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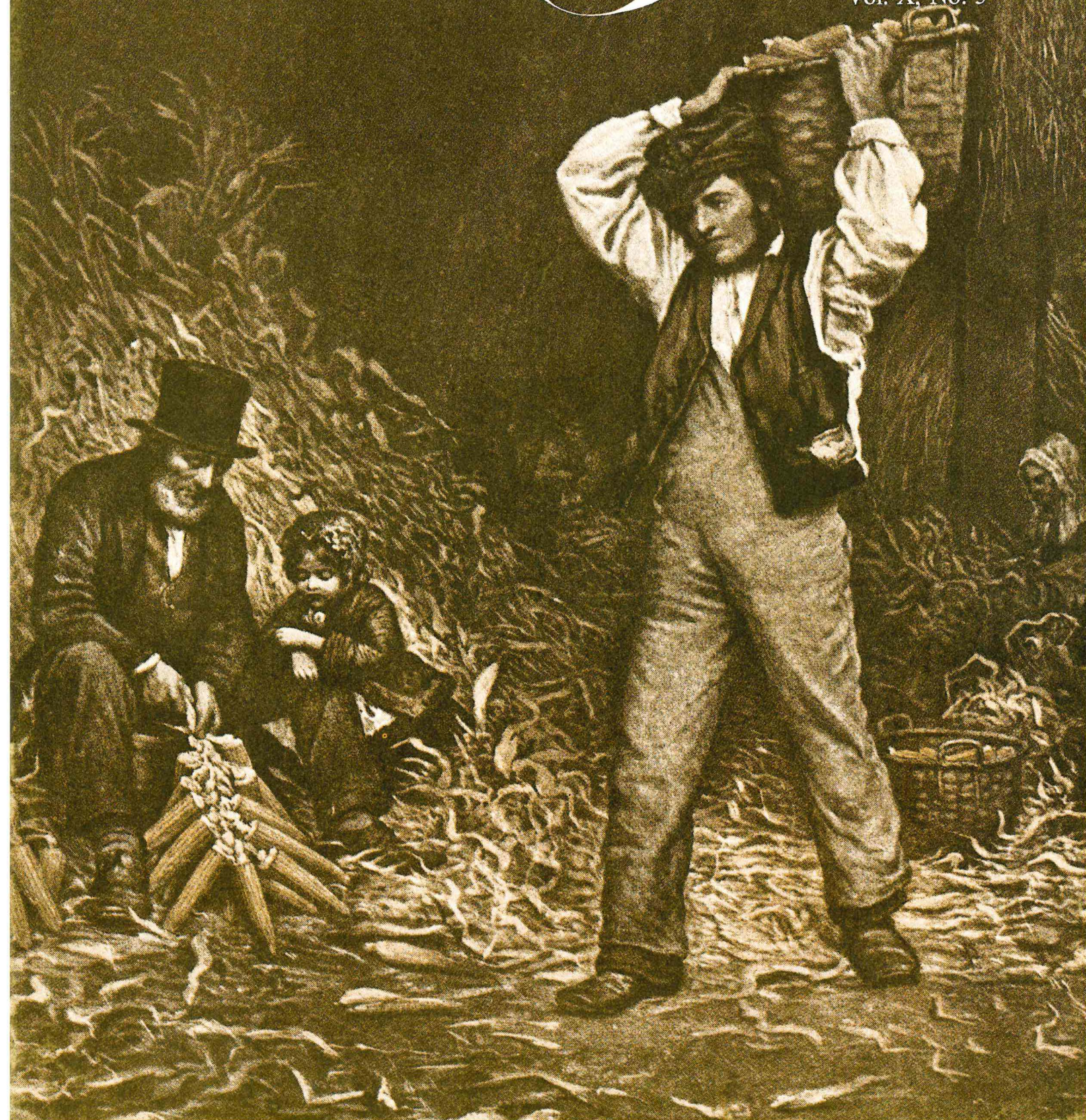
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Evangelical Friend

November 1976

Vol. X, No. 3



giving of thanks



BY ROSEMARY LEVINSON

Upon being asked to write on "Thanksgiving—a Quaker view regarding our relationship with God and others," well, for awhile I pondered over it and didn't have a glimmer of anything. Then, right at the last minute the Lord showed me how simple it was; He had worked it out several thousand years ago! Thanksgiving and praise are shown through the Bible in His usual, glorious, fantastic, simple ways as the nature of our real relationship with Him and with others.

Some call it the Creator's "Manufacturer's Handbook," and I am constantly amazed at the perfect, exact, specific directions He issues. Some of the earliest directions to His chosen people are for specific material things; then later there are parallels in the whole area of human relationships and finally in the spiritual walk. Old Testament patterns and step-by-step directions are so precise: "How to build an ark," "How to make a priestly garment," or "How to construct and decorate a temple." With a little patience and the right materials we ourselves, today, could complete any of these projects as successfully as a child builds a model airplane.

The Lord knows how we like to take off on our own, "do our own thing," so when something is very important to Him, He does give indisputable, exact directions. The physical models are the starting place; then much later in the Word we find a spiritual parallel for what seemed at first glance to be a blueprint for a building and it is just as practical and foolproof (in the spirit), even today. His truth endureth to all generations!

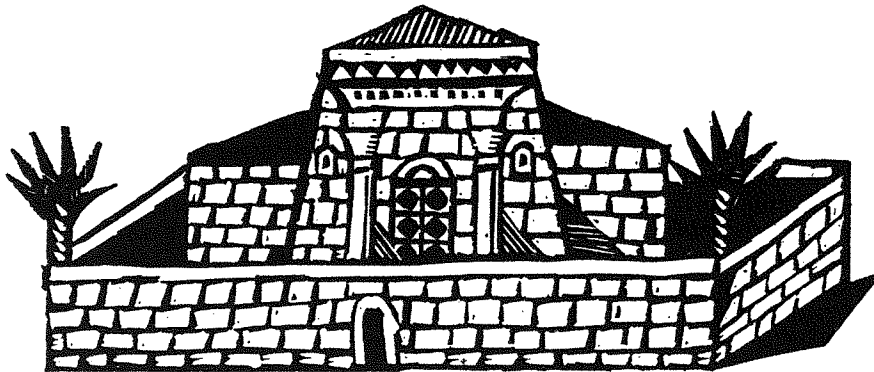
That's the way I see the directions for the Temple. It's as if God were explaining a blueprint, complete with

Being new to evangelical Friends, Rosemary Levinson expresses a concern and a Thanksgiving theme that is singularly relevant to all Friends today. Her exuberant Christian witness and life are an inspiration, and these qualities shine through her writing. Rosemary and her husband Herbert are musicians and performed in a number of cities before making their home in New Mexico, where he teaches at the University of New Mexico. The parents of four children, they live an interesting life. "We love animals, have a horse, two goats, two dogs and a cat . . . a lovely old adobe farmhouse, 200 years old, in the middle of Albuquerque." She has written for several news magazines and newspapers and is active in the Albuquerque Friends Church. Describing herself as a "dyed-in-the-wool do-it-yourselfer," she has hobbies that include swimming, piano, gardening, restoring old houses, doing concerts, bird watching, and trips to the mountains. Her writing is as refreshing as her personality!

exact measurements, kinds of materials, quantities, etc. Here is the chart—there's the gate, the outer court, the inner court, and the holy of holies; and in that innermost protected spot He will dwell but be separated from ordinary worshipers by a veil; only the high priest may enter, and then only once a year. It's kind of fun to picture the whole thing, and the directions are so simple to follow that often it's a favorite building project for Vacation Bible School children. But it is significant that the Lord gave us this precise chart to have in our minds forever.

At a much later period David, in the Psalms, presents a spiritual parallel of the actual Temple. In song after song he pours out his heart, telling us that we too may enter the gates with *thanksgiving* and the courts with praise, and that we may even enjoy the very presence of God with singing. Praise, joy, thanksgiving, song, rejoicing—over and over, throughout the Psalms we are told these are the keys, the way to find God. And the steps in the spiritual realm continue to be very specific, not nebulous or blind.

- Step 1. Enter into the gates with praise
- Step 2. Enter into the courts with thanksgiving
- Step 3. Be thankful unto Him
- Step 4. Bless His name



Can you visualize it? In our own spiritual relationship we may go through the gate and come into the temple itself, but that gate is closed until we offer our praise. Then we stand in the courtyard before the building, glad to be there and hopeful of getting even further inside, and again David shows us the key, the way to open the door. That key is thanksgiving. And if our hearts long to go even further, David assures us that we can "come before his presence with singing." Throughout the ages song is in fact a double prayer, and "Alleluia" set to music has been universal.

At first glance it seems that the New Testament presents an entirely different picture, a new concept. Man no longer enters the presence of God by his own effort, but because he believes on Jesus; He is the Son of God, He is the key, the way to the Father. But surely the Lord didn't throw away all those earlier directions! Would He waste those beautiful Psalms He had given David? They must have some contemporary significance.

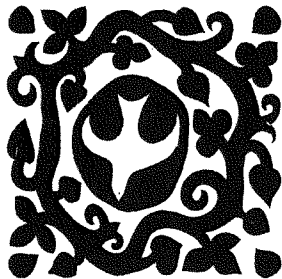
Offhand I could not remember anything very specific in the Gospels about giving thanks, so I checked concordances and references and double-checked with advisers. Everything confirmed the fact that there was a curious lack of communication from Jesus in this whole area; He simply did not speak or teach on the subject of thanksgiving, except offering of thanks before meals. I could have let it go at that, but sometimes there are great advantages to conversion in midlife, this adult seeking of the Word. It bothered me, this silence. Why? What would account for it? Then the light dawned bright and clear.

Jesus was so well schooled in the Old Testament, the Psalms, etc. that He certainly could not have been ignorant or unknowing about the whole matter of thanksgiving. Furthermore, He was in constant prayer and communication with God; then why didn't He talk more about it? Why? Well, He was a Jew and His ministry was primarily to Jews, and all of them were equally well trained in the same Old Testament procedures about thanksgiving. They, too, worshiped Jehovah and had known since earliest childhood how to come into His presence *as it was written*. Nobody had to discuss it or talk about it anymore; it was

as natural as breathing. Now with Jesus as our guide we too can go directly to the Father, but surely we have to go through the proper gates and courts, employ the same sacrifice of thanksgiving.

On to the epistles and again we find ample references, many versions, of the same central theme of thanksgiving and praise as essential means of entry to the very presence of God. Paul was an educated religious Jew before his conversion and had been taught in the religious tradition of the Jews. He was writing, however, to both Jews and non-Jews, so he had to make the whole message and whole procedure very clear, very simple. So again and again the pattern of thanksgiving is repeated. We see how naturally this comes to Paul in the greetings and salutations of the epistles; then within the letters we see his specific instruction on the giving of thanks.

Tracing the pattern is so beautiful. First, God instructs His chosen people in *how to worship* (Exodus). David



repeats the spiritual steps in Psalms. For a while it seems that Jesus verbally ignores the subject of thanksgiving with only a wordless example of His life a constant prayer; finally Paul picks up the theme ever so explicitly in his letters to new believers, God's newly chosen people. Is it possible that we have examined Jesus' teachings, somehow lifting them above the rest of the Bible, returning again and again to the Gospels without seeing their connection with the importance and need for thanksgiving? Since Jesus didn't actually talk often about praise and thanksgiving, it didn't seem to be a very urgent matter.

"That's nice, an interesting point, hadn't thought of that before—but is it relevant to our needs today?" may be your reaction. From two articles in a recent issue, one by Jack Kirk about early Quakers and one by Everett Cattell on gifts of the Spirit, one might conclude that this concept of thanksgiving and resultant joy just might have been the key to the power of the early Quakers. Also, praise is a big cornerstone in the fast-growing Pentecostal movements and quite possibly a sort of "missing link" that would release a new dynamic force to unite various facets of our own denomination. Could it lead us into new dimensions of love?

At this point it seems appropriate to give you a brief summation of my own background so that you can understand "where I'm coming from," as the young people say today. I was raised in a traditional denomination that, in retrospect, seems literary and sociable but without any real joy—dreary hymns and a kind of weak, sterile concept of Jesus. I rebelled against that in high school, attended an exceptionally worldly university, married a wonderful man who happens to be a nonbeliever, and when the children started arriving we took the first step in seeking spiritual guidance. Our choices were poor but we kept on looking!

We attended a Unitarian church for about ten years, then we moved on to the silent Friends Meeting, which was mainly humanistic, without Christian teaching. That wasn't enough, so we dabbled a little bit in Yoga and finally in Mind Control (both of which we later realized were dangerously occult; I share this because if you have family members who are doing the same thing, rejoice as you read what the Lord did for us).

Finally I came to the end of my own rope—physically, emotionally, and spiritually. At the time it seemed like the end of the world, but now I realize I was living through the complete breaking of my own spirit so that I could cry to the Lord God for help. He gave it in abundance.

First He sent a friend who had been through a similar journey and had found Him and could share Jesus with me. She took me to her church, and I responded with my whole being to everything about it—the radiant joy, the happy music, the lessons from the Bible, the obvious love extend-

ed to everyone there, the miracle healings, the deeply moving personal testimonies and witnesses of what happened to people when Jesus came into their hearts. I had never experienced anything like it and was thrilled and uplifted beyond description. It has been very important to me also that I learned about and found the infilling of the Holy Spirit.

I could have been happy forever in that church situation, but the Lord arranged a new set of circumstances for us, and we moved on. We again began to visit many churches in our new city, but none of them seemed quite right. One seemed to be giddy, it was so emotionally "high" all the time; another too shallow; another too shout-



ing and rough without a sweet spirit, and some seemed to rely so heavily on "spiritual warfare" that it became almost like a "white magic" type thing . . . no, we wanted a church that honored Jesus as Lord and that lived in the Holy Spirit with a sweetness of love and brotherly community, an unhurried, solid feeling of growth. We wanted a church with uplifting music, a sense of joy and radiant love that comes from being close to God. It occurred to us that the evangelical Friends church would fit that bill—be Bible based but with the qualities of simplicity, love, and community we had grown to love in silent meeting.

When we entered the church we felt we had come home, even though there was a radical difference from the church we were used to by then . . . 80 people in the congregation instead of 2,000, but we sensed the presence of the Lord, we felt His sweet spirit and the close love among the people. We especially loved the new young minister and his family, and felt really bound to the church. But I must be honest, we felt there was a lack in this whole matter of giving thanks, and a curbing influence on the infectious joy that had been so attractive in the other groups.

Sometimes I longed for a more victorious Christian testimony, the overflowing joy, the confident prayers we had experienced elsewhere and would attend other prayer meetings to bolster and reinforce faith. It was never a question of leaving Friends, rather a deep need for joy that was not always met there. I must say that in the last three years our little church has grown tremendously both in spirit and in physical numbers. Increasing Christian victory and happiness are beautiful to see.

But I share all this with you because I feel Friends are truly seeking ways to share their faith and are open enough to the kind of spiritual fervor and vigor Quakers once knew. There are many churches today exhibiting this radiance, gratitude, and joy, yet accompanied with certain aberrations and undesirable excesses. But I believe we should lose our fears of fanaticism and learn to love, re-

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ROSEMARY LEVINSON

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NOW?'****NO MORE SMOKING
IN THE DINING
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*"What gave me the impression
we might be having turkey and stuffing?"*

COVER

The harvest is in, Thanksgiving is here!
(Adapted from a Courier & Ives print.)

ANTECEDENTS

It may seem extremely presumptuous for me in "Antecedents" to urge *Evangelical Friend* readers to read Jack L. Willcuts' editorial, for a vast majority must turn to it first—as I do in our editing process.

Seldom has one within our EFA family expressed so well what must be in the minds of many of our leaders, especially those closely associated with our Alliance since its careful inception over 13 years ago. It is not my role to repeat what Jack has to say. However, I feel so strongly about this subject that I urge all who may or may not be asking his title question "What Is the Future of the EFA Now?" to weigh his "random thoughts."

Nearly 50 percent of Jack's editorial consists of questions—questions he is asking himself "in the mix of my [his] own praying and cogitation." Perhaps his and other questions should be formalized and circulated among all EFA Friends at the "grass roots" level before the Coordinating Council meets in January. If such a survey is not possible, then a flow of expressions to the editor and/or yearly meeting and EFA officials should be forthcoming if people are really interested in an answer to that title question: "What Is the Future of the EFA Now?"

—H.T.A.

**EVANGELICAL
FRIEND**

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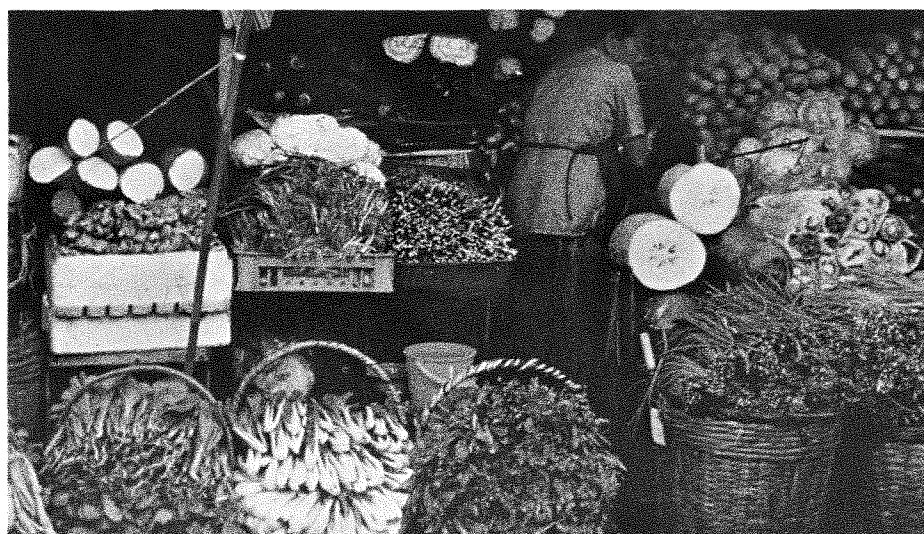
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THE PRINCIPAL ELEMENTS IN DEVELOPMENT:

THE ROLE OF A MANAGEMENT EXTENSION SERVICE

BY ELDON HELM



FATHER, you did not divide the land equally," complained a young adult African to his father. A year before the father had divided a piece of land

Eldon and Virginia Helm are currently on the Friends field in Guatemala after spending two years in Kenya, Africa, directing Partners for Productivity. Eldon is a former chairman of the Social Concerns Commission of EFA and served many years as presiding clerk of Reedwood Friends Meeting, Oregon.

equally between his two sons. One son had sought advice from the agricultural officer, purchased hybrid seed, used the correct amount of plant food, kept the weeds down, and had received over twenty bags of maize to the acre for his efforts. The son who was now complaining had used only traditional methods of planting and had harvested only three bags of maize to the acre. Therefore, the father had not divided the land equally. He had given the good land to his brother and the poorer land to him. He now was asking that the land be redivided on the basis of the amount of maize produced. In his thinking, he should have three fourths of the land parcel and his brother one fourth.

In another instance one brother burned down another brother's bakery shop and in the process burned to death his brother's wife, because he believed that the success of the brother's bakery meant that he would live in poverty.

One of our Partnership for Productivity field consultants insisted that it was impossible for a father to divide his material wealth equally with his sons, if such wealth included a business. The son who received the business, if he made a success in its operation, would always be in jeopardy. The rationale would always be, no matter how equally may have been the division of the inheritance, that the other sons would always claim a share of the profits of the business.

T

he 'limited economic pie'

The belief in a limited amount of wealth, or a "limited economic pie" is found not only among Africans. It has been found to be an inhibitor to small business development in India. We found it to exist in Samoa and now among the *Naturales* in Guatemala. And yes, after returning from two years in Africa, we became acutely aware that many young adults in America also are believing that if one person is successful, he is taking it from someone else.

In *Quaker Life* magazine, in the issue stressing the right sharing of the world's resources (June 1976), one writer points to the idea that economic success and poverty are like two people on a seesaw. If one person is up too high, another is down too low. In another article by Peter Davids in *Sojourner*, "Wealth and the People of God," the trend of thought is that Christians should live in some sort of a nonproductive socialistic system, sharing in a worldwide effort to equalize the wealth.

But "the limited economic pie" is one of the cultural beliefs that stifles economic growth.

"RIGHT SHARING OF THE WORLD'S RESOURCES"

Indeed, the temporary sharing of food and clothing and materials for housing in times of emergency, such as for refugees, or victims of war, or natural disasters such as flood and earthquakes, are right and a great blessing. But chronic problems of low production or distribution of food, famine resulting from the overgrazing of lands and overpopulation are not solved by continual giving away of food and cast-off clothing to the poor. What is needed is to get at the basic cause of the problem and treat the problem at the root source.

The giving of handouts as an ongoing policy is an easy way, perhaps, to salve the wounds of people who have been made to feel guilty because of their abundance, but to believe that such a

policy will have any positive effect on the problem is a myth. Our experience in Africa with people who have received much through missionary projects of sharing underlined the reality that such giving not only makes people dependent on others and encourages the neglect of personal responsibility but also fosters unawareness of their own abilities and resources, as well as making them oblivious to the need for family planning.

The other misconception we are hearing a lot about in America today is again to make Americans feel guilty for the way the industrial world is using up the resources from the developing countries. Granted that we all should eat less and resist the pressure to buy every new gadget that comes on the market and also that we should struggle against the waste of natural resources, particularly the greatest waste of natural resources, those that are used in armaments; nevertheless, trade with the developing countries is essential if they are to better themselves. Where will the developing countries get capital for development if they do not sell the commodities that other nations need and want? And where will the industrialized economies get new wealth that can be shared in grants and loans for development in the less developed countries if they cut back on the production of new wealth—much of which is based on imported commodities? The answers to these questions are that both the use of the resources from the less developed countries and a constantly increasing production of new wealth is necessary if the industrialized world is to assist in rapid development of the LDCs.

Now it is true that our known basic resources, whether oil, land, or concentrated iron ore deposits, are limited. But wealth is not limited to basic resources. Most of the wealth created in the world today is from ideas. In many cases, less and less of our basic resources are being used today per unit, and yet revolutionary new products to meet human need are becoming commonplace in every home through new ideas and technologies. Of note is the tremendous wealth created by the electronic industry with very small amounts of basic resources per unit being used.

MUST ONE BE POOR TO BE A CHRISTIAN?

Along with the worldwide effort to equalize the limited wealth is another

belief associated with Christianity that has permeated many cultures. This is the poverty syndrome. It is true that Jesus put much emphasis on the evils associated with the gaining of wealth and fame, and this was indeed important among his contemporary privileged class while he was with us on earth, just as it is with the privileged class today. But Jesus also emphasized that by using the individual gifts that God has given us in responsible ways of meeting the needs of others, we can all be winners! He stressed the elimination of those negative attitudes and cultural factors that held people down. He called attention to the opportunities around us instead of the obstacles.

Yet both in America and abroad the concept that a Christian can be and should even strive to be successful is believed only by a minority. What a joy it was to see the faces of African Christians brighten when for the first time, apparently, they heard the good news that one didn't have to be poor to be a Christian, or that being a Christian didn't mean one had to be poor, that Christians can be successful, that Christians can and should strive for success and productivity!

Again, what a joy to see lives turned around and see people with business ability become very successful in business in a very short time, becoming important contributors to the church and *harambee* projects in their communities when before they learned how to use their abilities they could not support their families!

W

anted: knowledge and management

Richard Bruce Cromwell in his article in the June 1976 issue of *Quaker Life* magazine says that the most scarce and indispensable resource is knowledge and suggests an International Resource Year to focus the world's best energies upon

providing the knowledge essential to make proper decisions in the future.

I want to add another essential that I was sorry not to see included in the "Right Sharing of the World's Resources" issue. This is the management element.

The management expert, Peter Groins, has said, "There are no underdeveloped countries; there are only undermanaged countries." This is a pretty broad statement, but it is true that some of the less developed economies are not short on resources. But they are short on know-how to use the resources they have. Maybe they even have some large capital intensive industries within their borders. Yet, the masses are living in poverty.

The backbone of any economy has to be a small-scale business network to serve the needs of individuals and families. Even with all our corporate structures, chains, and mass production, still 52 percent of the business and one third of the GNP is produced in America by small businesses. How much more important are the small-scale businesses in the developing economies that do not have the mass production and distribution networks!

Basic to establishment and growth of small-scale business in the developing world is for the individual to discover what one's special gifts are and to begin, for perhaps the first time, to set some goals for oneself. When one has a goal, then one can begin to think of some ways to achieve one's goal. This involves planning and budgeting of time and capital resources, no matter how small the capital resource may be. Next it involves the wise use of money, which in turn demands the use of simple accounts, "the eyes of a business." Successful enterprises come from these and some other simple rules of keeping proper inventory-sales balance, pricing, house-keeping; learning how to promote and sell one's products or services, and lastly, but probably the most important, how to overcome cultural traditions that inhibit good business practice and the making of good decisions.

THE ROLE OF PARTNERSHIP FOR PRODUCTIVITY: THE RURAL ENTERPRISE EXTENSION SERVICE

I was privileged to have a part in the development of a business management extension service with Quaker-sponsored Partnership for Productivity (PfP) in

Kenya during the years 1974-75. That extension service to small-scale business has become known as Rural Enterprise Extension Service (REES).

In those two years a significant milestone was reached as many major problems of grass roots development were identified. Systems and methods were developed to make the road to development easier in the future. Problems are now being turned into opportunities.

What has been accomplished?

1. There was permanent improvement of management skills among 643 of 907 clients with whom our field consultants worked.

2. The businesses functioned better and in most cases prospered far beyond anything they had accomplished in the past. In the Bungoma District alone among 417 clients in the twenty-month period ending with December 1975, there were \$150,000 new assets generated, 127 new employees added, net income per month increase of \$23,000, and an estimated 7,400 people had a better quality of life.

3. People began to learn how to analyze their problems and find the solutions.

4. Attitudes and behavior patterns began to be affected. There were new attitudes toward responsible living as well as toward productive enterprise.

5. As business persons began to practice what they were taught, these people became recognized as civic leaders. The local church and *harambee* projects benefited.

Partnership for Productivity has demonstrated that a small-scale business extension service, using indigenous personnel, can be a viable delivery system in raising the quality and quantity of enterprises in an area. The above accomplishments have a multiplier effect on scarce resources and are inexpensive and cost effective. The program benefits the poorest majority, both men and women, utilizes local resources, and builds strengths of the local culture.

The extension service concept has worked where other attempts have failed because it builds upon the level of the indigenous culture in an organic "grass roots" manner and reaches out to the needs it is capable of assisting.

A management extension service is not the only answer to development, though I believe it is an important part in lifting

the standards of living of the majority. Partnership for Productivity has done the original experimentation and has developed an intensive training program with close supervision and an evaluation process to assure the success of the program. It has demonstrated that indigenous personnel, when properly trained, motivated, and organized, can effectively assist small-scale enterprise, which is an important heretofore ignored sector of developing economies.

Development is a complex process

Enough of this hogwash about lowering standards of living in industrialized countries in order to share grain with the starving millions overseas. (Though we should live simpler lives for different reasons.) The point is, this does not get to the problem. People are poor because of poor productivity. Let's get at the problem instead of putting a Band-Aid on the symptoms.

Development is a complex process. In my thinking, it begins when Friends and other Christians tell the plan that God the Creator has for every life: that God loves us and wants to give us through the bounties of His creation all that we need, plus the joy of abundant living if—instead of making sacrifices to appease or "buy" from God or gods what we want, or by restricting the creativity of individuals with taboos and traditions—we accept God's purpose and plan for our lives and give ourselves in living sacrifices of love to meet the needs of others, using our own individual abilities.

Next comes education and learning how to meet the needs of others around us by

1. Learning how to produce more through better agriculture. Productivity of food at the local level must be increased to feed the families and provide the beginning capital.

2. Learning how to manage what we have, to use what we have more efficiently and responsibly. Productivity is the

key here, too. Stability and dependability in the society are essential, too.

I believe improved economic relationships between the developing and the industrial nations are essential for the stability of both. This means that a fair trade base price needs to be established under all commodities on the world market to assure a fair return for productivity at the primary level. I believe the nations are making progress toward this more fair economic relationship.

I don't believe any plan for enduring economic growth can take place until a people are willing to accept population control. All that can be done in increasing productivity and fair trade practices are for naught unless people in the developing world come to an understanding of the necessity for population control and come to grips with this basic problem. So far, very few have done so.

These are ways for getting at the roots of the unequal distribution of wealth. These *are not* fantasies dreamed up as to how, by lowering the standard of living for a small minority of the world's population, we can equalize the limited amount of wealth at a poverty level for all. By contrast, they are ways that standards of living can be raised for all by the means of increasing productivity through the sharing of knowledge and managerial know-how.

Is this fanciful dreaming? I don't think so. Of course we are just scratching the surface now, and time is short before the population overburden is too great. From the human perspective, perhaps it is already too late, but when there are human minds and bodies committed to God's purpose nothing is impossible.

My appeal is this. Let Christians get behind such dedicated efforts that are dealing with the basic problems: the development of human gifts, the development of agriculture, the development of responsible management skills and family planning. Let us encourage our governments to take responsible action in establishing fair trade commodity prices.

As Quakers I would hope we would direct our prayers and support toward Partnership for Productivity so that what has been learned in Kenya will be only the beginning in the long, hard task of taking a simple, responsible management program to every mission field and every nation that will welcome our assistance.

giving of thanks (Continued from page 4)

joyce, and reach out to the hundreds of thousands in no church at all who need help. Quickly! Perhaps we need to re-discover a quality that has been pushed aside too long—thanksgiving!

The habit of praise and thanksgiving for *all* things—that everything we have, everything we do, everything that happens to us is in fact controlled by the Lord—must characterize Friends again. He loves us and therefore everything is ultimately from Him and for our own good. Thus the whole attitude of praise and thanksgiving turns our point of reference from dwelling on ourselves and possibly on our sins to looking toward God *with thanks*.

It's fairly easy to thank the Lord for good things, but the really dynamic quality of this principle becomes obvious when we have to thank Him for undesirable things . . . sickness, poor finances, circumstances, people we don't like—then we must ask ourselves: "Why did the good Lord who loves me allow this to happen? What good is there in this miserable situation? What would Jesus say?" And that turns our thinking to a positive pole, to a constructive attitude. Often the negative thing has happened specifically to force us to get rid of qualities within ourselves that are not pleasing to God.

God loves us, but He can't use us until we are purified, fit vessels. At first it is comparatively easy, but oh, how we cling to the last favorite bad things within ourselves that we have cherished all our lives, and how we hate to give them up! Maybe we even understand with our heads what it's all about, but the Lord sends trials and tribulations so that we can experience this obedience in our hearts. The Lord works constantly at perfecting us, leading us always to higher places in our walk with Him.

After some practice in this type of thanksgiving, you learn to recognize that a bad thing is indeed a signal for rejoicing; it means the Lord thinks you have grown enough to tackle the next lesson. Rejoice, dear Friends; He loves you, He believes in you, and if you obey Him, He will give you "the peace that passeth understanding."

This habit of rejoicing, this confidence in the ultimate good, this reliance on

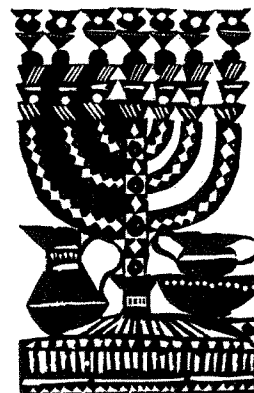
Jesus brings a radiance to the spirit, heart, and mind, and it shows in the faces of victorious Christians. It is not a put-on but a love and desire to share Jesus with others. Joy, happiness, and sweetness are contagious and irresistible.

Our own Hannah Whitall Smith wrote on this subject, *The Christian's Secret of a Happy Life*, because so many Christians she knew looked miserable. She says, "The religion of Christ ought to be, and was meant to be, to its possessors, not something to make them miserable, but something to make them happy." So let us study the Scriptures, wait before the Lord and see what God's directions are in this area of thanksgiving . . . and let the answers show in our faces and in our relationship with others.


Let us read together Exodus 25, 26, and 27.

Let us look through all the Psalms, then read No. 100 again.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless [speak good of] his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."



Finally, let us memorize 1 Thessalonians 5:16-18:

"Rejoice evermore. Pray without ceasing. In every thing give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the spirit." 

A report of this summers triennial meeting of Friends World Committee for Consultation

BY ARTHUR O. ROBERTS

The thirteenth triennial meeting of the Friends World Committee for Consultation occurred July 18-24, 1976, on the beautiful campus of MacMaster University, Hamilton, Ontario. Two hundred seventy Friends were present, representing twenty-nine countries and forty-four yearly meetings, including Friends from Cuba and Pemba, which had not been represented recently. Canadian Friends provided excellent hospitality.

The FWCC has been of increasing service to concerns of the Evangelical Friends Alliance, especially since 1970. The Faith and Life conferences and publications, the two world conferences dealing with conflicts over missions and service, and planning for the forthcoming Conference of Friends in the Americas (summer 1977, Wichita) are evidence of this more inclusive ministry by the "secretariat" of world Quakerdom.

Reciprocally, Evangelical Friends Alliance members have become more actively

involved. Kansas recently joined FWCC and sent representatives to the conference. Co-opted members of FWCC and endorsed visitors to the triennial meeting from Eastern Region and Northwest Yearly Meeting included Paul and Marjorie Langdon, Everett Cattell, and Arthur and Fern Roberts.

The Hamilton conference was primarily a business meeting. There were, however, various workshops, general sessions devoted to worship and special presentations, and worship-sharing groups. These small worship groups—and the meal contacts—were the most fruitful times for fellowship in the Spirit by people from diverse cultural backgrounds. Edwin Bronner, clerk, handled the business considerably. Special interest groups presented their concerns. One related to concern over the increased incidence of torture worldwide. Concern for basic human rights, including sharing in the world's resources, pointed up the useful advocacy role of FWCC's Quaker United Nations program in New York and Geneva. A proposal to establish a third Quaker center, at Brussels, was turned down; if another site were necessary, Nairobi seemed to be more strategic.

Missionary outreach was an important topic at the Hamilton meeting. William Barton, general secretary of FWCC, had visited Alaska Yearly Meeting enroute to the conference and was enthusiastic about this younger body of Friends, as he had been at Sidney three years before following his visit to Bolivia. Everett Cattell conducted a panel on missions one evening, in which knowledgeable persons characterized the growth and development of Friends churches in many countries as a result of missionary outreach.

The presentation elicited considerable discussion and general appreciation. A few persons charged the reporting of mission outreach evidenced preoccupation with numbers. This charge was rejected by others, especially representatives from East Africa Yearly Meeting, itself now engaged in outreach to thousands of persons beyond their own (considerable) membership.

As one result of the missions presentation and discussion, the following "Aims and Purposes" of the FWCC adopted at Hamilton were modified in plenary session. (modification in italics):

1. To encourage and strengthen the spiritual life within the Society of

Friends, and its outreach in the world, through such measures as the promotion of worship, intervisitation, study, conferences, and a wide sharing of experience on the deepest level.

2. To help Friends to gain a better understanding of the worldwide character of the Religious Society of Friends and its vocation in the world.

3. To promote consultation among Friends of all cultures, countries, and languages. To bring the different groups of Friends into intimate touch with one another, seeking their common Quaker heritage, sharing experiences, and coming to some measure of agreement in regard to their attitude to world issues.

4. To promote understanding between Friends everywhere and members of other branches of the Christian church and also of other religious faiths, and to interpret the specific Quaker message to those who seek further religious experience.

5. To keep under review the Quaker contribution in world affairs *and to the world Christian mission*, and to facilitate the examination and presentation of Quaker thinking and concern in these fields, and to encourage Friends to cooperate as far as possible in joint action with other groups having similar objectives.

To implement these aims, a committee was appointed to recommend to the next triennial meeting priorities and directions for the world body. The committee appointed represented a dozen yearly meetings and eight countries. Input is desired from individuals and meetings. Members of this committee from yearly meetings in the United States are Edwin Bronner, Donald Moon, and Arthur Roberts.

One evening, Canby Jones, professor of religion at Wilmington College, preached movingly on the theme, "signs of hope." He singled out as encouraging evidences of spiritual renewal among Quakers Bible study by Japanese Friends, theological interest in Pacific Yearly Meeting, evangelical social responsibility by Reedwood Friends Church (Portland, Oregon), the radiant faith of Korean Friends enduring government harassment, the courage of Cuban pastors, and the growth of the church in Bolivia.

The next triennial meeting will be held in Switzerland followed by an enlarged triennial conference in Kenya in 1982.

Arthur and Fern Roberts from Northwest Yearly Meeting were endorsed visitors to the FWCC triennial meeting last summer. This is his report.



By JACK L. WILL CUTS

'What Is the Future of the EFA Now?'

The above is a question being asked by several, especially as the next meeting of the Coordinating Council approaches (50 or so members of the 8 commissions and the Executive Committee). It will be January 17-20, 1977, in Oklahoma City.

The "now" part of the question is raised largely because the "Umbrella Plan" has not been approved by Northwest Yearly Meeting, and the other three yearly meetings are understandably reluctant to move ahead on a more unified missionary ministry without full EFA cooperation. This points up a possibly more basic problem in planning: What capability does the Coordinating Council really have in making recommendations, developing concerns, encouraging commission efforts in implementing departmental programs?

It isn't as though the plan for bringing our foreign mission efforts closer together was a hurriedly put-together, unprayed-about idea. It was three years in the making with revisions and modifications. It has been my privilege to attend every Coordinating Council session of the Evangelical Friends Alliance, including the thoughtful, often lengthy sessions when Gerald Dillon, Everett Cattell, Dean Gregory, Chester Stanley, Walter Lee, Merle Roe, Lowell Roberts, and others carefully crafted the statements of faith believed to be foundational for complete cooperation.

Then, as the different commissions developed programs, including the impressive Christian education curriculum and promotion now established using the Aldersgate name under the leadership of Dorothy Barratt, Marjory Landwert, and earlier Earl Barker, Paul Barnett, Byron Osborne, and others; the development of the Mexican Friends Mission pioneered by Roscoe and Tina Knight with Charles Ball, Sherman Brantingham; the church extension project resulting in the Omaha Friends Church; several significant Friends Youth conferences and programs; the beginning of our unified magazine, the *EVANGELICAL FRIEND*—in each of these ventures, none was more carefully and deliberately studied and explained than has been the Umbrella Plan.


A dilemma now to resolve rests on several questions. Do the yearly meeting general superintendents, the yearly meeting clerks, the board presidents, and other representatives named by the four yearly meetings have the authority to make decisions (or recommendations) as members of the Coordinating Council? (These are always referred back for yearly meeting approval, and often changes have been made in this process as Friends have worked together.)

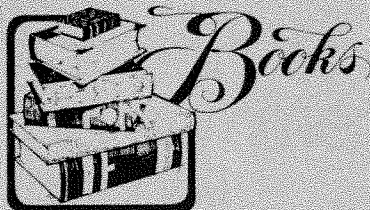
Can the growing church and the enlarged opportunities for Friends in Mexico continue to be met by the EFA Missions Commission as it now functions? (At the last commission meeting, none felt it to be possible. Several urgent needs for personnel selection, budget planning, etc., were tabled until these could be turned over to an administrator and committee able to more adequately care for these situations.) Will other foreign mission endeavors of the EFA be weakened without greater cooperation? Is the spirit and morale of EFA's future affected by a situation where three yearly meetings enthusiastically approve a Coordinating Council proposal, but one yearly meeting rejects it? Does this expose a weakness or a strength in the EFA working structure?

On the heels of this type of thinking come other questions. Is the EFA really more effective as a fellowship rather than as an "Alliance" organization for unified action? Should we return to a type of Association of Evangelical Friends if each yearly meeting is reluctant to delegate decision-making authority to the EFA Coordinating Council? Would this mean discontinuing cooperative programs such as the George Fox Publications in Christian education, the Mexico Mission, the *EVANGELICAL FRIEND*?

As the various attempts have failed to release someone full or part time to give direction to the EFA cooperative ministries, what alternatives does this suggest? Is the concept of EFA "phasing out" in importance, or is the problem merely one of needed changes in the organizational structure? Does this mean each yearly meeting will again become independent or does it mean the Spirit may be leading evangelical Friends into some kind of even wider connection to draw us closer together?

These are some of the questions to be considered in Oklahoma City in a few weeks. It is surely appropriate to urge Friends everywhere to be praying for those being sent to this meeting; hopefully those who have concerns, insights, or suggestions will make them known to our general superintendents soon. Some Friends or meetings may wish to express concerns in letters to the editor as well. It is sincerely hoped that the spirit of trust, love, and goodwill that has characterized the Evangelical Friends Alliance will not be lost.

Perhaps it should be stated that this editorial has not been seen by any committee or other individual—so it is not a part of any subtle or open plan to influence anyone's thinking—rather, just some random thoughts going into the mix of my own praying and cogitation. 



James C. Hefley and Edward C. Plowman, **Washington: Christians in the Corridors of Power**, Tyndale, 200 pages, paperback, \$3.95.

All news from Washington today is *not* bad. These authors relate in this book some behind-the-scenes happenings of spiritual renewal in all levels of official life among our government officials and personnel. They point out a steady growth of Bible study and prayer groups during the past 25 years or so. They refer often and by name to the faith of many individuals who represent Christ in our federal government.

The book tells of the conversion of Charles Colson and other key figures, a fact that is most inspiring. It is factual but not necessarily sensational in content.

As one reads, one is challenged to pray more for our leaders and examine our own commitment. Readers will learn much of how government functions and learn to understand the serious decisions our elected officials face.

The authors show what has been and may be accomplished by a few individuals who have a vision and the dedication to "stand up and be counted" for their Christian ideals.

Quoting from another reviewer, "... the book is a powerful and inspiring illustration of a scriptural principle we too often forget: 'Where sin abounded, grace did much more abound.'"

—Elsie Hockett

Mark Hatfield, **Between A Rock and A Hard Place**, Word Books, 1976, 218 pages, \$7.95.

Reading this book by Mark Hatfield was, for me, an exciting and reassuring experience. I would not have expected from a Senator of the United States an approach to world problems based on such a finely tuned conscience and such a commitment to Christian principles.

One cannot feel that Hatfield is using religion to establish political credentials. Rather one feels a sincere sharing by a deeply concerned follower of Christ as he wrestles with the challenge of being a Christian and a responsible member of

the most powerful government in the world. Truly he is between a rock and a hard place, and I feel with him and am grateful to him for sharing both the struggle and the insights and conclusions. With such men in the Senate I can have new faith in our government.

The book is partly autobiographical, but not in the usual sense. Hatfield is not telling his life story, but is telling us those parts that reveal the deep struggle he has in reconciling his Christian faith and the demands of political decision.

For example, he was invited to give the message at the National Prayer Breakfast in 1973. He had been opposed to our involvement in the Vietnam War and he knew that President Nixon would be at the breakfast, still flush with his overwhelming victory for the second term and basking in the belief that he had brought "peace with honor" in Vietnam. Hatfield finally agreed to give the message and it was a simple, moving call of the nation to repentance "from the sin that scarred our national soul."

Though he offended many he was inwardly at peace, for he had obeyed the light of Christ. He went on to call the American people to a National Day of Humiliation on April 30, 1974. I, with others of my Meeting, observed that day of fasting and prayer, and now I'm glad for the opportunity to read of the events that led up to it.

In such a manner Mark Hatfield shares with us his search for the way between

Christian pacifism and national militarism and for the role of a true Christian citizenship in an atmosphere of widespread civil religion. Then from the depth of this understanding he explores several great problems facing mankind—the limits of growth on this beautiful earth, the dangers of centralization and a huge bureaucracy, the overcrowding of people, especially in great cities, and the threat of hunger in a world of plenty.

I find myself in agreement with a major portion of the conclusions, excepting that I come down on the pacifist position whereas he tends toward the pragmatic position. Each reader will find his areas of disagreement, but all will be challenged to dig deeply into their religious faith and their resultant way of life. Here is a call to a genuine religious renewal, and I strongly commend it to all Christians.

—Francis B. Hall

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A SERIES OF STROKES, SUDDEN RETIREMENT, FILLING THE ROLE OF BEING HANDICAPPED

BY CHARLENE CRAVEN

Christian Friends and family become God's messengers of comfort and hope when things fall apart. After forty years in pastoral work and fifteen years working in a Christian college, we looked forward eagerly to our first trip to the Holy Land. Returning from this trip to our pastorate of three years at Highland Friends Church in Salem, Oregon, we were enthusiastic about the opportunities before us. A few days later Everett suffered a light stroke, the first, it turned out, in a series to follow.

First we thought surgery would care for the arterial problem that caused it, and the Meeting granted a three-month leave of absence for rest and convalescence. How much we appreciated the

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prayers and expressions of concern from Friends all over the Yearly Meeting and beyond. This crisis was softened so much by these loving fellow workers. Then, just as we were ready to start again with greatly improved health—in fact, on a Sunday morning at about 11:00 o'clock—Everett suffered a second, more severe stroke and a fall and injury to a leg that required special care as well.

In the following weeks we discovered a new meaning in the music of the church. We had often sung together in worship, in duets, and in other groups, and now we found the best way to endure the crisis of waiting and adjusting was singing together the many good old hymns of the faith. How important it is to learn the Scriptures and songs of the church! They become pillars of strength.

And our family! They are scattered across the country, but each in turn came to help, and just knowing of their love and support, their calls and attempts to comfort Everett and me during these fearful days, is a blessing beyond measure. How thankful we are for our children, grandchildren, and loved ones!

At last with therapy, retraining, and encouragement, Everett was able to use a walker and be released from special medical care and return home again. During all this time the Highland church had permitted us to remain in the parsonage, even after a new pastor, Paul Barnett, had been called and had begun his duties. His encouragement and cooperation were a great blessing and inspiration, for which we shall always be grateful.

During our years at George Fox College, we purchased a small house, so after all these years in parsonages and dormitories, we at last moved into our own home that the Lord had made possible for us to have. But another kind of crisis loomed big to me. Everett could get about with care, but here were all the boxes to be unpacked, furniture to place, and all that goes with getting settled. Then came not only our children, but our friends, neighbors, and people we never expected—all to help in getting really moved in. Crises are met best with the help of Christian Friends, and we found ourselves rejoicing rather than being despondent or lonely. Music again became an important part of our time together.

Then another stroke. But the constant care, interest, and assistance of friends

and family again carried us through. The Lord always has someone with a helping hand; we feel literally surrounded with God's angels of mercy to brighten our days through these difficult and even fearful times. But we learned long ago that God does not spare us the hard things in life, for He uses these to prove His sufficiency (2 Corinthians 12:9).

A Sunday school class of junior boys and their teacher came to visit, and Everett was tremendously uplifted, for he loves boys. A children's choir came. Even a local druggist insisted on delivering some needed medicine for me and stayed until certain we were both all right. And the postman who brings the tapes we enjoy from the State Library made available to the handicapped, not only brought them, but took time to repair the player upon learning it was not working right.

Some of our close friends in the pastoral ministry like Herschel and Mary Ellen Louthan have been friends, nurse, handyman, chauffeurs, and even picked and help can fruit for us. What I want to say is that these crises have turned out to be a way of showing us God's goodness and His leading in the lives of faithful friends. Our son Earl remarked, "Dad has made a beautiful adjustment." We are thankful for these three years of crisis, and we know that with the Lord Jesus taking care of us like this, the best is yet to come!



WOMAN TO WOMAN

BY CATHERINE CATTELL

Hello! You won't be expecting to discuss women's problems at this time of year in "Over the Teacup." "Thanksgiving" would be more appropriate, but have you noticed lately the plethora of articles, books, paperbacks, not to mention talk shows, on the place of women? Why all this confusion about her place in the home and society? Women have been around a long time and in the very vulgar words of the cigarette ad: "You've

come a long way, Baby"—but how far is she going to go, and when she gets there, will she be truly free or only more frustrated and unfulfilled?

One of the special gifts Christ offered to women was freedom. Yes, *freedom* and dignity, and a ministry, with gifts to match! He gave her not the 50-50 kind of relationship with man, but made her a 100 percent woman to be a helpmeet to a 100 percent man, to share a 100 percent fellowship and togetherness to make a safe, supportive atmosphere for children. He made her sensitive to the needs of her family. He gave her tenderness to comfort and an understanding heart and compassion. He gave her power of influence far beyond the four walls of her home. You know, as I do, that behind every great man stands a woman, strong and tender. He put into her hands (even into "questionable" hands) the Gospel—the dearest secrets of His heart to take to the world.

The Gospel has raised women from servility to fellowship—yes, and to submissiveness. There is a vast difference between slavery and "fitting into your husband's plans." (Taylor) The Christian church the world over is commanded to submit one to the other. It is a Christlike kind of courtesy and in no way degrades a person. It is something love does to people. It wouldn't hurt men in disagreement to try submitting to one another under God, but that is their problem! I'm concerned about women.

The other day a very dear Quaker lady from Ireland was in our home. She was a minister. I asked her about her feelings on the subject of women and freedom. She was beautiful—free as a bird to serve the Lord in any way He directed, and yet utterly devoted to the husband at home who encouraged her to come to America as she felt led.

Looking back, Ladies, who started Friends missions in India? In mainland China? In Guatemala?

Further back, who spearheaded prison reforms in England? And abolished suttee in India? Who dared to preach to the Sultan of Turkey?

These caring, dedicated women were supported, encouraged by the Society, and when there were husbands, by them. There is a vast difference between the "women's lib" as it has become now and the freedom Christ has given to us.

Speaking of Thanksgiving, I am thankful for the freedom Christ has given to

us women to serve, to influence, to love, to minister, to use our God-given gifts. I am thankful for a husband who helps me to and insists that I do. I am thankful for the Friends Church that respects women, and for the example of women whom God has used. I am glad that God gave us men to look up to—husbands and fathers and fathers in Israel to respect and to guide us.

I am thankful that God made woman as He did, that He made our place so clearly defined in His Word, and in both home and society. I am thankful that He calls women and that His calls do not conflict with His purposes for men.

I am thankful for the contribution and the selfless service of single women, for their dedication to tasks that demand more than a married woman can give.

I am thankful for a godly mother, for her influence on me and mine today.

I am glad for the happiness she created even though following a profession of her own.

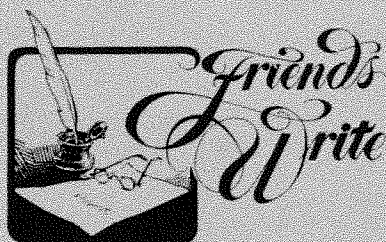
I am glad for the memory of a godly father, and the companionship of a wise and faithful husband. I am thankful for Christian daughters who are using their individual gifts in their individual callings.

This kind of thanksgiving is not (must not ever be) smug. There is a world out there with desperate needs, waiting for brave women to use their freedom under God to lift, to care, and to bring changes—to present the *answer* to all kinds of problems in lives of women who have come a "long way" in the wrong direction.

O God, turn our thanksgiving into commitment, to availability to be used in a needy world! Amen. CPS

Opportunity in Kenya

An experienced industrial education teacher is needed to teach woodwork at Chavakali Secondary School. A mathematics minor would be helpful. This could be a volunteer service mission appointment under Friends United Meeting. Minimum financial reimbursement, maximum opportunity for Christian service. Contact Harold V. Smuck, Wider Ministries Commission, 101 Quaker Hill Drive, Richmond, Indiana 47374.



'The Gifts of the Spirit'

■ I just want to express my appreciation to you for publishing the article, "The Gifts of the Spirit," by Everett Cattell. I feel it was most timely and helpful. It wasn't just the flow of words that impressed me; it was the deep and important message of *truth* that came through to me. I certainly feel that the enemy has put a cloud of fog around this most precious truth because of the importance and power that it can bring to the church. I trust this will begin to help us to get back to the fundamental teaching of Friends and of the Word in recognizing the spiritual gifts that God has given to us and then exercising them.

I thank you for this article.

GEORGE E. ROBINSON
Pastor

Hanover Friends Church
Mechanicsville, Virginia

'A Bicentennial Meeting'

■ We of the Community-Friends Church wish to thank you for the beautiful article in the July/August issue of EVANGELICAL FRIEND concerning our church.

Because of the wonderful piece of work you did, we would like to have twenty additional copies of the magazine!

May God continue to use you in your outreach.

JAMES J. KILPATRICK
Pastor

Community-Friends Church
Clinton Corners, New York

On 'Quarterly Meeting'

■ My copy of the EVANGELICAL FRIEND (September number) came yesterday. I read it carefully and want to commend you for a *good* article on the "Sense of the Meeting" page, which I considered the best writing in this issue.

I was pastor of Oak Creek 1951-54. Glen Elder and North Branch were yet in the quarterly meeting. Walnut Creek

had been previously laid down. The quarterly meetings of three days together were times of real refreshing and sharing. We miss the sessions of Stella Quarterly Meeting since it has been discontinued. The nearness and closeness we had are gone, for we don't see each other that often anymore.

I am not pleading for the good old days, but I am pleading and desirous for a reviving and quickening among us that will tell for souls and that will meet the demands of hungry hearts.

God bless you in your work for Him.

PEARL HAYS SMITH

Lamont, Oklahoma

Sharing the 'Friend'

■ Let me say that I am enjoying the FRIEND and proud to let others see it. My copies wind up in a rest home near here.

LAUREN KING

Norwich, Ohio

'Teacup' a Favorite

■ I enjoy the EVANGELICAL FRIEND very much, especially "Over the Teacup" by Catherine Cattell. I have recently finished her book, *From Bamboo to Mango*. In it she mentions my uncle, Reverend Gray, who was a missionary in China when the DeVol family was there.

LOIS GRAY HAYS

Ringwood, Oklahoma



THE WASHOUT

BY BETTY M. HOCKETT

Andy scooped up another handful of wet sand for the final polish on the high, towered castle. He patted and smoothed and molded the dark brown sand that glistened in the late November sun.

"There, I'm done," he announced, standing up to give one last survey at his handiwork. "What're you makin',

(Continued on page 19)

First Day News

QUICK QUAKER COMMENTARY

ROSCOE AND TINA KNIGHT, after a few weeks of rest, began on October 1 their year of deputation work reporting and speaking about the EFA mission in Mexico. Their schedule will be to spend November and December in Northwest Yearly Meeting, the month of January and into February in Iowa, then in Kansas Yearly Meeting until mid-April, when they will return to Eastern Region. The few weeks before Rocky Mountain Yearly Meeting sessions in June, they will be in that area. Local church appearances should be arranged through each yearly meeting office, but the Knights may be reached personally by writing them at P.O. Box 190, Newberg, Oregon 97132.

The past seven years the Knights pioneered the opening of a new Friends church in Mexico City. They are excellent missionary speakers as well as gifted, successful Friends missionaries. Offerings received in their meetings will go toward their support for the year beyond what has been budgeted for their expenses, as the EFA Mission Commission budget is not enough to care for this. Friends are encouraged to give generously when the Knights visit your meeting. The Lord is using them in a significant way with their deep concern for missions today.

Rev. and Mrs. EDWARD ESCOLME of Ohio celebrated their 50th wedding anniversary in September in a special meeting held at Damascus Friends Church. Their lives together have been given in a remarkably fruitful ministry in pastoral work.

A model of the "Old Yearly Meeting House" that was formerly located in Damascus, Ohio, has been placed on loan in the Cattell Library, Malone College campus, by GEORGE FREER of Bellville, Ohio. It is an artistic miniature of the building with lights inside showing up the benches, pulpit, and cane chairs and is protected by plastic shields as sides.

DONNA MARKS, a member of Newberg, Oregon, Friends who served in a short-term assignment with Wycliffe Translators in Bolivia, has been trained and appointed by Wycliffe for service in Mexico.

FRIENDS FOCUS

FRIENDS STILL AT WORK IN GUATEMALA

Eldon Helm writes from Guatemala that more than \$107,000 has come from Friends in many parts of the world, individuals and churches, for the earthquake relief. California Yearly Meeting Friends at work there are now giving attention to rebuilding destroyed church buildings. An estimated \$200,000 or more is needed. "We are now processing checks almost every day for \$500 to \$1,000 as grants are approved by the relief committee for these rebuilding projects. So far there have been 45 churches approved as eligible for help because of earthquake damage. . . . One problem is that the price of cement has gone from \$2.25 a bag to \$4.00."

BAN ON U.S. SALE OF ARMS TO LATIN AMERICAN COUNTRIES URGED

In a 56-page document, "The United States and Latin America Today," a critical examination of the U.S. economic and military presence in Latin America is made by a committee named by the American Friends Service Committee in an 18-month study resulting in 18 recommendations submitted to the U.S. State Department on Latin Ameri-

can Affairs. These recommendations stress the need for national self-determination, urging a U.S. government renunciation of covert action as an instrument of foreign policy, and a foreign policy that does not tie the national interest to the interests of U.S. private business abroad. Those interested in reading the report may write Paul Brink, 1501 Cherry Street, Philadelphia, Pennsylvania 19102.

SUNDAY MORNING DEPENDS ON SATURDAY NIGHT

Pastor Daniel Frost of Trinity Friends Church (Ohio) exhorts Friends to watch out for Saturday. Some come to church tired, some with thoughts of mysterious monsters still running through their minds from midnight TV or movie mysteries; some have stayed up late carousing around--with very good people. Others get a good nights rest in order to be ready to enjoy Sunday worship, Christian fellowship, spiritual food, and the Holy Spirit's presence. It makes a difference. Solution? Ask God to direct you. If you presently find Sunday morning not very valuable to you, try something different on Saturday night. On the Lord's day it is important for the Christian to come to church in the best frame of mind possible, making the best preparation.

FIRST FRIENDS CHURCH, CANTON, OHIO, FEATURED

"During the past five years the average Sunday morning attendance has more than doubled; some 26 groups composed of 6 to 10 persons meet regularly in members' homes to share and pray together; a \$270,000 project to renovate and enlarge the church building is underway, and a unique team ministry enables lay volunteers to participate in a new concept of service to the community."

This is the description of the Canton Daily Repository concerning the resignation of Pastor Joseph Roher after five years to become administrative assistant to General Superintendent Russell Myers, who oversees 86 churches in the Eastern Region of Friends Church (formerly Ohio Yearly Meeting). "One unusual concept developed at First Friends is the 'team concept' of pastoral ministry . . . two full-time pastors in addition to three part-time assistants in music, visitation, and youth." The team ministry will continue following Roher's resignation with Darius Salter, Galen Weingart, Donald R. Murray, Rob Strouse, and Fred Sams.

EFA THIRD IN WORLD RELIEF COMMISSION GIVING

More than \$38,000 was given last year by EFA churches, largely through the annual Thanksgiving offerings, to the work of WRC, overseas arm of the National Association of Evangelicals. Only two member denominations gave more, the Conservative Baptists and the Evangelical Free Church. It is hoped the response this year will be even larger.

The Association of Life Underwriters releases the statistic that for "every dollar reaching the needy, sick, the underprivileged child, and the aged through the church the cost is 8 cents. Through voluntary charitable organizations the cost is 27 cents; through federal agencies the cost is \$3." Churches needing materials for promotion or additional information for their World Relief Commission offering may contact their local yearly meeting office or write P. O. Box 44, Valley Forge, Pennsylvania 19481.

WMU REPORTS NEW RECORD

At its recent annual fall retreat, the Women's Missionary Unions of Northwest Yearly Meeting reported raising more than \$21,000 for missions the past year, the largest in its history. Mildred Brown of Spokane is the president.

ANNIVERSARY AND DREAMS

Clackamas Park Friends Church (Oregon) observed their 11th anniversary in September. Pastor Howard Harmon gave his dreams for the future:

Grow together as God's loving Body; inspire, encourage, and train ourselves to walk in obedience to the Lord; with enthusiasm become more and more natural in sharing Christ with others at home, work, school, and community; have an effective ministry with families; allow God's vision for each life to be found and assist each other in accomplishing it.

IOWA FRIENDS BUY A READY-MADE CHURCH AND PARSONAGE

The Church Extension Board of Iowa Yearly Meeting is sponsoring the purchase of a ten-year-old church with padded pews and carpeting formerly used by a Baptist congregation in Davenport, Iowa. It will be called the Ridgeview Friends Church. Total purchase price is \$125,000. The new meeting is being underwritten by shares (minimum \$5), with 400 needed. Blake and Betty Wright of Norfolk, Virginia, will pastor the new church. The first service was held October 17 in the newly acquired facility.

The Baptists, because of a larger church of their denomination moving within two miles of the Ridgeview location, decided to relocate.

FROM THE WRITINGS OF GEORGE FOX

"Let all the nations hear the sound by word and writing. Spare no place, spare no tongue nor pen, but be obedient to the Lord God; go through the world and be valiant for the Truth upon earth; tread and trample all that is contrary under Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in every one."

NEW YORK YEARLY MEETING ENCOURAGES VISITORS

At its 281st Yearly Meeting session, New York Friends report a near record attendance (727), including 199 children and 26 Friends from other yearly meetings. The Yearly Meeting "expressed its active support for interchange of Friends among yearly meetings and asked that all ways of encouraging intervisitation be explored."

"FRIEND, HAVE YOU BEEN IN JAIL LATELY?"

This is the title of a workshop sponsored jointly by Indiana Yearly Meeting and Friends United Meeting. Twenty-one attended and considered how to renew the concern of Friends for involving themselves personally with prisoners. One part of the workshop was a visit with the inmates of a local county jail. The real visit was found "easier and more rewarding" than role playing, instructions, and talking about it. "There was real satisfaction in really doing something."

'HERE'S LIFE, AMERICA' INVOLVING MANY FRIENDS

"Here's Life, America" is a movement seeking to communicate the Gospel to every city in the nation by the end of 1976. To implement the plan, thousands of phone directories have been taken apart and the pages distributed for prayer participants to use in the prayer plan for evangelistic penetration. Thousands of Christians throughout the U.S. are participating, including a number of Friends churches. The program is sponsored by Campus Crusade for Christ International.

MEN ON THE RIGHT, WOMEN ON THE LEFT

Brewster Friends Church (Ohio) was started in 1946 under the sponsorship of Mt. Pleasant Friends Church, with Edna Springer (now of Tigard, Oregon) as the first pastor. Pearl McLaughlin pastored until 1948; Bryan Teague served the church as pastor from 1952 to 1962; Waldo Seawell is presently the pastor.

In September Brewster Friends celebrated their anniversary with an "Old Fashioned Homecoming." The printed invitations announced a "Candlelight Service in Traditional Quaker Custom . . . men on the right, women on the left . . . dress in Old Fashion Costume."

WATCH OUT FOR 'MOONIES'

East Richland Friends Church printed this warning in a recent midweek mailing: "The 'Unification Church' is using youth for selling candy or flowers in the neighborhood. According to reports, thousands of these young people (in the U.S.) sleep six hours a night, work to collect from \$200 to \$600 a day for 'the cause.' 'The cause' is the Unification Church and Rev. Sun Myung Moon from Korea. He claims to be God. Most of the youth are recruited at meetings on ecology or environment or even at political rallies. They are given opportunity to help reform the world. In effect they are kidnapped to training sessions and rarely allowed to see or communicate with parents."

POTPOURRI

NAE CONVENTION IN CHICAGO

Luis Palau will be a featured speaker at the 35th Annual Convention of the National Association of Evangelicals to be held February 22-24, 1977, in Chicago. Others will be Don Moomaw, pastor of Belaire Presbyterian Church, Los Angeles, and Charles Colson, special aide to former President Nixon and author of Born Again. President Dennis Kinlaw of Asbury College will bring the Bible messages throughout the convention. The EFA is a member of NAE.

NEEDS AT LUGULU AND KAIMOSI

Wrapping bandages, plastic bottles, and other supplies are needed at Friends Hospital in the Lugulu Health Centre in Kenya. Mission groups wishing to help should do the following: Prepare (1) cotton bandages 2-3 inches wide and 24-36 inches long, (2) knit bandages 3-4 inches wide and 4-5 feet long, (3) white shirts for hospital gowns, collars removed and ties added and buttons left on . . . sleeves should be shortened and left without cuffs, (4) plastic medicine bottles in a variety of sizes, (5) receiving blankets.

All items should be sent via parcel post addressed either to Lugulu Health Centre, P. O. Box 43, Webuye, Kenya, E. A., or to Friends Hospital, P. O. Private Bag, Tiriki, Kenya, E. A. Of course all parcels should be marked as free gifts and not for sale. Parcels going through customs are expedited if names of individuals do not appear on the address of the parcel.

CHINESE CONGRESS ON EVANGELISM STRESSED WORLDWIDE MISSION

Delegates from 27 Chinese groups including the Friends mission in Taiwan met in Hong Kong in August. The 1,500 attending were prohibited by Hong Kong authorities from mentioning either Republic of China (Taiwan) or evangelization of mainland China and problems faced by Christians there. Delegates agreed evangelism in Asia is primarily up to Asian workers, though Westerners are welcome. ^(C)

(Continued from page 14)

Jamie?" He looked at the awkward hump of sand beside his younger brother.

"A rocket," said Jamie patiently. "It doesn't look like it, but it will when I'm through." Jamie's six-year-old hands kept on scooping and patting the wet sand.

Andy stretched and then plunked down beside Jamie. It felt so good to be out here with the ocean breeze whipping his hair into tangles and ballooning his blue jacket out around him. He liked the constant roar of the ocean waves with their long, skinny lines of white frothy frosting that rose and folded over gracefully before flattening out and melting into the sand. He watched and listened as the gray and white sea gulls flapped and hollered to themselves.

This has been the best Thanksgiving vacation we've ever had, Andy thought. It's neat that Grandpa and Grandma live out here now. And it's neat that Dad had to come to Oregon on business so we could all come along for our vacation. Eating turkey and cranberries and Grandma's special mince pie had been more fun than ever in front of the big window overlooking the ocean. After dinner, when they had all sat around the fireplace fire remembering things they were thankful for, it had been easy to think of all that God had done for them.

Jamie's voice interrupted. "You know what, Andy? I sure hope we can come back at Christmas and again next summer and next Thanksgiving. I wish we had an ocean by our house, don't you?"

"Yeah, I'd like that. I don't suppose we can come again very soon, though." Andy sighed. Oregon was such a long ways from home. Maybe, though, in two years—by the time he was twelve—he would have enough money saved to come again.

"Andy! Jamie!" Grandma's voice suddenly filtered out through the noises from up and down the beach.

The boys looked up; Grandma was motioning. With last glances at the evidence of their morning fun, the boys hurried along the wet sand into the dry sand that immediately sifted into their shoes, then through the tall sharp beach grass and onto the gray front porch.

"Anyone ready for lunch?" Grandma asked, already well knowing what the answer would be.

Both boys nodded and made fast work of getting to the table. As Andy crunch-

ed the tuna fish sandwiches with lettuce and pickles, he thought they tasted better than anything he had ever eaten. He felt thankful all over again for food and for Thanksgiving vacations at the ocean.

"We had fun," Jamie announced between bites.

"You'll have to come see what we made," Andy invited. "Soon's we're through eating. Will you come?"

The adults agreed, and before long they were all following Andy and Jamie through the beach grass onto the sand, straight down from the big old log that reminded everyone of a whale.

"This is where we were, but . . . but . . . my sand castle's gone!" Andy looked one way, then the other. Jamie began to howl. "My rocket! It's not here, either!"

"But what" The boys were puzzled.

Grandpa spoke gently. "Well, boys, the tide is coming in and the waves came right across what you had made and washed it all down into plain ordinary sand again."

Andy had a funny look on his face. "I forgot about the tide, Grandpa. Boy, was that a washout!"

Jamie sniffed and snorted a few more times, still muttering about wanting everyone to see his rocket.

"I guess you sure couldn't build anything down here that you wanted to keep, could you?" said Andy. "The waves'd come and wash it away. Isn't there a Bible story about that?"

The four adults nodded as Grandpa answered out loud, "Yes, Jesus told about two men. One was a wise man who built his house on a solid rock foundation. When the wind and rain came, the house was okay because of its good foundation. But the other man, Jesus said, was foolish. He built his house right on the sand. You can guess what happened to it."

"Yeah, the water washed the sand away and the house fell down. Just like my sand castle."

"Jesus told about those men to help us know that it is important to give our lives to God," Mother explained. "Loving God, reading the Bible, praying, and doing what He wants us to do gives us a firm foundation when we have troubles. But when people put their trust in money or in things they own or when they drink alcohol or take drugs, they don't have anything firm to hold to when they have

troubles. Those things can all disappear just like Jamie's rocket disappeared when the waves came in. God's love and promises and His help are like a rock; they are always there. I'm glad we've learned to trust in God, aren't you?"

Andy nodded. This was the first time he had really understood what Jesus meant when He told about the wise man and the foolish man. He agreed with his mother. "Yeah, I'd rather be like that wise man. I'm going to always trust in God. I don't wanta be a washout like the foolish guy. Come on, Jamie, let's us get some rocks and build something up there by that big log. Then the water won't wash it all away. I'll race you down to the creek where we can get some rocks!"

As the boys ran into the wind, Grandpa and Grandma, Mother and Dad all looked at each other with smiles on their faces. They, too, thought this was the best Thanksgiving vacation for a long time.



Pastor's Corner

Quite often you will hear someone say, "The preacher never visits me," or "Our preacher just never calls in our home." If this is true, you probably have much for which you can thank God. It usually means that death has not just struck, that no serious illnesses have laid low the members of your family lately, that you are not a shut-in, that the surgeon's knife has not threatened you recently, that you have no serious marital problems, and that you are not a spiritual delinquent.

As a rule, ministers do not make social calls, for they have little time for them. How they would like to drop in for a cup of tea or coffee or a chat with you, but time simply will not permit it! There are far too many who are sick, hospitalized, bereaved, and backslidden who demand the minister's time and energy.

This is in no way an effort on your minister's part to alibi; there are simply not enough hours in the day to visit just for the sake of visiting. Be assured of

this. If you need your pastor, just telephone him, and he will be at your service—for prayer, counsel, sickness, death, or otherwise; if you want him to come to your home or to the hospital, call him day or night; he is ready to be of service.

We trust you understand that your minister serves not only the members and attendants of your church, but he is called upon to serve many who are indirectly connected with your church and others who are outside the church. In this regard, your pastor needs your prayers, support, and understanding.

So the minister doesn't visit in your home? Pause and thank God that you haven't needed his presence. Someday you will need him, and he will be there.

—Author unknown

The Pastor and the Media

How successful are you in "reaching beyond your pulpit"? Do you have good rapport with your local media? Here are a few suggestions:

1. Make yourself known to local media people. Invite your local editor to lunch and find out how he thinks.
2. Find out in what format the media prefer you to submit materials. (Example: Do they prefer half sheet, double spaced?)
3. Find out their deadlines and respect them.
4. Read or listen to what your local media print and say.
5. Learn to do some editing—screen your material. Help the media to learn that you are selective and only submit "newsworthy" material.
6. Develop a knowledge of journalism fundamentals:
 - a. The five w's and how of a news story (who, what, when, where, and why).
 - b. The difference between news and opinion.
 - c. The inverted pyramid.
 - d. Learn to use feature stories.

(Note—a book that would be very helpful in this area is *Reaching Beyond Your Pulpit*.)

—From "Pastoral Communicator" of Damascus Friends Church

Serendipity Workshops

1976-77 Serendipity One-day Advance Training Workshops with Lyman Coleman. Saturdays 9:00 a.m.-6:00 p.m., lunch included. Eight hours of advanced training in the skills of Serendipity group leadership including group skills, practi-

cum in design building, Minilab in personal awareness with Scripture/values clarification, new programs for youth, parents, couples, and church, brainstorming new models of ministry, depth group experience. Listed are dates and locations that are near concentrations of Friends.

Cincinnati, Ohio—November 6, Stouffer's Cinci Towers, 150 W. Fifth St.
Denver, Colorado—February 5, Denver Hilton, 1550 Court Place

Cleveland, Ohio—March 12, Holiday Inn No Randall, 4600 N. Field Rd.
Kansas City, Missouri—November 13, Muehlebach Radisson Hotel, 12th and Baltimore St.

Omaha, Nebraska—January 8, Omaha Hilton Hotel, 1616 Dodge St.

Dallas, Texas—January 22, LeBaron Hotel, 1055 Regal Rd./Hwy. 183

Houston, Texas—February 12, Houston Marriott Hotel, 2100 S. Baeswood Blvd.

Detroit, Michigan—April 2, Cobo Hall, 1 Washington Blvd.

Seattle, Washington—April 16, The Olympic Hotel, 4th and Seneca

Charlotte, North Carolina—April 23, Sheraton-Center Inn, 555 S. McDowell St.

Minneapolis, Minnesota—May 7, The Leamington Hotel, 1014 3rd Ave. So.

Write to Serendipity House, Box 461, Scottsdale, PA 15683 for more information.



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

Psychology Professor Cites Dangers of Moon Cult

CHAPPAQUA, NEW YORK—U.S. citizens should know more about Sun Myung Moon and his Unification Church "because this man intends to take over the government of the United States and of the world," say Dr. George Swope, a professor of psychology at Westchester

Community College, Valhalla, New York.

Dr. Swope, writing in three parts for *Christian Herald* magazine, relates in detail his daughter Winnie's experiences as a "Moonie." She joined the Unification Church in 1974 while a sophomore at the University of New Hampshire and spent five months in the cult before she was abducted from the sect by her family and successfully deprogrammed.

Moon "downgrades Jesus Christ," Dr. Swope warned. "He presents Jesus as a failure and he says point blank—and *His Divine Principle* says this—that Jesus did not come to die. The New Testament, of course, teaches us that Jesus did come to die, to be the Lamb of God to take away the sins of the world."

Dr. Swope, who is also a minister, said young converts begin their training period in isolation from the outside world . . . are deprived of sleep, and food, a tactic intended to create a gradual dependence on cult leaders.

A good Bible background, he said, and a "vibrant church youth group" along with strong parental example of participation in Christian social action are ways in which parents can keep their children from the cult. —E.P.

Serious Crime Increased 3% in First Six Months of 1976

WASHINGTON, D.C.—Serious crime in the U.S. the first six months of 1976 increased 3 percent over the same period in 1975, according to the Uniform Crime Reports of the Federal Bureau of Investigation.

The 1976 increase was due to an 11 percent increase in the large-volume larceny-theft category. All other categories of serious crime declined. —E.P.

National PTA Trains Its Guns on TV Violence

CHICAGO—In response to what it considers a mandate for action from its 6.5 million members and the general public, the National PTA is launching a massive project to determine the effects of television violence on children and youth.

The PTA launched this first-of-its-kind campaign November 3 in Pittsburgh with public hearings on the subject.

Members will monitor TV programs and evaluate them, conduct local or national boycotts of products or programs, lead a national letter-writing campaign, and personally visit local stations, networks, sponsors, and legislators.

If these actions don't get results, stations will have their license challenged, officials of the National PTA declare. —E.P.

Bev Shea's Wife with the Lord

WESTERN SPRINGS, ILLINOIS—A memorial service for Erma L. Shea, wife of "America's Beloved Gospel Singer," George Beverly Shea, was conducted September 8 with Billy Graham speaking.

The Reverend Arthur S. Brown, pastor of the Western Springs Baptist Church, which the Sheas attended, said, "This memorial service is a thanksgiving to our God for His great gift: a life, a precious life that lived among us and influenced so many of us." —E.P.

British Bible Goes Metric

LONDON—Publishers of a British edition of the Bible that gives measures in meters, centimeters, and kilograms predict that their *Good News Bible* released October 11 will be sold out by Christmas.

The Bible Society and Collins Publishers are planning to release one million copies of the newest translation of the world's best-selling book. The volume also acknowledges women's liberation.

Goliath in the British Bible is no longer six cubits and a span tall but instead reaches nearly three meters. His coat of armor, which once weighed 5,000 shekels of brass, is now recorded at 57 kilograms.

Noah's ark is 133 meters long, 22 meters wide, and 13 meters high.

Awareness of women's liberation can be detected in several passages. Paul wrote to the Ephesians hoping they would be strengthened with the might of the Holy Spirit in the "inner man." In the *Good News Bible* this becomes "inner selves."

Instead of "Man that is born of a woman is of few days, and full of trouble," the new version declares, "We are all born weak and helpless." —E.P.

'Bread for the World' Raps Environmental Fund's Stand

NEW YORK—Bread for the World, a Christian antihunger lobby, has taken issue with a statement on world hunger circulated by the Environmental Fund.

In its document, entitled "The Real Crisis Behind the 'Food Crisis,'" the Environmental Fund asserted, "We are be-

ing misled by those who say there is a serious food shortage. This is not true; world food production this decade is the greatest in history. The problem is too many people. The food shortage is simply evidence of the problem."

According to the Environmental Fund's statement, "The sovereign right of each nation to control its own reproduction creates the reciprocal responsibility to care for its own people. The U.S. can help and will—to the limits of our available resources. The belief that the crisis results from a 'shortage' of food leads to disaster. Attempting to deal with this by producing and distributing more food, while doing nothing about population, is incubating disaster."

In its response to the Environmental Fund's statement, Bread for the World declared that it "fails both the test of realism and the test of moral responsibility." —E.P.

'Guide to Nonsexist Interpretation' of Bible Issued by an NCC Division

NEW YORK—A "guide to nonsexist interpretation of the Bible" has been published by Westminster Press for the Division of Education and Ministry of the National Council of Churches.

The Liberating Word is edited by Assistant Professor Letty Russell, who teaches theology and women's studies at Yale University Divinity School.

The 121-page guide is described as "not a finished piece of research but an invitation to others to join together in discussion." —E.P.

Mennonite Volunteers Aid Colorado Flood Victims

COLORADO SPRINGS, COLORADO—The massive cleanup in Big Thompson Canyon, following the disastrous flood of July 31 in which 136 persons were killed and a dozen are still missing, is proving to be a herculean task. Equal to the tremendous job is the Mennonite Disaster Service.

Headed by Paul and Effie Wittrig of Colorado Springs, the work has been going on since August 25 and will probably continue until Thanksgiving—or "as long as we're needed," Mr. Wittrig says.

Based in Loveland, at the mouth of Big Thompson, a corps of 60 volunteers has put in more than 1,600 man-days of labor and so far salvaged about two dozen properties. The Mennonites, most-

ly retired farmers and workmen who have expertise in carpentry and construction, come from communities in Pennsylvania, Indiana, Oklahoma, Nebraska, Kansas, Iowa, South Dakota, and Canada. —E.P.

Judd Addresses Honors Convocation

CANTON, OHIO—Former Minnesota Congressman Dr. Walter H. Judd was the guest speaker at the 1976 Malone College Honors Convocation held Monday, September 20. President Lon Randall introduced the speaker, who served ten terms in the U.S. House of Representatives (1942-62) and was voted one of the five most influential members of Congress by his colleagues. Prior to his political career, Dr. Judd was a medical missionary in China from 1925-31 and from 1934-38.

Stating that the religious conviction that every human being is precious is the basis for our political philosophy concerning the right of the individual,



Dr. Walter H. Judd visited with Ella Ruth Hutson, Elsie Matti, (who was in language school with Dr. Judd in 1925), and Howard Moore, Malone College alumni all of whom served at one time on the Evangelical Friends Church—Eastern Region's mission field on Taiwan.

Dr. Judd explained, "The Christian college and its graduates must lead in communicating that faith and building on it."

In answer to the question "Is communism mellowing?" Dr. Judd said: "I ask you to name one communist leader who has renounced the goal of total domination of the world. . . . Communism must be studied—not feared. It is not like capitalism, or nationalism, or democracy. It is no secret that the goal of communism is world revolution."

—The Malone Alumnus




Does the Bible Tell It Like It Is?

BY OLEN ELLIS
SUPERINTENDENT
ROCKY MOUNTAIN
YEARLY MEETING

The Bible generally tells it like it is. David's sin is not whitewashed. Peter's denial is not glossed over. But listening to campaign speeches and church problems, something must be missing from the account of James and brother John's campaigning for office. Surely it went like this: "Master, You know how impulsive Peter is. He could never make it in a place of authority. And, remember Matthew's background, money must mean a lot to him. Then there is Thomas, he is a skeptic. Philip doesn't understand about God the Father at all."

The conversation could have gone on until it included all of the other ten. After the faults and weaknesses of the other disciples had been brought out, it shouldn't have taken much to convince Jesus that James and John were the ones for the offices of prime minister and secretary of state.

Notice carefully Jesus' reply to their request. I feel our churches would be much more attractive to the unchurched if we never felt we had to bring out all the faults and weaknesses of our fellow Christians, just to establish our own positions. 




Average or Perfect

BY RUSSELL MYERS
SUPERINTENDENT
EFC—EASTERN REGION

One of the most deadly words in our language is *average*. It is a word that has been a great obstacle to religious and social progress. It is deadly because it brings a false satisfaction in that it makes people satisfied with low standards. Some churches become complacent about their growth because they think, "We are doing about as well as the average." Some people become selfish in their giving, for they say, "I'm giving about as much as the average."

The word *average* can be a tyranny. It leaves no place for distinguished character and action.

Jesus did not call His disciples to *average* discipleship, or to be satisfied with a lazy, casual following.

He never set an example of *average* obedience to the Father's will. He said, "Be perfect, therefore, as your heavenly Father is perfect." 



There Is a Word


BY JOHN L. ROBINSON
SUPERINTENDENT
KANSAS YEARLY MEETING

In a world wracked by the wreck and ruin of crises, famine and hungers of many facets, the witness of the living Christ through the ministry of Friends is more pertinent today than ever before. There *is* a word for this hungry world.

When Viking I landed on Mars in a remarkable feat of engineering, it began transmitting pictures and information. First reports were neither clear nor accurate. However, corrections were made, and now the data is being interpreted by teams of scientists. Some newscasters and writers have called it a miracle program.

As we view Quakerdom at large, and Kansas Yearly Meeting specifically, we readily agree that God has given us a miracle program of vision and outreach. It has been launched with the

power of the Holy Spirit. Its guidance systems have not always functioned properly, and the transmission of information has not always come through with the designed or desired clarity. We, too, in this most worthy of all ventures, need to examine, diagnose, prescribe, and make adjustments in our systems—that THE WORD may come through clearly.

May the prayer of the psalmist be upon our lips and in our hearts: "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." 

For Christmas!



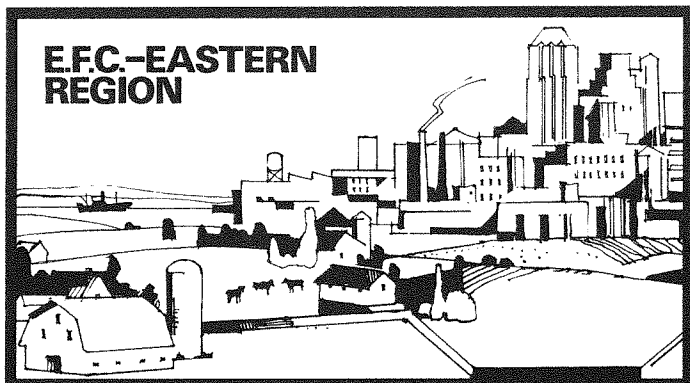
BEAUTY IN PEWTER

Talented Italian artisans worked magic in pewter to turn out this beautiful praying pewter girl on red velvet background. It can hang on the wall or stay on the desk. Specify if you want boy or girl or both. Height: 6"

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Winter Park, Florida 32789



Age in Action

The Friends Action Board of the Evangelical Friends Church—Eastern Region is this year emphasizing a program to help the local church both serve the *senior citizen* as well as give these persons opportunity to continue their service to the church. It is recognized that many churches do employ some of these ideas and some churches now have excellent programs already in action. The Friends Action Board seeks to encourage all churches to employ all means possible to better serve their senior citizens.

The suggested program is in two phases. Phase one, called "Age in Action," is designed to help the elderly of the local Christian fellowship, the church, to have a continuing ministry in years after they cannot carry on with previous responsibilities. Following are some suggestions. Your church may already have implemented similar ideas.

I. Sharing knowledge of life with the church.

The experience and knowledge of senior citizens cannot be replaced.

II. Sharing experiences of life.

A. This can be done through:

- Short-term teaching, such as Sunday school electives,
- Midweek service,
- Testimony in worship services.

B. Here are some possible subjects:

- Home budgets,
- Home discipline,
- Relationship of Christian life to secular life,
- Community involvement (PTA, school board, civic clubs),
- Devotional life,
- Bible study,
- Personal witnessing.

III. Sharing in personal counseling.

A. Senior citizens can share with people in circumstances that they have personally experienced.

B. Senior citizens can offer encouragement to fellow Christians in the midst of trials.

IV. Sharing in hobbies and recreation.



Miss Alena Calkins and Sandy Bennett prepare for an afternoon outing in Raisin Center's Love Service Program.

A. Senior citizens can be of help to persons who are preparing to retire.

B. Senior citizens can often teach their own hobbies to youth in craft classes.

V. Sharing in prayer.

A. Senior citizens can be forceful prayer partners long after all other areas of service are closed.

B. They need to be challenged to prayer needs.

The purpose of phase two is to aid the church to better serve their senior citizens. It is called L.S.-T.S.C. (Love Service to Senior Citizens). For it to be a real love service, it must be accomplished without making the senior citizen feel like a burden. He must feel real love and genuine participation.

A first step in beginning phase two is the appointment of a secretary. This secretary will first compile a list of senior citizens in the church and unchurched persons in the community. At this point each one of these persons should be personally contacted by the pastor or the secretary to explain the project and emphasize how important senior citizens are to the church.

Friends concerns

Second, the secretary should solicit volunteers from the congregation who will commit themselves to be "love servants" and compile a list of these persons. They may serve for periods of one or two months. The secretary should make the assignments of love servants to senior citizens. When the list is rotated, the volunteers serve a different senior citizen each period. Examples of love service include:

- Making a personal visit at least twice during the month.
- Being responsible to aid in any task around the home.
- Being responsible for providing needed transportation.
- Remembering the senior citizen with cards or gifts on appropriate occasions.

If the love servant finds it impossible to do all the services, he may solicit help from others, but he should be responsible to make sure someone does fulfill the need.

An example of how naturally this project can work is seen in our experience here at Raisin Center in Michigan. Miss Alena Calkins is a retired missionary. She is still able to attend her church and is a great blessing. She will on occasion teach a Sunday school class. In a class on Friends history, she recently taught several sessions on the history of the Friends Mission in India. She supports her pastor by calling in the hospital and on new contacts. Her testimony is what God is doing for her today. She is still a vital and important part of her church.

She is also a blessing to those whom she permits to help her. Sandy Bennett is young, single, and full of love. Alena allows Sandy to share this love with her. Sandy may take Alena out for an evening. They may go shopping in a nearby city or they may go out to eat together. They have discovered that real love knows no generation gap. Sandy also helps Alena with little things about her apartment. She is also alert to larger needs she can share with the church. She recently put into motion a plan to help get an air conditioner for Alena's apartment. This is love in action.

Surely it is the goal of every church to include all ages in its fellowship. No fellowship is complete without complete involvement. It takes real love and effort to achieve this goal. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40)

Reorganization at Canton— in Retrospect

Canton was one of the pilot churches agreeing about five years ago to experiment with a new pattern of organization. We encountered some anxieties and concerns; we found some weaknesses and made some adjustments; but not many months ago the meeting voted unanimously to continue the new plan. We are sold.

Briefly, the monthly meeting for business is replaced by a quarterly congregational business meeting, although occasional special business meetings are called. The Ministry and Oversight as such is replaced by an Administrative Council, which meets monthly. This council is made up of the elders (chairmen of major committees), and its task is to act on committee reports, administer within approved policies of the church, and to coordinate all aspects of church activities.

We ran into several problems: (1) Some were fearful that policy decisions were being taken away from the congregation. (2) Policy decisions often could not wait for three months. (3) The suggested commission structure did not altogether fit our local style. Then sometimes committees or commissions present only a problem or concern instead of a recommended action or procedure. Dealing in depth with such concerns requires more time than the Administrative Council can give.

Over several years we have worked on these problems. We have become extremely sensitive to the need to take all policy matters to the congregation for a vote. The council can no more make policy decisions than can any commission, committee, or individual. Only the congregational business meeting can determine policy, although the council has the task of formulating and proposing policies to the church.

To facilitate communication, we have named an adult and a youth representative at large to membership on the council. We have felt free to call business meetings rather than take policy actions in the council. We have set up all our standing committees as commissions and installed an elder as the head of each of these—even the chairman of the trustees is the Elder of Properties in keeping with the principle that all aspects of church life are basically spiritual. We have published regularly to the congregation a summary of all actions taken in the Administrative Council. Currently we are try-

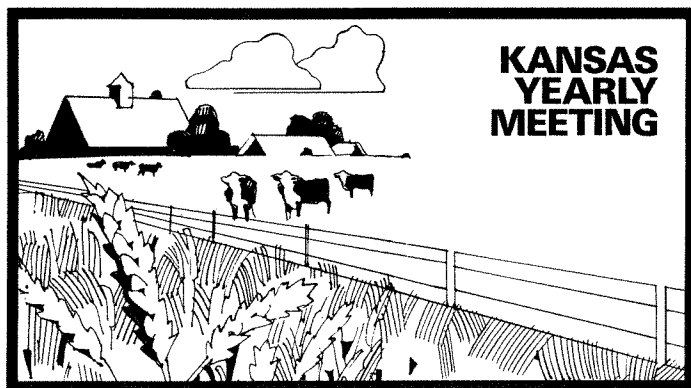
ing to emphasize to the commissions the need to bring well-developed recommendations to the council rather than asking the council to do their work for them.

The result of such thorough work in commissions and in council is gratifying. We have just concluded a building program with a great sense of unity because recommendations came to the congregation with the details already worked out. The council had done its work, and the congregation was able to understand the issues and take action.

We believe this is the way the Spirit wants us to operate!

—Roger Wood

EDITOR'S NOTE: In the October issue we invited readers to submit articles of response to the proposed revision of our *Church Discipline and Organization*. This article is the first in a series of such articles to be published. Additional responses are welcomed from our readers and should be mailed to Richard Sartwell, 1028 Jennings Ave., Salem, Ohio 44460.



Profile of a Meeting

Homestead, defined as a place where a family makes its home . . .

Homestead, a rather familiar name for another Friends church.

Homestead, a rural church in Kansas Yearly Meeting.

Homestead—you'll not find the name of this one on the map. Some people say you need a Seeing Eye dog to get there.

Nestled in the heart of the beautiful flint hills southwest of Emporia, Kansas, Homestead is suddenly one of the most talked about and prayed for meetings in Kansas Yearly Meeting. Two major accidents, within two weeks of each other, with the

resultant death of eight young people, have served to draw attention recently to that little white church on the corner.

Yet, for the past several years, Homestead has been a church come alive. It has truly been "a place where a family makes its home." Pastor and parents, concerned for the youth in the area, began to host fellowship and Bible study gatherings on an interdenominational basis. The response was fantastic, and the young people were turned on and tuned in to the reality of a dynamic relationship with Christ. Gospel teams were formed; lay witness missions, study groups, and prayer meetings sprang to life. There was evidence of continuing

revival. New steps of faith were taken.

Increased pastoral support enabled the pastor, Eldon Cox, to be liberated to do the work of the ministry. A new parsonage was built and interior decoration was done in the church building; the premises took on a new look. Farm and ranch oriented families came to the little Quaker church—the one "you can't get to from here." Often there are wall-to-wall people. There is a contagion in the love, fellowship, support, and pure neighborliness shown in the context of worship and praise.

Here is a place where people still care about people—church members or not. When Bill Mercer had his body mangled in a combine accident several years ago and spent many days recuperating in the hospital and at home, friends and neighbors came to do his harvesting and farm work, while special prayer was made on his behalf. He is a living witness of the miracle of healing and answered prayer. Or, when his dad, Alfred Mercer, had open heart surgery and experienced those nip-and-tuck hours between life and death, friends rallied in their supportive ways. Many other instances could be enumerated in the arena of cooperation and faith.

So, the rugged strength and courage of the people of the prairie hills really shines with loving concern when newly married youth leaders like Paul and Jeri Mercer lost their lives in a car-truck accident not far from home. The reality of the blow and loss, in both home and church, had hardly been fully realized when just two weeks later, six young people from the congregation lost their lives in a car-train collision. Kevin Cox, Kim Stahl, Brenda, Rick, Brad, and Renee Edwards joined Paul and Jeri in the ranks of the fully redeemed. "We can no longer influence their lives, but their lives can influence us," said Leroy Brightup at the memorial service held during Yearly Meeting.

Visiting Homestead, you will be grateful for the way parents, family, and friends adjust to occasions like this. You will see confidence, strength, and peace—as from the Lord.

The area around Homestead is sparsely settled, and the church growth strategists will probably have a hard time figuring it out, but the meeting is in the process of remodeling—more than doubling their present facilities—so they can more effectively minister to people in the area.

And, by the way, Homestead is very much on the map. Take the winding blacktop road off highway 50, at Clements, eight miles south, one mile east. Coming from a different direction, there are other shortcuts, but you'd probably get lost unless you had a guide or that Seeing Eye dog.

A Thank-you and a Challenge

The sessions of 1976 KYM are in the past. With them came great tragedy but also great blessing! Our general superintendent witnessed, "All that I had been taught and have preach-

ed for years proved to be true." Praise the Lord!

The sessions brought forth great strides of faith as we heard our theme proclaimed again and again: "What Do Friends Say to a Hungry World?" I believe the business was conducted more smoothly than I can ever remember—the Spirit of the Lord was very evident.

I would like to commend your GOOD STEWARDSHIP of last year because our budget WAS MET! A larger than usual amount came by special gifts, many of which were the result of Faith Promise giving. Thank you for your faithfulness.

With the challenge of a hungry world (both physically and spiritually) comes a Unified Financial Program totaling \$275,000. This is almost 30 percent over last year—the main items of increase are in the realm of salaries, Gerry Custer being called again to Burundi, and the addition of a full-time financial secretary in the KYM office. This together with higher operating expenses takes most of the increase.

There is an URGENT NEED for each church to reevaluate their commitments and redo them upwards, if possible—or add a new dimension of "extra faith" giving to cover the 30 percent increase. May we look at this RECORD BUDGET as a challenge and our opportunity to join God in a new partnership of larger ventures.

—Rex Thompson, President
Board of Stewards

San Antonio Friends School—Third Annual Bilingual Conference

The third annual Bilingual Conference of Friends was held at San Antonio Friends Chapel in July 1976. The services were enjoyed by up to 90 people, which included 25 guests from Rosita, Mexico.

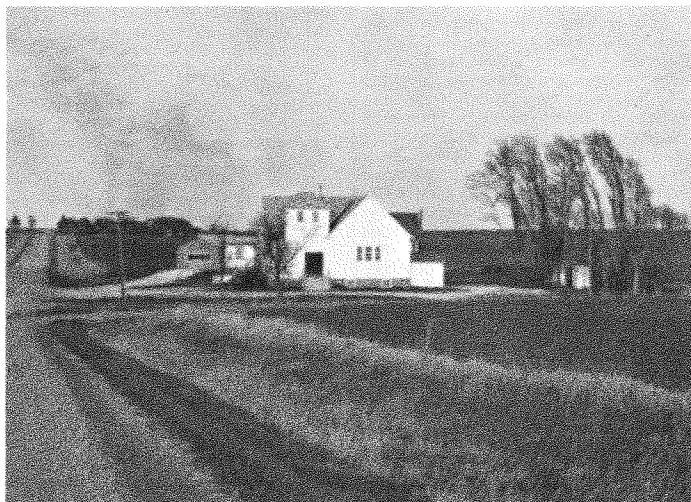
Each day began with a prayer service led by Felipe Vasques, new pastor for Rosita, Mexico, and Linda Ruiz Mendez, missionary to Oaxaca, Mexico. Each afternoon the young people met with the Vasquez family and Linda Mendez, the children met with Mrs. Tomas Martinez, and the adults met with Jose and Melody Espino, pastors of the Edgewood Friends Mission.

The main speakers for the conference were Raymond Martin, pastor of Friends Chapel, who led a group study on Friends doctrine, and Tomas Martinez, pastor of Villa Coronado Friends Mission, who spoke on the work of the Holy Spirit.

The concluding service on Sunday evening was one of special blessing—the type of service no one wants to bring to an end. All left feeling it had been good to be there.

Friends University

On Saturday, October 9, over 320 people, including some 200 parents of Friends University students, enjoyed the first Parents' Day in recent years. After being welcomed by several of the Friends staff, the group enjoyed an unusually good meal of fresh fried channel catfish outdoors in beautiful weather. En-



tertainment was presented by the Friends Falcon Marching Band and Jazz Band under Kenny Stith, Friends' new Director of Bands. To top off Parents' Day, the Falcon football team defeated Bethel College in a close game, winning 26-20.

Persons interested in purchasing a Friends University commemorative plate with the Davis Administration Building hand crafted in metal should contact the Fine Arts Office at Friends University. This is a limited edition collectors' plate selling for \$25. Each plate is numbered and a certificate of authenticity will be provided. Part of the sale proceeds will go to help finance the Singing Quaker trip to Europe in January 1977. The choral group will visit and sing in Austria, Germany, Switzerland, and France.

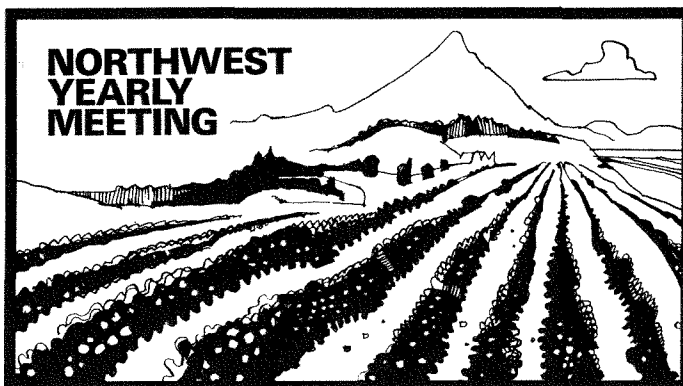
Friends University's Touring Theatre group consisting of four women and one man will be performing for churches, schools, and other civic and educational groups during the second semester of this school year. As was the case last year, the group is available for church services as well as other occasions on the basis of freewill offerings. This year the Touring Theatre will present a light-hearted religious play with an excellent and serious message. The 40-minute comedy drama requires little or no set and few props. Persons interested in scheduling the Touring Theatre should contact Ron Fisher, Tour Manager, Friends University, 2100 University, Wichita, Kansas 67213.

Dr. Sheldon Louthan, director of the Friends Center on Family Living, reports on the new program started July 1, 1976, to strengthen families and train future staff for agencies serving families. The University-related Center will attempt to develop academic and direct service programs across four stages of family life—(1) children; (2) youth; (3) marriage and family; and (4) seniors.

The center was started with a small grant to establish an office and hire a program director. Most first-year activities planned for the public are self-sustaining seminars and workshops. An attempt is under way to secure major funding to begin the degree programs now under development.

Marriage Encounters, as adapted from the Catholic to the Friends tradition, are scheduled for November 12-14, 1976, February 11-13, and June 24-26, 1977, in Wichita, Kansas. Additional encounters under FCFL sponsorship for the Northwest are scheduled in January and March and for Houston, Texas, in April, 1977. Other workshops under the direction of FCFL include a seminar entitled "Church Programs for Better Families," January 5-7 and 12-14, 1977, and also a program March 4 and 5, 1977, called a "People Helper Seminar" led by Dr. Gary Collins.

Information regarding any of these programs can be obtained from Dr. Sheldon Louthan, Friends Center on Family Living, 2100 University, Wichita, Kansas 67213.



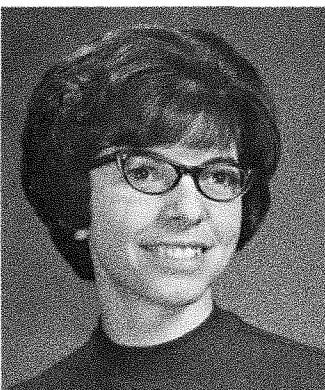
Knights Visit Churches to Share Mission Concern



Roscoe and Tina Knight are outstanding missionaries of the 20th century. They served in Bolivia and Peru for 20 years under Northwest Yearly Meeting and for the EFA in Mexico for the past 10 years. Now on furlough, they are living in Newberg and speaking in Northwest Friends churches until after Christmas. From January throughout the spring they will be visiting churches in Kansas, Eastern Region, Rocky Mountain, and Iowa Yearly Meetings.

Barbara Morse Begins Service with Wycliffe

Barbara Morse of Newberg Friends has been accepted by Wycliffe Bible



Translators and is presently in a four-month orientation and training program in southern Mexico. The

program includes classes and practical experience in village living, jungle survival techniques, anthropology, and language learning. During the village living experience, Barbara will put into practice the training and study concepts she has learned by living in a Mexican village for six weeks.

Following the basic jungle training program, Barbara will return in March 1977 to the Northwest and finish her preparations for field work with Wycliffe as a translator. In the spring she will be available for deputation in churches. During the summer Barbara will attend a two-month session in Wycliffe's Summer Institute of Linguistics in Oklahoma for further classes and orientation in anthropology, literacy basics, and translation principles.

When asked where she would like to be assigned following her training, Barbara says, "There are over 30 tribes in Mexico who speak dialects not yet written down. I am hoping to be placed in one of those tribes."

Barbara is a school teacher who has taught in schools in the Northwest and in South America. She spent two years at an interdenominational school for missionary children in Cochabamba, Bolivia, and three years as the teacher for the Northwest Yearly Meeting missionary children in Juli, Peru.

Superintendent's Corner

At a recent meeting of the Board of Administration of the National Association of Evangelicals, I learned some important facts I want to share with you.

The National Sunday School Association is not dead, but has been dormant for some time. NAE has now rewritten the constitution, and it will be revived as the National Christian Education Association and will include youth work. Some of us denominational leaders reminded NAE that the youth departments of our churches need stronger emphasis and help from the national level. They want their own identity, and so this identity we think will now be built into the new National Christian Education Association. It is also hoped that they will help to strengthen local and regional Sunday school associations and their contributions to individual churches.

We were urged again to avail ourselves of the counseling training cassette program now being sponsored by NAE. The Jay Adams cassette training program is based on the concept that one who knows the Bible is the only one adequately qualified to deal with behavior problems. If you are interested in counseling training, ask your pastor to get in touch with me or write directly to NAE and ask for the cassette program titled "Competent to Counsel." It costs \$34.95 plus postage and includes the cassettes and training materials.

The 1977 NAE Convention will be held at Arlington Heights, Illinois, February 22-24, and will feature Don Moomaw, Luis Palau, and Charles Colson. I was pleased to learn that the churches in the Evangelical Friends Alliance gave over \$38,000 to World Relief Commission during 1975, placing us third among member denominations of the NAE. Evangelical Free Church was second, giving just \$2,000 more than we did. Northwest Yearly Meeting gave \$11,172.

Floyd Robertson, our NAE man in Washington, is very encouraged with the present Supreme Court. He feels Chief Justice Warren Burger is one of the most effective chief justices in history and that this Supreme Court is quietly but firmly altering direction, repairing damages done by previous courts.

The World Peace Tax Fund Act, which would allow you to designate about 50 percent of your tax to be used for peaceful services instead of going to the Department of Defense, has not yet succeeded for lack of support though it is definitely not dead. If you are interested in this, write your Representative urging his support of HR4897, the World Peace Tax Fund Act.

—Norval Hadley

Coming Events

■ November 8-9—Seminar for New Pastor Orientation at Spokane Friends for NWYM pastors of Idaho and Inland areas. At Reedwood for rest of new Yearly Meeting pastors, November 29.

■ November 19-20—George Fox College Auxiliary Bazaar on the campus.

■ November 19-20—School for Elders in Portland area.

Northwest Yearly Meeting Friends churches are participating in the Thanksgiving offering for physical needs of people around the world. The Department of Social Concerns is prayerfully presenting this opportunity through the World Relief Commission. The goal is that each person in Northwest Yearly Meeting will give \$1. Local churches are promoting support of this need during Thanksgiving week.

Did You Know?

... that Olympic View Friends is Northwest Yearly Meeting's newest "local church." They have been an extension church under the Department of Evangelism for several years. This new status is possible as a result of their sustained growth both numerically and financially.

... that Harvey and Terri Bowen from the Brea-Olinda Friends Church in southern California have accepted the call to pastor at Homedale, Idaho.

... that Hilltop Community Friends, Northwest Yearly Meeting's newest "extension church," had 42 in their first Sunday morning worship service. The congregation felt a wonderful spirit of unity and expectancy for God's blessing in this Oregon City community. They are making door-to-door visits to acquaint every resident in the church's area.

... that Boise Friends Church had outdoor drive-in church in their parking lot for a month during summer weather. Their invitation read, "You auto come!"

... that 918 registered at six Friends camps this summer at Twin Rocks.

GFC Piano Duo Records Second Album

A second record album by George Fox College duo pianists Tim and Roger went on sale the last week of September in Newberg. It was the start of nationwide distribution.

The new album follows the end of a 50,000-mile concert tour of the United States. The duo pianists, Tim Bletscher and Roger House, played for more than 61,000 persons, performing in concerts from small churches to major concert halls.

Their first album, released last fall, sold out within weeks of the first pressing and was reordered twice during the last year to keep up with requests.

Bletscher and House are both 1975 George Fox graduates. House, a business-economics major, now plans on further graduate study, and Bletscher, a premedicine major, will attend the University of Oregon Dental School.

The pianists do their own arranging and got together almost by accident while attending George Fox. Their first appearance together was for a college chapel program put on by their residence hall. That led to other performances, requests by off-campus organizations, and finally sponsorship by the college's Development Office.

The new album, titled simply "Tim & Roger, Album II," has one side with medleys from the *Sound of Music* and *Fiddler on the Roof*, and the other of religious songs, for a total of 45 minutes.

The album, with a price of \$6, will be distributed through the college's Development Office.



Focus on Fort Collins

This is an introduction to the Friends meeting in Fort Collins, Colorado. The meeting is an outpost work of First Denver Friends and receives support from both Denver Monthly Meeting and Rocky Mountain Yearly Meeting. It was started approximately 10 years ago and has progressed from meeting in a rented facility to purchasing a small church.



The people come from several denominations and are learning together through Bible studies and related activities. I believe Friends have a message for the world—the true simplicity of the Gospel.

Since the church is located close to Colorado State University, we have a challenge to share the Gospel there.

Immediate plans call for recognition as a full monthly meeting. This is important since we need to feel this responsibility. Pray for us that we will stay true to Christ and minister to the university and Fort Collins community.

—Lowell Weinacht, pastor

Native Leaders in Action

We praise God for what He has done at Rough Rock over the past few

years! In earlier years Christians with living testimonies were difficult to find.

Praise the Lord for new believers. Let's look at one. He is a middle-aged man who lives with his children and mother.

Years ago he might be in jail, after being arrested for drinking. Before finding Jesus his marriage was broken by separation.

Yet today his life is happy and free from his old sinful life. Those from his past may try to tempt him, but he demonstrates the power of Jesus Christ. On Sundays he teaches a Bible class.

In another scene many vehicles are gathered at the mission church for a funeral. They stay outside waiting for the hearse to arrive.

In past years our people expressed hopelessness and despair at such times. Christ has brought new freedom, and now a Navajo—not a missionary—will serve his people in this time of sorrow.

Christian relatives take charge of the service. Songs of comfort are sung and a short eulogy is given. A stirring Gospel message about the importance of a personal relationship with God is shared.

A funeral doesn't usually bless the soul, but my heart rejoices in seeing this development of God's church among the Navajos. Christian leaders are emerging in many localities of Rough Rock.

We long to see more of our people become believers. Pray that God will continue preparing His church for Christ's return.

—Mary Gafford

Missionaries Travel

Vern and Lois Ellis, RMYM missionaries at Rough Rock, Arizona, have visited several RMYM churches making mission presentations. They have shared concerns from Rough Rock, as well as giving a program on the mission.

Prayer Concerns

Faith Healing—James Womack II.

That Satan be bound at Rough Rock so that new believers might be won and the power of medicine men be broken.

That Christians at Rough Rock will live victoriously.

That RMYM churches will be spreading the Gospel daily.

Friends gather



ALLIANCE, Ohio

Our church choir joined the First Baptist Church choir at a retreat early this month. This not only provided learning opportunities, but practice was begun on the Christmas cantata that the two churches will be presenting together.

The youth had a successful paper drive, collecting over five tons of papers and magazines. This netted their treasury over \$100.

BATTLE CREEK, Michigan

Our pastor, David Brantingham, and his family left in July to spend at least two years in California attending Fuller Theological School, studying church planting and church growth, in cooperation with California Yearly Meeting. He is also pastoring El Modena Church in the Los Angeles area.

To celebrate this bicentennial year we had an old-fashioned homecom-

Mike Henley is the new regional editor in Rocky Mountain Yearly Meeting. Any news from the Yearly Meeting should be sent to:

Mike Henley
1117 City Park Ave., J-4
Fort Collins, Colorado 80521.

ing Sunday with a congregational dinner and many wearing costumes from America's past. We also presented Peterson's cantata, "I Love America," with the singers in costume.

On September 19 we welcomed our new pastor, Rick Matthews, and his wife Mary and sons, Tony and Jody, with a reception.

A Rally Day Jamboree was held last month with a dinner following the morning service, followed by a program with each Sunday school department contributing.

Our Faith Promise Missionary Conference was held late in September with good attendance.

BELOIT, Ohio

A fellowship hour was held at the church with every family bringing a dessert.

After sharing refreshments, the inspiring film, *He Restoreth My Soul*, was shown, portraying an account of Merrill Womach's plane crash. This was a story of pain and an ordeal of testing that few men could survive.

BOISE, Idaho

Forty-three people from our church attended Labor Day weekend camp at Quaker Hill. Our associate pastor, Clare Willcuts, was the speaker. VBS enrollment was 118, with 41 workers. Daily offerings totaled \$41.36 and were used to send Bible Story tapes to our missionary children.

Eleven people were received into church membership at the August and September business meetings.

Bob Robertson was honored by the Gideons last month for his years of dedicated service distributing Bibles. They took an offering and purchased 100 Bibles to be given through the Gideons in his name.

A Youth Miniretreat was held at our church from 10:00 p.m. Friday, September 17, to 10:00 p.m. Saturday. Jim Settle from George Fox College was the speaker. The young people reported a good time socially as well as spiritually.

Our church is a part of an exciting "Here's Life America" outreach of more than 90 churches in the area, working together to make a united impact for Christ on our community.

BYHALIA

West Mansfield, Ohio

The church was happy to welcome Dale Chryst into our community and pulpit on July 4, 1976, as our new pastor.

On September 5 we welcomed Dale's bride Sandra into our church life and the community activities.

September 18 the community gave them a formal welcome with an ox-roast, covered-dish supper, with an appropriate program followed by a lovely shower of wedding gifts; the evening closed with friends giving the Chrysts an old-fashioned "bell-ing." It was a beautiful evening of fellowship.

CANTON FIRST, Ohio

Transition and adjustment have ended here at Canton Friends. Praise the Lord! We thank God for the patience He gave us all during

this time. October 10 was our day of rejoicing—the day we dedicated, to the glory of God, our new facility. Joe Roher, former pastor and now assistant general superintendent, was the speaker, and Russell Myers, former pastor also and now general superintendent, dedicated our building.

We also rejoice for our new pastors, Darius and Brenda Salter from Cynthiana, Kentucky. The Lord is really using them here at Canton.

On Labor Day weekend our church hosted a Friends Softball Tournament. Sixteen teams from Friends churches in the Eastern Region participated. Winona Friends Church is the 1976 champion.

On September 22-24 Canton Friends hosted the Executive Committee of the Friends World Committee for Consultation (Section of the Americas). What a joy for us to have visiting Friends from all over the United States! Dr. T. Canby Jones shared with us in our morning worship services that Sunday.

DAMASCUS, Ohio

A dedication service was held in the morning worship hour for the fall Christian education appointments in Sunday school. All teachers and workers were given a charge and opportunity to respond with their acceptance.

We are trying something new this fall by incorporating all evening activities into one night. This is Wednesday evening and includes the Awana Program, a new program for smaller children called the Heralds and Joybells, and the regular Wednesday evening Bible study and prayer time.

Revival meetings were held October 3-10 with C. T. Mangrum, Sr., and Gary Macy in charge of the music. An 18-hour prayer chain each Friday to pray for revival has been established.

Long-time members and former pastor in our church, Rev. and Mrs. Edward Escolme, were honored recently on their Golden Wedding Anniversary with a reception in the fellowship hall.

EAST GOSHEN, Beloit, Ohio

All who attended our recent Sunday School Picnic in the church annex thoroughly enjoyed themselves. There were games for children, crafts to be enjoyed and shared, and slides shown by Virgil Malmesbury known as "The Oldies but Goodies." The day ended with a meaningful vesper service.

Ida Mae Bancroft, our pastor's wife, has started a junior choir for youngsters grades one through six. The children attending are having a fine time singing together for the Lord.

FIRST DENVER, Colorado

The building project is moving along very well. Work should be finished around the first of the year. The project includes remodeling the sanctuary, adding new classrooms, shower rooms, kitchen, parlor, and gym. We are prayerfully seeking God's guidance for the right use of these facilities.

FIRST FRIENDS

Vancouver, Washington

Our Music and Drama Departments went "all out" to celebrate the Bicentennial with a Christian Heritage Fine Arts Festival, September 25 and 26. In our relatively new Fellowship Hall, 130 people turned out for the potluck Saturday night and to hear Dr. John Brouger speak on our Quaker Heritage. Randy Thornburg, our director of music (his parents are Paul and Leona, on the field in Burundi, Africa), and Bob Rez, our drama director, presented musical and dramatic selections Saturday night and Sunday, with the stirring theme of "Praise to God" and "Pray, America."

We praise God for our Steinway grand piano, for the beautiful paint job on our three big Sunday school busses, and for an attendance of 279 in Sunday school.

Early in August, nine senior high youth accompanied by two married couples drove to Rough Rock Indian Mission in Arizona, sightseeing on the way there and back. While at the mission they found out what *digging ditches* is all about, when they helped dig trenches and carry rocks for a drain field. They shared their Christian faith with the Indians at two Sunday services.

FULTON CREEK, Radnor, Ohio

A reception was held in honor of Pastor Kirby being "recorded" as a Friends minister. A silver tray appropriately engraved was presented by the church.

Jim Thompson has offered to direct the choir since the Ron Forrider family has moved on to the Montana Mission Field. The church sent \$106.10 as a love offering for the Forrider family.

GLEN ELDER, Kansas

Our new pastors, Robert and Mary Beth Winters, were installed on July 11 by the clerk and the Spiritual Life chairman. In September we had a welcome dinner and food shower for the Winters family.

"Kindred Spirit," a group from Friends Bible College, were with us in July.

Our youth group has sponsored a film, *A Stranger in My Forest*. They also held a singspiration for a shut-in couple in their home; had an overnight camp-out on the lake, and the youth Sunday school classes had a party for students going away to school and for new members coming into the class.

Ten adults and eight children attended the very inspirational services of Kansas Yearly Meeting, and four families attended Family Camp at Quaker Haven. Several youth were present for the earlier camps. Four of our ladies were privileged to attend Women's Retreat at Oklahoma City.

HUGHESVILLE, Pennsylvania

Debbie Wyandt, a candidate for Evangelism Missionary Service in Campus Crusade, was our guest for the evening service September 12.

Open House and a reception was held at the parsonage in honor of

John and Phyllis Morris's 25th wedding anniversary and also to honor their daughter and her husband, Rick and Anita Morris Pittenger, September 5.

Work is progressing on our new church, which is now under roof, and we are looking forward with great expectations to the day we can move in. The Lord has been with us through the project in making decisions both financial and otherwise.

KICKAPOO FRIENDS CENTER McCloud, Oklahoma

At Kickapoo summer has been both good and bad. After Quivering Arrow Camp we tried to get away for a few days to go back to our homes and visit friends and relatives. While on our trip we spoke 8 times in 14 days, attending both Western and Iowa Yearly Meetings. In September we traveled to Graham, North Carolina, for a few days of mission oriented meetings... but in all our travels we were happy to return to our work and the people we love.

This summer it seems that the forces of evil have been at work harder than at anytime in our ministry here. Most of the problems can be traced back to the problem facing our nation as a whole, and that is alcohol. It has been a terrible curse to our people. Pray with us that God, who has begun a good work in several people's lives, will continue it and we will see victories over this problem.

—Ron, Janis, Patti, and Brad Miller
Kim and Michelle Mills

MARYSVILLE, Ohio

Marysville First Friends embarked on our first Lay Witness Mission, expecting great things. The activities took place on October 8, 9, 10. Don and Betty Roher were the coordinators. Darwin Buck was chairman of the mission, and as many of you know, many committees worked to make this a wonderful time in Christ.

"Groundbreaking," a long-awaited event at Marysville, took place October 10. Praise the Lord we're going to build a church, and to Him be all the glory.

MERIDIAN, Idaho

Summer was a time of many activities at Meridian Friends. We participated in softball games with various area churches. Swim night once a month was also a summertime sports activity. Boys and girls and young people attended camps at Quaker Hill.

Vacation Bible school was held during August with 139 enrolled. Many new area families were reached through this ministry.

Teacher Dedication Sunday was held during September with the service directed to the ministry of the Sunday school teachers.

Meridian Friends Church will be participating with other area churches in "Here's Life Treasure Valley." This is a campaign in order to reach our community for Christ in 1976.

MT. CARMEL, Ohio

Rally Day was held at Mt. Carmel Friends in September with the atten-

Friends record

BIRTHS

BARON—A son, Kyle Steven, to Terry and Marleen Baron of Sherwood Friends, Oregon, March 26, 1976.

BISHOP—A daughter, Jana Marie, to Jon and Marita Bishop of Sherwood Friends, Oregon, April 4, 1976.

CRAWFORD—A son, Curtis Lynn, September 19, 1976, to Wayne and Karen Crawford, Salem, Ohio.

DeLANCEY—A son, Richard Curtis II, August 17, 1976, to Mr. and Mrs. Curt DeLancey, Denver, Colorado.

EASTMAN—A son, John Delbert, September 16, 1976, to John and Jane Eastman, Byhalia, Ohio.

ESHELMAN—To Kurt and Charlotte Eshelman of Boise, Idaho, a daughter, Angela Beth, August 16, 1976.

ESPINO—A son, Jose Antonio, Jr., March 16, 1976, to Jose and Melody (Morford) Espino—pastors, Edgewood Friends Mission, Texas.

FANKHAUSER—A son, Melvin Martin Christian, September 14, 1976, to Melvin and Mary Fankhauser, Canton, Ohio.

GRIFFIN—To Richard and Nancy Griffon of Homestead Friends, Cedar Point, Kansas, a daughter Marcy Lynn, April 4, 1976.

HELM—To Everett and Carroll Helm, a son, Daniel Everett, October 7, 1976, at Milwaukie, Oregon.

KELLEY—To Dan and Grace Kelley of Madera, California, a son, Brent Michael, August 16, 1976.

KINSER—A daughter, Michalle Cherie, October 8, 1976, to Mr. and Mrs. Steve Kinser, Hasty, Colorado.

LINHART—A son, Gary James, October 11, 1976, to Jim and Garyanna Linhart, Westminster, Colorado.

LYON—A son, Zachary David, September 29, 1976, to Mr. and Mrs. Jeremy Lyon, Omaha, Nebraska.

MACY—To Gary and Jean Macy, a son, Chad Gerard, October 22, 1976, Alliance, Ohio.

MORLAN—A son, Stoney Rae, June 1976, to Mr. and Mrs. William Morlan, Hasty, Colorado.

NIX—A son, Brandon Michael, October 1, 1976, to Steve and Jerri Nix, Lone Star Friends, Kansas.

PHILLIPS—Twin daughters, Lynne Marie and Lauralee, August 31, 1976, to Roger and Alanna Phillips, Damascus, Ohio.

RODRIGUES—A daughter, Shawna Marie, June 25, 1976, to Raleigh and Linda Rodrigues of Talent Friends, Oregon.

ROUTON—A son, Benjamin Mark, July 25, 1976, to Gary and Debbie (Ebert) Routon, Walsh, Colorado.

SISLER—A son, Arthur Phillip, May 21, 1976, to Dick and Nelda Sisler, Canton, Ohio.

SKINNER—A daughter, Brooke Nicole, October 9, 1976, to Gary and Sandy Skinner, Lone Star Friends, Kansas.

SMITH—A son, Daniel Matthew Allen, September 17, 1976, to David and Debbie Smith, Hutchinson, Kansas.

STEWART—To Peter and Mary Ellen Stewart of Boise, Idaho, a son, Lance Jeffery, August 29, 1976.

SUCH—To Merv and Kathy Such of Boise, Idaho, a daughter, Alexa Beth, August 21, 1976.

TURNER—A son, David Allen, August 16, 1976, to David and Donna Turner, Kenard, Ohio.

WEDGE—A daughter, Michele Renee, July 14, 1976, to Bob and Mynda Wedge, Cottonwood Friends, Emporia, Kansas.

MARRIAGES

ADAMS-MARTIN. Wendy Adams and Dan Martin of Sherwood Friends, Oregon, September 25, 1976, at the Hillyard Baptist Church, Spokane, Washington.

ANDERSON-HOOPEES. Marva Anderson and Clark Hoopes, July 17, 1976, Canton, Ohio.

BAILEY-HANSEN. Susan Bailey and William Hansen, June 5, 1976, Talent Friends, Oregon.

BALES-COWLEY. Thea Bales and Craig Cowley, June 26, 1976, at Rose Valley Friends, Kelso, Washington.

BIGGER - LAUDENSLAGER. Cheryl Bigger and John Laudenslager, September 25, 1976, Hughesville Friends, Pennsylvania.

BINFORD-LOESCH. Karen Binford and Delmar Loesch, September 3, 1976, Haviland, Kansas.

CAUDILL-BROWN. Betty Caudill and Carroll Brown, June 11, 1976, Fulton Creek Friends, Radnor, Ohio.

DANIELS-HODGE. Paula Daniels and Russell Hodge, October 3, 1976, Canton, Ohio.

DENNEY-MERCER. Jeri Jo Denney and Paul D. Mercer, May 8, 1976, Homestead Friends, Cedar Point, Kansas.

DOTY-BAHAN. Sandy Doty and Randy Bahan, September 4, 1976, Mt. Carmel Friends, Ohio.

FACKLAM-ESTES. Susan Facklam and Bill Estes, September 25, 1976, Emporia, Kansas.

FARROW-ALEXANDER. Teresa Farrow and James Alexander, September 20, 1976, League City, Texas.

FOX-DUNN. Margaret Fox and David Dunn, January 24, 1976, Englewood, Kansas.

GEORGE-CROPSEY. Karen George and Marvin Cropsey, June 12, 1976, Canton, Ohio.

GREGORY-WILHITE. Kathleen Gregory of Newberg Friends, Oregon, and Walter Wilhite of Boise Friends, Idaho, August 8, 1976.

HADLEY - KROENING. Carol Jean Hadley of Tigard Friends, Oregon, and Dwayne Kroening, at Newberg Friends, Oregon, October 2, 1976.

JOHNSON - HARDER. Janice Kay Johnson and Gerhard Harder, October 3, 1976, Haviland, Kansas.

JOHNSON-STOBBE. Sherri Johnson and Michael Stobbe, April 10, 1976, Sherwood Friends, Oregon.

JONES-BULLARD. Nancy Jones and Ken Bullard, September 4, 1976, Wichita, Kansas.

JONES-WILEY. Cecilia Jones and Elmer Wiley, November 15, 1975, San Antonio, Texas.

JUSTICE-MESSERALL. Karen Justice and Tom Messerall, September 4, 1976, First Friends, Salem, Ohio.

LICKEY-SMITH. Luanna Lickey and Gordon Smith, September 29, 1976, Wichita, Kansas.

MARTIN-LINGLE. Shelli Martin and Fred Lingle, July 10, 1976, Sherwood Friends, Oregon.

McELROY-SAMS. Joyce McElroy and Fred Sams, May 23, 1976, Canton, Ohio.

MILNER-FERNEY. Mary Milner and Dennis Ferney, July 17, 1976, Sherwood Friends, Oregon.

MULCAHY-WHITMORE. Pattie Mulcahy and David Whitmore, April 24, 1976, at Sherwood Friends, Oregon.

MURRAY-ROBINSON. Debbie Murray and Ron Robinson, June 26, 1976, Canton, Ohio.

PAE-ANGIONE. Metta Pae and Larry Angione, July 17, 1976, Canton Friends, Ohio.

PARSONS - CIERESZWSKI. Becky Parsons and Anthony Ciereszowski, August 28, 1976, Rose Valley Friends, Kelso, Washington.

PRIES-WOOD. Lois Pries and Roger Wood, July 17, 1976, Canton, Ohio.

RECTOR-LONG. Cynthia Rector and Dennis Long, April 3, 1976, Gate Friends, Oklahoma.

RUSSELL-NELSON. Valerie Russell and Thomas Nelson, August 28, 1976, Lynwood Friends, Portland, Oregon.

RUSSELL-PETERSON. Joy Russell and John Peterson, July 31, 1976, Canton, Ohio.

SAYLOR-GULLEY. Brenda Saylor and Paul Gulley, August 21, 1976, in Boise, Idaho.

SCHULTZ-LONG. Julie Schultz and Brian Long, August 20, 1976, Fulton Creek Friends, Radnor, Ohio.

STERLING-MILLER. Teri Sterling and Larry Miller, July 31, 1976, Canton, Ohio.

STRIBLING-KATHOL. Kathi Stribling and Keith Kathol, June 26, 1976, Talent Friends, Oregon.

WHISENHUNT - BOGLE. Bernice Whisenhunt and Earl Michell Bogle, April 17, 1976, San Antonio, Texas.

WILLIAMS-CLOPTON. Debbie Williams and Doug Clopton, August 21, 1976, Cottonwood Friends, Emporia, Kansas.

ZIMMERMANN-WILLETT. Mary-Ann Zimmermann and Dean Willett, October 9, 1976, Canton, Ohio.

DEATHS

ANWAY—Elmer E. Anway, 65, Fort Collins, Colorado, October 20, 1976.

BROWNE—Warren "Skip" Browne, 38, Salem, Ohio, September 11, 1976.

BUCK—Gladys Buck, Barclay Friends, Kansas, October 13, 1976.

COSSELL—Alpha Orville "Alf" Cossell, 78, of Pueblo First Friends, Colorado, August 14, 1975.

DAVIS—Dora Davis, 89, Wichita, Kansas, October 13, 1976.

DOWER—Mary B. Dower, 91, of Newberg Friends, Oregon, August 22, 1976.

ESTES—Roy Littleton Estes, 89, August 5, 1976, Talent, Oregon.

FISHER—Eva L. Fisher, 80, Liberal, Kansas, September 21, 1976.

FIVECOAT—Frank Fivecoat, 45, September 5, 1976, Greenleaf, Idaho.

FORD—Alice Lucille Ford, 77, Tonganoxie, Kansas, August 14, 1976.

KULOW—Charles Kulow, Liberal, Kansas, August 13, 1976.

LEOPARD—Francis Leopard, 57, Mt. Carmel, Ohio, September 6, 1976.

MERCER—Jeri Jo (Denney) Mercer, 19, Homestead Friends, Cedar Point, Kansas, July 24, 1976.

MERCER—Paul D. Mercer, 20, Homestead Friends, Cedar Point, Kansas, July 24, 1976.

NALLY—Blanche M. Nally of Pueblo First Friends, Colorado, March 20, 1975.

RISLEY—Rose Risley, 87, August 14, 1976, Kelso, Washington.

SAWDON—Isabel Fraser Sawdon, 83, Alliance, Ohio, September 19, 1976.

SNYDER—Jean Snyder, Canton, Ohio, August 3, 1976.

SNYDER—Paul Snyder, 82, Los Angeles, California, August 28, 1976 (Mt. Pleasant, Ohio).

SUGGETT—Norman Suggett, 78, Salem, Ohio, September 22, 1976.

WITHERBE—Edith Witherbe, 95, February 15, 1976, Kelso, Washington.



NO MORE SMOKING IN THE DINING ROOM!



BY ANNA NIXON

Union Biblical Seminary's property supervisor, Mr. K. M. Matthew, is an ardent prohibitionist. He has spent considerable effort to introduce prohibition into this area of India. For many years he has also vigorously opposed the smoking going on in the UBS dining room—and finally, he has put a stop to it! Now this didn't come about by posting "no smoking signs" around, for the *chulas* (wood fires) over which the hostel food was cooked paid no attention to signs, or anything else. If the students wanted to eat, the wood in the *chulas* had to burn. And as it burned, it filled the dining room with smoke morning, noon, and night.

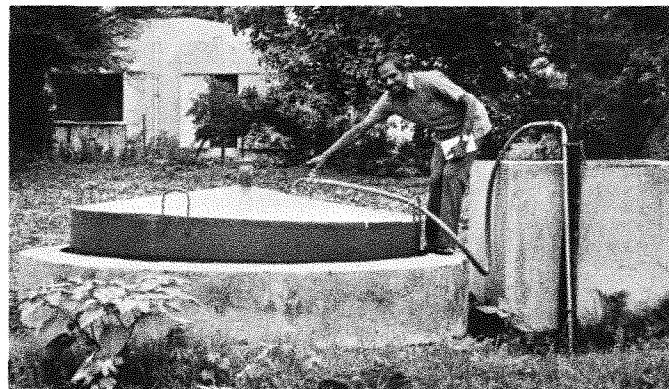
You may be surprised to learn that the *chulas'* smoking habits have been cured by a new method of using *gobar* (cow dung) for fuel. *Now what's new about that?*—I can hear you thinking. For any villager will tell you his ancestors for centuries have given all the *gobar* to the women who patted it into convenient cakes to dry for burning. It was good,

Anna Nixon, who has served several terms as a missionary in India under the Evangelical Friends Church—Eastern Region, relates a most unique story as it relates to a most unique Christian man.

cheap fuel, and it made a hot, quick fire. No one gave a second thought to this practice until the wise men of a new age began to preach throughout the villages that *gobar* was meant to be fertilizer, not fuel. "If you continue to burn your resources, your land will be depleted of minerals, your food production will diminish, and you will starve," they said.

But the villagers, convinced though they were, were so desperate for immediate, cheap fuel that they continued to burn the *gobar*. That is, they burned it until someone made the brilliant discovery that it was possible to burn your *gobar* and fertilize with it, too. Methyl gas, produced from *gobar* in a closed pit, can be burned for cooking, leaving behind all the nitrogen-rich fertilizer, better than any other available at present on the market.

As soon as versatile K. M. Matthew heard about it, he investigated the process and the cost of building such a gas plant on the UBS campus. By the time money was available, the plant had been perfected and approved by the government of India. They agreed, in fact, to donate one fourth of the basic cost to any group who would install one. So Mr. Matthew decided the summer of 1976 was the opportune time to get on with the project.



Mr. K. M. Matthew, left, property supervisor at India's Union Biblical Seminary. Above, Mr. Matthew is shown on the new gas plant at UBS.

But as the summer began, he received an official invitation from the government of Goa to come as a state guest for his summer holidays. Now that was temptation—a summer of relaxation in cooler, spacious surroundings near the beach with his wife and three children. But in the end, the *gobar* gas plant won over Goa—perhaps because Mr. Matthew is such a zealous prohibitionist. More likely, he probably guessed that if he put it off—in light of the plans to move to Pune* in three years, the principal, Dr. Sapuhir Athyal, would decide not to try it.

When the digging began, the team hit solid rock. That proved a near-fatal setback to the plant in 115° F. heat of Yavatmal's* summer sun. But even the children joined in like archaeologists on a significant dig, and by the time the 172 students came onto the campus to begin the first term of the 1976-77 academic year, they found the *gobar* gas plant in full operation.

The students were in line for other surprises, too. They found a new cafeteria system installed and discovered their food bills coming down because the cut in fuel

*Note new spellings: Yavatmal—Yeotmal, Pune—Poona

costs was from Rs. 1400 to Rs. 700 per month. Filled with amazement and gratitude, both faculty and student body, representing nearly every state in India and eleven countries, were united in their desire to express appreciation to the man who had shouldered these responsibilities on behalf of the seminary.

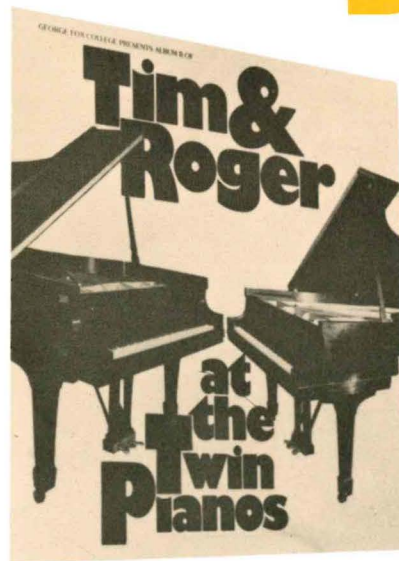
No one on campus had been around UBS as long as Mr. K. M. Matthew. He came here as a student in 1959. By March 1960 the work of expansion had begun. This demanded full-time attention as "blueprint" went into brick and the new Administration - Library building came into use. He never found opportunity to get back into the classroom, but he considers his work of supervising grounds and buildings, of motor repair and driving, of farm and animal supervision as important as any other Christian service.

Though not by official appointment, Mr. Matthew also serves as a first-rate public relations man. He participates with students in evangelistic outreach, cares for the poor and needy, demonstrates social concern for the area, and is active in the outreach of the local church. When the local hospital needs a blood donor, he finds one; when a new family in Christ needs help in getting a loan, he shows them where to go. When an old *mali* wanted to build a house, he knew exactly the person who could—and would—help him draw the plans. A missionary with visa trouble found him willing to go to Bombay and introduce him to the proper procedure and officers for getting the matter straightened out.

"The reality of life to me is to serve the Lord," said Mr. K. M. Matthew during our interview, "and I feel called to this work in the seminary. I became a true believer in Christ through my Sunday school teacher when I was eleven years old. I have often been invited to the homes of officials and have sometimes been offered positions in those circles. But the fellowship in prayer I have with my Christian brothers and sisters means far more to me than sitting in large houses.

"Here at UBS I have a vision. I want the students to learn to meet their own needs in their own surroundings, to work with their hands. This is a concern I have yet to see fulfilled. But I am glad that this one project has been completed and that there is now no more smoking in the dining room."

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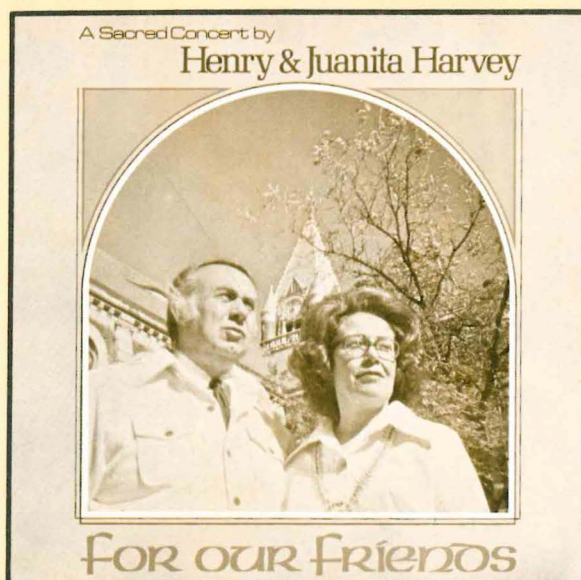
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