riney. For information on any of these special events, contact Bruce Carpenter at Friends University, 2100 University, Wichita, Kansas 67213.

Dr. Dale Jantze, chairman of the Division of Education, Psychology, and Physical Education at Friends was invited to the White House in Washington, D.C., for a meeting on September 15, 1976, regarding teacher education. The meeting was sponsored by the White House Office of Public Liaison in cooperation with American Association of Colleges for Teacher Education and the National Advisory Council on Education Professions Development.

Appointed director of the Learning Resources Center at Friends is Dr. Hans Bynagle. He is a graduate of Calvin College in Grand Rapids, Michigan, and holds advanced degrees from Columbia University and Kent State University.

Dee Connett, professor of art at Friends, will lead a workshop in Symbolism and Art Forms in Worship at the 1976 Fine Arts Festival, November 12, 13, and 14. The program sponsored by the Wichita District Council on Ministries has been planned and will be carried out by St. Paul's United Methodist Church. The workshops are open to everyone, but especially appeal to persons on worship and music committees within local churches. For information on this workshop, contact Mrs. Dee Connett at Friends University.



### New Friends Church Holds First Services



Floyd and Merry Penna

Floyd and Merry Penna are pastors of the new Oregon City work known as Hilltop Community Friends Church, which held their first Sunday services September 19, using the facilities of North Clackamas Christian School, Oregon City.

The formation of this new group is the result of the Department of Evangelism's 1975-76 outreach program in Clackamas County.

### Thanks to Northwest Yearly Meeting

Dear Brothers and Sisters in Christ: The Post Falls Church wishes to express its sincere gratitude for the generosity shown in support of our congregation. Your wonderful outpouring of both monthly and building site support is deeply appreciated.

We are being continually amazed at the support that we receive. Please express our gratitude to everyone.

May God bless you!

Sincerely, in Christ,  
POST FALLS FRIENDS  
Clyde D. Blake, Clerk

This letter was received in response to the presentation of the Post Falls, Idaho, work at the closing

service of Yearly Meeting sessions. Charles and Linda Bloodgood are the pastors of the growing group, currently meeting in a downtown business building and planning the purchase of a seven-acre tract for a church. The offering (cash and pledges) taken during the service toward this property purchase amounted to \$5,507.31.



Richard and Linda Martin

### Martins to Serve in Alaska

Richard and Linda Martin, under a two-year appointment by California Friends to serve in Alaska Yearly Meeting, are in an orientation course offered by Missionary Internship in Farmington, Michigan. Richard served the past four years on the Reedwood Friends pastoral team.



David and Phyllis Hampton

### Newberg Couple Serving Wycliffe in Bolivia

David and Phyllis Hampton of Newberg Friends are serving in Cochabamba, Bolivia, with Wycliffe Translators in the mission's print shop. David will manage the print shop and Phyllis will assist in the operation of the shop. For the past three years David has worked for Barclay Press while attending George Fox College. In 1972 he spent a year in Bolivia as a printer for Wycliffe in the Cochabamba shop.

### Did You Know?

■ that Edith Comfort spent a month visiting her son, Duane and family, missionaries in Juli, Peru. She began saving for this trip while another son, Gene and family, were also working under Northwest Yearly Meeting with the Aymara people. Mrs. Comfort visited missionary families in La Paz, Bolivia, before traveling to Juli. She traveled with the Peruvian missionaries to many churches, to Cusco for some sight-seeing, also Lima, Peru.

■ that Steve and Shelley Cadd and new baby, Jesse Lee Alexander, have gone to the Philippines, where Steve will be doing his student teaching at Faith Academy. They will be singing with his parents. Their plans after the school year are to go to London to work in Operation Mobilization, a mission organization.

■ that Northwest Women's Missionary Union met at Bend, Oregon, September 30 to October 3. Missionary speakers were Esther Choate, Africa;

Alda Clarkson, Peru; Tina Knight, Mexico; and Janice Perisho, Alaska.

### George Fox College

A "Tape-of-the-Month Club" is to begin this fall sponsored by George Fox College. The tapes, on the theme of Christian ministries, will be offered by the college's Department of Christian Ministries in cooperation with Northwest Yearly Meeting of Friends Church. The program calls for the taping of college chapels, guest speakers, and faculty lectures with one recording a month selected for distribution to participating ministries, who will pay \$2 a month or \$15 a year for eight months. Purpose of the program, directed by Julia Hobbs, is to help participants keep abreast of new developments and techniques in Christian ministries.

The new \$850,000 Herbert C. Hoover Academic building has changed the familiar "Crescent Drive" or semicircle access road to the George Fox College campus interior and Wood-Mar Hall. This second new building under construction on the campus will contain 20,000 square feet on two floors and will house the Howard E. Kershner Center for Business and Economics. It will also contain classrooms and administrative offices, and is expected to be completed by contractor Donald M. Drake Co., Portland, during winter term. The center received major financial backing with two large grants in a months time: the Kresge Foundation has awarded \$100,000 and the Collins Foundation \$150,000 toward the center.

A new outreach program aimed at encouraging older adults to consider college courses through a series of community seminars will be offered by George Fox in two nearby counties. The program is being funded under a \$10,000 federal Title One grant to which the college is adding \$6,500. Senior citizens will be given opportunity to "test out" of certain courses through a challenge program utilizing their past experiences. New equipment will help older adults develop reading skills, and new courses in gerontology and problems of the elderly are to be added. Programs will be individually developed for each participant.



Construction on George Fox campus (see story above).



## Friends gather

### ALLIANCE, Ohio

Our softball team became the champions of the area church league this season with a record of 19 wins and 6 losses. To show appreciation, a victory dinner was held for players, families, and fans. Because of the ball games, friendships were strengthened, new friends were made, and new people were brought into the church.

A teacher recognition service honored 51 Sunday school teachers and workers recently. Each was presented a red carnation.

For Alliance's annual Carnation Parade our church had a convertible decorated with a theme stressing pride in our past and hope for the future through Christ. Riding in the car were two of our charter members, Mary Aufrance and Arthur Shreve. With them were two long-time members, Alice Johnson and her son Robert. They were appropriately costumed in old-fashioned clothing with black hats and Quaker bonnets.

### BARBERTON, Ohio

Pastor Bobby Murphy has begun to include in the morning worship service something new, especially for the boys and girls, a children's sermon. Each Sunday a different boy or girl is given the sermon box to take home. The children can place in the box anything that they want to and bring it back the next Sunday so that the pastor can use it to give the children's sermon. While the youngsters enjoy this part of the service, the oldsters enjoy getting something out of the message too.

### DAMASCUS, Ohio

The Damascus Ruritan Club visited our church on a Sunday morning during the worship service. Their president, Mahlon Griffith, Jr., led the congregation in prayer and the pledge of allegiance to the flag. This group is very active in our community and deserves much praise for its efforts for the community and humanity.

### EMPORIA, Kansas

The Northeast Area Conference was held at Spring Grove Meeting. Our church presented a Historical Moment Skit with Elmer Ludwig as George Fox and Dorothy Ludwig as Elizabeth Fry.

We had our own bicentennial service at Hammond Park, joining with other churches in that event. Dinner was served by our own people.

Bible services for a week were conducted by Eldon and Gayle Cox of Homestead meeting.

### FIRST FRIENDS, Salem, Ohio

Paul Renkenberger, who is a missionary pilot with Wycliffe Bible Translators, showed pictures and spoke of the work in Ecuador in an evening service recently. He told that each of the eight major Indian tribes now either have the Word of God in their own language or will have it within the next two years. A strong Christian nucleus now exists in several of the tribes, and at least one tribe is doing missionary work among related Indians who live in other locations. Mr. Renkenberger and his family are on furlough until January, when they will transfer to flying work in New Guinea. This is possible because of the progress of the Ecuador work. Praise God! His work is going forward.

### FULTON CREEK, Radnor, Ohio

The youth group held their annual swim meet and canoeing on the Mohican River. It might be interesting to know who did more swimming and who did more canoeing.

The Ron and Joyce Forrider family have moved to the Northwest Indian School in Montana to teach and minister. Our love and prayers are and will be with them.

Several of our folks attended the Yearly Meeting sessions this year. During the Friday evening service our own Pastor Kirby was recorded, and we are very happy for him.

### GREENLEAF, Idaho

At the Junior Olympic Trials at Boise State University on July 3, 11-year-old Lori Pumphrey was second

in the half-mile run and qualified for the Junior Olympics at Roswell, New Mexico, for a six-state area. She was third in the National at Roswell.

David Wilkins left August 28 for Newberg, Oregon, where he is now employed by The Barclay Press.

There were 600 registered for Greenleaf's Fourth of July bicentennial celebration. The parade had 80 entries, including Oscar Brown riding in the Greenleaf Riding Club, which he helped to start.

It's amazing how many people cared enough to come back during the three days of the celebration. The Greenleaf Academy Alumni Banquet on Saturday night pointed up the fact that the influence of the academy reaches much farther and lasts much longer than anyone realizes. Graduates of that institution walk in the most elite circles.

Terrance and Wanda Gulley and Merlin and Viola Mae Roberts and family were welcomed into membership during August.

Bill and Pearle Dawson observed their 50th wedding anniversary on August 15 in Friendship Hall.

### HUGHESVILLE, Pennsylvania

Ground-breaking ceremonies for our new church were held April 25, 1976, with our town mayor and former pastor, Richard Gessling, present along with the youth choir from Bellefontaine, Ohio.

Miss Susan Ecroyd, age 94, one of the original founders of our present church, turned the first spadeful of dirt. The structure is taking form now above ground, and many have given special gifts and pledges toward this project.

A Community Bible Study has been meeting in our church Monday evening, with many benefiting from this ministry.

A junior choir has been organized and will be singing in our church with Mary Schreffler, leader.

### LIBERAL, Kansas

The Liberal Friends Church members and friends who worship and work with us have had a busy and enjoyable summer.

Vacation Bible school, under the able direction of Helen Hunt, her helpers and teachers, was very successful. The congregation appreciated the Children's Day program at closing exercises. Children of all ages took part, with the high school seniors sharing their testimonies.

Several attended camps. The Pairs and Spares Sunday School Class, with other married couples who could go, spent several days camping at Lake Fryer near Perryton, Texas. The superintendent and his wife, John and Betty Robinson, were the retreat leaders, dealing with the theme of marriage and family enrichment. From reports given, it was a very worthwhile experience and a project to be repeated.

The Sunday school picnic and social hour, with a lovely outdoor worship service, was held at the Boles ranch along the Cimarron, and was a highlight of the year.

The Brown Family Singers—traveling, singing, and witnessing for Jesus—presented a program in June.

They are always welcome and appreciated. Bill Brown is Ron Brown's brother.

Twelve members of Liberal Monthly Meeting attended Yearly Meeting sessions this year and brought back good reports of the meetings. Several of our members are on KYM boards.

Each Sunday evening pastor Ron led a discussion called the Hour of Power. Recent studies have involved an in-depth study of the book of James. In early September, Ron Brown announced his resignation, effective immediately, in order to assume duties as Youth for Christ director in Liberal. While he fills an important need there, we certainly miss him here. We have appreciated his biblical sermons, which inspire Christian living.

### MT. PLEASANT, Ohio

The ten members of the PWC Missionary Society gave \$500 to the Womens Missionary Project. They made and sold sunbonnets and had a sale table during the pilgrimage.

The young folk had charge of questions in the evening service. The topic discussed was, "How Much Do You Know about the Bible?" Some very deep questions were discussed.

### NEWPORT NEWS, Virginia

This year our Wakefield Camp evangelists were Dr. Robert Hess and Rev. Lee Fisher. Rev. John Perkins was the camp youth director. The president of the new year is Jack Mayo, Portsmouth, Virginia.

A baptismal service was held July 18 on the shores of the Anderson Estate. Twenty-three were baptized by Rev. Owen Glassburn, assisted by Rev. Carl Cutherell and Rev. Jim Prieto.

Rev. James and Polly Prieto, from the Philippines, are now serving First Friends Church. Mr. Prieto is the associate to the pastor, Owen W. Glassburn. He also will serve as youth director and minister of music. He is fluent in English as well as three major Filipino dialects. His wife is a recording artist, and they both play several musical instruments and sing. Together they have ministered in television and radio in the Philippines. They are a very dedicated and spiritual couple, and already they have been a blessing to our church in Newport News.

### NORTH OLMSTED, Ohio

Great things are happening here at North Olmsted Friends Church this bicentennial year.

We had six high school and four college graduates honored this past June. We had the "Boanerges" of Malone College conduct one of our Sunday services.

On July 4 we had the honor of having visitors from Scotland and Germany to help celebrate our nation's birthday. Following the celebration, lunch was served, and then the ringing of the bells was heard at two o'clock p.m.

Our building program was given the green light in July by letting of the first phase consulting contract to the Unified Church Consultants.

Our most recent new members, Ronald and Linda Chaplin, left in mid-August for Pensacola, Florida, where Ron will attend Liberty Bible College to begin studies for either ministerial or missionary service.

### NORTH VALLEY Newberg, Oregon

Edith Comfort visited our mission work in Peru and shared with us during a Sunday evening worship service about her trip. Also sharing in our meetings recently were Walter Lee from Star, Idaho, and Dave and Phyllis Hampton, who are working with Wycliffe.

Oscar Brown joined the staff as our associate pastor. He also ministered at Adult Fellowship Camp at Twin Rocks September 17-20.

Our new education wing is now completed. Volunteers donated time, which enabled us to save a sizable amount of money. The wing contains five large classrooms, associate pastor's study, nursery and toddlers' rooms.

Before Steve and Shelly Cadd's departure for the Philippines, they ministered through music during an evening worship service held in a city park. At a send-off gathering the ladies of the church presented them with a friendship quilt.

The Family Treehouse Preschool has begun meeting at our church three mornings a week. This is a cooperative program in our community that ministers to parent and child together.

### PLAINS, Kansas

"God's Love Is Jesus" was the theme of VBS at Plains this summer. Pastor Francis McKinney was director with a staff of 15 assisting with an enrollment of 29, average attendance of 27, and daily offerings totaling \$40. "Bibles for the World" received our offering.

Summer highlights included the Bill Brown Singers, from Minnesota, and the annual Sunday school picnic July 21 at the Artesian Well. A reception honoring Bulah and Francis McKinney's Silver Wedding Anniversary was the occasion for the presentation of a china tea set to our pastors.

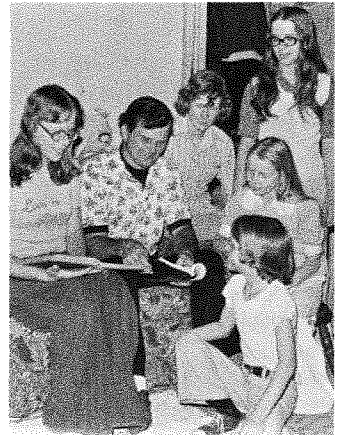
Ten of our young people attended Junior High Camp, and Nancy Haddon was a counselor. Several told of their experiences following Friends Fellowship, and Karina White shared slides from Youthquake '75.

August 29 was Promotion Sunday with a new junior high class added to the roster. These youth enjoyed a camp-out at Clark County Lake before "graduating" from Esther Powell's junior class. Sponsors were Don Powell, the Don Thorps, Ed Rushes, and Arthur Whites. The McKinneys were guests.

### SMITHFIELD, Ohio

Family togetherness is evident at the Smithfield Evangelical Friends Church.

Many families work together to provide special music for the congregation, projects to represent the church in village activities, and Bible



programs to present at the rest home.

There are seven children in the James Ross family (pictured), and whenever possible, the whole group will go to the rest home nearby and give Bible readings, prayers, and sing hymns.

The Boyd family and Vandeborne family combined artistic talents to provide a beautiful patriotic float with a religious theme for the Bicentennial Parade.

Thirteen members of the Martin family (spouses and children included) provided special music during church services. One of their song titles was "Something Good Is Going to Happen to You." Many people felt that God was on their side, and as the service closed it was the general feeling that "Something Good" would happen.

### TIMBER CREEK Atlanta, Kansas

The parsonage is being redecorated with panel and wall-to-wall carpet.

Workers from the following mission fields have presented their work recently in our worship services: San Antonio Friends School and Missions; Central Africa Broadcasting Co.; Kickapoo, Oklahoma, Indian Missions; Burundi Friends Mission; Wycliffe Bible Translators, and Rough Rock Friends Mission.

### URBANA, Ohio

Family night was held on the parsonage lawn. The tables were spread, and a delicious potluck meal was served and enjoyed by all. The program, in which the children presented some skits, was organized by Ruby Frazier. The last performance on the agenda was a reproduction of the pastors' wedding. Jim Conner played the clergyman, while Mrs. Kensler played her own part, wearing a broad-rimmed hat of white and carrying a bouquet made from vegetables in her garden. Mr. Kensler wore a stiff katty hat that once belonged to his grandfather.

### WESTGATE, Columbus, Ohio

The Holy Spirit is working among us to bring about unity of the Body. Fresh love and concern among the members is being experienced. We



have three home Bible study and prayer groups. This summer we had "A Day of Reflection" at the Friends Center. This was a time of sharing between pastor and people regarding where we are now, where we wish to go, and how to accomplish it.

In the fall, our adult Sunday school classes will begin a trial six weeks on the elective system. Several subjects have been chosen, each with a different teacher, each covering a special field of interest. Some of these are Bible study on one book of the Bible; devotions; womanhood; and marriage.

The week before our schools reopened, the young people who were returning to high school or college were called forward to the altar, and members of the Ministry and Oversight and the pastor prayed for them with laying on of hands, that the Lord would bless and help and guide them in this coming year as they

further prepare their lives for a career and service to their Lord.

#### YPSILANTI, Michigan

A dedication service was held for two couples of our congregation who are going into full-time Christian service. Walt and Suzanne Morton will be serving as associate pastor and wife at Alum Creek Friends in Marengo, Ohio. Ron and Carylene Elie will be going to Peru.

The FY, pastor, and sponsors enjoyed a canoe-camping trip at the Manistee River in northern Michigan July 15-18. Sunday morning the group held an outdoor worship service at our campsite with our pastor leading the service.

"The Boanerges" from Malone College shared song and testimonies in our morning worship service last month. We enjoyed their great quality of music and their Christian witness to young and old alike.

## Friends record

### BIRTHS

BAILEY—A son, Brian Douglas, March 23, 1976, to Dennis and Sharon Bailey, Ypsilanti, Michigan.

BENNETT—A son, David, August 13, 1976, to David and Connie Bennett, Willoughby Hills, Ohio.

BLANTON—A daughter, Jennifer Marie, August 28, 1976, to Jerry and Pam (Schultz) Blanton, Richwood, Ohio.

BREZINSKI—A daughter, Heidi Renée, June 30, 1976, to Robert and Pamela Brezinski, Hampton, Virginia.

BROWN—A daughter, Tara Nicole, September 7, 1976, to Perry Lee and Janine Brown, Friendswood, Texas.

CAMPBELL—A son, August 25, 1976, to Harold and Ida Campbell, Salem, Ohio.

COPE—A son, Carlton Thomas, August 22, 1976, to Tom and Luanne (Bardo) Cope, Damascus, Ohio.

COX—A son, Adrian, December 18, 1975, to Larry and Debbie Cox, Newport News, Virginia.

CUTRIGHT—To David and Anne Cutright, a son, David, April 29, 1976, Greenleaf, Idaho.

GLEDHILL—To Gary and Paulette Gledhill, a boy, Ryan Conrad, July 21, 1976, Greenleaf, Idaho.

KERR—A son, Daniel Jason, August 10, 1976, to Clifford and Garrie Kerr, Damascus, Ohio.

KERR—A son, Ryan Paul, August 19, 1976, to Mr. and Mrs. David Kerr, Marion, Indiana (from Damascus, Ohio).

LAYNE—A son, Paul Turner, Jr., October 9, 1975, to Turner and Rebecca Layne, Hampton, Virginia.

MASCARENAS—A daughter, Tanya Cheree, June 29, 1976, to Tim and Rita Mascarenas, Hugoton, Kansas.

MOREHEAD—A son, Dustin Patrick Wayne, July 29, 1976, to Dan and Debra Morehead, Mt. Pleasant, Ohio.

O'NEILL—A son, Ryan William, September 7, 1976, to John and Angela O'Neill, Friendswood, Texas.

PINKSTON—A son, Jon Andrew, August 26, 1976, to Joe and Rose Pinkston, Oklahoma City, Oklahoma.

ROUTON—A boy, Benjamin Mark, July 25, 1976, to Gary and Debbie Routon, Hugoton, Kansas.

SCHULTZ—A daughter, Kristina Marie, August 27, 1976, to Larry and Cathy Schultz, Richwood, Ohio.

SPURLOCK—A daughter, Rachel Denise, April 29, 1976, to Mickey and Grace Spurlock, Ypsilanti, Michigan.

STALEY—A son, Ryan Christopher, August 10, 1976, to Ben and Denise Staley, Salem, Ohio.

TAYLOR—A son, Robert James, May 26, 1976, to Richard and Cathy Taylor of Joliet, Illinois (from North Olmsted, Ohio).

TRIMBLE—A daughter, Lauris Renée, June 4, 1976, to Richard and Linda Trimble, Hampton, Virginia.

TRUFFIN—A daughter, Joy Renée, May 9, 1976, to Judy and Terry Truffin, North Olmsted, Ohio.

TUCKER—A daughter, Tonya Joy, August 5, 1976, to Sheldon and Annette Tucker, Haviland, Kansas.

VOTAW—A son, Eric Dean, August 7, 1976, to Alan and Delores Votaw, Eudora, Kansas.

WILLIAMSON—A daughter, Michelle Nicole, April 21, 1976, to Paul and Rhonda Williamson, Haviland, Kansas.

### MARRIAGES

BEERS-BERGERON. Patricia Beers and Bryan Bergeron, August 7, 1976, Friendswood, Texas.

BIGGER-WAGNER. Donna Bigger and Ronald Wagner, June 26, 1976, Hughesville Friends, Pennsylvania.

CAMPBELL - EARNEST. Colleen Campbell and Gary Earnest, August 7, 1976, Mediapolis, Iowa.

CONKEY-NUTT. Beth Conkey and Charles Nutt, July 31, 1976, Barber-ton Friends, Ohio.

CORNELIUS-TOWNSEND. Marie Cornelius and Hal Townsend, August 15, 1976, Medford, Oregon.

DILLON-FENSTER. Dianne Dillon and Greg Fenster, July 24, 1976, Northbranch Friends, Northbranch, Kansas.

DOTY-BAHON. Sandy Doty and Ronny Bahun, September 4, 1976, Mt. Carmel Friends, Mingo, Ohio.

ELGIN-ORR. Debra Elgin and Robert Orr of South Salem Friends, May 15, 1976, at Calvary Baptist Church, Salem, Oregon.

FISHER-CHITWOOD. Lynetta Fisher and David Chitwood, August 1, 1976, Center, Colorado.

HICKS-BURDETTE. Linda Hicks and Kenneth Burdette, August 14, Hutchinson, Kansas.

HODSON-BINFORD. Beverly Anne Hodson and Chris Binford of Greenleaf, Idaho, Friends, July 9, 1976, Sherwood Friends, Oregon.

JOHNSON-DAVIS. Cindy Johnson and Mark Davis, June 18, 1976, Friendswood, Texas.

JOLLIFF-CLADY. Donna Joliff and Robert Clady, August 15, 1976, Fulton Creek Friends, Radnor, Ohio.

JONES-FRAZIER. Betty Jones and Daryl Frazier, May 22, 1976, Gardner, Kansas.

KUTZ - HOUSLEY. Pat Kutz and James Housley, August 22, 1976, Barberton Friends, Ohio.

LUSK-SELBY. Sophronia Lachea Lusk and Harry Ervin Selby of Greenleaf, Idaho, Friends, July 17, 1976, Medford, Oregon.

MELROSE-BYRNE. Joyce Melrose and David Byrne, August 14, 1976, Willoughby Hills Friends, Ohio.

MONDICK-NEWMAN. Marla Mondick and Terry Newman, August 7, 1976, Enid, Oklahoma.

MORRIS-PITTENGER. Anita Morris and Rick Pittenger, August 21, 1976, Trinity Friends Church, Lisbon, Ohio.

NEWBERGER-WILK. Ola Newberger and Mike Wilk, July 31, 1976, Hutchinson, Kansas.

NICHOLS-FERGUSON. Pam Nichols and Ron Ferguson, August 3, 1976, Melba, Idaho.

PETERSON-CHRYST. Sandra Peterson and Dale Chryst, August 28, 1976, Alliance Friends, Ohio.

ROBERTS-LEHMAN. Annetta Roberts and Ron Lehman, August 21, 1976, North Valley Friends, Newberg, Oregon.

ROCKHOLD-HELM. Nancy Rockhold and Larry Helm, September 4, 1976, Lawrence, Kansas.

SELBY-JOHNSON. Cynthia Marie Selby and John Johnson, August 10, 1976, Greenleaf Friends, Idaho.

SMITH-MOORE. Cynthia Lea Smith and James Moore, September 11, 1976, Hutchinson, Kansas.

SMITH-TOWNE. Becky Smith and Jim Towne, August 7, 1976, League City, Texas.

STEVENSON-AFFALTER. Jean Stevenson and Dave Affalter, September 4, 1976, Lawrence, Kansas.

WADDELL-McGRAW. Ann Waddell and James McGraw, July 31, 1976, East Richland Friends, St. Clairsville, Ohio.

WAGNER - CLARK. Cathy Wagner and Loren Clark, July 4, 1976, Evangelical Friends, North Olmsted, Ohio.

WEAVER-PAVER. Sydney Sharon Weaver and Bob Paver, August 21, 1976, Friendswood, Texas.

WEBB-VAUL. Arrille Webb and Scott Vaul, August 28, 1976, Friendswood, Texas.

### DEATHS

AMSTUTZ—Scott Amstutz, 55, Mt. Pleasant, Ohio, September 1, 1976.

COLE—Rebecca Elizabeth Cole, Friendswood, Texas, August 10, 1976.

DAVIES—Ora Davies, Haviland, Kansas, June 25, 1976.

FERGUSON—Aubin Ferguson, Friendswood, Texas, August 31, 1976.

GARDNER—James Horace Gardner, 89, Newport News, Virginia, January 13, 1975.

HUGHES—Gladys B. Hughes, 82, June 20, 1976, Booker, Texas.

LONG—Raymond P. Long, Emporia, Kansas, July 9, 1976.

PICKETT—Caryl Pickett, Rose Hill, Kansas, August 19, 1976.

RIERODE—Elma Steward Rierode, Emporia, Kansas, February 16, 1976.

SHRIVER—Lydia (Cox) Shriver, 78, Pratt, Kansas, August 18, 1976.

SMITH—Daisy M. Smith, 65, Hampton, Virginia, July 27, 1976.

TERRELL—Verna Terrell, Eudora, Kansas, August, 1976.

TURNER—Walter L. Turner, Friendswood, Texas, August 23, 1976.

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