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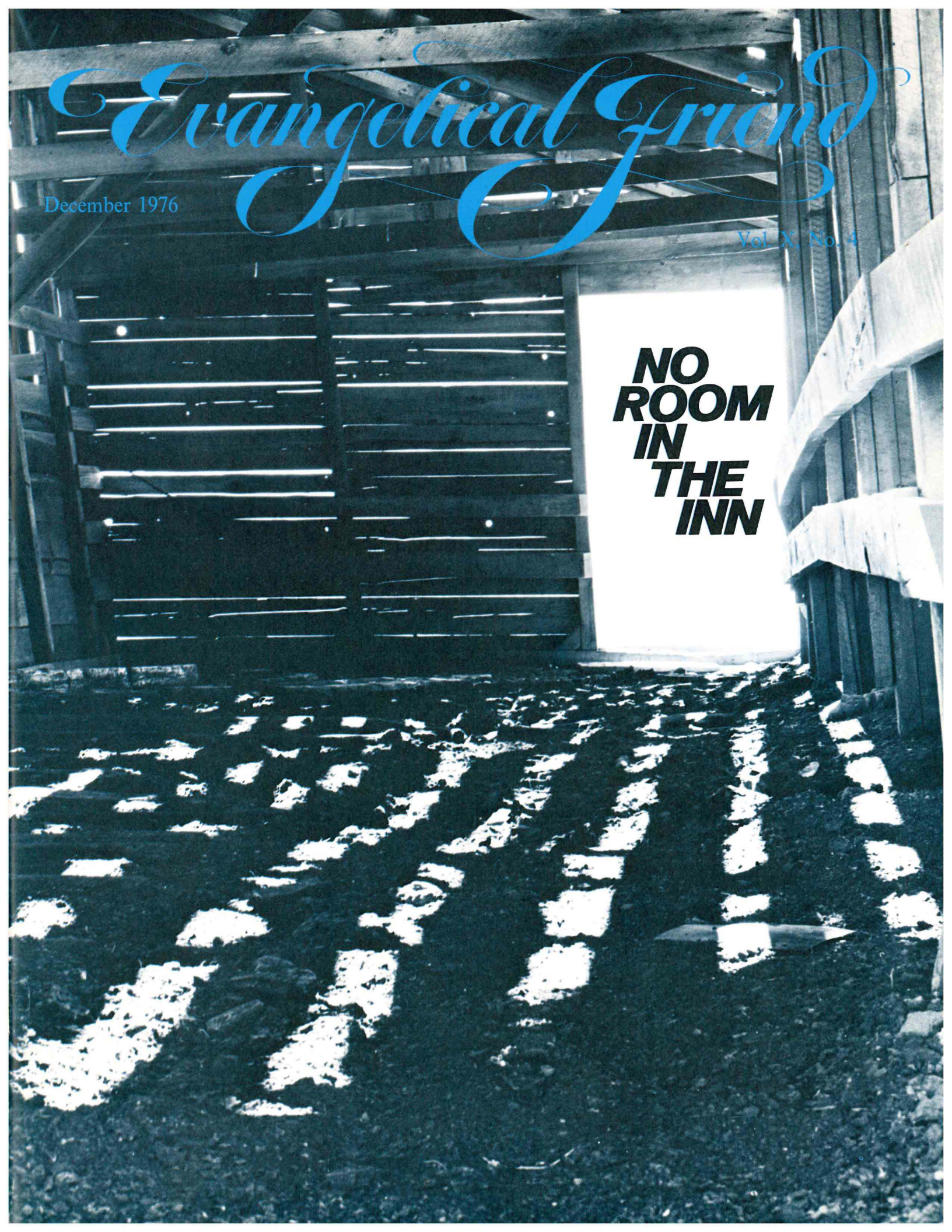
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Evangelical Friend

December 1976

Vol. X, No. 4

**NO
ROOM
IN
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DO CHRISTMAS CARDS TELL THE TRUTH?

BY MAYNARD SHELLY

Revolt, persecution, and tortuous death were present not only at the time of Christ's birth but through the ages before and since as Albrecht Durer (1471-1528), German painter and engraver, vividly portrays in this 15th century woodcut of the martyrdom of ten thousand Christians.



Look at the scenes on the greetings piling up on your coffee table. Note the serenity of the shepherds on the hills watching their flocks by night. See the peaceful assembly of animals and spectators gathered around the manger. The holy family seems unruffled even in the flight to Egypt.

But that's not right at all. Something is out of focus. The greeting cards gloss over the hard times through which Joseph and Mary lived.

Israel of 2,000 years ago must have been much like the Middle East of today. In Galilee, terrorists were hiding in the hills waiting to swoop down on a Roman patrol too far from its home garrison. In Judea, plots against the government were being hatched in every marketplace.

Matthew and Luke didn't go into these details. They assumed that everyone knew and understood the seething bitterness that was then abroad in the land. Like your colored greeting cards, they seem to have played down the rawboned struggle.

But when you read the Bible with eyes open, you can get that chill in your blood that must have been in Joseph's. Think of the flight to Egypt. Mary and Joseph were running from a brutal king, so cruel he could kill all the children in a village. And Herod did just that!

And Herod wasn't the only one who could be violent. Out of Galilee rose the Zealots, a religious and patriotic group that saw the Romans as enemies of the Jews and of their religion. They protested peacefully and nonviolently, every day and at every turn of the road. But some of the most hotheaded of the Zealots turned to violence, destroying property and waiting in ambush to kill.

Whenever the Roman soldiers could catch these Zealot guerrillas, they made an example of them. Jesus heard reports of "Galileans, whose blood Pilate had mingled with their sacrifices." (Luke 13:1) Some of the Zealot radicals fled to the wilderness to build up their strike force. In Acts 21:38, we hear the Romans talking about 4,000 terrorists, a band of outlaw Zealots whom they called assassins and murderers. Josephus, the Jewish historian who worked for the Romans, writes about Zealot guerrillas called *Sicarii* (dagger-men—after the Latin word for the short knife that an assassin carried under his robe).

Jesus himself was suspected of being a Zealot. At the trial before His crucifixion, He was accused of telling people not to pay taxes to Caesar, something the Zealots advocated (Luke 23:2). Certainly, several of His disciples were former Zealots, including Simon, who bore the name (Luke 6:15), and Judas Iscariot (a name that suggests he might at one time have been one of the *Sicarii*).

Few conquered nations live at peace with their conquerors. The Jews in their opposition to the Roman army of occupation were in much the same situation as that of

the Palestinian Arabs today in relation to the Israeli army on Jordan's west bank. The conquered people taunted the soldiers and resisted every foreign law.

So, when "a decree went out from Caesar Augustus that all the world should be enrolled" (Luke 2:1), patriotic Jews everywhere resented this law that called for a census to enroll all the people on the Roman tax lists. They planned to resist. And many did, some with violence.

Joseph, the carpenter in Nazareth of Galilee, had a hard decision to make. The Zealots couldn't confront the Romans directly in their opposition to the census. So, they tried to raise every obstacle possible, beginning with non-cooperation. Judas of Galilee, one of the founders of the Zealots, worked with the people at "the time of the census; he induced some people to revolt under his leadership." (Acts 5:37 *New English Bible*)

The historian Josephus tells how the extremists made life hard for people. "For then it was that the *Sicarii* got together against those that were willing to submit themselves to the Romans," he says, "and treated them in all respects as if they had been their enemies, both by plundering them of what they had, by driving away their cattle, and by setting fire to their houses."

Joseph had been warned. To obey or not to obey the decree of the Roman emperor was the choice. He decided to defy the terrorists, though he stood to lose his home and his life. He was also risking the life of Mary and the unborn infant. Is that why he chose to go to Bethlehem rather than to Nazareth, so that the local guerrillas wouldn't see his name on the books in his hometown? But whether he registered at home or away, he was taking a big risk.

For nothing that Joseph could do would long be hidden from those who felt that every Jew should resist the Romans. For, said Josephus, the terrorists protested "that such persons differed not at all from Gentiles, by betraying in so cowardly a manner the hard won liberty of the Jews and admitting their preference of the Roman yoke."

Joseph risked his life and that of Mary and the child to be born to do what needed to be done, even if it took him a long way from home. His house might have been burnt and his cattle stolen. Yet, he went. But even in the going, he was in great danger.

The revolt led by Judas of Galilee against the census came to naught. Judas was killed and his followers scattered, according to the report in Acts 5:37. But it must have been a bloody struggle.

If the Christmas cards fail the test of reality, they do testify to the promise. Jesus, coming to a world of strife, did bring peace.

In those days, peace was a rare commodity, as it has always been. Jesus came to a world of unrest and turbulence. Peacelessness is in the world and inside our souls. "On earth peace among men with whom he is pleased!" (Luke 2:14) When the angels proclaimed the prophecy of peace, the shepherds rejoiced, and so can we. We needed that!

Maynard Shelly, former pastor of a Mennonite church in Allentown, Pennsylvania, was editor of his denomination's weekly magazine, The Mennonite, from 1960-71. From 1971-74 he was with the Mennonite Central Committee in Bangladesh and now writes free-lance in Newton, Kansas.



Giving Fills My Empty Pit

BY RITA CICHOWLAS

I awake. The sun is shining. The air is fresh and inviting. I am healthy. I have a lot to be thankful for. "Count your blessings," they tell me. But the sun doesn't remove my deep depression; the air doesn't blow it away; my physical condition doesn't improve my mental one; and I don't need people to tell me I am blessed—I know that. My problem is how to beat this deep depression that seems to come from nowhere, hangs over my head like a cloud, makes me sad, irritable, unhappy—makes me feel inwardly like an empty pit.

How does one go about licking such a dragon? I cannot be the first one to experience it. It's such an effort to get out of bed, put those feet on the ground, meet the new day that you think will be an unbeatable challenge.

Well, I've found that one great way is to think of *what I can do to help others!* It puts a bottom in my empty pit . . . that bottom I call GIVING.

It's leaving yourself for the concern/love of others—giving is living, and of course, it requires sacrifices, involvements, pain and hurt, but happiness in this life is not divorced from sacrifice. Our happiness increases in the measure that we make those who surround us happy, and in thus doing we seek the greater glory of God and in proportion to what we sacrifice to this end. This inner joy that you feel, this happiness that is not exterior but interior is a true, well-founded one that fills your heart with satisfaction.

And what kind of people cross my path? Simple ordinary people, some I don't even know, but I find God in each

of them and I want to give to them. The happiness I experience in doing this is great!

It's winning a Flower for a Good Neighbor for the huge elderly lady who guards the school crossing. She's weather-beaten and tired; she doesn't even know me, and I just bet she's never had an orchid—but then neither have I; and *I want to give this winning to her.*

It's sending my favorite recipe to an elderly lady who loves to try new foods and was kind enough to share one with me, so *I want to give this delicacy to her.* It's being patient with my dad at the supermarket because he's aged and isn't as agile as I; realizing that someday I shall move slowly too, *I want to give this shopping spree to him.*

It's baking a favorite cake or apple dumpling for my husband and slipping it into his lunch box to open when he's miles away; *I want to give this surprise to him.* It's having enough material left from my skirt to make a mother/daughter outfit for my teenie bopper; *I want to give this fashion to her.* It's calling the new assistant pastor at our church and telling him how much I enjoyed his sermon; *I want to give this encouragement to him.*

It's a bowl of chili and a piece of coffee cake placed outside an apartment door for a night college student whose minutes are precious between work and evening classes; *I want to give this food and leisure moment to him.* It's a letter encouraging a dropout nursing student; *I want to give this faith and confidence to her.* It's a desk lamp sent to my college son; *I want to give better lighting to his long vigils of study.*

It's a bike won from a local radio station for a 10-year-old orphan; *I want to give her this fun.* It's a day spent at the bedside of a cataract victim; *I want to give her my eyes for the time being.*

It's a joke saved for my poker-faced butcher; *I want to give him a smile.* It's a potted plant hyacinth for a nun's cloister; *I want to give her spring.*

It's a letter to a multiple sclerosis victim; *I want to give him assurance* that I care. It's a compliment to my neighbors' brightly clothed washline; *I want to give her pride.* It's a candlelight dinner for a traveler in our city; *I want to give him family warmth.* It's a phone call to a depressed shut-in of polio; *I want to give her the knowledge* that there are those who care.

It's a box of leaves sent to an auto accident victim who might never walk; *I want to give her hope* to walk again among such leaves and kick them about. It's an hour spent in the forest in solitude with God; *I want to give myself to Him in mental prayer.*

How many people crossed your path today? How many compliments did you pass? How much sunshine did you radiate? How many hearts did you gladden? How many hands did you touch?

I am not a psychiatrist. I have no degrees, for I'm just an ordinary mousey little homemaker, but somehow I feel very wise, wise in my discovery that GIVING IS LIVING. The inner happiness I feel has made me take leave of myself, made me reach for another, and in so doing, my giving has put a bottom in my empty pit.

I think of the words of Dag Hammarskjöld that were found among his spiritual jottings after his plane mysteriously crashed in 1960: "I don't know when it happened, where it happened, or that it even happened. I don't know when I responded or where I responded, I only know that at sometime in my life I said 'yes,' and in openness and true self-giving I gave meaning and purpose to my life."

Rita Cichowlas is a free-lance writer from Cincinnati, Ohio. This article appeared in the May 1970 issue of The Family and is used here by permission.

MAYNARD SHELLY

RITA CICHOWLAS

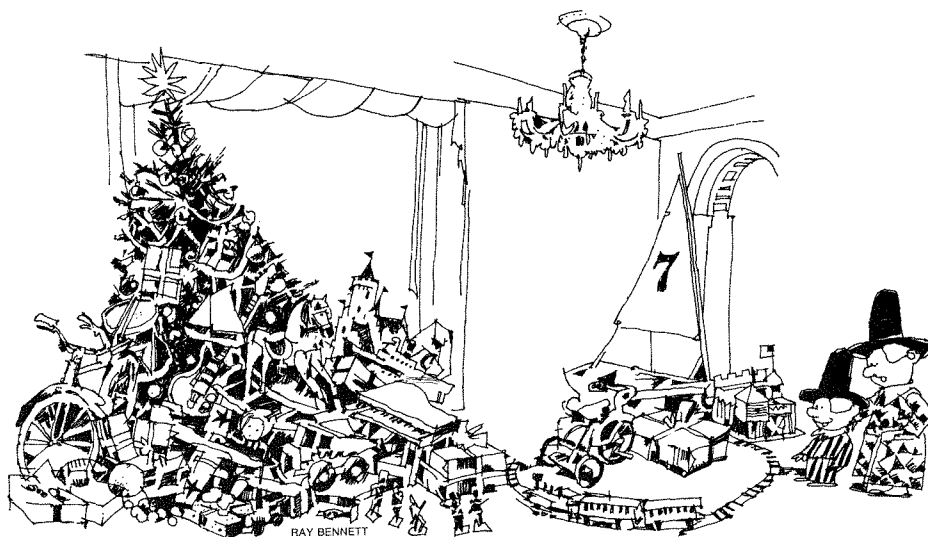
HOWARD MACY

RON STANSELL

JACK L. WILLCUTS

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*"And remember, son, in our Quaker tradition of simplicity
 it is more blessed to give than to receive."*

COVER

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." —Luke 2:7 (Photo by Shirley Putman).

ANTECEDENTS

The most certain event in life is death. The resurrection of God's unique Son, who took on human flesh and came to that lowly manger, gave victory over death but not escape from it. Each of us must face it. No matter how committed a Christian may be, death is not a happy prospect.

It's this subject that Roger Wood, one of our long-time contributing editors, deals with in our helpful "Meeting Life's Crises" column this issue (page 11). A more timely topic could not have been chosen—this month or any month! Every day, someone, somewhere in our society called Friends is affected by the death of a person near enough to bring the pangs of sorrow. And as we advance in age, such pangs seem to come more often.

The impact of Roger Wood's thoughts is enhanced by his willingness to share these deep experiences—as others have done in our "Crises" series. Not all will agree with his views, feel the same emotions, or make similar decisions. But there is no doubt in my mind that someone is in need of his message—at this very moment.

—H.T.A.

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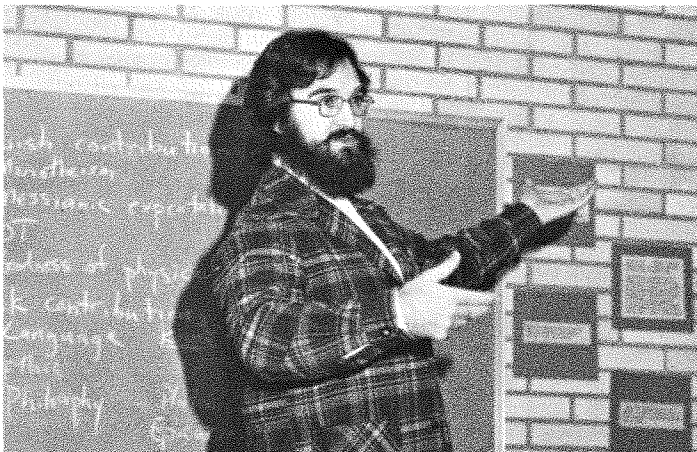
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"...Acquainted with the sacred writings..."

Equipped for every good work...."

(2 Timothy 3:15, 16 RSV)



BY HOWARD MACY

Howard Macy, a graduate of George Fox College and Earlham School of Religion and with a Ph.D. degree in Old Testament from Harvard, recently joined the Reedwood Friends Church pastoral team. He is now director of the Center for Christian Studies among Friends in Portland with more than forty students enrolled. Subjects include Hebrew, Old Testament Prophets, and Introduction to the Bible. He has a concern for an effort among Friends to improve the level of adult education. "In a tangled world . . . many Christians are trying to live effectively in an adult society with only an adolescent understanding of their faith."

"Theology is too good to limit it to the professionals. Education is too good to limit it to the young." In these simple, yet striking words, Elton Trueblood identifies two of the most fundamental errors we have made in approaching the educational task of the church. The first is that too often the church has assumed that certain topics of study ought to be reserved for professors of religion and pastors. So the serious study of theology, history of the church, advanced Bible studies, and other topics has been slighted.

Further, the church has assumed that its most serious efforts in education should be directed to the young. Consequently, the educational effort for adults in the church has excelled only in mediocrity. Despite past failures at this point, however, the effective education of adults remains one of the most important tasks for the church today.

Effective education is vital to individ-

ual Christians as they try to live faithfully in a world that challenges faith. In a tangled world, the apparent hopelessness too easily subdues the Christian hope. Christians without a firm grounding in their faith share a common sense of desperation with their non-Christian neighbors. In business, in families, and in other personal relationships, difficult ethical decisions must be made. Yet too many Christians are trying to live effectively in an adult world with only an adolescent understanding of their faith. The problems and questions of maturity must be met by a mature Christian understanding, one that has advanced beyond high school Sunday school class. Effective education can help.

Adult Christian education also has great import for families. The home remains the single most important educational influence in a child's life. If Christian education is not done in the home, it may very well not get done, despite all

the earnest efforts of the church. Many parents know this, and they are frustrated because they do not feel they can do adequately the educational task in the home. They need help with parenting, but parents also need to be growing in their own understanding of faith and in their ability to articulate it. The church must help.

The ministry of the church itself requires an effective adult education program. Friends especially have emphasized that each Christian has a place of ministry and have tried to encourage each one to find a place of service. Yet individuals often balk and refuse to serve, excusing themselves because they feel inadequately prepared and doomed to failure in that service. The fact is that they are right. I am convinced that Christians are willing to serve and will serve if we give them a reasonable chance of success by preparing them for the task. Effective adult education can lift immeasurably the ministry of the church.

Several other reasons could be offered for turning serious attention to adult education, but one is particularly pressing for the evangelical community. Evangelicals rightly have high regard for the authority of the Bible and strive to shape their living to biblical teaching. A problem has arisen at this point, however, because respect for the words, "The Bible says," is too often coupled with biblical illiteracy. As a result many evangelical Christians are resigned to trust helplessly anyone who persuasively announces, "The Bible says." These under-educated persons do not have the knowledge or skills to check it out for themselves.

The problem would not be so serious if everyone who supported his position with the Bible were trustworthy. Too often, however, the trusting sheep have blindly followed confused or fraudulent shepherds. They have been led astray. We simply cannot excuse this in the church. It is time to stop bleating and start learning. Otherwise we are living in almost a pre-Reformation situation in which the people are dependent on the professionals for access to the Bible. Effective adult education is necessary to combat biblical helplessness.

The above rationale for effective adult education is not complete, of course, and does not address directly goals, content, or methodology. Each of these is a large

topic in itself. However, a few comments about meeting this important educational need can suggest the shape of a fuller answer.

Effective adult education must be serious. At the very least that should mean that it is excellent in content and presentation and that people are expected to learn. We must believe and convince others that learning is essential to growing and that learning is not an accident that happens to faithful souls who occupy a classroom each Sunday. The teaching-learning process, if it is to be effective, requires that both teachers and students work at it.

Christian adult education must aim at wholeness in Christian persons. Through curriculum planning and teaching, we must try to hold together the life of the mind, the life of the spirit, and the life of service. Adult Christians should learn through our teaching that one cannot grow and be simply a pietist or simply an intellectual or simply a dispenser of bread in the name of Christ.

Wholeness and effectiveness require that the three areas be held together. To see this shapes the content of our teaching and our approach to education. For example, hard-headed study of the Bible, theology, and history will be necessary, but not to the exclusion of the study of the great devotional classics, the practice of prayer, or training for specific kinds of service. Wholeness creates a foundation for growth.

Adult education can be carried out in a variety of ways. The learning process does not need to be imprisoned in the Sunday school hour. Churches can experiment with small learning fellowships, classes offered during the week that require preparation, developing cooperatively community-wide resources for Christian adult education, effective library and book-selling ministries, and many other models of education.

Effective adult education is possible if we take it seriously as one of the most fundamental ministries of the church. If Friends meetings will take on this concern, it will immeasurably strengthen us on every hand. Individuals will be able to meet the demands of living more effectively, families will grow together as Christians more easily, and the church will increase the breadth and depth of its ministries. This, surely, requires our best efforts.

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scrip- tures to live by

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FOR EVERY
DAY OF 1977

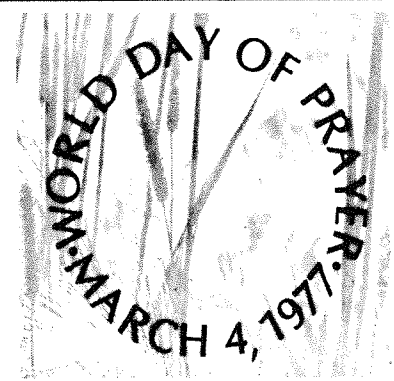
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A Seminary for Aymaras

BY RON STANSELL

PHOTOS BY DONALD EDMUNDSON



"Pastor, we are seeing 'social change' in our community!"

Great! thinks I. "Tell me more, Gregorio."

And so started a fascinating conversation with Gregorio Vargas, a student at *San Pablo* Theological Seminary. His seminary studies had helped him in a very practical way to understand the relationship between evangelism and personal moral change, and how it touches the social fabric of a community.

Gregorio pastors eighty Aymara Indians on the Bolivian high plains. The

Seldom do seminary classes relate so immediately to the ever-present problems of witchcraft. This article shares how one Aymara pastor's training helps in his local community. Ron and Carolyn Stansell and three children are third-term missionaries in Bolivia under Northwest Yearly Meeting.

community is small, and evangelical Friends now form a sizable minority. This year all eight elected community leaders are practicing Friends Christians! Aside from running the public school and representing the community before the Bolivian government, their biggest job is to ward off devastating hail storms from the barley and potatoes. Now just how does an Evangelical who no longer practices witchcraft fight back hail and lightning? (It really can be terrifying!)

Pastor Gregorio helped answer that question for those eight Christian men. He planned a special dedication and prayer service for the community, teaching the preeminence of Christ over all aspects of life.

Later, when an infant born to non-Christian parents, died, those men faced a new dilemma. Animistic Aymaras believe the souls of unbaptized infants cause hail. They were horrified. But rather than panic, these alert men prayed with the family. The community had entrusted their potatoes and barley into their hands, and they had to do something!

Pastor Gregorio also visited and prayed. He explained the destiny of innocents and the need for personal dependence on Christ to free men from fear. If nothing else, his seminary training had alerted him to teach theology in a practical way. He knew what "syncretism" was all about. Rather than let the Gospel be diluted, he helped his community see the stark difference between the confidence of the Gospel and the fear bred by animism.

Gregorio was also aware of the social impact of the Gospel and that God desires improvement in the everyday material lives of men. The barley and potatoes were *his* concern as well as the concern of the community at large. Rather than show indifference at a "meaningless" superstition, he lovingly showed them the way of faith.

Gregorio's story produced one of the

greatest pleasures imaginable—for *me*, his theology professor! And it also gives me a chance to tell you, the reader, about *San Pablo* Theological Seminary, where Gregorio is studying.

San Pablo began classes in 1972 with few academic pretensions, but with a deep burden for applied biblical theology forged in the crucible of Bolivian reality. Most students are either Bible School graduates or secondary graduates, or both, active in the practical work of the church. Simple classroom facilities are rented in a predominately Aymara-speaking district of La Paz.

Three Aymara-speaking denominations, all with a Wesleyan-Arminian theological background, joined in the *San Pablo* project: Friends, Bolivian Holiness Church (affiliated with the Evangelical Church of North America mission), and the Church of God Holiness. Missionaries have carried the major teaching and administrative jobs. Last years student body counted seventeen Friends students and eight students from five other denominations.

The philosophy of *San Pablo* seminary is simple: meet the spiritual and intellectual needs of the Bible School graduates and the younger secondary-school graduates who know less of the Bible but who feel called to minister.

The curriculum is planned around three core areas of study: Church History and Theology, Biblical Studies, and Practical Ministries. The yearly study period is short, but seems to fit the current needs and possibilities for the students.

The Old Testament prophet Zechariah tells us not to despise small beginnings. We are increasingly delighted by the number of students who return year after year and by the quality of their intellectual capacity. At the end of 1976, after five years of classes, the seminary hopes to have its first graduation. A young pastor named Gregorio Vargas will stand with that graduating class.



BY JACK L. WILL CUTS

Do You Go Along Just to Get Along?

There is a lot of confusion about the Lord's leadings. "I want to get the 'Lord's will' in my life," is a comment often heard, "but I'm not quite sure . . ." If this came from a stranger on the street it would be one thing; when it comes from ardent Quakers, including pastors and decision makers, it is another. Does God switch signals frequently, moving people from church to church, place to place, job to job, committee to committee, and (perish the thought) . . . from marriage to marriage? Is it ever God's will for one just to stay put? Is it ever God's will for one *not* to "hang in there"?

A word comes to mind that isn't heard overmuch: *loyalty*. Commitment is a close cousin. But commitments come in assorted sizes, any one of which soon presents unavoidable conflicting loyalties. Suppose I join a team—whether in business, a church, a committee, or a college—thinking the objectives of that team are one thing and later learning they are, or involve, other things that greatly disturb my sense of rightness. Do I go along, withdraw, resign, or start pointing out the discovered flaws to others (which might be regarded by the team as disloyalty, unfaithfulness, betrayal, instability—words with bad connotations—while the words *loyalty* and *commitment* always seem to have good connotations)?

Most organizations, of whatever type, are held together by self-interest as well as commitment and loyalty. By self-interest is meant concern, too, about your own survival, the acceptance of your peers, sense of usefulness, reputation, salary, and a clear conscience. If I have ethics that conflict with what appears to be the ethics of the team, then I am faced with the hard choice of making some compromises that will affect in some adverse way other people on the team, or people on other teams that I may be on, such as my family, and then, of course, there is the question, "what is the Lord's will for me?"

If you are committed at all to anything in church life or in the business or educational world, you are bound to get "sucked in" to these hard choices. The more competitive our society becomes, the more successful a church, a college, or business gets, the tougher these choices become. So, we can see with what caution the concept of *commitment* or *loyalty* must be treated, for the underside of these words can sometimes be used by well-meaning people to lure, shame, or intimidate sincere Christians.

Jeremiah of old can teach us something about torn loyalties and the tough way through them. It isn't always politically astute to follow the Lord, but we must be certain our motivations are clearly sorted out before we strike out on our own and leave the team. It is apparently seldom the Lord's will for one to resign everything at once; there are few isolated places left in our world where we can survive; perfect and problem-free churches are even more scarce. But when one is yoked together with the Lord, the *yoke is easy, the load is light*, and we can then even stand it to be teamed with a straining, struggling, successful Christian enterprise.

A Problem of the Predictable

There is a new eatery across the street—one of these franchise, limited-menu types that has become a prominent part of the American eating scene. We liked it for awhile, a handy, close-by spot for coffee, a quick sandwich. We went often, a great place for counseling, fellowship, and goofing-off. But after awhile, when the newness wore off, we found everything seems to taste the same. Now, I'm fed to the teeth with their limited menu. I lose my appetite just crossing the street. Everything is so predictable. What was for awhile a nutritional opportunity has become a devotional test.

In this I have learned a few things about my spiritual self. Do things always have to be new, exotic, untried to be good? My mood is affected by this, for recently I met a friend there for lunch. And suddenly the same kind of salads, the same kind of sandwich, the same kind of coffee all seemed stale. So did our conversation; my jokes were no longer funny, ideas curled at the edges, narratives drooped. After valiant attempts to redeem the time, we became almost formal and awkward with each other and finally parted in a flurry of banal assurances of "doing this again sometime real soon."

So, what does this show? Maybe it is not the dismal dishes that have grown unexciting but my shifty, unstable soul. Does Sunday morning worship also sometimes become stale because it is so predictable? Do committee meetings become so familiar in their agendas and procedures that the challenge is gone? Do counseling sessions tend to go over the same set of human problems and scriptural solutions? How does one keep fresh when everything has been tasted before in the functions of church life?

Well, my attitude has changed since recognizing this. Instead of automatically asking for "bleu cheese" (as I have done for years), I blurted out, "vinegar," and arriving at the coffee pot I suddenly asked for "diet Pepsi" even though I carry in my billfold a "free coffee coupon" for this place. And I liked it! It has become soul food. I'm trying the same thing in all my predictable habits, partly because God gave me a verse through a visiting Friend: "Seeing then that we have been entrusted with this commission, which we owe entirely to God's mercy, we never lose heart." (2 Corinthians 4:1 NEB)



FRIENDS AT CHRISTMAS

BY CATHERINE CATTELL

If you have noticed, Christmas comes every year, and we have it for two full months—sometimes longer, depending upon when we start getting ready and when we finally put away the decorations and get the bills paid.

By the time the cards are mailed, all the special programs planned for all the departments of the church and community celebrations, not to mention dinners for both sides of the family, the cookies made, gifts bought and *wrapped*, we have had Christmas a long time!

Does it really take all this to get into the Christmas spirit? As missionaries, it was the Christmas spirit that got us into all this and more, because we had to furnish Christmas for so many groups. It is the **BIG DAY** of the year. Even when nationals took over their own Christmas preparations, we were out every night attending and entering into celebrations of every group.

However, through the years, I made it a point to steal a few quiet moments by the fireplace, and a pensive but familiar feeling would pervade my spirit. It does even yet without the fireplace (which I miss)—a feeling of wanting to reach out to all my friends everywhere, old friends and new. Friends from childhood days come to mind as well as those I have met in recent years in various parts of the United States.

My file bulges with letters from friends who have prayed for us, written to us, remembered us in many ways, whose love and loyalty have proved true through the years. I have kept the letters—even many of the cards. One day I ran across a letter written after we left China when I was thirteen, from a girl friend. It started with "Dear, darling—Catherine." It was full of thirteen-year-old nonsense, but I chuckled when I saw it and enjoyed the exuberance of those days. That girl friend is now a missionary in Taiwan coming up to retirement after

a most useful and courageous missionary career among the mountain people of Taiwan. We had great fun visiting while we were there, just remembering and sharing our experiences.

Being retired, I had to let some of my treasured letters go. There were just too many to keep. And then one of my cherished friends went home to heaven, and I realized her precious letters were gone too. How many times her letters had cheered me, inspired me! She wrote them under such difficulty, being paralyzed on one side. I felt so impoverished.

I hope you have a moment this Christmas to sit by your fire (if you have one) and quietly reach out to your friends, to think about them and give thanks for them as you remember what they have meant to you, and say a prayer for each.

Friends are one of God's greatest gifts to us. What would we do without them? If we cannot send cards to all our friends or even give gifts today, let us, at least, remember them in thanksgiving and lift them up to God in prayer.

And most especially, let us remember "What a Friend we have in Jesus." There would be no Christmas without Him. Spend some time in worship and communion with Him and let Christmas be truly an honor to Him.

You know, I think He would like more friends, and maybe we could reach out this Christmas and introduce some new friends to Him. It would surely be enriching to us. For them, what joy to meet the Savior, and for heaven, a time of rejoicing too!

Have a Merry Christmas, friend! 



'BACK TO BASICS' EFFECTIVE

BY DOROTHY BARRATT

The Pioneer Girls Club program at the Raisin Center Friends Church was suffering from low morale and decreasing membership. Attendance dwindled to about eight girls. Then something happened! The program grew and took on



new life. Last year more than thirty girls participated in the program, and they anticipate from forty to fifty will be involved this fall.

The new interest in the club program did not happen by accident. As Helen Bennett, the coordinator, shared, "It was not accomplished by gimmicks or unique promotional programs." The success of this girls' club program is another testimony to the effectiveness of getting "back to basics."

Those responsible for the girls' club program brought in some outside help to assist them in educating their leadership regarding the organization, its materials and program. Enthusiasm for this ministry began to catch fire.

The next step was planning and adapting the program to meet local needs. They centered on three basic areas: (1) spiritual growth, (2) crafts and home arts, (3) music. The girls were divided into the following age levels: Voyagers—1st and 2nd grades; Trailblazers—3rd and 4th grades; Loyalists—5th and 6th grades; Shikari—7th and 8th grades; Explorers—grades 9-12.

Each group is under the direction of two guides, who are carefully selected and teamed on the following premises:

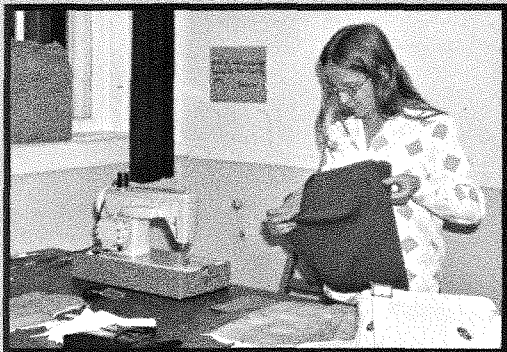
(1) At least one on the team must be spiritually mature and be able to communicate the love of Christ to the girls.

(2) One guide should have some interest in arts and crafts along with the patience necessary to lead girls in this project.

(3) The guides must evidence in their own lives the ability to love and be loved.

(4) There must be compatibility between the two guides.

Music has been a highlight in the experiences of the Pioneer Girls. It has provided a meaningful avenue for the



girls to express their praise and worship to God as well as being just plain "fun." Last year the girls practiced and presented a children's cantata to the church and also at community functions. This was a rewarding experience and one appreciated by the adults.

Another vital part of this ministry is the *Pal Program*, where each girl in the program is assigned to one adult in the church. Lasting relationships are often built between a young girl and a mature adult. Both profit from this experience. Also, the involvement of more people praying and showing an interest in the program has a positive effect.

The interest and enthusiasm for this ministry continues to grow, and the excitement is passed on from one person to another without an actual promotional program.

Helen Bennett says the key to the success and growth of this program is "involvement—involvement of the workers in providing the program, involvement of the girls in spreading enthusiasm for the program, and involvement of the church as recipients of the program, as well as involvement of the Holy Spirit as He directs the program."

This program, Helen believes, is "a program of love."



DEATH AND REALITY IN THE EXPERIENCE OF ONE CHRISTIAN

BY ROGER WOOD

For the first time in my adult life I experienced last year the dying and death of a person very close to me. Joanna, my wife for thirty-three years, had experienced surgery for breast cancer in early 1974. In June 1975 symptoms of metastasis appeared; she did not respond to treatment, and on December 5, 1975, she went to be with the Lord.

What did this experience mean to me as her Christian husband? How could both of us have been better prepared? What are the ways in which people were able to help me adjust to my loss? How did I work through my pain? These are some of the questions I hope to answer out of my recent experience.

I had somehow felt that the death of a Christian loved one should be a time of triumph because of the confidence we have that "to be with Christ . . . is far better." It was and is. The words "God is so good" went through my mind and filled my heart a thousand times in those early days, and they still do. And the victorious words of a friend, "God makes no mistakes," referring to the sudden death of her husband a few years ago, were reaffirmed again and again as I realized that the suffering of the wife I had loved so long was now completely ended.

I thought I was prepared for Joanna's death. I had anticipated it for several months. I had made some preparations for it. We had talked about it during her last few days. I had wept often alone as I saw her weakening and slipping away. But I was quite unprepared for the moment of truth when the doctor told me she was gone. In that instant a great flood of emotion swept over my being

like the breaking of a mighty dam. There are times still, months later, when those waves of sweet grief return.

I have learned that my faith in God and my knowledge that Joanna is with the Lord did not remove from me the human emotion of grief. I have learned for the first time why Jesus wept at the grave of Lazarus. I have concluded that grief and tears are quite normal and right when someone we love has gone on to heaven ahead of us.

After Joanna died, I found to my surprise that I wanted to talk about her life, her dying, and her death. It was my favorite subject for a long time. I found others avoiding the topic in my presence, and that avoidance sometimes caused me pain until I realized that I, too, had avoided such subjects in the past when I was in the presence of a bereaved person. Now, I feel I have learned that I can talk more openly with people about the death of one who has recently died. I feel that such conversation may not be morbid but very helpful to them, as it was to me.

As I look back upon those difficult days of her illness and the event of her death, I am thankful that certain decisions had already been made. We had bought cemetery lots several years before. We had talked about funeral arrangements and the type of service we wanted. Our wills were in good order. We had both known we were secure in the love of God through Christ.

But there are regrets, too. When metastasis was diagnosed and the doctor informed me that Joanna's days were numbered, I did not share with her my deepest feelings of concern. I did not discuss with her even the possibility that our days together might now be few. I talked only as if we had many years together still.

We hoped and planned for the next months, as we always had, ignoring entirely the possibility both of us knew to be looming ahead. Instead of communicating real feelings, I turned to caring for her physical comfort, to cooking meals and keeping the house, to spending time with her in silence. Television occupied many of those hours together.

What a waste of those few last months! I sometimes think. How much we could have shared of our real selves with each other! But on the other hand, communication patterns long established could not easily be changed by either of us. When I finally went to her in the hospital

Roger Wood, professor at Malone College, amplifies this subject in a seven-day devotional series in the January-March issue of Fruit of the Vine.

with the words, "The doctor says you probably don't have long to live," we could at last confess to each other the game we had been playing.

Joanna told me she had protected me because she thought I could not bear to think about losing her, and I confessed that I had protected her because I did not want to diminish her hope of recovery. Both of us had been denying, and we had both missed our golden opportunity for real communication and much growth. In those moments we felt closer than ever before.

Some would not agree, but I found great comfort in the calling hours at the funeral home. There I could meet and talk with a host of her friends and mine. I noted how stiff and helpless some seemed as they tried to say something helpful. But it wasn't their words that mattered at all. It was the fact that they came. Some, I know, had been through similar sorrow themselves.

The handclasp or embrace said more than any words could have. The message that helped most, though often unspoken, was "I know. I feel. I care." It was said in many, many ways. The entire experience helped me greatly in the difficult process of realizing that it was really true. She was gone, and her spirit was at least in perfect peace, although her body lay there before me cold and still.

After the funeral the loneliness almost overwhelmed me. It was impossible for a few days to concentrate on work; my mind was so full of the weeks and months of turmoil just past. The loneliness at home was occasionally broken by a very welcome phone call, and each day's mail brought a new bundle of tear-producing sympathy cards.

Most of the cards were not very meaningful. However, some people took time to write a warm personal note. That was what counted, whether it was written on a fifty-cent card or on a plain piece of paper. It was comforting to know that some cared enough to sit down and write a few words of their love and concern!

I soon learned that I had to keep busy making decisions about my new life—not at one time, but step by step. There were clothes to dispose of, files to be emptied, furniture to be rearranged. I did a little of it at a time for months, and it is not yet completely finished. I wrote letters, I made a scrapbook, and I wrote many pages describing in detail the last

years we had together. These pages were not for someone else to read, but I had to write them to get perspective. I had to accept and work through my grief in my own way. Only as I worked it through could I begin to understand and accept God's plan and be ready for the next beautiful stage in it.

I read several books in the next few weeks. *On Death and Dying and Death, the Final Stage of Growth* by Elizabeth Kuebler-Ross were two I found helpful. Written from the evangelical Christian perspective, *Mourning Song* by Joyce Landorf proved to be most useful. Billy Graham's *Angels* was another source of comfort inasmuch as watching his televised sermon on angels during our last evening together had helped Joanna accept her approaching death.

This preoccupation with recent events was necessary for me. The grief I felt was a precious treasure; I did not want to lose it—for a while at least. I wished that people would talk about it to me, but usually they did not. My pastor had lunch with me one day, and I gladly and freely shared with him my many feelings.


One of the sympathy cards I received contained a poem with a special meaning, "When I Must Leave You" by Helen Steiner Rice. I memorized it and have repeated it a thousand times to myself. In so doing, I have found a focus for my life. "Reach out your hand to comfort and to cheer, And I in turn will comfort you and hold you near." I began consciously to try to act on this advice, and it has helped immensely.

"I want you to be sure to marry again," Joanna had told me in one of our last conversations. I wanted to because the marriage relationship had meant much to me through the years, some of them very difficult. And before many weeks it seemed that the Holy Spirit kept bringing to my mind an acquaintance whom I knew to be without a husband. I couldn't get her off my mind. But when is a man ready to start dating again? When the grieving process is ended? I began to ask myself, "When will that be?"

Then I received the answer. "Your grief may never really end. But the time has come for you to begin to build your new life, even while continuing to grieve for the wife who is no longer here." I felt it to be the still small voice of the Spirit.

So I began dating. I found a mother

who needed help with the raising of two beautiful teenage daughters. Here was not only a beautiful mother needing a husband but also two girls needing a father, while I needed a wife and someone to whom I could reach out with whatever I had to give.

Lois and I were married in July. Our new love, beautiful and refreshing though it is, does not diminish the love and the memories I hold for the one I have lost for a while. I have begun to understand the meaning of the words of a friend who recently told me, "Love only multiplies; it never divides." 



CHRISTIAN, QUAKER, PRINTER, GENTLEMAN

This is the second in a new feature in the EVANGELICAL FRIEND focusing attention on Friends whose Christian witness is a model for all of us. Kara Cole of Northwest Yearly Meeting and Lucy Anderson of the Evangelical Friends Church—Eastern Region prepare these short stories.

BY KARA COLE

"I am a Quaker because the Quaker approach permits redemptive experience to occur to the individual personally. One doesn't have to go through a pastor or priest to experience Christ's redemption. Not only is the redemptive experience a personal one, but the response is also very personal—it's not dictated by the church or by dogma."

His voice is quiet, but he speaks firmly of his deeply held convictions. He is straightforward in his Christian testimony and in his joy in being a Quaker. But there's another side to Harry Hoskins.

He goes on to say that his being a Quaker might be partly influenced by the fact that he belongs to a family of Quakers.

"In fact, I'm a twelfth-generation Quaker. John Hoskins came to Pennsylvania with William Penn. The family

(Continued on page 17)

First Day News

QUICK QUAKER COMMENTARY

FRIENDS CONFERENCE FOR THE AMERICAS, scheduled for June 25 to July 1, is being largely underwritten by financial appeals to all Friends meetings in the U.S. Appeals have gone to every Friends church over the signatures of DONALD MOON, chairman of the Friends World Committee for Consultation/American Section, and NORVAL HADLEY, president of the Evangelical Friends Alliance. The conference, to be held in Wichita, Kansas, will bring together for the first time Friends from the entire Western hemisphere.

SHERMAN BRANTINGHAM, general superintendent of Indiana Yearly Meeting, BILLY BRITT, superintendent of North Carolina Yearly Meeting, and ORVILLE WINTERS, pastor of Fresno (California) Friends Church, were the featured speakers for a Quaker Pastors' Seminar held at Quaker Hill in Richmond, Indiana, in early December. It was sponsored by the Friends United Meeting.

A program called "Creative Leadership Seminars" for families is being introduced by DAVID LEACH, a Friends minister well-known in Kansas, Rocky Mountain, and Northwest yearly meetings. Making effective use of new-type counseling techniques and spiritual inquiry, David Leach draws on his years of pastoral service. He may be contacted at 6061 Wellesley Way, N.E., Seattle, Washington 98115.

BISHOP NEILL of Oxford, England, gave the Staley lectures at Earlham School of Religion, to which Dr. VERLIN HINSHAW of Friends University, Dr. DARYL KENT of Guilford College, and Dr. WILLIAM GUTHRIE of Wilmington College were invited as Barclay Scholars for 1976-77. This is the second year for the Barclay Scholar program. The first recipients were Dr. EUGENE COLLINS, Malone College; Dr. RALPH BEEBE, George Fox College; Dr. DONALD GOOD, William Penn College.



From left: Bishop Neill, Dr. Guthrie, Dr. Kent, Dr. Hinshaw

The Central Point (Oregon) Medical Group offices were used evenings as the Media Response Center for the "I Found It" campaign in Southern Oregon. At least ninety churches of the Medford-Central Point community cooperated. Drs. ALVIN and WAYNE ROBERTS are both active members of the Medford Friends Church as well as being involved in the "I Found It" effort.

FRIENDS FOCUS

WILLIAM PENN COLLEGE SEEKS ACADEMIC DEAN

William Penn College, a private, coeducational, four-year liberal arts school of Iowa Yearly Meeting, is seeking applicants to fill the position of Academic Dean. Applications will be received until January 1, 1977, selection made by March 1. Applications should be sent to the President's Office, William Penn College, Iowa 52577.

MIDWINTER RETREAT AT CAMP NEOSA

Youth from the Evangelical Friends Church--Eastern Region will hear Mel Johnson of Chicago, who is called "Mr. Tips for Teens," as the featured speaker for a midwinter conference. Theme of the conference will be "A Changeless Word for a Changing World." Youth from Michigan, Ohio, Virginia, North Carolina, and Pennsylvania will be attending.

The Youth Board of the EFC-ER has felt a real need for prayer "by our teens for our teens." During the month of November teens were asked to pray each day that the Lord might do a real work for the youth in 1977. Prayer calendars with daily prayer suggestions were sent to local churches for distribution to their teens.

FAITH PROMISE GOALS SURPASSED

The Alliance Friends Church (Ohio) in a Mission Commitment Sunday morning service in November received Faith Promises totaling over \$16,000. This surpassed the previous goal of \$15,000. During the evening service the same day, the Faith Promise commitments reached \$18,500, following an informative and inspirational message by Robert Hess, chairman of the Department of Foreign Missions for the Yearly Meeting.

OLDEST FRIENDS MEETING RENOVATED

The Flushing, New York, Meetinghouse built in 1694 has been designated by the New York City Landmarks Preservation Commission and the U.S. Department of Interior as a registered landmark. It is the oldest house of worship still in use in its original form in metropolitan New York. Flushing Meeting established a school of all races in 1840, which included Blacks and Indians, the first of its type in the U.S. Quaker girls also came to this school from as far as 100 miles. Minutes register that by 1776 the meeting was entirely clear of slave holding.

It will cost around \$30,000 to replace deteriorating foundation boards, posts, and bracing, and for new twenty-eight-inch-long cedar shakes (shingles) on the outside walls. A Columbia University expert in building restoration and preservation is supervising the work. (Taken from Montclair Meeting Newsletter)

GREENLEAF ACADEMY USES TELETHON

Alumni of Greenleaf Friends Academy (Idaho) are contacted in a telethon effort reaching across the nation. Beginning in 1971-72, \$4,377 was raised by this method. In 1975, \$8,041 was given. Calls are made between November 8 and December 3.

LOVE SERVICE TO SENIOR CITIZENS (LSTSC)

East Richland Friends Church (Ohio) is adopting a local implementation of the Friends Action Board program called LSTSC. Volunteers will be committed for one to two months to (a) make personal visits at least twice a month, (b) be responsible to aid in a task around the home, (c) be responsible for providing needed transportation, (d) remember special occasions with cards or gifts, (e) in general be their love servant. A volunteer secretary keeps lists of assignments and reports.

NEW GUATEMALA TASK FORCE

The Friends Action Board of Ohio is sponsoring work projects in Guatemala City January 8-29 and February 5-26, working with the Salvation Army to build housing units for Guatemalan refugees. Each volunteer pays his own transportation (approximately \$400). Room and board while there is furnished.

ROCK-A-THONS FOR MISSIONS

The Friends Youth of the Evangelical Friends Church--Eastern Region are involved in "rock-a-thon"; rocking chairs are used in the church or elsewhere and young people are paid by the hour for rocking. Proceeds go for missions and social work concerns. Junior high age youngsters are also participating.

ESR CONSIDERS QUAKER LEADERSHIP NEEDS

Representatives from twelve Friends yearly meetings met with faculty and students of the Earlham School of Religion in a brainstorming and planning conference seeking ways in which ESR could relate more directly to leadership needs of the Society of Friends. ESR is in its sixteenth year as a Quaker graduate school. It has a current enrollment of sixty men and women. Participants in the meeting included Galen Weingart of the Evangelical Friends Church--Eastern Region, Barbara Perkins, David Kingrey, and David Wolfe of Kansas Yearly Meeting, and Kara Cole and Howard Macy from Northwest Yearly Meeting.

A SCHOOL FOR ELDERS

A weekend conference in the Greater Portland Area (Oregon) was held for sixty-five registrants in late November in what was called "A School for Elders." Youth, young adults, and "non-elders" were invited to join others who are elders in this serious examination of Quaker eldership. Arthur Roberts of George Fox College, Ron Allen, pastor of Tigard (Oregon) Friends Church, and Howard Macy and Jack Willcuts of Reedwood Friends Church were resource leaders. The school was sponsored by the Center for Christian Studies headed by Howard Macy.

QUAKER HEADS CHURCH GROWTH 'THINK TANK'

Jon Wimber of California Yearly Meeting has been named director of the Fuller Evangelistic Association, a subdivision of Fuller Theological Seminary. Wimber works as a consultant for and with churches encompassing seventeen different denominations and embracing 85,000 churches. He has five field representatives under his direction with a total of thirty-eight employees who operate very much like a modern "think tank specializing in diagnostic evaluations." The study program includes such subjects as theology, sociology, psychology, business, and management. John travels approximately 30,000 miles a year and usually is involved in a two-to-five-day survey in any given situation. He holds a doctoral degree in music and worked for years before his conversion as a rock 'n roll musician. He holds additional degrees in Bible studies and is a licensed marriage counselor.

PEACEMAKERS CONFERENCE HELD

Friends United Meeting sponsored a Peacemakers Conference at Quaker Hill Conference Center, Richmond, Indiana, November 19-21, 1976. Everett Cattell, former president of Malone College, Landrum Bolling of the Lilly Endowment, Hugh Barbour of Earlham College, and William Kenney of Bethel College were the leaders of the conference. Attention was given to "The Christian Justification for Peacemaking," "Past and Present Quaker Initiatives of Peace," and "The Challenge Facing Today's Peacemakers."

IDAHO QUAKERS BUILD AN ELEMENTARY SCHOOL

Friends of Greenleaf, Idaho, have erected a new building to house a Friends Elementary School in addition to Greenleaf Friends Academy and Junior High. The academy

enrollment has increased 100 percent over the past five years, with 143 in the 1976-77 school year. The elementary school (grades 1 through 6) with 62 enrolled has been meeting in the overcrowded academy buildings. They are projecting 400 students in grades 1 through 12 by 1981. Ken Smitherman is principal, Larry Wilhite director of development. Inquiries about the school may be sent to P. O. Box 368, Greenleaf, Idaho 83626.

'AND'--A MOST IMPORTANT WORD

The conjunction and is the most important word in the New Testament, according to Quaker D. Elton Trueblood. Speaking to a group of Church of the Brethren educators, Trueblood insisted the word is a "holy conjunction" because the word and puts equal emphasis on serving both God and neighbor, on evangelism and social action, on heart and mind. (from EP News Service)

POTPOURRI

RICHARD QUEBEDAUX ON INERRANCY

The author of The Young Evangelicals writes in the Christianity and Crisis magazine, ". . . a large number of younger evangelicals scoff altogether at their elders' stress on inerrancy. They insist that a precise doctrine of the inspiration and authority of Scripture is far less important than unconditional obedience to its demands." (Evangelical Newsletter, October 22, 1976)

ACTIVITIES OF 'WATCH TOWER' SOCIETY BANNED IN ARGENTINA

The Jehovah's Witnesses or the Watch Tower Bible and Tract Society has been prohibited from carrying out any activity within Argentina, according to a decree released by the Public Information Secretariat of the Presidency. The decree also bans the group from undertaking any program for the dissemination of indoctrination. Communications media are forbidden to carry any program that is sponsored by the group, and all meeting places of the group have been shut down.

(From The Times of the Americas)

AFTER THE ELECTION

"The most vexing aspect of faith's relationship to politics during this campaign year," writes Sen. Mark Hatfield (R., Ore.), has been that religious piety has been "regarded as the guarantee of a candidate's morality and integrity but not as the basis for one's social and political vision of society." Many believers "contend that faith in Christ is strictly a personal matter . . . not directly relevant to attitudes on matters such as poverty, war, and economic justice. But I have the conviction that . . . Christ calls believers to a whole set of commitments, values, and life-styles, molded by unconditional compassion, which would inevitably have an influence on the decisions made by a politician who not only professed such a faith, but lived it." (From "Key-Quotes," Evangelical Newsletter)

LIBRARY FELLOWSHIP AVAILABLE

Applications are being received for the T. Wistar Brown Fellowship at Haverford College for the academic year 1977-78. Fellows spend a minimum of nine months at Haverford doing research in the Quaker Collection of the library and in nearby collections. The fellowship is usually awarded to mature scholars, and the stipend is \$7,000. Letters of inquiry may be directed to the Office of the Provost, Haverford College, Haverford, Pennsylvania 19041.

(Continued from page 12)

migrated to North Carolina, near Guilford, where they had 1,000 acres. But there, slavery was a problem, so when the Louisiana Purchase was completed, they packed up everything and went to Indian territory. They settled in Pleasant Plain, Iowa, in the 1830s. There they founded the second Friends meeting west of the Mississippi (Salem, Iowa, being the first)."

The old family farm near Pleasant Plain is still operated by one of Harry's relatives. In the Pleasant Plain cemetery, which is alongside the old meeting house, Harry's brother, father, grandfather, great-grandfather, and great-great-grandfather all are buried. "It's very much like the Jews who look to Jerusalem—Pleasant Plain is the home of my fathers!"

Harry feels that his professional life and his Christian life are one and the same. Life provides him the opportunity to live out his ideals in everything he does. Professionally, Harry is a printer. It is a craft he practiced for forty-two years until his retirement a year ago. He got into the printing business because he had the opportunity to work in a print shop in Oskaloosa, Iowa, when he went to William Penn College in 1933. He had always had an interest in art and painting, and he found printing to be a craft that was an avenue of expression for his interest in art. He says that he stayed in the printing trade for forty-two years, and now that he is retired he plans to spend the next forty-two years painting.

"I'm color-blind. That should help me to be a good painter!"

Along with his interest in art, Harry has always had "one foot in the country." He operated a farm for twenty-five of the years that he was in the printing trade. He just can't get away from an interest in farming.

Harry is interested in gifts. He feels that "gifts are actually a part of the image of God in people's lives. Each person reveals part of God in the ways individual gifts are used."

Harry and his wife Louise attend the Meridian, Idaho, Friends Church. They are part of a group of people in that Boise suburb who were active in getting the church organized and seeing that a building was built. He is pleased that the church has grown and established itself to the point that it can get along very



nicely without him if it must! Nevertheless, he is chairman of his local Spiritual Life Committee.

But Harry's ministry goes beyond his local meeting. He has served for four years as the president of Northwest Yearly Meeting's Board of Publication, and also is on the EFA Publications Commission. He says that he is able to serve in these capacities because of his printing background. But competence and concern have more than a little to do with it, too. He says he is doing what he can do for the Lord. "I can't sing a solo, so I work in publications."



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

Billy Graham Urges Christians to Unite Behind Carter

MONTREAT, NORTH CAROLINA — Evangelist Billy Graham released a post-election statement in which he urged "Christians everywhere to unite behind President-elect Carter at a very ominous time in world history" and declared that "it is our duty to pray for him daily."

"America," he said, "will face stagger-

ing problems at home and abroad in the next four years that will demand divine wisdom and courage.

"If President-elect Carter will continue to pray and trust in the Lord, and I believe he will, then we have a leader we can trust and follow." —E.P.

Oklahoma Defeats Liquor by the Drink

OKLAHOMA CITY — Oklahoma voters turned down a constitutional amendment that would have brought liquor by the drink to the state.

Voters in only six of the state's 77 counties voted in favor of open saloons. The liquor-by-the-drink measure lost for the second time in four years.

Oklahoma currently has package stores only. However, loopholes in the state law have allowed hundreds of private clubs to spring up where members allegedly are served drinks from their own bottles kept at the clubs. Baptist churches in the state carried the major load in defeating the amendment, an Oklahoma Baptist spokesman said. —E.P.

Family Concern Plans 'Church and Family Forums'

OMAHA — A twelve-month concerted effort to "initiate practical programs in thousands of churches to deal with the most needy areas of marriage and family relations" has been announced by Family Concern, Inc.

Vice-president John L. Petersen says the forums will draw an estimated 15,000 church leaders from 4,000 churches in eight major North American cities throughout the year to seminars dealing with a variety of family enrichment programs. —E.P.

1.8 Million Children (7 to 13) Unattended after School Hours

WASHINGTON, D.C. — An estimated 1,800,000 U.S. children, aged 7 through 13, are unattended—by parents, relatives, or agencies—from the moment they leave school until a parent returns from work, the U.S. Census Bureau reports.

It noted that 8 million children lack parental care during daytime hours. Some 2.1 million are cared for in the home of a relative; 1.8 million—the 7-13 group—are unattended, and the remainder have some care through other arrangements.

Day-care centers are used less than

any other type of arrangement, the bureau said, with some 326,000 receiving such aid.

The bureau's study said that 80 percent of the 41 million children aged 3 to 13 in the U.S. are "usually" cared for by one of the parents when the children are not in school. —E.P.

Henry's Four-volume Work Scans Evangelical Theism

ARLINGTON, VIRGINIA—The first half of a four-volume editorial project described as the "first comprehensive American work on evangelical theology in a generation," will be issued by Word Books, according to the author, Dr. Carl F. H. Henry.

The first volume, titled *God Who Speaks and Shows*, was released at Thanksgiving. The work, says Dr. Henry, "is a literary thunderbolt aimed squarely at the modern crisis of truth and word."

He added that "no fact of contemporary Western life is more evident than its growing distrust of final truth and its implacable questioning of any sure word."

Dr. Henry warned that the current "truth-and-word" crisis could lead to "the night of nihilism—a new Dark Ages" that could be "swiftly engulfing the civilized world, and particularly the West, which has long vaunted itself as the spearpoint of cosmic progress."

—E.P.

Mainland China Population Near Billion, Study States

WASHINGTON, D.C.—A new international population study indicates that China, with an estimated 964.4 million people, is the world's most populous nation.

China is followed by India with 652.7 million, the U.S.S.R. with 256.8 million, the U.S. with 222.2 million, Indonesia with 143.4 million, Brazil with 113 million, Japan with 112.2 million, and Nigeria with 83.8 million.

The study revealed that half of the world's population lives in four countries—China, India, the U.S.S.R., and the U.S.—the other half are divided among more than 160 countries. —E.P.

Patricia Hearst Now an Episcopalian

SACRAMENTO—Patricia Hearst has been accepted into the Episcopal Church and was regularly receiving communion in

prison [until her recent release to her parents' custody], according to the Episcopal priest, the Reverend Edward John Dumke, 30, who has been visiting her. Miss Hearst was raised and baptized a Roman Catholic.

In reply to a question as to whether her conversion might be a device to create a new public image, Mr. Dumke said, "Absolutely not. She wanted it private. I wanted it private, because after all that's the nature of a pastoral relationship. I did everything within my power to keep it out of the news media."

Mr. Dumke said he saw Patty within two weeks after her arrest and has visited her about 70 times since. —R.N.S.

Illiteracy in U.S.

Twenty-one million Americans above the age of 16 cannot read well enough to fill out job application forms, understand warnings of medicine bottles, or comprehend this article. One million more cannot read or write at all. Perhaps some live next door to you or your church. Why not help them?

—Church Around the World

'Family Stress' Causes Many Health Problems

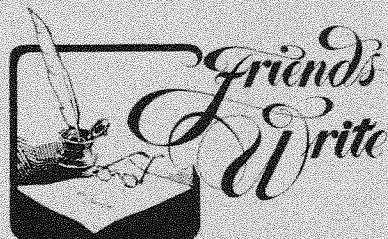
MIAMI BEACH—Family stress is increasingly identified as the underlying cause of many health problems, American Public Health Association was told here.

Dr. Robert J. Haggarty of the Harvard School of Public Health said "accidents and abuse have been shown to be two to three times as common in families with frequent moves, recent deaths, and evidence of social dysfunction, such as unmarried mothers, marital problems, unemployment."

The discovery of ways to help families combat stress is one of the greatest challenges of the health profession today, Dr. Haggarty said. —E.P.

Israel's Wild Wheat High in Protein

JERUSALEM, ISRAEL—Wild wheat gathered in Israel was recently discovered to contain more than twice the protein of the world's main agricultural species (25-31% instead of 14%). Using standard breeding techniques, it is expected that the high protein traits of this wild wheat will be transferred to the cultivated variety. This could make a profound impact on the world's annual protein shortage. —Jerusalem Dispatch



Once a Quaker Always a Quaker

I was born into a family of Quaker heritage. My great aunt, Matilda Haworth, was a Quaker missionary serving on both Central America and Alaska mission fields. My father at one time was president of the youth organization of California Yearly Meeting, a position I later filled also. My Quaker roots are deep, and I am proud of this connection. But I now attend a Baptist Church.

Can a Quaker be at home in a Conservative Baptist Church? Some may think not. But it is my opinion that being a Quaker is more than a title, that it has deeper meaning. Was not George Fox's burden that there be a recovery of the "inward" life—a spiritual awareness, attitude, and even life-style resulting from his finding Christ personally? Being a Quaker, then, is more than following a set of rules; it means one has found an inward reality that affects his actions. A Quaker is not merely one who sits in the pews in a Friends church or who is

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labeled "Quaker," but he is a person who is true to his inner convictions and who follows this truth independently and courageously. He does not ride on the spirituality of others; he avoids the role of being a religious robot, mechanically following a set pattern of worship and practice.

So, a person with a genuine Quaker background has learned to live a life reflecting the practice of the inward spirituality, not the outward one that is more form than reality. He is free from imposed standards yet spiritually affirming what is right and true. Being a Quaker is a way of living the Christian life, not merely being a member of a Friends church.

What about doctrine? This can be a wedge that divides Quakers themselves. But when a piece of wood is split, does one piece become no longer wood? "There is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all." (Ephesians 4:5, 6) If our doctrines differ, one or both of us is wrong. Scripture is a basis for determining doctrine. Disagreement regarding doctrine, even between Quakers who are Christians, does not mean that either one is more Quaker than the other.

One is not a Christian who does not believe in Christ as Savior, or if he believes one has only to be baptized with water to be saved. The issues of difference among Christians and among Quakers can be resolved only as we carefully follow the Bible. "Can two walk together except they be agreed?" Yet, perhaps there are different levels of disagreement, some of which do not require one to sever his church relationships. I do not consider the doctrine of "eternal security," for example, to be a major disagreement. The important thing is to live by the Spirit's control—and this makes one a Quaker. If you do not live on this basis, you are not a Quaker.

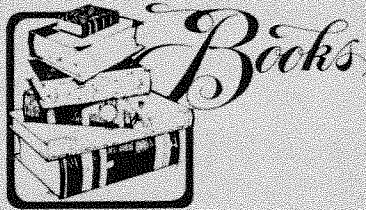
So, can a Quaker feel at home in a Baptist church? Wherever there are believers who follow the Holy Spirit, there is fellowship. However, I must say it is more like visiting close relatives than being at home. Also, there is the matter of worship; I miss the freedom of worship and the practice of worship I experienced more deeply in my own church, Alamitos Friends Church in Garden Grove, California. But, yes, you can be at home, for to me the matters of bap-

tism and eternal security are not really important if we are one in the Spirit.

Once a Quaker, always a Quaker? You decide.

DAVID ROBINSON

Redmond, Washington



Catherine D. Cattell, **From Bamboo to Mango**, Newberg, Oregon, The Barclay Press, 218 pages, \$6.95.

From Bamboo to Mango is one of the most moving stories I have ever read. It is powerful because it is true. It was written by Catherine DeVol Cattell, who shares her life as a child of missionaries, as a missionary, and as a missionary mother and grandmother.

Although the book is historical with vignettes, witty and revealing of early pioneer missionary work, it is also intimately biographical and intensely devotional. No superficial piety is present, but triumphant faith that overcomes the bittersweet struggles with alien culture, long-term service, brief furloughs, slow communication, and difficult transportation.

This insight into missionary service is both comfort and challenge. It reaffirms that God is faithful to care for us beyond our knowing. Confrontation also occurs as the reader glimpses anew the fundamental importance of making Jesus Christ known to persons everywhere.

God's Great Commission may not lead us to China or India, but just as surely as He has guided and blessed Catherine Cattell, He will lead us into the Great Adventure of faithful witness—if we let Him.

—Ron Allen

Calvin Miller, **The Singer**, illustrated by Joe de Velasco, Downer's Grove, Illinois, Inter-Varsity Press, 1975, 151 pages.

Writing in the tradition of C. S. Lewis and J. R. R. Tolkien, Calvin Miller presents in the form of allegory the life of Christ and His mission here on earth. Miller uses the idea of Jesus as the Singer of the Ancient Star-Song to portray God making himself known to His people.

Unlike some of the fantasy worlds de-

picted in the works of Lewis and Tolkien, Miller employs more modern allegories, depicting Satan as the World Hater playing a silver flute of sweet-sounding temptation, and having Jesus crucified on a machine of death. Presented in this modern light, Miller brings the Jesus story up to at least a more modern time setting.

Many strong images are conveyed to the reader in *The Singer*. The Crowd is a tormented, chained madman. The Keepers of the Ancient Ways heap "stones of accusation" upon the machine of death in Christ's crucifixion. The idea of an empty world before creation—"all music came like muted, empty octaves begging a composer's pen . . . notes cried silently . . . and the sound came in theory only." The strongest image to me as I was reading this book was the Singer standing back, His hands still dripping with wet clay, watching His created man proclaim his selfhood.

All these and other images help the reader gain some new understanding and thinking on the story of Christ. After reading Lewis's series, *The Chronicles of Narnia*, it is good to compare the ways that both Lewis and Miller have conveyed the message of Jesus. It is a book that must be read in one sitting and can be very entertaining when read aloud.

Calvin Miller, a graduate of Oklahoma Baptist University, is a doctoral candidate at Midwestern Baptist University. He is presently serving a pastorate in Omaha, Nebraska, and is the author of several other books of poetry and prose.

—Curtis Ankeny

Paul J. Jorden, M.D., and James R. Adair, **Surgeon on Safari**, Hawthorne Books, Inc., 173 pages, \$6.95.

Paul J. Jorden, an orthopedic surgeon in Wheaton, Illinois, took a year out of his busy practice to donate his services to the Kijabe Medical Centre of the Africa Inland Mission in Kenya. His wife and nine children accompanied him.

Jorden's wife Janet and his oldest daughter Sandra taught at Rift Valley Academy, a school for missionary children, and some of their children also attended there. Another daughter took out time from her nurse's training to help him in the hospital, and all of them became a part of the mission family at Kijabe.

One member of the family is now preparing to serve full time on the mis-

sion field. Dr. Jorden made several safaris to small mission clinics; at vacation time the family went on safaris to the mountains, wild life preserves, and even to other countries.

Readers will not only find this book interesting but also will gain a new appreciation of Christian missions.

—Rachel H. Hinshaw



THE GIFT OF LONESOME

BY LORI BEEBE

The sheep's soft munching of grass seemed to lull Daniel to sleep. He had to stay awake! This was his big night. He was watching over the sheep by himself for the first time while the older shepherds were asleep. He wanted to prove he could be a good shepherd tonight since it was such a big responsibility for a young man like himself.

But barely had this thought run through his mind when he dozed off, his head nodding forward. He was awakened with a start a few minutes later when his pet lamb nuzzled against him. He had named the lamb Lonesome. Its mother had been killed by a wolf soon after it was old enough to be alone. Daniel had named it Lonesome because in many ways it reminded him of himself.

His parents had died too when he was a young baby. He couldn't remember much about them except that their names were Joel and Martha. The neighbors had taken him in to live with them, but Daniel wasn't happy there, and as a result he ran away when he was ten to become a shepherd in Bethlehem.

Daniel shivered, partly from memories but some from the cold. He got up and started to put a log on the fire when he noticed something. Everything was quiet.

The sheep were standing very still and none of them seemed to be eating. Daniel put down the wood and walked toward the flock. Why were they so silent? he asked himself. Was there a wolf or a wild dog nearby? No, he reasoned, the sheep would have been in a frenzy had there been. Then Daniel noticed something else. The crickets weren't chirping, the wind wasn't blowing, and the trees were completely still.

Suddenly there was a blinding flash in the sky and a sound like roaring thunder. It was as if the sun had come out in the middle of the night. Daniel screamed in terror and fell face forward on the ground. The only thing he could think of was that the world was ending.

All this happened in seconds. Then Daniel heard a voice—although he didn't dare look up to see who was speaking. The voice was beautiful, and it would have soothed him except that it was so loud. The voice said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, and lying in a manger."

Daniel felt compelled to look up, and for the rest of his life he was grateful that he did. Never before had he seen such an astonishing and extravagant sight. It was indescribably beautiful.

Above him a patch of sky was brighter than the noonday sun. It wasn't the entire sky as he had first imagined, but instead it was like a hole in the heavens, and where the light ended the sky was pitch black. Inside the large lighted hole there were ghost-like people with golden hair dancing around and clapping their hands. Their blurred faces were smiling and laughing in great joy. All of them were talking at once, which made it sound like a babbling brook. Then, as if on cue, the angels sang out, "Glory to God in the highest, and on earth peace, good will toward men."

Daniel continued to stare unbelieving into the night sky. Then just as suddenly as it had become light, it grew dark. The familiar night sounds returned as the evening wind blew through the trees and grass. Coming to himself, Daniel's first thought was to see if the sheep were all right. They were just as he had last seen them, except now they were eating.

Daniel walked toward the other shepherds still somewhat in a daze. He couldn't see very far in front of him because his eyes hurt. It was as if he'd been staring at the sun all afternoon and his eyes were out of focus.

At that moment a thought struck him. He must see this baby that had been born. It was more important than anything else in the world. He grabbed Lonesome and started running down the hill toward Bethlehem. Nearly tripping over hidden rocks and sticks he hurried until he came to the town. Only once did he look back to where he had been, and when he did he saw many of the older shepherds following him.

As he neared the town, Daniel saw a stable. The baby must be there, he thought, as he gasped for breath after his long run. The rest of the way he walked until he came to the stable door. It was slightly open, at least enough for Daniel to see in.

There among the stalls and hay sat two people, a man and a woman. Beyond them was a manger filled with hay and inside it, wrapped in blankets, lay a little baby.

Daniel watched it, with his mouth hanging open in wonder. The baby was so small. Its little hands were in fists. Its face was wrinkled and red. Its hair, what there was of it, was wet, and its eyes were closed. But there was something different about this baby—its face was glowing in an odd way.

Daniel stepped into the stable and shut the door behind him. He saw some freshly laid hay spread out near a donkey and some cows and sheep. It made the air smell clean and sweet.

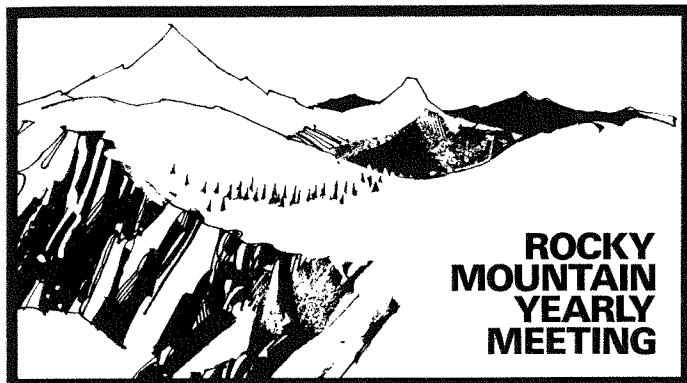
He walked softly toward the baby with Lonesome still in his arms. The man and the woman smiled at him and encouraged him to go closer to see the child. Daniel knew this was a special baby. The way it glowed showed it, but the announcement he had heard proved it.

He wanted so much to give the baby a present, but what did he have to give? He made a quick decision and parted with the dearest thing he had, Lonesome. He laid him below the manger and backed away towards the door. He was almost outside when he remembered something.

"Ma'am," Daniel called softly so as not to wake the baby. "What is his name?" "Jesus," was her quiet reply.

Lori Beebe is currently a freshman at George Fox College. Thanks to Professor Ed Higgins for submitting this Christmas story, which was written for a class assignment.

*Children's Page editor,
Betty M. Hockett*



God's Call to Us

During this holiday season when we celebrate Christmas and look to a new year, Matthew 6:33 stands out as a guide for all Christians.

"But seek first his kingdom and his righteousness, and all these things shall be yours as well." (Matthew 6:33)

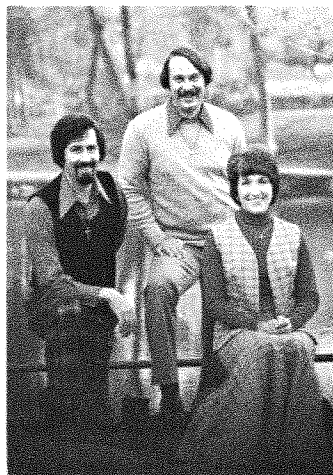
This verse is challenging. God challenges each of us to commit ourselves to follow Him and trust in faith for our needs to be met. God promises a lot in this verse. He says if you'll follow Me, I'll take care of you.

1977 will be an exciting year. Why not make it more exciting, commit yourself to *completely* seek after God and let God abundantly take care of your needs.

"Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight." (Proverbs 3:5, 6) —Mike Henley

Musical Trio Available for Concerts

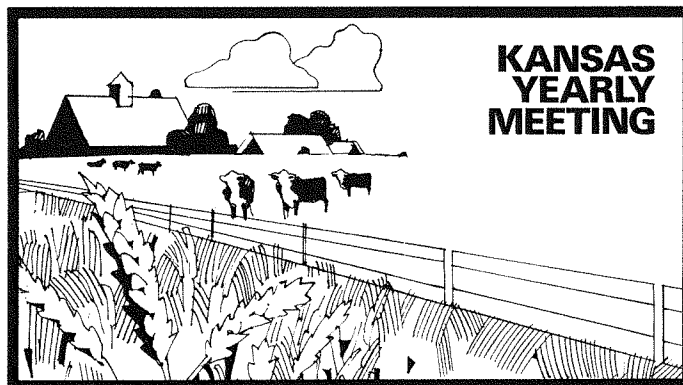
The ABDA, which is Aramaic for Servant of God, is an up-and-coming gospel musical trio from Colorado



The ABDA—Richard Kearns (left), and John and Jane Pierce.

Springs, Colorado, that is rapidly making an impact for God in the Rocky Mountain region, as well as other parts of the country.

They have traveled extensively in Colorado, Kansas, and New Mexico as well as Indiana. Members of the ABDA are John Pierce, his wife Jane Pierce, and Richard Kearns. All are members of Colorado Springs First



Eavesdropping on an Elephant

By Gerald Teague

Whomper, Stomper, Clog, and Slog were talking!

"I don't know about you fellows, but I'm tired of hauling around this big hulk day after day, year after year."

"Yeh! Every place he goes, we legs have to carry him."

"I know what you mean, just as I am resting comfortably, off we go again!"

"All right, fellows, we've had it! We are agreed, are we not, that we are finished being the burden bearer—carrying all the load. After all, we are probably the strongest part of 'ole 20 tonner' overhead, and why should we have to put up with doing all the work? We need a union meeting!"

Then Trudy, the "truculent trunk," got into the conversation. "You fellows don't have any responsibilities compared to mine. Can you imagine having to feed that monster behind me? It's like trying to fill a bottom-

less pit! Not only that, but I have to wash him, and dust him; and, if he itches, guess who scratches? But the worst of all is taking care of his brats. Those rascals need more attention than a treelful of tigers. I'm about to quit!"

"Whoa, there 'big sis'!" piped up Tipsy the tail. "At least you're up front where the action is and where all the goodies are! All you guys are at least big enough to take care of yourselves. How would you like to be skinny and stubby like me and have to bring up the rear all the time? Wow! The dust back here is unbearable, and when he sits down . . . And talk about baby-sitting! Who gets pulled and stretched and tied in knots as I drag Dumbo around all day? I feel like a tow chain."

Well, of course, it's foolish to suppose that an elephant's legs or trunk or tail—or for that matter any part of the beast—would actually rebel like that. For they know they are all one

body, and without each there would not be the whole. They know that the monster "above" and the beast "behind" or "up front" is really a part of themselves. And each depends upon the other, each contributing—or performing—its own function—functions that make up the single organism, the elephant.

Yes, it's foolish to suppose such reasoning. We all see the stupidity of that. But you should hear the expressions of some of the members of the Body of Christ . . . or the reasonings of some of the larger bodies (churches) toward the organism called yearly meeting.

We all are part of the whole . . . and are needed to make up the whole. There is no such "beast" as "that one up there"! Fellow Christian, sister church, WE ARE THAT BODY.

Romans 12:3-5 Berkeley Version: "For through the grace that is granted me I warn each one among you not to value himself higher than he should, but to think in a humble way as God has measured out to each his portion of faith."

"For precisely as in one body we have many members, but not all the members have the same function, so the many of us form one body in Christ, while each is related to all others as a member."

Coping with the Climate

"Manaen" (Acts 13:1)—who was he? What significance is there about him worthy of our notice? So far as I know his name appears only once in the New Testament. He was brought up with Herod the Tetrarch, which means he received the same, or comparable schooling. Phillips's translation (Acts 13:1) reveals to us that Manaen was a foster brother to Herod the Tetrarch. The Herods were not known for their piety and compassion. In relationship to the Christian faith their names were anathema. The Herods were mostly known as tyrants; to find one coming from such an environment and background and appearing on the same religious roster with such celebrated saints as Paul and Barnabas is worthy of our attention and utmost respect.

It seems unfortunate that Manaen is obscured by Paul and Barnabas, for I find in him great inspiration and challenge. He didn't have the advantage of walking with Jesus in Judea and Galilee for three years as did the 12 disciples. It is obvious that he didn't have the protection

and encouragement of a well-organized Sunday school and church fellowship as we know it. He must have formed and lived by his own convictions and made his own environment. These could have been some of the factors that qualified him for a place in such a church as Antioch, where the disciples were first called Christians. It was there that he obtained recognition in leadership with Paul and Barnabas. I think of Manaen as a diamond out of the rough, a beautiful water lily out of a swamp, a pearl of great price.

In a day of permissiveness when it is the "in thing" to succumb to immorality and irreligious pressures and use the environment and the former generation as a facade for our personal stupidity, we need to look at this noble but almost unnoticed Bible character as a criterion for religious devotion and moral conduct. He surely didn't have much help—other than that which was divine—for him to be able to rise to such a place of spiritual excellence. If he had an excuse, he didn't use it. Such an example emphasizes the fact that we are to be held personally accountable for our moral conduct and devotion to the Christian faith.

—Alden Pitts, pastor of the Hesper Friends Church

Something Beautiful

By John L. Robinson

Under the auspices of FU's Friends Center on Family Living, Kansas Yearly Meeting hosted its first Marriage Encounter in November. The Sheraton Inn was the scene of blessing and benediction as couples enhanced their relationship through communication and commitment. The local Catholic Community provided much loving counsel, materials, and support as Friends in this area entered into a new dimension of ministry aimed at solidifying the home.

Couples from Lawrence, Topeka, Haviland, Enid, Seattle, and Wichita engaged in 44 hours of specialized listening and learning that culminated in a renewal of their wedding vows in a concluding worship service. Team members heading up the first-of-a-kind program here were Ray and Pat Cochran, Floyd and Nelda Coleman, David and Marcile Leach, Maurice and Peggy Roberts, John and Betty Robinson. Other such weekends are slated for Bellingham, Washington; Houston, Texas; Portland, Oregon; and Wichita, Kansas.

Encounter/enrichment programs are not new, exactly, to Friends or other major denominations or expressions of the Christian faith. Marriage Encounter is a means the Lord is using today to strengthen the marriage bond and to bring blessing to both home and church. We predict a good future for it among Friends.

Memories of a Pioneer

The Union Friends Church located six miles north of Chandler, Oklahoma, really had its beginning 35

years before the present church was built.

It was during the summer of 1892 when Oklahoma had been opened for settlers that a Sunday school was organized in a small one-room log house, without door, windows, or floor, located two miles west of the present church location.

Elijah Bradfield, a singing Friends minister, living a mile and a half from the little log house, inspired both whites and blacks with his Spirit-filled sermons. The influence of that small beginning was carried over to the log schoolhouse, built near the center of the public school district in 1892 or 1893. Here in this crude building, with benches made of slabs secured from a sawmill, and kerosene wall lamps, the good work gained momentum. The morning service was often shared with other denominations. Before the people named the place *Mount Pleasant* it was nicknamed *Hard Scrabble*.

Elijah Bradfield, and occasionally other visiting Friends ministers, continued to fill the pulpit, even after a new frame school was built.

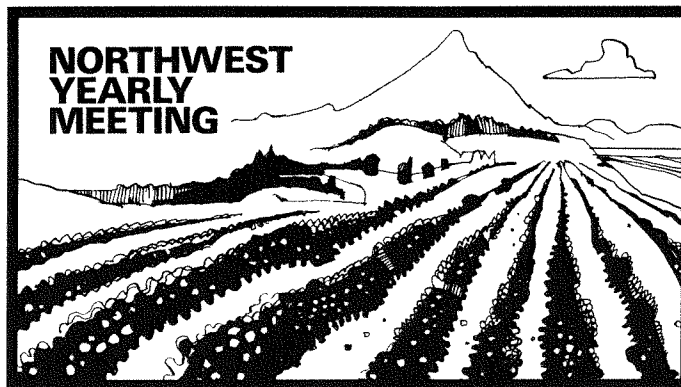
Because of the harmonious cooperation and fine feeling while in the process of building the schoolhouse, the name was changed to Union.

During this period the church had its greatest growth. According to Kansas Yearly Meeting *Minutes*, the Friends church was organized in 1918, and in 1923 or 1924 it became a Monthly Meeting. If memory serves me right, Absalom and Dora Knight were the first resident pastors.

Union became the springboard for ministers, missionaries to the Indians, and others coming into this part of Oklahoma from other yearly meetings.

Now as we look back at that small beginning in the little log house 85 years ago, many who stem from those early pioneers and those who have come under the influence of the Union church and community since then, have gone out to many parts of the world filled with zeal and dedication in service to God and man.

—Prepared by William A. Pribbenow
June, 1976



Midwinter Conference

"Christlike Life-styles Today" is the theme of Midwinter 1976 to be held at Twin Rocks Friends Conference grounds December 28-January 1. Everett Clarkson, missionary on furlough, will be the main speaker. Everett has worked three terms among the Aymaras in Bolivia and Peru under Northwest Yearly Meeting and was Surfside Camp speaker last summer. Topics of classes and

discussions will include God—devotions, economics, leisure time, prophetic witness, Christian community, peaceful living, and ecology.

The conference is for current high school students and is a highlight for Friends Youth with a full schedule of services, classes, fun, games, and sharing. Many high schoolers are in group and individual job projects to earn the \$33 conference cost (\$35 if not pre-registered). Churches throughout the Yearly Meeting are urged to encourage their high schoolers to attend, hire them for jobs around yards, homes, and the church, and pray God's blessing on the five-day camp experience. The camp is planned to—

1. introduce youth to Christ and help them grow in Him.
2. increase personal stability in the Spirit-led life.
3. provide for Christian worship and expression.
4. provide opportunity for Christian fellowship.
5. train youth in Christian leadership.

6. increase concern and outreach to the needs of those sharing this world with us.

7. increase awareness of opportunities to serve God in the Friends Church.

Superintendent's Corner

Three Yearly Meeting boards held fall retreats recently. Some exciting ideas and information were discussed. Let me try to highlight some of the action:

1. Education Board — Sunday school has always been a most effective department of the church in reaching new people, teaching children and adults, and providing effective and important opportunities for people to discuss lessons, and for sharing. For some reason across America, Sunday school attendance has been declining. Northwest Friends included. The Education Board is concerned that God's people realize how very important the Sunday school is to the life of a growing church and plan prayerfully for effective Sunday school attendance and growth. Teachers and leaders are urged to attend any Sunday school convention, ICL conference, or workshops offered in their area. Everyone, attend and pray for the Sunday school.

Nine ministerial students in colleges and seminaries are receiving half-tuition scholarships this year from the Department of General Education.

2. Spiritual Life Board — While NWYM experienced a net membership gain of 265 last year, we found that attendance gains were small. In 1965 97 percent of our members attended Sunday school and 86 percent attended worship. In 1976 63 percent attended Sunday school and 75 percent attended worship. It looks like we need to give some special effort to urge our members to attend services of our churches, as well as reaching out in our communities to people who need the fellowship of the church and eternal life through Jesus Christ.

The Spiritual Life Board called Robert Hess, professor of philosophy and religion at Malone College and missionary statesman, to be Yearly Meeting speaker for 1977.

Two church planting projects—Post Falls, Idaho, and Hilltop Community in Oregon City, are showing encouraging attendance and growth. The Department on Training and Recording of Ministers has eight candidates in their active file. Latest additions are David Ekstedt of Lents, Jan Wood of Seattle, and Gary Thomas of Entiat.

3. Outreach Board—The Department of Social Concerns and Friends Action Board may send a representative to your church soon to show a slide series. They are working together on some concerns, one being to institute a Friends Disaster Service in this area that would mobilize trained and equipped volunteers in time of disaster. The Korean Church is looking for a new building in Portland or property on which they can build a church.

There are 4,000 Koreans in the Portland area, the largest Korean density in any place in the U.S.

The Missions Department wrestled again with rising costs on the mission fields and considered missionary placement. They accepted the resignation of Everett and Alda Clarkson, at least for a time until their son Doug gets farther along in school.

Four Aymara church leaders will be visiting NWYM this summer and will be scheduled in the main geographical areas, as well as at Yearly Meeting sessions in July.

The Department of Missions gave the green light to plans for a conducted mission tour of our Aymara work, involving perhaps 20 people for two weeks.

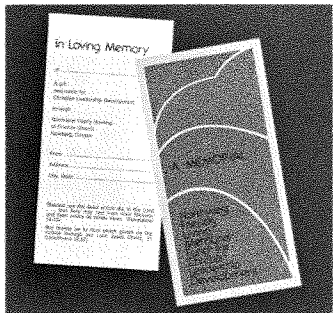
At this time, it looks as if the Department of Missions cannot do their job without another \$20,000 to \$40,000 budgetary increase next year. The Department of Evangelism also needs a budgetary increase to reach our goal of planting four new churches in three years.

Altogether, I would say there is a wonderful spirit of enthusiasm. Ron Allen, Tigard Friends pastor, told the Spiritual Life Board, "It is an exciting thing to be a part of Northwest Yearly Meeting! Every area where we have Friends churches, I see an exciting potential for church growth."

Memorial Fund for Minister Training

Friends in Northwest Yearly Meeting should be reminded that your church has provided you with an excellent vehicle for remembering a departed loved one in a living memorial gift. It is Northwest Friends Living Memorial Fund for Christian Leadership Development.

One of the most certain ways to insure the strength of the church of the future is to invest in Christian leadership development. Each year our Yearly Meeting sponsors a



Ministers' Conference, and in addition we encourage pastors and on-coming pastors to attend several seminars. It costs from \$25 to \$75 each for a pastor to attend one of these. Usually the leaders who need help the most are least able to afford it. Gifts in memory of a loved one or friend to this Living Memorial Fund will help meet a very critical need. An appropriate card is sent to the family of the deceased so they will know of your memorial gift.

—Norval Hadley

Yearly Meeting Giving

The Yearly Meeting giving through November toward our \$343,000 Great Commission Budget is \$31,700 behind where it should be at this point. The Yearly Meeting in July approved this more than one-third million dollar budget with the knowledge that it would need strong prayer support. Now is the time to pray!

In November \$30,457 came in toward the Great Commission Budget, which is more than the one twelfth we need each month, so we gained on the deficit. In addition to this \$30,457, our churches took up a cooperative World Relief Commission offering of \$5,000 during November, which is above the budget giving. With God's help and blessing it can be done, but we all need to pray.

Did You Know?

... that Art Carranza, George Fox College student, visited Friends churches in Mexico last summer. He has slides and is available to churches for presentations depicting the history of Friends in Mexico.

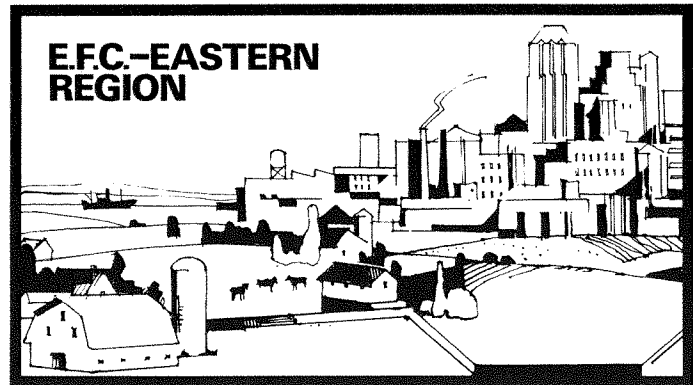
... that 627 students registered in the fall term at George Fox College, the highest in the college's 86 years. Nearly half of all students enrolling are new to campus. The enrollment growth has filled all campus housing, with many students living in college-owned housing near the campus. The college Board of Trustees has authorized construction of a new residence hall to begin January 1.

... that many Friends churches are participating in "Here's Life, America," a nationwide evangelistic thrust. "I've Found It" bumper stickers, lawn signs, television ads, and signboards are displayed to interest the public, and a thorough follow-up program is prepared to help those interested in more information and spiritual help.

... that special women's interest courses are being established at George Fox for the current year under the direction of Dr. Julia Hobbs, director of Women's Studies. "Women in America" is the fall term course; "Personality" will be offered during winter term, and "Christian Women Today" will be the topic for spring term.

... that Joy Hughes, senior music major from Newberg, is in Washington, D.C., studying in an internship and study program designed to give students opportunity to work, study, and live in the nation's capital to gain a firsthand experience and study American culture from a Christian perspective.

... that John and Julia Retherford are living in Tacoma, Washington. John is a former pastor (Vancouver First Friends, NWYM, plus other yearly meetings) and missionary in Kenya, Africa. He has retired from pastoring but not preaching and would like to do evangelistic preaching, Bible teaching, missionary speaking, and pulpit supply.



176 Attend First Women's Retreat

The first Yearly Meeting-sponsored Retreat for Friends Women was held the weekend of October 22-24 at Camp Neosa, located near Carrollton, Ohio; 176 women attended the retreat, which began on Friday afternoon and ended Sunday noon. Over 36 churches within the EFC—ER were represented, and also delegates from both Rocky Mountain and Northwest Yearly Meetings were in attendance.

Catherine Cattell, of Columbus, Ohio, was the speaker, and the theme was "The Committed Woman." In the three large group sessions, she challenged the women to "Commit your way," "Commit your work," and "Commit yourselves" to God in order to be free to love, to reach out, and to forgive others.

On Saturday morning, Marjorie Myers, Dorothy Wagner, and Mary Evelyn Moore shared "A Day in My Life" from the viewpoint of the headquarters office, Project Strawberry, and Taiwan mission field. This was followed by elective workshops with the following leaders:

"Renewal in Marriage"—Jo-Ann Randall
 "My Role as a Mother"—Sally Roher and Pauline Van Valkenburg
 "How to Find My Place of Service in the Church"—Judy Harvey
 "Creative Bible Teaching in the Home and the Neighborhood"—Jayne Gurley
 "On Managing My Home"—Cori Mae Burch
 "The Golden Years"—Pauline Miller

In the afternoon, WMU presidents met with Rebecca Coleman, while others visited crafts displays arranged by Orpha Rittenhouse and Esther Williamson, or participated in the Charm Course taught by Pat Fehlman. A volunteer choir, led by Ida Mae Bancroft, prepared special music for the large group services. Martha Wertz was recreation director, and Marion Christiansen led the singing, with Dorothy Murray as the accompanist.

A highlight of the retreat was the special service at 9:00 a.m. on Sunday morning when Mary Catherine Boots introduced eight ladies from past centuries, who stepped to the

microphone and, in typical dress of their day, told their stories. "Quaker Pioneer Women—They Led the Way" was the theme of the presentation. As the service ended, each person felt better acquainted with Laura Haviland, Lucretia Mott, Mary Fisher, Mary Dyer, Elizabeth Fry, Gertrude Kershner, Esther Baird, and Margaret Fell.

At the closing service, Marjorie Myers (still dressed as Margaret Fell) interviewed a modern-day Quaker woman and heard her testimony of how God gave her a concern and enabled her and her husband to obey God's leading—even though it meant personal sacrifice. It was Barbara Gifford from Bethany-Wadsworth meeting telling of "the miracle" of the Camp Farm they gave to the Yearly Meeting, which will be developed into a retreat center.

As the retreat ended, the final message that Catherine Cattell spoke remains: "The Holy One of God is in the midst of us. How awesome! May we—as Isaiah—see the Lord, high and lifted up and then go out to minister and declare His doings."

The Planning Committee was composed of Lucy Anderson, Sally Roher, Wilda Winn, and Jean Macy. In cooperation with the Executive Committee of the WMU the retreat was planned, and deep appreciation is expressed by the committee to all those who helped make it a success.

Canton Friends Dedicate New Sanctuary

On Sunday afternoon, October 10, Canton First Friends Church held a special dedication service honoring both the 30th anniversary of the founding of their meeting and also the completion of the \$270,000 project of renovating and enlarging the sanctuary and Christian education facilities.

Pastors Darius Salter and Galen Weingart served as hosts for the occasion, recognizing as guests charter members, former pastors, and those instrumental in seeing the project through to completion.

Former pastors who took part in the service included William Atchison, Russell Myers, Byron L. Osborne, Vernon Diggs, and Joseph



Marjorie and Russell Myers (upper left) pause to chat with the seven charter members of Canton First Friends Church in attendance at the October 10 dedication—(from left) Audrey Springer, Paul and Donna Kutcher, Lawrence and Bea Hendershott, and Bill and Gladys Kinsey.

Roher, who preached the dedicatory sermon.

The congregation met in the church gymnasium during the summer months while the Gibbons-Grable Construction Company doubled the sanctuary and added on the foyer-entrance on the east. Because of the 400-capacity sanctuary, the church has returned to two Sunday morning services at 9:00 and 10:30 a.m. An enlarged parking lot to the south, a new ceiling in the basement, and new offices for the church staff were also included in the project.

Focus on Malone

President Lon D. Randall traveled to Hong Kong to speak at the commencement service at Hong Kong Baptist College on November 6. In return the president of that institution, Dr. Daniel Tse, will travel to Canton in order to deliver the commencement address at Malone College on May 28. This marks the beginning of a program between the two colleges that will include the exchange of professors.

Outstanding chapel speakers during Fall Term have included such persons as Adele King of Alliance, Ohio; Darius Salter, pastor of Canton Friends Church; Ralph Regula, 6th District Congressman from Navarre, Ohio; Madeline Manning Jackson, Olympic sprinter who "runs for Jesus" from Cleveland, Ohio; and Dr. Edward Mitchell, vice-chairman of the Malone Board of Trustees from Alliance, Ohio.

A chapel long-to-be-remembered was the October 27 sharing service, when various students felt led to share what God is doing in their lives. A beautiful spirit of love seemed to characterize the hour spent together, the fruits of which are still evident. For this outpouring of God's Spirit we are humbly grateful.

Members recently elected to the Malone Board of Trustees by the Eastern Region Friends Church are

Paul Ryser of Rockville, Maryland; Paul Brantingham of Martinsville, Virginia; Paul H. Rankin of Salem, Ohio. Dr. Howard B. Weaver, physician from Canton, was named to the Board in the at-large category. Each will serve a three-year term.

The Shoemaker's Dream

It seems there was a shoemaker,
Who lived so long ago.
He patiently sat in his little shop
With many a shoe to sew.

He and his wife wanted so much to
Have Christ visit their home one day,
They felt certain that they would
know Him
If He would come their way.

So during the Christmas season,
This dwelled in the shoemaker's
heart,

And in a dream he had one night
He was awakened with a start.

Why did he not recognize the Lord
As he was sure he would,
When certain people came in need,
And he helped them all he could?

He wanted to see the Christ in His
glory,
There standing at his door,
But Christ had appeared to him in
this story
In the heart of folks who were poor.

And then he remembered the lovely
words

Of receiving one in His name.
When ye have done this unto them
Is it not all the very same?

When one is hungry and you give
him meat

And share with one another,
And if one is thirsty, would you not
offer.

A drink to this thy brother?

In his dream he remembered seeing
the ones,
Who knocked on his door that day,
Bowing so humbly beside the Babe
Who in the manger lay.

Yes, Christ will visit each of you
In a way you may not expect,
Remember the message from the
Shoemaker's Dream,
So your Saviour you won't reject.

—Maida Hudgins



ALLIANCE, Ohio

There are 39 persons in the "Here's Life" training seminar from the Alliance church. "Here's Life America" is an evangelistic attempt to reach every home in the nation with the Gospel of Jesus Christ, and to make converts. Our church is one of four Alliance churches that are heading up this work in our area, though all Christians are free to participate.

One of our youth, Stephen Adams, recently received the Brigade Guide Award. A high school senior, he is the third from this church to receive this award.

ARKANSAS CITY, Kansas

Thanks to the Penrose family, the Vardys, and the Suiters, the pastor has an extra car. This will be very helpful to his visitation efforts. With the aid of Men's Fellowship, we now have a new drive at the parsonage.

BELLEFONTAINE, Ohio

October was our Month of Missions, and we were challenged in our missionary vision by the following special speakers: 1st Sunday—Alvin and Lucy Anderson, South America; 2nd Sunday—Richard Gessling—Taiwan as viewed by a pastor; 3rd Sunday—Howard and Mary Evelyn Moore—Free China, Ella Ruth Hutson—Sunday school work in Taiwan; 4th Sunday—William Wagner—Home Missions and Tentmaker Ministry.

Also, each Wednesday night we had special missions emphasis. This past summer, eight of our youth gave up to approximately two months of service on a foreign missions field. We are most grateful for the spiritual growth and maturity that has come to our youth through these trips.

BELOIT, Ohio

A very enlightening and interesting Bible Prophecy Conference was held September 28-October 3 with Willis Miller. Charts, outlines, and maps were used to deal with the book of Revelation and biblical

prophecy in relationship to current and world affairs.

We experienced a "Harvest of Faith" weekend with Carol and Bert Jones, Saturday evening and Sunday morning and evening. "Harvest Time" was the theme in song, organ, and dialogue.

BOOKER, Texas

Que les acompanen a nuestros hermanos Alicia y Alfonso el amor y el, servicio de Cristo cuando regresan a Mexico. (May the love and service of Christ accompany our brothers, Alicia and Alfonso, as they return to Mexico.) The preceding greeting was extended in a recent bulletin as our Mexican Friends returned to their homeland. We have been most happy to have local migrant workers attending our services. Many are with us until they return to Old Mexico. It is our prayer that our ministry to them may nurture them so they may return to Mexico with more than the financial fruits of their labor.

We are sorrowful that Jan (Bowdle—age 18) has left us, but can't help but rejoice in her homegoing to be with Christ. Jan's faith in Christ was consistent, and we again see how Christ provides sufficient grace for anything He might lead us through. We will miss her very much.

CALVARY, Columbus, Ohio

Our church has been busy this fall. We had our second annual Jamboree, which was a bigger success than last year. The following weekend we participated in a Lay Witness Mission. We had 17 wonderful Christians with us in our homes and church throughout the busy days. Several persons and couples went to the altar and committed themselves to Christ.

At the beginning of October, we had Ella Ruth Hutson, missionary from our church to Taiwan as speaker during the Sunday evening worship hour. Now, we are preparing for Quarterly Meeting to be held at Calvary. Already we are finding new people to participate at the meeting. We just praise God for the miracle that has happened in our church.

COTTONWOOD Emporia, Kansas

In October we were blessed by the musical ministry of Ernest Alexander from Friends University, accompanied by Sylvia Harvey.

Our congratulations to Cindy Spillman on her graduation from Flint Hills Vocational School as a licensed practical nurse. She received the Funston J. Eckdall Award (Most Outstanding Student).

DAMASCUS, Ohio

Old-fashioned Sunday school loyalty days were observed during the month of October in our church. We held Guest Day, Neighbor Day, Family Day, Senior Citizens' Day (where the junior high age classes wrote short essays on the lives of the members of the Berean Class and presented them), culminating in Rally Day.

The Rebecca Coleman Missionary Circle sponsored a trip to the glass factory at Bellaire, Ohio; it also included a stop in Mt. Pleasant to visit with Mrs. Rebecca Coleman and tour the Mt. Pleasant Friends Meeting House.

EAST GOSHEN, Beloit, Ohio

What a privilege we at East Goshen had to have Lynn and Betty Baker with us for a recent morning worship service! Lynn shared Scripture pertaining to idol worship and some of the many ways in which the Taiwanese people worship their gods.

Betty shared some of the difficulties of adjusting to their life here, and how God worked these problems out.

At our Rally Day Service, we were blessed by the talents of the persons right in our own church. These folk provided music by way of the adult choir, our teen group, "The Sound Principle," and an ensemble of many different instruments.

ENID, Oklahoma

November was a special month for us, as we celebrated our Twentieth Anniversary and Mortgage Burning Ceremony on the 21st. Former pastor, Melvin Adkinson, brought the morning message, and Ferne Cook, our first pastor, spoke in the evening. Our annual Thanksgiving Dinner was at noon followed by a Service of Celebration. There was a brief look at the past, with greetings from former pastors, a message by John Robinson, the burning of the mortgage, and dedication of the new hymnals, presented as a memorial to Bessie Winters.

Also, during the month, several of our group attended the Central Oklahoma Area Rally at Kickapoo Friends Center, near McLoud, Oklahoma.

FRIENDSWOOD, Texas

Dr. David Le Shana, president of George Fox College, Newberg, Oregon, and his wife Becky were our guests for special meetings in November.

Twenty individuals from our church have attended "Here's Life" institutes.

Halloween was observed with a Great Pumpkin Party; 120 were in attendance, with 152 in the evening service following. This was a feature of our special "Family Night" activities.

FULTON CREEK, Radnor, Ohio

October 3, Rally Day, was a beautiful day of fellowship in the Lord, with a potluck dinner and singarama in the afternoon.

October 17 was Harvest Sunday; everyone was asked to wear harvest clothes and bring their increase from "Seed Sunday" in March 1976. The Lord multiplied our labors from \$155 to \$3,934 for the building fund. Praise the Lord!

Five of our church women attended Camp NEOSA and shared

their spiritual experiences with us on a Wednesday evening prayer meeting.

GREAT BEND, Kansas

We are having a contest, and the Loren Lily family from Ness City won a chalk drawing one week. They were the weekly winners for bringing the largest number of people. Mr. Cliff West, Stafford, was the special guest speaker, and he spoke on "Claiming Your Mountain for Christ." He illustrated his message with a drawing of the Mountain of the Holy Cross in Colorado.

The business meeting approved having a fellowship dinner and business meeting following the first Sunday of each month. Following the general business, committees will meet, and we will close with a time of worship; there will be no evening service. We are recommending, however, that this time be spent with families.

HAVILAND, Kansas

About 50 Sunday school teachers and workers enjoyed a Teacher Appreciation Dinner, sponsored by the Christian Education Committee, October 26. After a hearty meal of vegetable beef soup, crackers, and strudel cake, Pastor Pete Schuler led in devotions. Mr. and Mrs. Carl Simpson directed the games.

HOMESTEAD

Cedar Point, Kansas

A beautiful Lowrey organ has been added to our sanctuary. Given in memory of Paul and Jeri Mercer, the organ has been donated by the David Mercer family and Karl Cropsey. We praise the Lord for this blessing.

In memory of the Cox, Edwards, and Stahl youth who also recently lost their lives, the congregation unanimously agreed to use memorial funds to build an educational addition to our church. The addition will

be both basement and upper level, with approximately 1,800 square feet on each level. The building will be done primarily by volunteer labor, with Bill Mercer as superintendent.

HUGHESVILLE, Pennsylvania

To honor the founders of the Hughesville Friends Church, the Ecroyd Pulpit Fund has been established by the Finance and Development Committee. This fund will be used to furnish the chancel area of our new church, presently under construction. This announcement was made September 24, the 95th birthday of Susan Ecroyd, the only survivor of the four Ecroyd sisters. Susan was present at the service and is anxiously waiting for the completion of the new church.

The Weekday Release Time Study Program has been started in our local schools in the 5th and 6th grades. Many pupils with no Bibles in their home are receiving them through the program sponsored by the Ministerial Association.

KLAMATH FALLS, Oregon

On October 9-10 Roscoe and Tina Knight and Everett, Alda, and Doug Clarkson were with us for our Missions Conference.

The recently reorganized State Holiness Association conducted an afternoon seminar and evening rally with Albert Lown, English Nazarene evangelist.

On October 30 we rejoiced with our brethren at Sprague River Friends as they dedicated the new wing of their church building during Area Rally. Superintendent Norval Hadley was special speaker.

Our Outreach Committee is promoting "Miss-a-Meal-a-Week," and several families and individuals are participating. The cost equivalent goes into the Thanksgiving World Relief Commission offering.

Our church joins with many of you who are engaged in "Here's



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Life, America." We anticipate a rich harvest of souls for Jesus in our country.

LONGVIEW, Danville, Virginia

On Sunday, October 3, Rally Day was held with good attendance. Percy Richetts of Danville was guest speaker for the morning service. Following the service a covered-dish dinner was held at Coate's School. The fun, food, and fellowship were outstanding, and everyone received a bountiful spiritual blessing from it. This was followed by a singspiration in the afternoon at the church featuring "The Alleluia Choir Trio," "The Alleluia Choir Quartet," and the Longview "Cherub" Choir.

MERIDIAN, Idaho

Several members have been attending "Here's Life, America" training sessions along with other area churches.

John Taffin was our evening speaker during the month of October. The theme was prophecy, with titles such as "What Is This World Coming To?" "Our Hope Is Lost"; "Will the Real Antichrist Please Stand Up?" and others.

Youth and Area Rallies were held at Meridian Friends the first Sunday evening of November with Joy Ridenhof as the guest speaker.

MT. PLEASANT, Ohio

A Snoopy contest is being held in Sunday school for classes from nursery age through junior high school. Prizes will be given to the winners.

The District Faith Promise Rally and Fellowship Dinner was held Saturday evening, October 16. Joe Roher had the morning worship service, in which he presented a challenge for the Faith Promise.

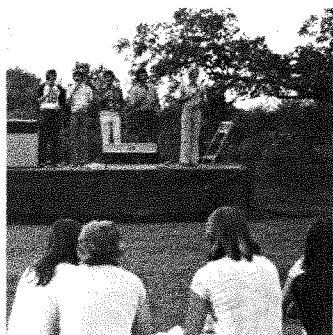
Under the direction of George Primes, a choir from Canton added blessing to the meeting.

District meeting was held here on November 19-21. A Youth Choir of 40 voices from Bellefontaine were our guests.

RAISIN CENTER

Arian, Michigan

"The Boanerges," a group of Christian singers from Malone College, presented an outdoor concert



this summer at the home of Mr. and Mrs. Laurence Nichols. These six young men have recognized Jesus Christ as their Savior and Lord of their lives, and they really express it through their music. They sang a

variety of songs from modern gospel to well known hymns to more than 135 persons. You could really feel the Holy Spirit's presence surrounding you.

SALEM FIRST, Salem, Ohio

Chuck Colson, former special counsel to President Nixon, spoke in the October 17 evening service through his recently released film, *The New Chuck Colson*.

The film pictures Mr. Colson speaking to the Christian Business Men's Club of Dallas, Texas, in March, 1976, where he gives the background of his life and conversion. Mr. Colson is today being recognized as an outstanding testimony of what Christ is able to do with a yielded life.

SEBRING, Ohio

The missionary ladies of the Beloit Friends Church met with our ladies of the Freda Girsberger Circle recently, with Betty Baker as guest speaker. An enjoyable evening it was, and we exchanged ideas pertaining to creating an interest in missionary endeavor.

SMITHFIELD, Ohio

The community singspiration held at our church proved to be both inspirational and pleasing to the ear. The Steubenville Senior Citizens Choir, ranging from 56 to 87 years of age, sang many popular and old-time hymns. Solos, duets, and family groups from the area churches were presented. All proclaimed songs of God's love and hope for tomorrow.

Our church entered a float in the Apple Festival. "Fruits of love" such as kindness, patience, obedience, and sharing were displayed on the apple-theme float. A plaque was presented from the Community Council of Area Betterment for outstanding participation in the parade.

An eight-day revival service was held with Harold Wyandt, district superintendent of the Western Ohio District of Friends churches, conducting the special services.

SOUTHEAST, Salem, Ohio

We have completed a "Reach Out and Touch" Sunday school campaign with special emphasis on a series of Sundays focused on introducing new people to our Sunday school program. The six successive Sundays were Reach Out and Touch Neighbors, Reach Out and Touch Families, Reach Out and Touch Friends, Reach Out and Touch School and Work, Reach Out and Touch Community, and Reach Out and Touch All for Christ.

A Thanksgiving service, a worship experience in music and Scripture by Launa Fleming, was given on Thanksgiving Sunday morning by our choirs and congregation. This was an hour in which the focus was completely centered on worship, thanksgiving, and praise.

SPRINGDALE Leavenworth, Kansas

Our Missionary Women sponsored a Thanksgiving supper in the new addition to our church. Following the meal, Ann Parry, of Washington,



Pastors Ray and LaVell Fitch in front of Springdale church during remodeling.

Kansas, shared pictures of the time she spent in Finland.

The pastor and members of our congregation worked together as a new addition was added to our church. The paint was scraped on the old building, and the old and new building were spray painted. There is new wiring, insulation, and plans for a new furnace.

A piano was purchased with money from contributions, and a refrigerator, electric range, and dishes were donated for our kitchen. We are thankful to those who made these donations and the marvelous way God supplies all our needs.

TECUMSEH, Michigan

A group of 12 married couples from our church attended a weekend retreat October 18-19 at Lakeside Camp near Brighton, Michigan. Among the topics discussed in group sessions led by Joe and Sally Roher of North Canton, Ohio, were Nurturing Relationships, Disciplining Children, and Spiritual Gifts. Free time was available to get "re-acquainted" and to enjoy the recreational facilities of the camp.

Tecumseh Evangelical Friends Church celebrated "Christmas in Mexico" last month. Layettes, blankets, diapers, etc. were made by the Frances DeVol Missionary Society ladies and displayed for all to see. A table was arranged for the children to fill and class by class they brought trucks and dolls for the Mexican children's Christmas.

TRINITY, Lisbon, Ohio

For several years, October has been Prayer Month at our church. Again this year, special provision and promotion of prayer was our major emphasis. Our midweek prayer services were quite different in approach, encouraging all to pray for each other and for specific requests and to share their joys and burdens together in prayer. During Sunday morning services, time was given for anyone wishing to come to the altar or to write down a specific

prayer burden to do so, in fresh commitment of these matters to the Lord.

Music was also a feature in our church schedule with a number of individuals and groups as guest musicians.

Our senior Friends Youth completed a discussion study on the subject of "Death," which included a talk by Lynn Leggett, a local funeral director, and a tour of the funeral home.

UNIVERSITY, Wichita, Kansas

Our "Doubles Pastoral Team," Jack Kirk and Dave Kingrey, in dialogue, presented an evaluation of our meeting and its ministries—past, present, and the future. Our thoughts were with those who were absent, and we wished they could have been with us to catch the atmosphere of the service; to catch the vision they were spreading before us; and better yet, to catch the spirit in which it was being presented.

Among Jack and Dave's major concerns was the fact that our meeting's membership of those between 20 and 55 is not what it should be. This could influence the future of the meeting and the potential leadership. We were reminded that each of us is a "public relations representative," and people identify each of us with our church. We were encouraged to rededicate our efforts for the meeting; to rededicate our energies, time, and devotion to the cause for which we stand.

URBANA, Ohio

Urbana Friends Church observed Rally Day last month. Several invitations were sent out, and on Monday evenings some calls were made in the homes.

Kathy Connor and Juanita Brooks arranged a fine program with recitations and songs presented by the children.

In the afternoon we had a Faith Promise service and promises amounted to over \$6,000, for which we were grateful.

Our building program is coming along fine. Progress is being made each week. Our pastor and some church men and women are doing a fine job.

WADSWORTH, Ohio

October was Rally Month at Bethany. We followed the theme, "Go as the Ant," using Proverbs 6. Each Sunday one of the classes pantomimed a verse portraying some work of the ants and showing how it could apply to us in working to build our church growth.

October 10-17, James BonDurant was at Bethany sharing his Agape Ministry for a full week of evangelistic services. The Holy Spirit was very real to each one who attended, and many hearts were made free of burdens, and at the same time hearts were given burdens like never before for the lost and unchurched of our community.

WEST MANSFIELD, Ohio

Ladies from the West Mansfield Friends Missionary enjoyed the fall retreat at the Goshen Friends church, where the theme was "Go on Send Someone," and several young people from the Bellefontaine church told of their "short-term" missionary experiences this past summer.

Carolyn Heater spoke and showed slides of her work at the Southwest Indian School near Phoenix, Arizona, at our church on a recent Sunday. Our Missionary Society helps to support Miss Heater.

Our pastor, Jason H. Sherwood, held a weekend revival for his son in Milton, Delaware.

WILLOUGHBY HILLS, Ohio

For a float entered in a bicentennial parade in our community, we were awarded third prize.



We recently raised a love offering to send our pastor and a Spanish-speaking young man to Mexico City to follow up the six Mexican architectural students converted in Montreal, and to establish rapport between them and our missionaries. It is hoped that they will be the spearhead of a ministry to the upper classes. The boys were ministered to in their homes and on the college campus, given Spanish Bibles, and assisted in the organizing of a weekly Bible study. They were greatly moved by the Christian love that cared and gave sacrificially in their behalf.

Friends record

BIRTHS

CAMERON—A daughter, Melinda Marie, August 10, 1976, to Gary and Leona Cameron, Nampa, Idaho.

FIGELS—A son, Michael Lynn, September 26, 1976, to Jeffrey and Renee Figels, Linden, Pennsylvania.

FITZPATRICK—A son, Jarrod Allen, October 7, 1976, to Tim and Jean Fitzpatrick, Urbana, Ohio.

GAITHER—A son, Joshua Robert, October 11, 1976, to Bob and Leta Gaither, Willow Creek Friends, Kansas City, Missouri.

HARRUFF—A son, Justin Adam, August 20, 1976, to Carl and Paula M. Harruff of Gilead Friends, Mt. Gilead, Ohio.

HAYS—A son, Brian Robert, October 4, 1976, to Robert and Martha (Bardo) Hays, Damascus, Ohio.

HENRY—A son, Jeffrey Andrew, August 5, 1976, to William and Nancy M. Henry of Gilead Friends, Mt. Gilead, Ohio, residing in Philadelphia.

KRETZER—A son, Bobbie LaVerne III, October 10, 1976, to Bobbie and Theresa Kretzer, Hutchinson, Kansas.

MORSE—A daughter, Juli Anna, September 26, 1976, to Stan and Ellen (Perry) Morse.

RAYMOND—A son, Sven Eric, October 2, 1976, to Frank and Ruth Ann Raymond (Chicago, Illinois), Salem, Ohio.

SCOTT—A son, Dustin D'Lon, September 11, 1976, to Bill and Penny Scott, Roosevelt, Oklahoma.

SOLOMON—A son, Terry, Jr., September 2, 1976, to Terry and Mildred Solomon, Lisbon, Ohio.

WAGNER—A son, Eric Scott, September 17, 1976, to Ronald and Donna Wagner, Muncy, Pennsylvania.

WILKINS—A son, Calvin Roy, September 27, 1976, to Alvin and Jill Wilkins, Nampa, Idaho.

MARRIAGES

BRONKHORST - NICHOLS. Sylvia Bronkhorst and Laurence Nichols, August 21, 1976, Raisin Center Friends Church, Adrian, Michigan.

CUDDY-MITCHELL. Carol Cuddy and Dan Mitchell, July 23, 1976, United Presbyterian Church, Dearborn Woods, Michigan.

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

FURNISS - HILDEBRAND. Barbara Furniss and Timothy Hildebrand, September 11, 1976, Mt. Gilead, Ohio.

JAMES-SHREVE. Wendy James and Dale Shreve, August 14, 1976, Raisin Center Friends, Adrian, Michigan.

McDONALD-CRIDER. Linda McDonald and Dan Crider, October 1, 1976, First Friends, Salem, Ohio.

MILLS-PETERSON. Mary Jane Mills and John Peterson, August 1, 1976, Mt. Gilead, Ohio.

MOORE - JOHNSON. B. Darlene Moore and Gustav E. Johnson, August 8, 1976, Mt. Gilead, Ohio.

MURRAY-ROBINSON. Debra Murray and Ronald Robinson, June 26, 1976, Canton, Ohio.

STANLEY-WOLFORD. Gladys Stanley and Calvin L. Wolford, October 2, 1976, Sebring Friends Church, Sebring, Ohio.

STOVER-GIBBS. Debbie Stover and Rick Gibbs, August 21, 1976, Raisin Center Friends, Adrian, Michigan.

DEATHS

ADAMS—Adeline Adams, Damascus, Ohio, October 13, 1976.

BOWDLE—Jan Bowdle, 17, Booker, Texas, October 29, 1976.

DAVIS—Everett Glenn Davis, 70, University Friends, Wichita, Kansas, October 19, 1976.

GRAVES—Abbie Jenkins Graves, 63, Wadsworth, Ohio, October 10, 1976.

GREEN—Mary Alice Green, 68, Mt. Gilead, Ohio, June 28, 1976.

KING—Lois (Mrs. Paul) King, 67, West Liberty, Ohio, August 8, 1976.

PERKINS—Frances Wills Perkins, University Friends, Wichita, Kansas, September 28, 1976.

SMITH—Lulu Smith, 81, Alliance, Ohio, October 14, 1976.

STANLEY—Harris O. Stanley, 85, Damascus, Ohio, October 4, 1976.

STAPE—Raymond Stape, 58, Salem, Ohio, September 29, 1976.

WINTERS—Bessie Winters, 72, Enid, Oklahoma, August 26, 1976.

HOT TIP #1

from "Ole GEORGE!"

HOW DO I FINALLY MAKE UP MY MIND ON WHICH COLLEGE I SHOULD ATTEND?

It's not easy. Look at all the variables, visit the campus and finally . . . remember, it's your decision. Pray about it. List the pros and cons of attending various schools. Attempt to determine your philosophy of life, what you want to do, your goals, drives, who you want to serve, etc. Get as much information as you can. Examine the alternatives.

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