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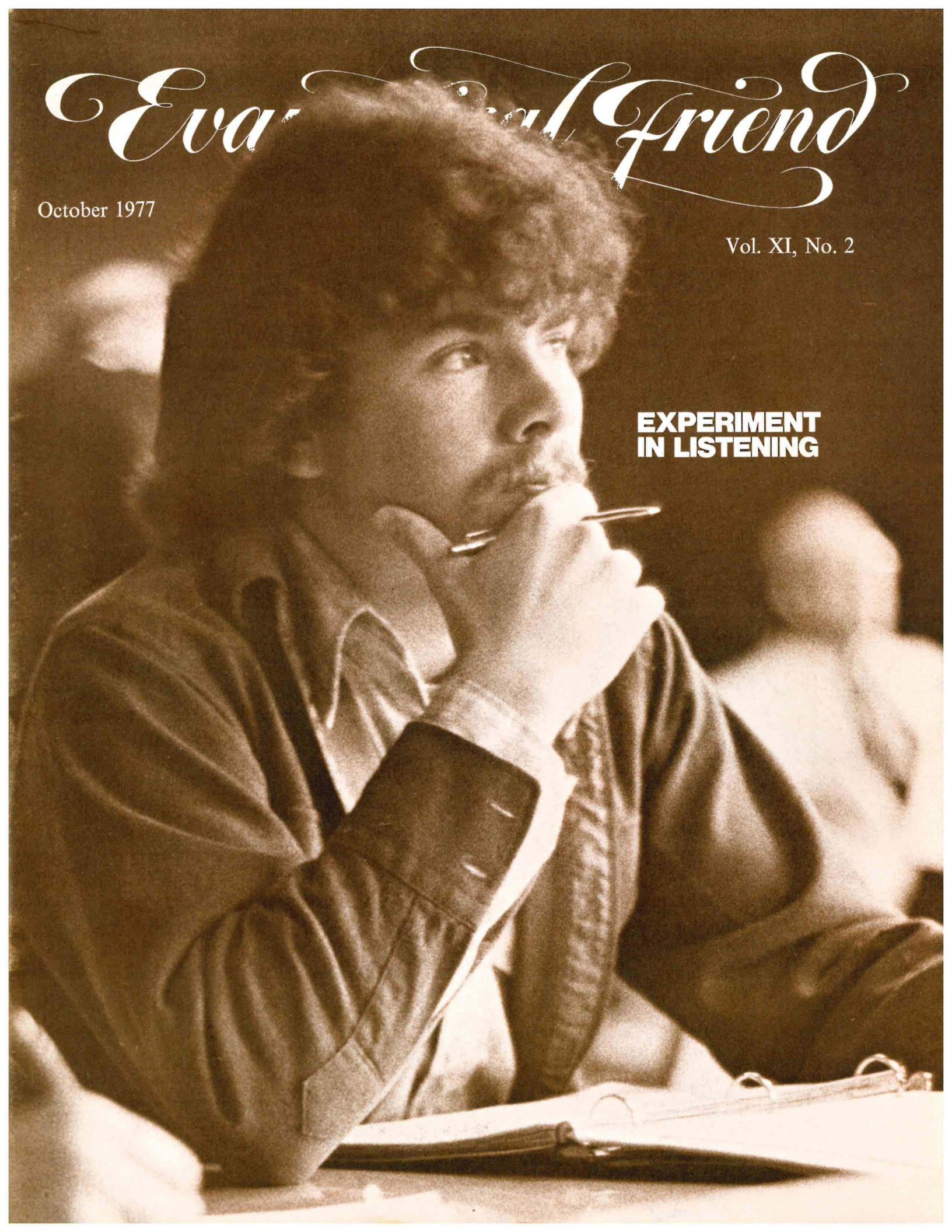
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October 1977

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**EXPERIMENT
IN LISTENING**



Experiment in listening

BY RUTH CORBIN



Many unhappy souls, seeking meaning for life, peace, and an understanding of God, are being drawn into transcendental meditation, yoga, and other deceptive philosophies that claim to use meditation and self-examination to lead to peace and fulfillment and a knowledge of God. But they never arrive at an understanding of themselves or of God. They LISTEN, but all they hear are their own thoughts—and the Bible says, “The Lord knoweth the thoughts of man, that they are vanity.” (Psalm 94:11)

I want to talk to fellow Christians about the exciting possibility of experiencing a renewal of our faith by

Ruth Corbin, a piano teacher and composer of Portland, Oregon, has long been active in the life of the church and especially its worship and prayer aspects. She directed the choir at Portland First Friends Church for many years and is the organizer and leader of the Intercessory Prayer Group at Reedwood Friends while assisting in other prayer emphases from small groups to the yearly meeting level. This article is the first of a series she shared recently in a local church, believing that “if all of us really begin to listen to God, there will be a joyful renewal everywhere!”

LISTENING, really LISTENING—applying ourselves to LISTENING—to what God has to say to us. Jesus said over and over as He spoke to the multitude and to His disciples, and to the churches in Revelation, “He that hath ears to hear, let him hear.” Paul, in Romans 10:17 says, “So then faith cometh by hearing, and hearing by the word of God.” *The Living Bible* says, “Faith comes from listening to this Good News—the Good News about Christ.”

He is inviting us to “center down” in Him and begin to hear as we have never heard before what He has to say to us personally. At the Wichita Conference of Friends in the Americas in June, we heard a great deal about “centering down” from some of our conservative Friends brothers and sisters. I believe this is something we evangelical Friends need to learn more about—how to dismiss the disruptive, distracting self-thoughts that usurp our attention all day long, and set aside time to be spent seriously and patiently waiting on God to hear what He has to say to us.

God speaks through His creation, through His Word, and through His ministers, but Quakers believe and teach that He can speak also through His Holy Spirit directly to each individual. George Fox heard a voice say, “There is One, even Jesus, who can speak to your need,” and George Fox found it to be true. Jesus spoke to his need and George Fox LISTENED. Jesus, through His Holy Spirit, taught him things he had vainly sought to learn from his own self-efforts, from the clergy of his day, and every other source he could find. But as he paced the meadows and back roads day after day, he began to LISTEN and God

“The slight impressions, the gentle wooings of the Spirit that we used to respond to, we quickly turn off with a shrug, or try to explain away.”

began to speak to him, to give him His truth, His message—a unique message for his generation.

You and I may never become a George Fox for our day, but we, as George Fox did, can receive directly from God’s Spirit the thoughts, impressions, assurances, directions that we need—if we LISTEN as George Fox did. We can experience a quickening of the *truth* from our Bible reading, a dawning of new light, a strengthening of faith as we really begin to zero in on what God is telling us in His Word. Yes, FAITH COMETH BY HEARING—REALLY LISTENING to what God has to say.

How easily children turn off their ears when mother calls when they don’t want to hear. And, if it happens

often enough, they can honestly say, "I didn't hear you, Mom." Oh, their physical ears hear all right, but it does not really penetrate to them. Why? Because of their wills. They get in the habit of turning her off because they want to do their own thing instead of what she wants—intent on pleasing themselves rather than mother.

How like our children we are! We have our work, our pet projects, pressing duties, and we allow ourselves to pursue these so strenuously that we don't hear God calling to take time out to come to Him, to spend time sitting at His feet, as Mary did, and drinking in hungrily what He has to say to us.

When our children turn us off, it requires some pretty drastic measures to cause them to respond again when the call comes.

This is our dilemma—we started well, but through the years we get so busy, plummeting pell-mell through life, giving so little time to applying ourselves to the discipline of LISTENING, that we become spiritually hard of hearing. The slight impressions, the gentle wooings of the Spirit that we used to respond to, we quickly turn off with a shrug, or try to explain away.

God has been calling us, but we can honestly say, "I didn't hear you, God," because what we were preoccupied in was so absorbing we just couldn't turn aside to answer, to LISTEN. This has become a pattern in our lives. The call becomes dimmer and dimmer; the spiritual ears be-

**"I kept hearing Jesus' words,
'He that hath ears to hear, let him hear,'
and He seemed to be adding,
'Let him really apply himself to hearing.'"**

come more and more deaf. Now we must strain to hear, or we give up trying altogether and simply accept what the preacher says with an "Amen." What will it require to get us to LISTEN again?

This has been my experience. The last few years I have come to realize how spiritually deaf I had become. I knew God was talking to me, but I wasn't really hearing him plainly; I wasn't really LISTENING. I kept hearing Jesus' words, "He that hath ears to hear, let him hear," and He seemed to be adding, "Let him really APPLY HIMSELF TO HEARING."

In my struggle to really begin to apply myself to hearing, I have found first of all that I had to accept this as my responsibility—to HEAR. Because God gave me ears, and He expects me to HEAR with them, to hear HIM! So I had to really begin to work at the task.

Then I had to learn to be perfectly honest, open, and transparent before God. No hedging, making excuses, or denying what I was. There followed a lot of confessing, letting God see me as I actually was and letting Him deal with me accordingly, in deep cleansing and a renewed filling with His Holy Spirit.

Third, I found I had to give more and more time, because it was not enough just to read a few verses from the Bible each day, or a page from the *Fruit of the Vine*, and say a short prayer. No, it required waiting, being silent before Him, expecting Him to respond to me. And more—I had to put my mind consciously under the blood of Jesus, because, you know, the devil can speak, too!

As I really, earnestly began to try to think Jesus' thoughts, to LISTEN to the still small voice, exciting things began to happen. He did begin to speak unmistakably to me. Sometimes my pen literally flew across the page as I tried to write down the things that were coming to me—beautiful, reassuring, fabulous words that always sent me into my day's work with a glow and a quickened heart beat. Now I have pages and pages of beautiful little love notes directly from God.

It has required perfect obedience, too, to keep the line of communication open, but here, too, the Lord has helped! There have been Scripture songs and even poems that have emerged from these listening sessions. Did you know Jesus can sing! Well it just seemed that He would give me the melodies and harmonies to go right along with the Scripture portions He had quickened to me. I have 108 songs written down, all so meaningful to me because of the way they came!

Is it worth it to LISTEN? Oh, God is yearning to tell us exciting, breathtaking things, to reveal himself in reality as He communes with us and we commune with Him!

I would like for you to join me in this experiment in LISTENING. Each day take a little more time than you ordinarily do, read your Bible and pray, as I know you usually do, then really open your mind to receive the thoughts of Jesus. Invite Him to project himself into your consciousness—then wait—and write down what comes to you. It won't be easy, maybe even painful. If nothing comes the first day, try again the next day and the next. Don't give up. Keep expecting Him to speak, and He will. It will be so rewarding!

My heart is listening, listening, Lord, to hear you speak
In the gentle hours of dawning light,
When the morning dew lies glimmering white,
And my soul awakes in sweet delight.

My heart is listening, listening, Lord, to hear you speak.

My heart is listening, listening, Lord, to hear you speak
In the crowded, clamoring hours of day,
When my labor calls for no delay,
And there's no time to kneel and pray;
My heart is listening, listening, Lord, to hear you speak.

My heart is listening, listening, Lord, to hear you speak
In the silent hours of precious sleep,
When repose her peaceful vigils keep,
And darkest hours bring silence deep;
My heart is listening, listening, Lord, to hear you speak.

—Ethelyn Shattuck



GO EAST, YOUNG MAN

BY MARK ROBERTS

"My friends, please allow me to speak a few minutes while we await the preparation of the generous hospitality to which you have invited us.

"We do not desire to obligate you in any way by the gift of food that we have been able to provide for you in cooperation with the North American organization known as World Vision. We simply want to share with you the good news about God and the new life in Jesus that we enjoy."

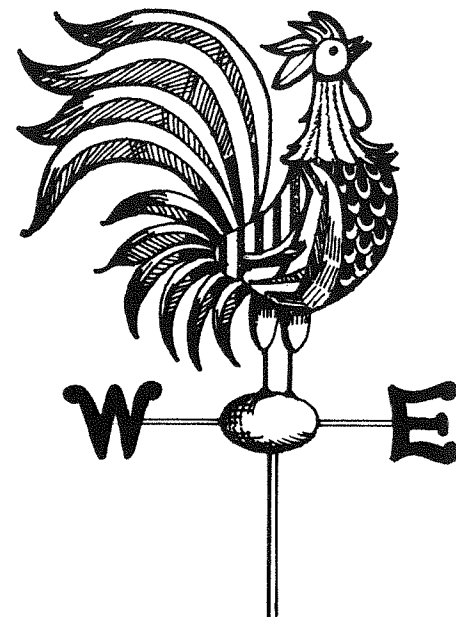
Grasping the opportunity, Eugenio Ramos shared Christ with these victims of a disastrous flood that wiped out the crops and most of the animals of the Colorado colony near Santa Cruz, Bolivia, in early January of 1977. His zeal to share the Gospel is something like that of St. Paul of the New Testament, as he continually finds ready listeners at work, while traveling, while distributing aid, or simply on the street. A stream of visitors, friends, family, and business associ-

ates passes through the gate of his home, and nearly all hear the message of salvation in some way.

Eugenio could be thought of as typical of Santa Cruz today—busy, industrious, direct, purposeful, without pretense. As the guiding spirit in the three-year-old Friends Church of Santa Cruz, he is realistic, visionary, gently firm, strongly tender, and a dynamo of enthusiasm, energy, and new ideas. He carries a large share of the financial burden of the church while using his craft as a master mason to support his household of ten. Every person in the church is his personal concern.

In sharp contrast to Eugenio, who has been in Santa Cruz only ten years, is Mrs. Gutierrez. She is a widow whose children are grown and married except for one daughter. Angelica lost her sight in early childhood and has been dependent on her mother through her life. Out of compassion, the family of a local businessman has financed her training in the school for the blind.

Mrs. Gutierrez has lived for more than half a century in the same rural community, which was once hidden in the forest some four miles from Santa Cruz. In spite of urban development, which has brought sporadic public transportation to within a quarter mile of her house and the city limits to less than a mile away, she still lived in a house like the low-walled adobe homes with dirt floor and high, steep, palm-thatched roof built by



Paraguayan settlers who came into the area more than four centuries ago.

Her life was simple and pastoral till the night of the flood that swept through the house, carrying away nearly all the family's possessions and leaving the building with two fallen walls and unsafe for habitation.

In her simple forthrightness, courtliness, and generosity even in the face of disaster, her roots deep in the past, Mrs. Gutierrez seems to reflect her heritage from the old Santa Cruz, that tiny ancient city where today was like yesterday or a century ago and tomorrow would be the same. She sees a society in which everyone knew the social order and obeyed it, where the young maidens were diligently chaperoned by their families in an often futile attempt to protect them from the wiles of young and old *macho* men.

Old Santa Cruz was lost in the Orient of Bolivia nearly unaware of the swirl of world events because of its physical isolation from even its own nation. There was a history of vacillating loyalty, with movements to secede and become a state of Paraguay or Brazil.

Then in the 1930s oil was discovered south and east of Santa Cruz. Petroleum exploration soon exploded across the eastern lowlands of Bolivia. Someone thought of building a road and pipeline from Cochabamba to Santa Cruz. With foreign aid, a modern highway was

(Continued on page 10)

The Bolivian Republic has opened a new area of undeveloped semijungle for homesteading possibilities, to which many Friends of Bolivia Yearly Meeting are responding. The discovery of oil in this region makes this district around the sleepy city of Santa Cruz a suddenly awakened community. Veteran Friends missionary Mark Roberts spent more than a year in Santa Cruz before returning to the U.S. on furlough last summer. He shares his impressions of both the people and the opportunities.

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Three years is a long time to be out in the rain.

COVER

Listening, especially to God, is more than with one's ears. It involves the whole being—body, mind, soul, and spirit—a fine honing of one's concentration so aptly portrayed in the face of this college student. (Photo by Barry Hubbell)

ANTECEDENTS

"Beware of the barrenness of a busy life!" This statement, attributed to a Christian college chapel speaker of a generation ago, was given to us by a visiting leader of our Sunday school class a few weeks ago. I've not been able to get away from it—especially as I read Ruth Corbin's "Experiment in Listening" in this issue and peruse schedules of past and future weeks.

How busy our lives and often how barren! But all our work seems so right . . . especially since it's the Lord's work! Even the busyness of these past few weeks around Barclay Press—multiplied deadlines, publications, and related responsibilities—have all been right and good, perhaps, but has it caused a barrenness of life and soul (in addition to delaying this issue)?

In my acquaintance I've found few who suffer from the "what-to-do-with-that-extra-leisure-time" plight one reads about so often these days. But I do know some of us who suffer from spiritual barrenness because we have not learned to listen to God, to take time out for Him.

Are we barren because of our busyness? Have we learned the fine art of stopping to *listen* to God?

—H.T.A.

**EVANGELICAL
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"... one of our members told me that after the conference [in Wichita] he drove three male Friends to the airport. One was from the Evangelical Friends Alliance, one from Friends United Meeting, and one from Friends General Conference. They were all bubbling over with enthusiasm, laughing, and enjoying one another's company. By the time they reached the airport he had forgotten which one was from which group. Is this a parable of the future of Friends?"

A new day dawning for Friends since Wichita?

BY JACK KIRK

Prior to 1827 there was one family of Friends in the world. Traveling ministers crossed the Atlantic from east to west and west to east and were welcome in every local meeting on the American continent and in England, Scotland, and Ireland. Then in 1827 and 1828 the Great Separation sent Friends in America into Orthodox and Hicksite groupings. Further splits followed.

It was to be 150 years before there would be an open gathering of Friends from nearly all of the American yearly meetings, the Conference of Friends in the Americas held in Wichita from June 25 to July 1 of 1977.

Names and designations change. The Five Years Meeting became the Friends United Meeting, and the "Evangelical" Friends "Alliance" was also formed. Little intervisitation or contact has existed between these two, both largely pastoral meetings, or with the unprogrammed "General Conference Friends" and some independent "Conservative" Friends. During the last eleven years Friends from each of these groupings have been entering into dialogue and worship together from time to time in various settings. Some went as delegates, others as "observers" to the Fourth World Conference of Friends in Greensboro, North Carolina, in 1967.

As copastor of the University Friends Church in Wichita and because of his proximity to the planning, logistics, and sessions of the recent Conference of Friends in the Americas, Jack Kirk was felt by the editors to be an ideal choice to present this in-depth follow-up report of the Conference.

Then, a group of evangelical Friends who attended the U.S. Congress on Evangelism in Minneapolis in 1969 issued a call to all of the American yearly meetings to send representatives to St. Louis from October 5 to 7 of 1970 to consider "The Future of Friends." The St. Louis gathering was a turning point because American Friends leveled with each other. They honestly faced their differences in a good spirit. Things were not swept under the rug.

A Faith and Life Panel was set up to deal with major areas of concern that came to the fore at the St. Louis Conference. Several regional Faith and Life Conferences were held to get the dialogue down to the grass roots level. Then on the weekend of October 13-14 of 1974 most of the American yearly meetings sent representatives to Indianapolis to focus on the theme of the "Quaker Understanding of Christ and Authority."

The American Section of the Friends World Committee for Consultation then felt that the climate was right for an open conference when all Friends in the Western Hemisphere could come together for worship and spiritual sharing. Evangelical Friends on the Conference Planning Committee were Norval Hadley and Jack Willcuts from Northwest Yearly Meeting, Verlin Hinshaw and Gerald Teague from Kansas Yearly Meeting, Russell Myers from the Evangelical Friends Church—Eastern Region, and Stanley Perisho from Rocky Mountain Yearly Meeting.

Frank and Genevieve Cole of Northwest Yearly Meeting spent many long weeks on the conference site as resident

staff members to make sure that all was in readiness. So on July 25 of 1977 over a thousand Friends from almost every yearly meeting in North and South America—forty-four yearly meetings in all—descended on Wichita, and the historic Conference of Friends in the Americas was underway. (One yearly meeting, Central, set up in 1926, was not represented.)

In his letter of greeting to those taking part in the conference, President Harold Cope of Friends University in Wichita said "... the strength of Friends is the strength of our unity in Christ. Just as music is the 'universal language,' so Christ represents the universal experience among Friends which helps to unite us in our mission to a twentieth-century world." It was so appropriate that Tony Casado, the mayor of Wichita, welcome the attenders to the city at the opening session on Saturday night. Tony Casado came to Friends through the work of Quaker missionaries in Cuba. He came to the United States and Wichita for his schooling through the instigation of Lena Hadley, a Quaker missionary from Kansas Yearly Meeting.

The theme of the conference was "Living in the Spirit." The stated purpose was to bring Friends in the Americas together "... to worship, pray, share, listen, explore, work and play and to carry this experience into the future." The Conference Planning Committee was certainly rightly led in this. The organization among early Friends for many years existed only to promote worship and fellowship. George Fox and the first leaders recognized that the most important thing of all was for the Friends

Church to become one caring family in Christ.

Each morning the conference divided into four separate quadrants: (1) "Thou Shalt Love the Lord Thy God"; (2) "Thou Shalt Love Thy Neighbor"; (3) "You That Lose Your Life Shall Find It"; and (4) "Go Ye into All the World." During the first hour a speaker would address each quadrant, then the quadrant would break down into twelve elective workshops so that all Friends were in small groups.

The workshops ranged from subjects like "Biblical Roots of Quaker Faith and Experience" with T. Canby Jones, "From Genesis to Jesus" with Howard Macy, "The Difference Faith Makes" with Kara Cole, and "Theological Education in Missions" with Robert Hess, to "Friends Involvement in Legislative Process" with Ed Snyder, "Hunger, Food, and Population" with Larry Miller, "Black Aspiration for Human Justice" with Barrett Nnoka, and "Friends and the Law of the Seas" with Sam Levering.

It was interesting to see how Friends selected their workshops. The old stereotypes just did not fit. There were as many Friends from the eastern seaboard, which is supposedly oriented almost completely to service, in the "spiritual" workshops as evangelical Friends. Several evangelical Friends showed up in the "service" workshops.

New tides are running. One indication of this is that the attendance at an interest group for "charismatic" Friends that met in the afternoons was at least two thirds from the Friends General Conference. The final hour of the morning was given over to small worship-sharing groups. There seemed to be a wide diversity of Friends in each one.

The afternoons were open for fellowship, special interest groups, sight-seeing and recreation. Janet and I personally enjoyed the variety of Quaker tennis competition form all parts of the country. (The Californians seemed to have the edge.) The *Mesa Redonda* or "Round Table" was also held during the afternoon, giving Latin American Friends and some other designated persons opportunity to focus on the particular concerns of Spanish-speaking Quakers.

The evenings and Sunday morning were devoted to meetings for worship at the First Baptist Church in the heart of the city. How inspiring it was to look around and see the vast auditorium near-

ly filled each time. I was reminded of the great circular yearly meetings for worship that English Friends held during the 1700s, when they would rent tennis courts or erect large booths and thousands would pour in.

There is not room here to go into the excellent content of the messages in the seven meetings for worship, but they were taped and are available at the cost of \$2 each. A group in your congregation might want to meet weekly or monthly, listen to one, and then discuss its implications. They can be obtained from the Tape Ministries of Northridge Friends Church, 2655 Bullinger, Wichita, KS 67204.

Let me just give a few personal responses to some of the speakers. In the

**"Christ is indeed
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keynote message on Saturday night, Landrum Bolling, former president of Earlham College and currently president of Lilly Endowment, Inc., spelled out in detail what we would have to do if we truly wanted to live in the Spirit.

On Sunday morning Howard Macy had a mighty big assignment to endeavor to fill the shoes of the ailing Jack Willcuts, who during the week was probably the most prayed-for Quaker in America. Howard came through admirably.

On Sunday evening J. Emilio Salgado, Guatemalan evangelist and recorded minister in Kansas Yearly Meeting, urged all Friends to recommit their lives to Christ. That night the tables were turned on American Friends. The message was delivered in Spanish, and we had to wait for it to be translated into English by Hiram Hilty of Guilford College, who had spent years as a Friends missionary to Cuba.

My personal knowledge of Spanish is very limited, but all week as Spanish-speaking Friends spoke, gave testimonies, sang, and prayed, I felt like Papunahung, the Delaware Indian chieftain who listened to John Woolman speak. He remarked, "I love to feel where the words come from."

One of the highlights of the conference for me was on Monday night. Jean Zaru, a product of Friends missions in Ramallah in occupied Jordan, spoke in a very personal way about her endeavors to witness to Christ's love, along with her family, in that deeply troubled situation.

On Tuesday night, Louise Wilson of Virginia Beach gave a deeply spiritual message in the beautiful way that only she can, and on Wednesday night, Dwight Wilson, secretary of the Friends General Conference, called us to put all divisiveness behind us.

On Thursday night Douglas Steere, who for so many years was the beloved professor of philosophy at Haverford College, pleaded with us to open our lives to the living Christ, quoting Isaac Penington, a dear Quaker saint of the first generation, "There is that near you which will guide you. Oh wait for it and mind that you keep to it."

One sign of the tremendous fellowship at the conference was the unexpected length of the mealtimes. Much to the surprise of the caterers Friends lingered on and on in relaxed and joyful conversation at lunch and dinner times in the Friends University gymnasium.

Some Friends who were used to going to yearly meeting sessions and passing resolutions and making weighty decisions were disturbed by the fact that no business matters came before the conference. But most delighted in it. The purpose of coming to know one another at the level of the heart was fulfilled.

Now that the conference is behind us and we can look back on it, what will some of the far-reaching effects be? After all, it was a stated goal ". . . to carry this experience into the future." Let me list some of the things that I see.

First of all, we evangelical Friends met face-to-face with universalist and humanistic Friends. For several of them it was their first experience of Christ-centered and pastoral Friends. They didn't walk out on us or shut us off. They stayed right there and listened.

We were able to present our position in its entirety. Most of them were eager

to learn more (particularly when they heard that some of our meetings are growing). They didn't try to write us out of the Quaker movement. Most of them were willing to acknowledge that we have a hold on something that was basic to Friends in their earliest years. I think that we will have many more opportunities to share with them in the future if we are willing to walk through the doors the Lord opens.

Secondly, there is a new and deepening appreciation for missions on the part of Friends who haven't been excited about missions or supported them. One of the most refreshing things at the conference was the presence of committed Friends from the new churches that have sprung up in various parts of the Americas as a result of our missionary endeavors.

There were Friends from Alaska Yearly Meeting and Central America Yearly Meeting that grew out of the mission work of California Yearly Meeting. There were Friends from Bolivia who are a part of the Quaker Church because of the dedicated missionary outreach of Northwest Yearly Meeting. There were Friends from Jamaica Yearly Meeting and Cuba Yearly Meeting that resulted from part of the mission program of Friends United Meeting. Then there were Friends from Mexico representing the outreach of the Evangelical Friends Alliance and Friends United Meeting.

Thirdly, there will be future gatherings of Latin American Friends who are rooted and grounded in Christ. Now they are aware of one another and realize how much they have in common. What a grand time they had at an ice cream social and song fest for Latin American Friends (plus a few American Friends who speak Spanish) one night in the Fellowship Hall of University Friends Church!

We can almost count it as a certainty that Friends from Bolivia, Mexico, Cuba, and Central America will be looking for opportunities to come together and strengthen one another in the faith. Let's hope that they might find some way to include Jamaican Friends also.

Fourthly, we can look for new cooperative endeavors among Friends in the United States. One is already underway as we join as one body in the "New Call to Peacemaking" effort of the three

historic peace churches—Friends, Mennonites, and Brethren. This was first initiated by Norval Hadley, president of the Evangelical Friends Alliance.

Evangelical Friends will be on the scene making their presence felt in most of the national Friends organizations. The rest of the Quaker movement is becoming aware that they are definitely lacking something when we are not around. I have recently been going through several of the books and articles by Elfrida Vipont Foulds, the great English Quaker author. She makes the point again and again that the Quaker movement as a whole began to decline when it turned its attention inward and focused on maintaining tradition rather than sounding the evangelical note.

The pieces of the original Quaker vision and message do seem to be beginning to come back together again in America. In what took place at Wichita between June 25 and July 1, we can see the gleam of the dawn of a new day of wholeness for American Friends. Christ is indeed stirring us up at the depths and not letting us rest contentedly in the many artificial divisions and barriers that we erected.

If we recover our wholeness in Christ we will recover the spiritual power of the first generation of Friends and will be able to witness as effectively for Christ in the decades ahead as we did in the period between 1656 and 1700, when Friends were the fastest growing Christian group on this continent.

For the most part the members of our congregation, University Friends, were caught up in the logistics of the conference—offering hospitality, providing transportation, and moving behind the scenes to make sure everything ran as smoothly as possible. The other day one of our members told me that at the conclusion of the conference he drove three male Friends to the airport. One was from the Evangelical Friends Alliance, one from Friends United Meeting, and one from Friends General Conference.

He said that they were all three laughing, bubbling over with enthusiasm, and enjoying one another's company. By the time they reached the airport he had forgotten which one was from which group. Perhaps this is a parable of the future of Friends. Perhaps we are all moving toward the day when we will be one in Christ.

Peacemaker a Christian

BY FRED GREGORY

In 1873 Samuel Colt patented a repeating revolver; it became very popular with early American frontiersmen and the army. Stories of a few army men defeating large numbers of Indians with the use of revolvers spread fast.

Lawmen, in a many times lawless West, used the Colt weapon in attempting to maintain law and order. Wyatt Earp, the famous marshal of Tombstone, carried this gun called the *Peacemaker*. Through force and intimidation it worked for "peace." Today we are told that "the West was won" because of its use. The "Peacemaker" models are very popular toys with children across America even today.

A New Call to Peacemaking is now being heralded across our land. I suppose this "new call" is partly aimed at redefining the term *peacemaker*. Colt's version doesn't fit Christ's model, which we are called to follow. It is also attempting to redefine the basis on which modern peacemakers can speak with authority.

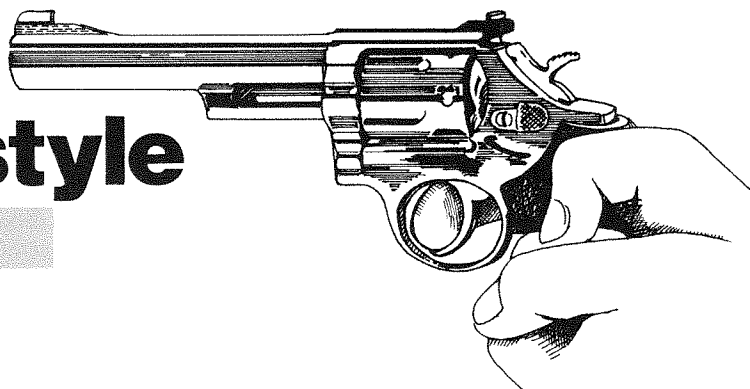
Today, as in years gone by, there are several ways to achieve peace. As Christians, we reject the use of force and coercion to attain "peace." Peace gained in that manner is temporary at best. The New Call to Peacemaking movement is reminding us of Jesus' call to love.

Friends have been busy being peacemakers from the time of George Fox until now. It is no new news that Friends have suffered religious and political persecution because of their unwillingness to participate in war. Today, the NCP movement is helping us all be positive peacemakers rather than simply opposing war and conflict.

Through the uneasy conscience of a Friend who was perplexed at what the

Fred Gregory is one of Northwest Yearly Meeting's special committee members for participation in the "New Call to Peacemaking." He served in South Vietnam and Bangladesh with the World Relief Commission and is now on the Reedwood Friends Church pastoral team.

ng: life-style



Christlike approach to peace is to be, the idea was born. Norval Hadley, of Northwest Yearly Meeting, brought his concern to the annual meetings of Friends superintendents and secretaries in 1973. After a year of discussion with larger interdenominational groups around the world, there was still no vehicle to convey this concern to the public.

At the next meeting of the superintendents and secretaries, it was agreed that an issue of this significance and potential should be carried by the Faith and Life Movement. It seemed appropriate that this movement seek ways to express this concern by sponsoring the New Call to Peacemaking. The Central Planning Committee accepted the challenge, and, under the leadership of Robert Rumsey of Friends World Committee for Consultation, the task was begun.

The Central Planning Committee began moving. A small task force met to develop a study booklet on peacemaking. Norval Hadley has edited a seven-chapter paperback entitled *New Call to Peacemaking—A Challenge to All Friends*. This should be a standard reference for all Friends. It is available through most Friends literature distribution centers.

As the idea continued to develop, it became obvious that the task of a New Call was even greater than Friends. The leaders of the other two major historic peace churches were contacted, and enthusiastic responses were received. In June of 1976, the representatives from the Friends, Brethren, and Mennonite churches met to form a new Central Planning Committee and to set goals, plans, and policies.

The three historic peace churches have now committed themselves to a joint effort in exploring the implications of our calling as peacemakers. A key to

this concept is that we are all called to be peacemakers individually. It is not the intention of the New Call to Peacemaking movement to create an institution for making peace. Peace begins in individual hearts through the work of the Holy Spirit. Peacemaking is very personal and must find expression every day through individual relationships.

During 1977 and 1978 the Church of the Brethren, Mennonites, and Friends will engage in a variety of cooperative efforts. As peacemakers in our world, the New Call to Peacemaking will help us all in searching for approaches to peacemaking that are positive, creative, and practical. If these new approaches are to constitute a strong and faithful peace witness, they must be biblically based and spiritually sound.

Goals:

- Encourage a spiritual rededication to the Christian peace witness by developing new strategies and action for constituency education in such areas as Christian peacemaking and life-style development.
- Clarify and express the biblical basis for our peace witness.
- Extend our call to the larger church to respond to the gospel imperative for peacemaking.
- Develop and propose to the U.S. Government courses of action for peacemaking.
- Explore strategies and actions promoting peacemaking within contemporary society.

Regional Conferences—Thirteen areas of the country have been proposed as regions where the historic peace church constituencies are in close enough proximity to facilitate joint programming.

These regions are California, Florida, Illinois, Indiana, Iowa, Kansas, Maryland (New Windsor), New York/New England, North Carolina, Ohio, Oregon/Washington, Pennsylvania (Lancaster), Virginia (Harrisonburg).

Each of the three church bodies has appointed persons to serve on regional planning committees in these geographic areas. The planning committees, operating within general guidelines, have considerable freedom to schedule conferences and other events. It is recommended that each region schedule at least two conferences between September 1977 and September 1978.

It is hoped that ideas will be generated from these conferences that will be helpful to local meetings in implementing NCP programs. Many churches are planning to use Norval Hadley's *New Call to Peacemaking* as an adult study book, either in Sunday school or in other study groups.

Green Lake Conference—The highlight event of this two-year phase of the NCP will be a working Conference to be held at Green Lake, Wisconsin, October 5-9, 1978. Each of the historic peace churches will invite seventy-five persons to participate in this five-day event. Twenty-five additional representatives of other religious traditions will be invited to participate also.

Task Forces—Three task forces have been established to prepare study materials for use in the regional conferences and at the Green Lake Conference. The task forces are exploring the following topics:

- Christian peacemaking as a life-style
- Biblical and theological basis for peacemaking
- Building the institutions of peace

It seems as though the time is right for this initiative. The U.S. is not now actively engaged in a war, and this fact is freeing us for this kind of quest. Many Christians of many traditions are becoming increasingly sensitive to the incompatibility of killing and the Gospel of Christ. Friends have a chance to lead in a positive witness as to what Christ can do in the lives of people who are broken through conflict and hatred.

Christ is offering a better way to man's peacemaking efforts. Our decision will be between man's ways (Colt's "Peacemaker") and God's way of moving in the power of the Holy Spirit.

it's only the offertory

By MELVIN KENWORTHY

We entered the sanctuary this morning for the purpose of worshiping God. No one can dispute that. After all, that's why we traveled halfway across the city.

The call to worship and the choir's introit set the mood for meaningful worship. We picked up the hymnbook to enter into the song service, and the familiar first verse had significant meaning that spoke to our heart. The intervening verses weren't so familiar, so our mind began to wander over the events of the past week. We were brought back suddenly to the last stanza with a jolt as we recognized the familiar words.

The words of the second hymn had some real "meat," we discovered, as we intoned the words of the first stanza. Again, the less familiar middle verses found us in the midst of an epic episode

that happened at work last week and we wished we had used the retort we just thought of. The last verse once more brings us to reality as we remember we came to worship God on this Sunday morning.


The ushers are moving down the aisle toward the front. We close our eyes as we listen to the pastor's morning prayer while he asks God's blessing on the gift and giver. When the "Amen" sounds, our mind goes into neutral as we whisper "something important" to our spouse. We suddenly remember something else of equal importance to whisper to the one sitting on the other side of us.

The collection plate comes down our row and we fumble in our pocket to find the church envelope—ah, there it is—and it goes on down the row to a

waiting usher.

We scribble a hasty note to the one behind us about something terribly important that we just remembered. When our spouse reminds us that we came to worship God, we are a little annoyed and we whisper a little louder than usual that the sermon hasn't begun yet—"It's only the offertory."

Unfortunately, there are many missed opportunities for meaningful worship in a worship hour. The organ prelude, yea, even the offertory can be a means of effective worship—if we take advantage of the opportunity.

Someone has suggested that "the organ prelude is a veil dropped between our daily life and the place of consecration. . . . If one must whisper, let it be into the ear of our heavenly Father." 

GO EAST, YOUNG MAN

(Continued from page 4)

carved across the rugged back and shoulders of the Andes.

With the road came access to a market for farm products. Okinawans were settled in colonies to develop rice production. Some corporations began the cultivation of cotton. Foreign aid built a sugar refinery and created a market for ever-increasing plantations of sugar cane.

Santa Cruz was galvanized by a surge of economic and human energy as it began to emerge from a dusty cocoon and unfold in every direction into a bustling modern city. New cities of other countries were copied, implementing a modern plan for the new areas many times larger than the old Santa Cruz. There are many parks, paved streets and parkways, street lights, modern utilities, schools, and markets filled with Bolivian, Brazilian, and Argentine products.

Old ways are being abruptly, some violently, swept aside by the tide of

humanity pouring into the area from all parts of Bolivia. Each group contributes uniquely to the erosion of the old social order. Only in some of the older barrios and little back country towns still unaffected by the new movement does the old way seem firmly dominant. There is a cosmopolitan atmosphere with people representing many parts of the world.


Mennonite farmers, some ten thousand strong, have contracted with the government to develop large tracts of land. Thousands of Aymara and Quechua people from the highlands and mountain valleys have braved the hostility of the jungle with its stinging and biting insects, thorny plants, carnivorous fish, huge snakes, and lush weeds to hack out productive little homesteads on land given freely to whoever is willing to subdue it.

A new society is arising with new ways and new values, but the tradition of *Carnival* with all its social ramifications seems to be thriving and becoming even more flamboyant than before. The queen competition begins in a series of masked balls many weeks before the final four days, when Bacchus is extolled and lewd jesting accompanied by much skulduggery supposedly gives vent to the evil natures of men just before the beginning of Lent. It is claimed that almost any crime committed during *Carnival* will be ignored by the authorities.

The recent development of new colonies is attracting many highland people to the area. The government not only grants each head of a household or single adult a sizable piece of land but also provides certain help and sustenance while the first ten acres are being cleared. Land is set aside for a community center, and a well is drilled for drinking water.

It is hoped that in the near future four thousand families will move into one such development. The plan is to settle them in one hundred communities. Another similar development is being planned to draw another four to five thousand families.

At present the mission groups in the area and national churches are welcome and are the only provision for the spiritual nurture of the new colonies. Without doubt there will be some believers who will bring their church with them, but a great deal will need to be done to meet these needs while there is opportunity and freedom to work.

These brave frontiersmen with their energy and quest for a new life will surely create more drastic social changes than are presently discernible. Perhaps there has never been a greater possibility of affecting a whole nation through the teaching of effective Christian life and experience than exists today in the Orient of Bolivia. 



BY JACK L. WILL CUTS

Worship Without Words

Through the centuries wise men have found the value of silence. A German proverb says, "The art of silence is as great as that of speech." It was Thomas Carlyle who said, "Silence is more eloquent than words." Another ancient proverb insists that "speech is silver; silence is golden."

A vital part of prayer and worship is the pauses, the quiet moments. Should it be surprising to have two college students, unfamiliar with the ways of Friends worship, remark, "The part that we enjoy most about your church are those minutes of silence. Why, the room just seems full of God"?

Church seems largely a time for talking. From the early church pattern we find three major functions characterized Christians: proclamation (preaching), prayer, and fellowship (koinonia). From early Friends is found a similar practice that was soon described most frequently as "waiting on the Lord." (One doesn't find the word *worship* often used in Friends journals.)

But does waiting on the Lord or worship have to be packed with words? It may be a little like a photographer who is always taking pictures but never has them developed. True, photography is a painstaking, careful, skillful business. But more is learned by studying the results than in any other way.

So it is with the process of preaching, music, and Bible study. Quiet meditation, developing the ideas, teaching—the impressions give practical insights and meaning to all the rest. The author of Scripture makes the words relevant; the Spirit drives home the words of the preacher; and these exposures come in the quiet times too.

Some people have little time to think—not on the job, at school, or even at home. The capacity to concentrate in quietness, constructively and creatively, is both an art and a spiritual gift for development. It cuts across the tendencies of usual living. Time is a fact, or it must be found and taken, but it is really more than a matter of time, for often when we have time on our hands we are even more restless.

Things crowd in, but more is to blame than mere things. Wanting to say words or hear words—or noise all the time—is the real enemy of private and public worship. The practice of meaningful, quiet meditation and spiritual reverie is either unlearned or neglected. These are warm, glowing gifts that should distinguish a growing Christian, especially a Quaker kind. ☐

The Mystery of Suffering

Jimmie died last week at sixteen with muscular dystrophy. The disease was discovered when he was three. That's a long time to live with such a problem for both a child and a family. Many from his high school came to the funeral.

There is a tendency to pin the blame of any human defect, problem, or suffering on God. This assumption of God's fault runs something like this: God must be responsible for everything that exists. Suffering exists and should be wiped out. God doesn't do this; He lets it go on and on, sometimes. Such thinking can shake one's faith.

Another direction this blaming God takes is also wrong: God sends suffering for our good; the hurt God inflicts is part of some long-range plan. But this brings little comfort or faith.

Somewhere I came across one explanation that has been helpful. It is the difference between the *problem* of suffering and the *mystery* of suffering. A problem is an issue requiring a solution; a mystery may have no solution we can see but is something to which we simply accommodate ourselves. This doesn't mean there is nothing we can do about it. Rather, there is just no complete answer to all the questions we can raise about suffering. (I think this sentence may come from C. S. Lewis.)

There is, however, a way of living out the answer, but if you ask *why* we suffer, you will find no answer. If you ask *how* we are to suffer, you will find an answer. And this answer is one of the most profound and pertinent insights of the Christian faith.

To understand the relation of God to our suffering, one thinks of the cross. In it we see one overwhelming fact, God himself suffers—not as punishment or cruelty, but as an expression of love and caring. "God was in Christ," we are told.

Christian faith taken seriously discloses the character, the purposes of God. Moreover, God suffers deliberately. It is His way of accomplishing what He most deeply wills . . . the joy of man. "For the joy that was set before him [He] endured the cross."

Once we see this, we no longer ask why God makes us suffer. He doesn't. He suffers too. Since suffering is a part of the life of God, we can expect it will be a part of our life as well.

A deeper question comes: Why then does God suffer? He suffers because He loves His children. It is the nature of love to give of oneself for the sake of the beloved. There is the old Negro spiritual that captures this truth: "Nobody knows the trouble I see . . . [then the last line says,] Nobody knows but Jesus." ☐



SEASONS

By CATHERINE CATTELL

Hello!

Do you hate to see the summer slip away like I do? It is so long coming in our part of the country—until the trees are all in leaf, the flowers in bloom, and the corn is ripe. Then when it is, it is suddenly fall. Then don't tell me another winter is on its way! Pray it won't be like last winter in Ohio! However, we fooled Mother Nature; we went to the Great Northwest and missed it! This winter, whatever comes, we will have to take it like good "soldiers," unless some new magnet draws us away.

Every season has its charm; every season has its perils. If it isn't record cold, it is record hot, or record floods, or some other scourge like Japanese beetles! This summer it was *hot*, and we have been experimenting with fans in the attic, fans in the basement, fans everywhere, trying to keep a steady temperature—a bearable one, in the house.


Life is very much like the weather. It is not easy to keep an even temperature in the midst of arctic cold or tropical heat. There are chills of loneliness, heats of strife and misunderstanding, floods of grief, or shocks of sudden changes.

It can easily be stormy weather when things go the opposite way to our desires, whether in church affairs or in family affairs. For most of us there is no way of escaping to a better "climate." We have to cope and walk through each season as it comes along, trying to keep the tempers, if not temperatures, even, and winds calm.

It takes courage to build again when all is lost, either materially, or emotionally, or spiritually. There are miracles of this kind of courage all around us. There is a secret.

Remember when the disciples were in a terrible storm on the lake and were about to sink? You know, Jesus was walking to them on the very waves that nearly capsized the boat. He came closer,

got in the boat with His disciples, and all was calm. The whole lake calmed down. I guess other little boats on the lake at the same time, in the same storm, were glad that Jesus was somewhere around, and was in charge of things! I'm sure the disciples were glad to have Him inside!

Whatever the season that lies before you next, hot, cold, windy, wet, or dry, I do hope that you will experience the secret—the presence of the Master, who, when the tempest is raging, is able to say, "Peace, be still," and produce it! 



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

Perkins Says Evangelicals Were on Wrong Side of Civil Rights

MENDENHALL, MISSISSIPPI—There are few blacks in evangelical churches today because "the evangelical church was on the wrong side of the civil rights issues in the 1960s," lamented John Perkins, founder of Voice of Calvary ministries, at a recent United Methodist convention. "Even today, evangelicals complain about welfare and crime, but they have moved out of the city," observed the noted black leader, urging evangelicals to move back into the cities to develop genuine healing ministries. —E.N.

Nuclear Protest Will Equal War Protest, Speaker Says

NASHVILLE—Massive protest over the construction of nuclear power plants in the United States will eventually equal the public uproar over the Vietnam War, the keynote speaker at a consultation on "The Energy Crisis and the Churches" predicted here.

"Opposition to nuclear power in the United States will likely become as great an issue as opposition to the Vietnam War was," claimed Wes Michaelson, editor of the Washington-based *Sojourners*

magazine and a former administrative assistant to U.S. Sen. Mark Hatfield (R-Ore).

"If you put millions into building conventional nuclear plants now, and then your uranium begins to run out fifteen or twenty years from now, the pressure is to convert those into breeder reactions which produce plutonium," Michaelson said. Breeder reactors, he stressed, are "far more dangerous than conventional reactors and they directly produce the stuff that you make bombs from and they produce probably the most toxic substance known to humanity." —E.P.

Gideons to Raise \$15 Million for Scripture Distribution

MINNEAPOLIS—Gideons from forty-six countries attending their seventy-eighth international convention here set a goal of distributing 18,500,000 Bibles and New Testaments during the coming year.

They also proposed to raise \$15 million to finance their work. During the past year, the Gideons raised \$13,792,006 and placed 16,552,122 Scriptures, according to reports made to the convention.

The Scriptures were placed in hotels, motels, hospitals, prisons, jails, airplanes, colleges, and schools. Of the total, 6,371,042 were placed in the United States, 576,024 in Canada, and 9,605,056 in other countries. —E.P.

National Survey of Private Colleges' Fall Enrollment holds 'Steady'

WASHINGTON—While a national survey of 132 private colleges and universities shows enrollments there are expected to remain steady at 1.9 million this fall, *steady* is not the word at a sampling of five out of seven Christian colleges.

Enrollment increases are projected to range from less than 1 percent to 11 percent at these five colleges, and the student body will remain about the same size at the other two colleges this fall, a Christian College News Service survey shows.

More specifically, at George Fox College (Newberg, Oregon), the admissions office is expecting about 700 students this fall, compared with 627 last year, or an increase of 11 percent.

Westmont College in Santa Barbara, California, will have about 890 students

(Continued on page 17)

First Day News

QUICK QUAKER COMMENTARY

General Superintendent RUSSELL MYERS of Evangelical Friends Church--Eastern Region (Ohio) left September 10 for a trip to Taiwan, Hong Kong, and the Philippines, where he met with pastors and missionaries on behalf of the Friends Mission Board of Ohio. He and JAMES PRIETO conducted an "opportunity survey" in the Philippines before returning to the U.S. October 8.

EVERETT AND CATHERINE CATTELL celebrated their fiftieth wedding anniversary during the sessions of the Evangelical Friends Church--Eastern Region yearly meeting. A reception was held in their honor.

HAROLD COPE, president of Friends University, is teaching a Sunday school class this winter in the University Friends Meeting on "Our Christian Faith in the World of Business." The first session was titled "The Gospel According to the Wall Street Journal." The class is attracting members from the community as well as the meeting.

JOHN AND DOROTHY SINTON, well-known Friends from North Ireland, are visiting among Friends in the U.S. again this fall. They are in south Texas during September within the limits of Kansas Yearly Meeting.

DEAN JOHNSON's remarkable ministry called the Quaker Disaster Service, which involves Friends of Ohio, visited Northwest Yearly Meeting sessions in July. As a result, BRUCE ALLEN of Astoria, Oregon, responded to a call for labor and assistance in the Johnstown, Pennsylvania, flood and spent two weeks with the group. This cooperative venture across the EFA yearly meeting borders is encouraging.

WILLIS MILLER, veteran Friends minister now living in Damascus, Ohio, is a well-known speaker on the subject of biblical prophecy. He is now engaged in a number of prophecy conferences and welcomes invitations to speak in Friends meetings.

AARON HAMLIN, field director for the National Black Evangelical Association and associate pastor of San Diego Friends Church (California) was recently married to a widow with two children. They make their home in San Diego, where he is continuing his ministry.

SCOTT T. CLARK, beloved Friends pastor, evangelist, educator, and author, died in Newberg, Oregon, August 27, 1977, at the age of 93. He founded Friends Bible College (Haviland, Kansas) in 1917 in connection with Friends Academy (founded in 1891) and served as president for eighteen years. Both a son, Roy, and grandson, Harold Clark, are presently pastors in Northwest Yearly Meeting.

FRIENDS FOCUS

QUAKER SOFTBALL

Quaker Softball is popular in Ohio. During the yearly meeting sessions, two matches were scheduled. Pastors over thirty-five walloped kids under fifteen, while pastors under thirty-five were soundly beaten by youth over fifteen.

QUAKER LEADERSHIP SEMINAR

Another Quaker Leadership Seminar is planned at William Penn House in Washington, D.C., January 23-26, 1978.

REACHING OUT IN LOVE

"There are fifteen thousand black brothers in the area of Canton, Ohio. The vast majority know nothing of God's love and mercy . . . perhaps only 30 percent attend church," writes George Primes, executive director of Friends Urban Ministries. This is probably an accurate description of most U.S. cities today. George Primes writes further, "Our goal is to extend God's hand of love in ministering to the sick, hungry, thirsty, illiterate, imprisoned and lost. Ours is a ministry of enabling black men and women to help themselves."

"IT'S GREAT TO BE ALIVE" . . .

. . . was the theme of the Friends Women's Retreat of Kansas Yearly Meeting held September 30-October 2 in Oklahoma City Hilton Inn. Joyce Landorf was the guest speaker.

Julia Hobbs will be the speaker for the WMU fall conference of Northwest Yearly Meeting October 20-23 at Twin Rocks Friends Conference grounds.

The annual Friends Women's Retreat of the Evangelical Friends Church--Eastern Region was October 7-9 at Camp Neosa with Betty Robinson, daughter of Byron Osborne, the featured speaker. She and her husband, Clifton Robinson, are former Friends missionaries to India. "Life Can Be Beautiful" was the theme of the retreat.

RAP (RETARDED ADULTS PROGRAM) STARTING

First Friends of Canton, Ohio, has begun the RAP ministry, which involves as many adults of the congregation as possible in joining those with handicaps in a variety of activities each week. Basketball, crafts, and other activities are a part of the program.

FRIENDS INSTITUTE OF RELIGIOUS STUDIES

Friendswood (Texas) meeting is beginning its second year of college and graduate level Bible classes under Delbert Vaughn's leadership. Three classes are offered currently: "Fundamentals of Music," "Survey of the Old Testament," and "Christian Education."

The Center for Christian Studies in Reedwood Friends Meeting (Oregon) is in its second year in a similar program, with courses offered in "Introduction to the Bible," "Meeting the Third World," "Jesus," and "Church Music." Howard Macy is directing the center, with more than 100 adults enrolled.

Both churches hold classes in the evenings and charge tuition fees.

WHY GO TO CHURCH?

This was asked in a survey conducted among the congregation of the Trinity Friends Church (Van Wert, Ohio). Results? Twenty-one said because they know people there. Twenty came as a result of personal invitation. Only one came as a result of the newspaper ad, two by radio ads, and one found it in the yellow pages.

"What was your first impression?" was another question. "Friendly people impressed me" (37); "a spiritual atmosphere" (18); 11 were impressed by the building.

NEW PAMPHLET AVAILABLE ON 'WHO ARE THE FRIENDS?'

Seth Hinshaw of North Carolina Yearly Meeting and Wayne Allman of the Friends United Meeting staff have prepared a new booklet with this title. A range of topics is covered to orient new people to who Friends are. A similar book has been re-printed recently by Barclay Press, The Family of Friends, written by Jack Willcuts.

NATIONAL CONFERENCE ON MUSIC FOR FRIENDS

Following the successful National Friends Pastors Conference there is another concern under consideration--a Friends music conference. Klane Robison of California Yearly Meeting is requesting responses from as many music directors, organists, pianists, music committee chairpersons, and pastors as possible.

YOUR OWN TUIT KIT

Medford (Oregon) Friends are offering "round tuits" to those who will use them. These are distributed to those who say,
 ". . . I really should attend church more and will as soon as I get a 'round tuit.' Or, I know I should be tithing and I will when I get a 'round tuit.' Or, I want to invite some new people to Sunday school when I get a 'round tuit.'"

A
ROUND
TUIT

--Taken from Medford "Mid-Week Memos"

EMPIRE FRIENDS OBSERVE 50TH ANNIVERSARY

Empire Friends Church of Vale, South Dakota, celebrated their fiftieth anniversary August 21 with 130 present. Pastor Lloyd Hinshaw led the meeting, with Olen Ellis, Rocky Mountain Yearly Meeting general superintendent, speaking. Another highlight of the day was the celebration of Martin Williamson's 100th birthday.

BE A 'FAT' CHRISTIAN!

Ft. Collins (Colorado) Friends were urged on a recent Sunday morning to become FAT Christians (Faithful, Available, Teachable), by visiting speaker Dave Wilhite, member of Boise (Idaho) Friends Meeting, in the city for a Campus Crusade conference. His text was not reported in the news story.

FRIENDS PURCHASE CATHOLIC ACADEMY PROPERTY

Tacoma (Washington) First Friends Church recently purchased the fieldhouse complex and twenty acres at Marymount Academy for \$225,000. They plan to sell their present church on McKinley Avenue. The property purchased includes a gymnasium, auditorium, and classroom area.

12 THINGS TO DO WITH THINGS AT CHURCH

1. If you open it, close it.
2. If you turn it on, turn it off.
3. If you unlock it, lock it.
4. If you break it, repair it.
5. If you can't repair it, report it.
6. If you borrow it, return it.
7. If you use it, don't abuse it.
8. If you make a mess, clean it up.
9. If you move it, put it back.
10. If it belongs to others, get permission.
11. If it doesn't concern you, leave it alone.
12. If in doubt, ask.

--Taken from Boise Friends "Advance"

EASTERN REGION MOVES HEADQUARTERS

Yearly meeting offices for the Evangelical Friends Church--Eastern Region have been moved from Damascus to Canton, Ohio. The yearly meeting staff--Russell Myers, Joe

Roher, Don Worden, Anna Cobbs, Dorothy Murray, and Cathy Lipely--may be reached at this new address: 1201 Building, 30th St., N.W., Canton, Ohio 44709.

FRIENDS BIBLE COLLEGE

Friends Bible College, Haviland, Kansas, reports an increase in student body this fall, with 85 percent of the full-time students from Friends churches. Fourteen states and three foreign countries are represented.

The forty-sixth Annual Women's Auxiliary Sale was held October 14.

'FAITH' BIBLE STUDY GROUPS

Eugene Friends Church (Oregon) developed their own type and name for Home Bible Studies three years ago. Pastor Don Lamm's wife Nancy, writing in the church mid-week paper, gives credit for the name to former pastor Nathan Pierson: "FAITH Groups--Fellowship in Action in the Home." Eleven FAITH groups are meeting now averaging 94 adults each week.

ADVICES ON CHURCH GOING

1. Think of church going as an art, with definite rules to follow, an art you can acquire.
2. Go regularly to church. A prescription designed by a physician to be taken at regular intervals is not effective if taken once a year.
3. Spend a quiet Saturday evening and get a good sleep. Get in condition for Sunday.
4. Go in a relaxed state of body and mind. Don't rush to church. Go in a leisurely manner. The absence of tension is a requisite to successful worship.
5. Go in a spirit of enjoyment. Church is not a place of gloom. Christianity is a radiant and happy thing. Religion should be enjoyed.
6. Sit relaxed in the pew, feet on floor, hands loosely in lap or at the side. Allow the body to yield to the contour of the pew. Don't sit rigid. God's power cannot get through to your personality through a tied-up body and mind.
7. Don't bring a "problem" to church. Think hard during the week, but let the problem "simmer" in the mind over Sunday. God's peace brings creative energy to help the intellectual process. You will receive insight to solve your problem.
8. Do not bring ill will to church. A grudge blocks the flow of spiritual power. To cast out ill will, pray in church for those you do not like or who dislike you.
9. Practice the art of spiritual contemplation. In church do not think about yourself. Think about God. Think of some beautiful and peaceful thing, perhaps even of the stream where you fished last summer. The idea is to get mentally away from the world, into an atmosphere of peace and refreshment.
10. Go to church expecting some great thing to happen to you. Believe that a church service is the creation of an atmosphere in which a spiritual miracle can take place. Men's lives have been changed in church through faith in Christ. Believe it can happen to you.

--Selected

IOWA CONSERVATIVE FRIENDS OBSERVE CENTENNIAL YEAR

Meeting at Scattergood School near West Branch, Iowa, Iowa Yearly Meeting (Conservative) was 100 years old. Most of the meetings separated from Iowa Yearly Meeting in 1877 to avoid "being submerged in the revival movement, which they thought was detrimental to their Quaker values." Speaking to the sessions, Friends General Conference Secretary Dwight Wilson said, "Although we understand the basis of our faith, others often do not, and we should learn to express our faith in words."

(Continued from page 12)

in September, or 50 more than the previous September, for a 5 percent gain.

Trinity College (Deerfield, Illinois) expects 886 students this fall, two more than a year ago, and Malone College (Canton, Ohio) will have 896 students again this autumn, as was the case 12 months earlier.

While enrollment at Seattle Pacific University (Seattle, Washington) is largely steady at the moment, the number of transfer students is up 14 percent over a year ago, but the freshman class is down about 6 percent—a trend the past two to three years there, according to the admissions office.

—E.P.

Nuclear War Seen 'Inevitable'

STOCKHOLM—The International Peace Research Institute here has forecast that thirty-five countries will be able to manufacture atomic weapons by 1985, thus making nuclear war no longer improbable but "inevitable."

The Institute said public apathy and resignation are causing citizens not to recognize or understand the real implication of the Nuclear Age.

—E.P.

Los Angeles Times Rejects Hard-core Porno Film Ads, Other Papers Follow

LOS ANGELES—The Los Angeles Times no longer will accept advertising for hard-core pornographic movies. In a box announcement on the lead page of the entertainment section of the newspaper August 23, Publisher Otis Chandler declared effective that day the paper would ban advertising that formerly appeared under the "Adult Movie" heading.

In the same article, the publisher announced that the Times was beginning publication of a Family Film Guide that will "explicitly assess the content of individual movies suitable for family viewing."

Meanwhile, the Valley News in Van Nuys announced it would join the Times in banning such advertisements. The San Diego Union and Evening Tribune, Copley newspapers, also recently said they would no longer accept pictorial ads for X-rated movies.

Similarly, the McClatchy Newspapers, publishers of the Sacramento, Fresno, and Modesto Bees, also rejected all drawings and photographs from their adult film ads.

Local Christian leaders called for support of the paper's policy and urged a

letter-writing campaign to Chandler encouraging him not to be swayed by the film producers or the loss of revenue to the Times resulting from banning the hard-core ads.

—E.P.

Sociologist Says Evangelicals Employ Long-abandoned Teaching Technique

HARRISONBURG, VIRGINIA—A sociology professor at an American Baptist institution declared here that the evangelical community is "guilty" of picking up a teaching technique that the rest of the world abandoned long ago.

In a talk at Eastern Mennonite College here, Dr. Tony Campolo of Eastern College, St. Davids, Pennsylvania, noted that small-group discussions have become popular among evangelicals. But he warned that they are an outgrowth of sensitivity training and can be risky if not handled properly.

According to the sociologist, small-group discussions lead to a "phony kind of honesty" where people, to be socially acceptable, talk about problems that they pretend are bothering them.

"In short," he said, "you don't really want to know all about me. And I don't really want to tell you all about me. So we'll play a game in which I'll tell you some things and pretend that this is the deep, inner me that I've never told anybody before."

Dr. Campolo asserted that people often tell things that will build up their image rather than bring it down. "We really start being honest when we risk those things about ourselves which we know will hurt our image," he said.

—E.P.

1978 NAE Convention in Minneapolis

"God's Mandate/Our Mission" will be the theme of NAE's 36th Annual Convention, to be held February 21-23 near Minneapolis. David L. McKenna, president of Seattle Pacific University, convention coordinator, reports, "Our intent is to address the evangelical agenda for social justice, world compassion and personal holiness."

Bible Translations Grow

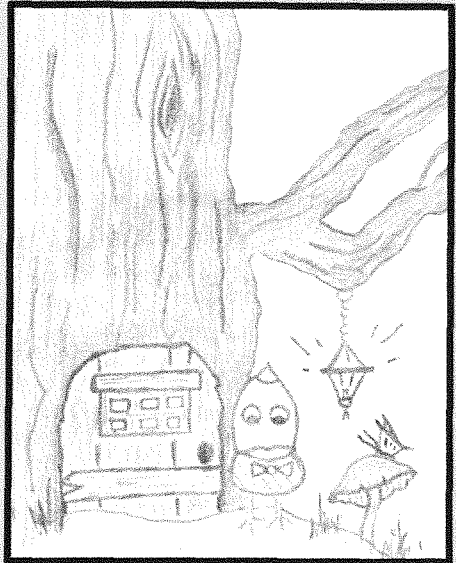
WHEATON, ILLINOIS—The complete Bible has been published in 262 languages, the New Testament in another 401, and at least one complete book of the Bible in 1,603 languages.

—The Church Around the World



THE OAKERS

BY DAN MCCrackEN



I know of a tree in a thick grove of oaks in the middle of a pasture. This special tree is the home of a whole community of Oakers. You have probably never seen an Oaker, so I'll tell you what they look like. Their bodies are rather round except for being flatter on the bottom and a little more pointed on the top. They have two round eyes, a large mouth, and a very small ear that is located on the top of their head. Maybe this should be called a nose, because they both smell and hear with that one little thing at the top. Their legs and feet are like a bird's legs and feet.

This tree where the Oakers live is a giant oak whose trunk and branches are hollow. There is space for schools, homes, and stores, and paths connect them all. Oakers are not very common, and this one community of them is the only one that I know of.

Although the tree has always been there, way back in time he was all by himself. There were no Oakers. The tree

was lonely and tired of growing leaves in the spring, dropping them in the fall, exploring in the dirt with his roots, and growing a little moss on some branches. He wanted someone to talk to, some creatures with whom he could share his knowledge and the beauty of the area around him. So, the tree developed a plan.

He would grow some little creatures on his branches and then prepare himself as a place where these creatures could live. He would make rules that they would need to follow. He would also provide everything that they needed. "I will call the little creatures Oakers," said the tree.

Then he began a list of rules for his Oakers. "Share what you have with other Oakers, take a bath every Saturday night, don't leave paper in the hallways, don't tell lies, no kicking, wipe off your feet before going inside, don't take anything that belongs to another Oaker, hang up your clothes, don't cut off leaves that are still green, no making fun of other Oakers . . ." As the list got longer and longer, the tree thought to himself, "This is too complicated. I just want my Oakers to love me and to love each other. I don't want to make a great big rule book."

With that thought in mind, the tree settled on two simple rules: "You must obey and respect me. You must live in love and harmony with each other."

The Oakers grew and moved into their home in the tree. The tree was happy to have the Oakers to talk with; the Oakers really enjoyed their home in the tree. They set up their own little houses inside the hollow branches. They built furniture, got schoolrooms ready for classes, and made ladders and trails. Everyone was having a good time, back there in the beginning.

The Oakers played their Oaker games outside under the tree's branches. They took such good care of everything. There was no arguing or fighting and everyone was treated kindly. The tree was very pleased with his Oakers. I wish things could have stayed like they were then, at the first.

Sad to say, though, after the Oakers had lived together for awhile, things began to happen. The first thing the tree noticed that he didn't like was the way some groups of Oakers started to think they were better than other Oakers. This happened in several different ways. You

should know that most Oakers are brown, but there are some that are gray and a few that are a reddish color. What happened was that some of the brown Oakers began thinking they were the best because there were more of them.

One morning these brown Oakers put a sign on the school door that said,

"If you're gray, stay away.

If you're red, go back to bed."

This made the tree angry. The Oakers were breaking the rules of living in love and harmony and obeying and respecting the tree.

Before I tell you what the tree did about this, let me tell you some other ways the Oakers started thinking they were better than others. The Oakers who had their homes in the upper branches began to think they were better than those who lived in the lower branches. They began to say they didn't have anything in common with Oakers in the lower branches and they wouldn't visit with them.

Other funny things started to happen: Oakers who wore expensive clothes were thought to be better than Oakers with plain clothes; Oakers who were teachers wanted to be called Provoakers; Oakers who were ministers wanted to be called Revoakers; and Oakers in government wanted to be called Honoakers.

The whole thing seemed ridiculous to the tree. This certainly was not the way he had planned things. So he gathered the Oakers together for a meeting. "In my kingdom no Oaker is better or more important than another," he told them. "Anyone who thinks he is better than another Oaker can't live in me."

Some brown Oakers spoke up and said, "But there are more of us brown Oakers." An Oaker from the top branches said, "But our homes are nicer and we usually dress better than the Oakers who live in the lower branches." Some Oakers with titles said, "We have positions of responsibility that place us above ordinary folk."

The tree stopped them and said, "Being different or having more of something does not make you better than others. These are outside things that have nothing to do with how you are on the inside and in how I look at you. You all came from my branches and I see you as all being the same. This is the way I want you to see each other."

The Oakers thought over what the tree had said. They remembered that they

were happier back in the days before this problem of pride began. So they changed their attitudes and even asked forgiveness from Oakers they had thought badly of. Once again there was harmony in the tree.

I wish I could say this was the only problem the Oakers ever had, or that they never again had to have the tree remind them of these things. That just wasn't the way things were. Next month I will tell you how the tree helped the Oakers solve a couple of other difficulties.

(To be continued)



Jack R. Taylor, **God's Miraculous Plan of Economy**, Broadman Press, 1975, 168 pages, \$5.95.

Today if you want to write a religious best-seller you write about sex or money. This book falls into the latter category and is a step above most of what is being written. All too many authors picture biblical concepts on money management as a major way to get rich quick. What Taylor has done is to write a book on "not how to give to get," but "how to give, to get, to give."

Taylor, president of Dimensions in Christian Living, was a successful pastor for seventeen years. Taylor writes, "There is a plan of economy in Scripture which is eternal. It is a plan for all men and all seasons, and it involves all the commodities of life."

This book, while helpful for anyone with money to manage, is especially helpful for elders and trustees of meetings.

—R. D. Allen

Anita and Peter Deyneka, Jr., **A Song in Siberia: The True Story of a Russian Church That Could Not Be Silenced**, David C. Cook Publishing Co., 1977, 235 pages.

The authors, Anita and Peter Deyneka, are missionaries of the Slavic Gospel Association; Mr. Deyneka is also the executive director. The Slavic Gospel

Association sponsors about 170 missionaries in 22 countries, as well as being responsible for several hundred Christian radio broadcasts each month into the Soviet Union. It is through this association that Mr. and Mrs. Deyneka heard and have now told the story of one suffering community of believers in Siberia in the Soviet Union.

The book tells the story of believers in Barnaul (Bar-na-ool—one of Siberia's most important industrial centers with a population of about 500,000 people) through the documentation and testimony brought by some of the German-Soviet believers who were allowed to emigrate to West Germany between 1973 and 1976. A touching and factual book, it is impressive not so much in its completeness, which at times it lacks, as it is in the realization given the reader of a truly suffering and growing church.

It shows the church under persecution—persecution that is totally foreign to our frame of reference. Imprisonments are common; indoctrination, disruption of meetings, sacking of churches and homes of believers, threats on families, loss of jobs—all are the norm, never the exception. But the beauty that is shown in the suffering church—be it in Acts, in Korea, or in Barnaul—is the strength in the gathered community.

Especially interesting to me were the direct parallels between the imprisonments of Peter and Paul and those of the believers in Barnaul—midnight releases for no apparent reason; guards coming to know the Truth, etc.—and how absolutely dependent financially, spiritually, and emotionally, the church of Christ in Barnaul really is. Acts 2:43-47 and 4:32-35 are realities to be faced every day—not just words read in idleness. This is very graphically described in chapter 3, "The Body Alive," a true witness of Ray Stedman's Body Life, a forced body life in which it is important for *everyone* to use his/her spiritual gifts.

The believers in Barnaul carried on a constant battle with the Soviet government through letters and documented appeals—many times delivered directly to the Kremlin. Copies of these appeals for "Human Rights" were often sent directly to the West—including the United Nations. In fact, the majority of the book deals with these struggles with the powers that be.

Although a kind of missionary book in appeal—rather weak by literary stan-

dards and at times confusing because of language and poor quality—it does give some insight and a degree of reality to the plight of the believing church behind the iron curtain. As a plea for prayer support for the church around the world, it works. For that reason it is an interesting book and well worth reading.

—Robin T. Ankeny

J. Isamu Yamamoto, **The Puppet Master**, InterVarsity Press, 1977, paperback, 136 pages, \$3.95.

Some startling competition is emerging to face the church today. Rev. Sun Myung Moon and the Unification Church is one of the most visible and frightening. If we could understand how he operates and the appeal of his movement, perhaps we could respond more intelligently and effectively. Then we could do more than just tell stories about friends and relatives disappearing into strange new movements.

This little book is divided into four sections. The first section contains the biography of Sun Myung Moon and the story of his rise to prominence—religiously, economically, and politically. The second deals with his movement, primarily the Unification Church, its conversion and indoctrination of adherents. The third section discusses Moon's doctrine of the Divine Principle. And finally, the fourth section is a Christian evaluation of the movement.

—R. D. Allen

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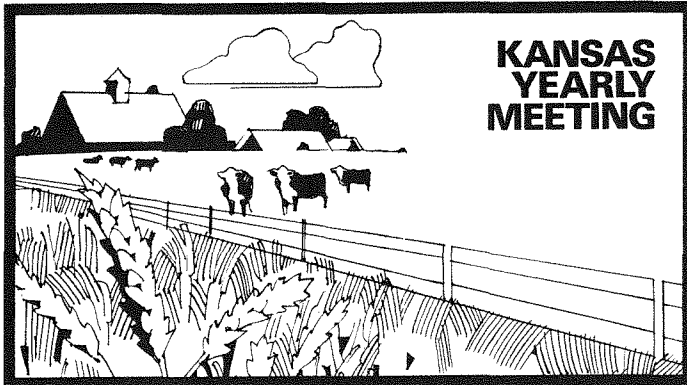
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Alva Remembers Heritage At 75th Anniversary

Reviewing our church year, we believe our 75th Sunday School-Church Anniversary was the most important event; many of the church members dressed in the old dark Quaker dress and joined in to make it a day to be remembered. The morning

service was the same program as recorded in our church history 75 years ago. The afternoon program was an old Philadelphia Quaker Monthly Meeting with a Quaker wedding at the close of the meeting.

The afternoon program was written by Evelyn Hock. We believe all Friends should observe their early day Quaker heritage at least every five to ten years in order for the young people to grasp this part of the early Quaker worship. The museum in Alva requested pictures and the Quaker dress to be placed on exhibit.

Yearly Meeting Reflections

I. "Not by might, nor by power, but BY MY SPIRIT" (Zechariah 4:6) was the theme and the experience during the sessions of Kansas Yearly Meeting, 1977. In keeping with the text, songleader Henry Harvey wrote a special chorus that was used throughout the sessions.

From the opening Executive Council meeting on Monday morning until the final Business Session on Friday afternoon, many persons struggled with the realities of a financial program that was not fully met by the churches this past year. It was a

problem to which no one had a real answer, yet at the same time, the Holy Spirit was at work.

A new level of commitment was exemplified as Seed Faith gifts of over \$3,000 were given toward the deficit during the Yearly Meeting sessions. Also there were indications of a desire to communicate more effectively with local meetings to help them grasp the challenge.

Everett Cattell's messages were both inspirational and practical as he shared a study of the book of Acts. He noted each of the "panels," which conclude with the emphasis, "The Word of God grew." From each section he highlighted a major thrust. In the panel relating to Paul's second missionary journey, Dr. Cattell pointed out that there is a series of new frontiers for the Gospel: geographic, ethnic, revolutionary, and the frontier of inflation. In very brief summary, he indicated that in order to meet this frontier there must be cooperation, setting of priorities, and a new degree of stewardship with simplified life-styles.

The challenge of the realities of the financial program, along with the messages that were shared, have made us keenly aware that God's work can only be accomplished "BY HIS SPIRIT."

—Merl Kinser

II.

The theme, "Bloom Where You Are Planted," was carried out in fabric-flower centerpieces and miniature seed-packet favors at the WMU-MF Monday night banquet. Maurice Roberts was toastmaster for the occasion; Elmer Ludwig chaired the Men's Fellowship business; and Betty Robinson presided as president of the Women's Missionary Union. Velda Harvey served as banquet chairperson.

The \$330 MF offering went for banquet and other expenses. The WMU offering of \$475 will purchase typewriters to be used in the Burundi school, where many students are anxious to learn to type—and there are few machines available.

From the rolling hills of Connecticut to the coast of Washington—from the Colorado Rockies and the Kansas plains, eight young people, students of Friends University, formed the ensemble "Harvest," which served as a spiritual feast as they sang praises to the Lord.

A WMU skit showed a tired, bedraggled wife who had not attended the Women's Retreat. An enthusiastic, well-groomed wife had just returned from the retreat. The men got the message that "the wife they

saved could be their own," if they sent her to the Women's Retreat in September.

Dr. David Breese, president of Christian Destiny, Inc. and an internationally known author, lecturer, radio and conference minister, spoke to the joint group of over 450. He is one of the speakers on the daily radio feature, *Pause for Good News*, and the weekly broadcast, *Discover Your Destiny*. He travels 75,000 miles per year speaking across North and Latin America, Europe, Asia, and the Caribbean.

Using the third chapter of 2 Timothy, Dr. Breese pointed to the deterioration of today's society. "We are going from precarious to perilous times, with less and less people we can trust. No one can get a full view of the tide of the times through the news media. We have a perception through the Word of God that non-Christians do not have.

"Faith is believing God for more than the world can see. God has a place for each of us to serve. For example, we must actively teach our youth from the Scriptures. If we don't they may be likely candidates for cults. Each time we pray we should ask, 'Lord, what will You have me to do?'"

—Thelma Jay

III. THE SPIRIT IS STIRRING

August 8 to 12 of 1977 was my first opportunity to participate in the sessions of Kansas Yearly Meeting. They made a lasting impression on me. Something very significant is happening here. It is something that can't be measured in graphs or charts or statistics, yet it will ultimately affect graphs, charts, and statistics.

As a new pastor in the Yearly Meeting I quickly noticed a different atmosphere in the business sessions. These people were not just methodically going through the agenda like a flock of sheep jumping so many hurdles. There was no political maneuvering. No one was trying to ramrod his or her own personal agenda. There was a real sense that here was a group of Christians who had come together to conscientiously seek the Lord's leading and who were determined to follow it once it was clear. Our clerk, David Smitherman, did a great deal to help set and maintain the mood.

The "very significant something" I am speaking of radiated through the reports of our superintendents, John Robinson and Gerald Teague. It was evident in the testimonies of commitment and statements of vi-



Ushers for the anniversary.



Gene and Deanna Jackson depicting an early day Quaker wedding.

sion that our newly recorded ministers shared. One could see it in the "grassroots" campus revival that "Harvest," the gifted singing group from Friends University, witness to.

It was obvious in the Yearly Meeting's willingness to embrace a budget far beyond the funds it is assured of. One could feel it in the warm, lingering fellowship of meal-times. It glowed in the excitement with which Fred Jones told the story of the new life in the Willow Creek church in Kansas City.

What is happening here is that from the eastern edge of Colorado, across the plains and hills of Kansas, down through Oklahoma to the Gulf Coast of Texas, wherever the churches of KYM are located, the Spirit of the Lord is truly stirring. It's like on a still, sultry summer evening when a breeze begins to rustle in the tops of the cottonwood trees.

You know it is the promise of something better. The Spirit stirs in our midst giving us new hopes, new dreams for ministry, new boldness. He is changing us, making us new creations in Christ. We don't know exactly where He is taking us, but it is thrilling to just hoist the sails of our souls to the fresh breeze that is blowing.

—Jack Kirk

KYM Makes Statement on Homosexuality

The following statement was presented by the Spiritual Life Board and approved by Kansas Yearly Meeting in session in August.

Taking the Word of God as authoritative, Kansas Yearly Meeting of Friends wishes to express its conviction that homosexuality is not God's will for mankind.

We are told in 1 Corinthians 6:9 and 10 that homosexuals shall not inherit the kingdom of God.

The cause and downward progression of homosexuality is traced in Romans 1:21-32. It begins with failing to worship God and being unthankful and ends with encouraging others to participate in evil. We believe we must stand against this evil and that God's judgment will come against those who practice and encourage such activity.

We are assured in 1 Corinthians 6:11 that the homosexual can be cleansed, set apart for the Lord's work, and made right in the sight of God. Through the blood of Christ, many such have been transformed and all such can be. Although we oppose homosexuality as a violation of mankind's God-given sexual nature, we wish to make it known that we do not reject the homosexual as a person. We believe homosexuals are redeemable people for whom Christ died.

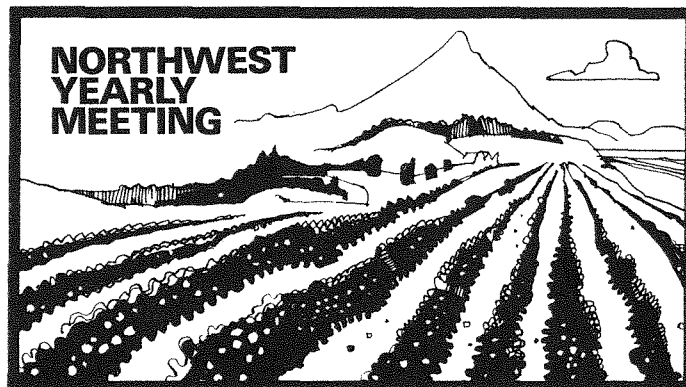
We desire to let the love of God shine through us until all who are without Christ's salvation will be drawn to the foot of the cross.

Friends University

Friends University began the fall semester with 907 students, a 6 percent increase in enrollment, according to Registrar Kim Gara. Gara succeeded Dr. Howard Reitz, who left Friends this summer to become academic dean at William Penn College.

November 7-11, 1977, will be the Annual Ministers Conference in conjunction with Christian Emphasis Week. The major speaker during the week will be Joseph Bayly, noted lecturer and writer now associated with the David C. Cook Publishing Company. Dr. Sheldon Louthan of Friends Center on Family Living will also be featured in the conference. A new program this year will be offered for pastors' wives and women in church vocations.

New faculty and staff for the fall term include Kenneth Cable, director of development; Dr. David Holley, visiting professor of philosophy; Kim Gara, registrar; Fred Garlett, band director; Martha Garlett, media supervisor; Dr. Milton Kalso, chairman of Education, Psychology, and Physical Education Division; Roland Reimer, Family Studies; Robbie Story, business education; Linda Saad, child development; Don Whitticar, foreign student advisor, and Tom Schunk, interim instructor of drama and speech.



Superintendent's Corner

Because of a strong suggestion that arose at Yearly Meeting time, the Executive Council met the weekend of September 10 for a planning retreat. In advance Frank Cole, former long-range planner for George Fox College, prepared a statement of objectives, assumptions, and policies to lead us into goal setting. His work was very well done.

As objectives for Northwest Yearly Meeting of Friends, he stated: A. To be Quaker evangelicals; to carefully adhere to the doctrines and testimonies of Part I, Chapter II of the *Constitution and Discipline*. B. To center our ministries around evangelism, Christian maturity, and social action. These recognize concerns of George Fox and the involvement of Friends historically.

To guide us in our planning, he pointed out that we can assume that population will grow at a rate of 1.5 percent for Washington, 2.9 percent for Idaho, and 1.4 percent for Oregon. The number of people over age 65 will increase at 2.7 percent annually. A high percentage of people moving into the Pacific Northwest will be nonchristian. Inflation will increase at a rate of 6 to 8 percent annually. Inflation in Bolivia, Peru, and Mexico will continue to rise unpredictably. Construction costs will continue to rise at a rate of 7 percent annually.

From there he projected that it would be reasonable to expect membership and Sunday worship attendance to increase at least by 5 percent per year, Sunday evening attendance by 1 percent, Sunday school attendance by 2 percent, and Unified Budget giving by 10 percent.

Until we have good reason to change, we are moving on these assumptions. So we already know what the Unified Budget will be in 1981. Of course, we allow God room to do the unusual, but for the sake of long-range planning, we know where we are headed.

In a discussion that grew out of small group meetings, many suggestions were offered that will hopefully help us in Yearly Meeting offices to do a better job of serving the local churches. Following the emphasis of this year's keynote message, we felt led to call the Yearly Meeting to a week of intercession. It will be the

second week in November. (See another article on this page for more details.)

Last month I wrote about "Born Again Dreams." One of my dreams is that out of the broad involvement across the Yearly Meeting in prayer and deep intercession, people everywhere will receive from the Lord an inspired dream or vision of what God wants to do through each one of us. This will give us new meaning in life and wonderful enthusiasm. Believe with us that God is leading the church of Northwest Yearly Meeting to new heights.

—Norval Hadley

Hadley Interview Describes Week of Intercession November 6-13

Out of the recent Executive Council planning retreat came a suggestion that Northwest Yearly Meeting observe a week of intercession. The second week in November has been chosen. The following is an interview by the Northwest supplement editor with Superintendent Norval Hadley about the plan:

Q: When did your concern for prayer across the Yearly Meeting begin, Norval?

A: I've always had a keen concern that we be a praying people, but this particular emphasis was impressed upon me by the Lord in early spring and continued for the keynote message of Yearly Meeting sessions this summer.

Q: Name some of your suggestions for observing the Week of Intercession.

A: Each pastor and local church may feel free to observe the week in ways that are most suitable for them, but here are some guidelines:

1. Pastors should seek the leading of the Lord about preaching on prayer and intercession leading up to the Week of Intercession.
2. Each church will be paired with another church so that they can pray for each other. Churches are encouraged to communicate to share needs and concerns for prayer.
3. Yearly Meeting boards and departments are encouraged to prepare lists of prayer requests. Churches may have these available at the



Commemorative monument honoring the View Point Friends Church erected southeast of Booker, Texas, at the site of the old church. For story, see "Friends Gather"—Booker, Texas, in July/August issue.

prayer altar so that people coming and going can pray through the list as time allows.

4. We suggest people get together by two's and three's on the basis of Matthew 18:19-20 to pray. Sunday school groups and other existing Bible study and prayer groups are urged to spend extra time in prayer that week.

Q: Those are good suggestions. Now tell us, what are we to pray for?

A: Pray for your pastors and teachers that God will grant a renewal of the prophetic ministry in Northwest Yearly Meeting. Pray for yourself that God will give you a dream or vision of what He wants to do through you to help make His kingdom come, His will be done on earth as it is in heaven. Pray for your own church, its needs and opportunities in the community where it ministers, and of course for your prayer-partner church, and for the list of requests from Yearly Meeting boards. Pray as God leads and directs you to pray.

Q: Any ideas for concluding this week of prayer?

A: Maybe an around-the-clock prayer chain, or a prayer service around the altar, however each church or group feels they would benefit the most.

Q: I know that God does hear and honor the prayers of His people. When is the Week of Intercession?

A: November 6-13.

Q: Anything we can do right now?

A: Begin praying that God will pour out a spirit of prayer all across Northwest Yearly Meeting.

George Fox College News

Six persons are being honored as five buildings are named in their honor at George Fox College. The college's Board of Trustees has approved new names for two residence halls opened this fall and renaming of three existing apartment complexes.

One new residence hall will be named for *Mary Sutton*, who served the college 51 years—longer than any other person—under five presidents in roles ranging from residence hall matron to professor of biology and English, and registrar. The other new residence hall will be named for *Charlotte Macy*, a 1946 GFC graduate who served as a member of the college board for seven and a half years until her death last January. She was executive director of the Twin Rocks Friends Conference Association.

The college's first president, *Thomas Newlin*, will be honored with the naming of a fourplex apartment in his honor. He served from 1891 until 1900 and was responsible for relocation of the campus onto its present site and its first expansion project—the construction of a new gymnasium. A 16-unit apartment complex formerly called Villa Apartments will be known as the *Lewis Apartments* in honor of *Russell Lewis*, another GFC alumnus (1910) who taught English and French at

the college for 30 years until retirement in 1949.

A tenplex apartment compound will be named for *Arthur and Gwen Winters*, both 1929 graduates of GFC who later returned to serve in various capacities. He was business manager, later bookstore manager, and then student post office manager until his death in 1972. She served as secretary to President Milo Ross for 10 years, then became faculty secretary for 7 years until retiring in 1972.

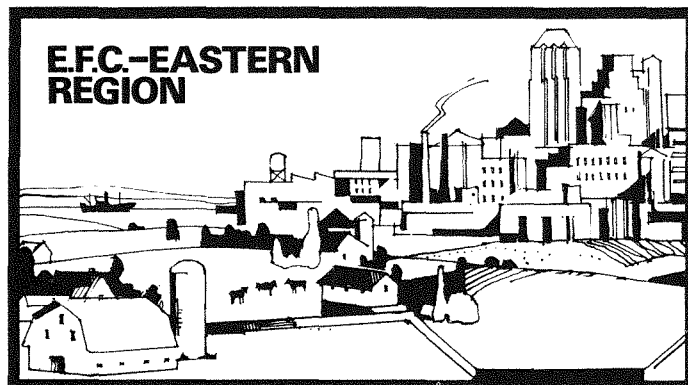
In all, students, alumni, and visitors this fall face nine new names in trying to locate themselves on campus. Two new names are associated with the new sports complex and two with the new academic building.

A \$13,800 grant for the purchase of science equipment has been awarded to George Fox by the National Science Foundation. The grant, to be matched over a two-year period by the college, will provide \$27,600 to "assist in the improvement of the quality of undergraduate science," says project director Dale Orkney. The major items to be purchased include a plant growth chamber, a refrigerated centrifuge, and a cryostat (a specimen-preparing device using refrigeration).

Four new persons have been appointed by Northwest Yearly Meeting to serve on the George Fox College Board of Trustees. Serving for the first time will be Dorothy Barratt, Christian education consultant for the Evangelical Friends Alliance, Newberg; Jan Wood, associate pastor of the Friends Memorial Church, Seattle; Ron Gregory, attorney, Seattle; and Harold Clark, pastor of the Star Friends Church, Idaho.

The cultural traditions and sometimes nearly lost history of a small Eskimo village in Alaska are being preserved with the help of George Fox Professor Arthur O. Roberts. He has visited the Kotzebue area four times on research trips and has sifted through thousands of historical items in preparing the history of Quakers in the 2,000-population community 200 miles above the Arctic Circle. His findings are to be published by Barclay Press later this year in a 550-page book, *Tomorrow Is Growing Old*. The book will depict the tradition of Quaker concern for native peoples in America's last frontier.

GFC librarian Genette McNichols has a correspondence problem—39 feet of it. She is trying to find the proper place and manner to handle a collection of more than 100,000 letters from the late Levi T. Pennington, former president of the college from 1911 to 1941. His correspondence over 80 years has all saved and now has been indexed (55 pages). It contains correspondence with former U.S. President Herbert Hoover, many Quaker organizations, and many friends and businesses over the years until his death in 1975.



Theodore Williams On Preaching Tour

Theodore Williams, considered by our missionaries to be one of the best preachers of India, began in mid-October a preaching tour of the churches of our Evangelical Friends Church—Eastern Region. He was invited to visit this country by our own missionary board, and the headquarters office arranged for him to speak in each of the districts on the theme of the Spirit-filled and Spirit-empowered Life.

He was born and grew up in Tamilnadu, South India. He was converted to Christ in 1954 from a nominal Christian background and came into full-time Christian service in 1957. From 1960 to the present he has served as conference evangelist of the Methodist Church in India. He is one of the founder-members and the general secretary of the Indian Evangelical Mission, which is the missionary arm of the Evangelical Fellowship of India. He has spoken in missionary conferences, student conferences, and Keswick conventions in Asia, Australia, United States, Canada, Europe, and Africa. Again and again the Lord has used his ministry to bless and edify His people, and Friends are praying that God will again use Theodore Williams as he ministers in our midst.

Young Believers—1977

"The Young Believers" was the name given to a sing-out group of 23 youth sponsored by the Friends Youth Board of the Evangelical Friends Church—Eastern Region. In the past summer the group toured seven states: Ohio, Virginia, North Carolina, Maryland, New York, Rhode Island, and Pennsylvania. They traveled over 3,000 miles in two weeks. They sang in churches, nursing homes, shopping malls, and camps, ministering to over 1,600 people. They sang both contemporary and traditional sacred music, and some of the songs had added choreography. The young people shared their love for Jesus Christ as they reached out to the people to whom they ministered. The codirectors of the group were Connie Bancroft from East Goshen Friends Church, Beloit, Ohio, and Watson

Cosand from Orange Road Friends Church, Westerville, Ohio.

Members of the group were Sheila Santee, Don Crowder, Jr., Paul Binkerd, Mandy Clark, Jim Boyce, Ed Malick, Gail Gologram, David Bennett, Randy Wilson, Kim Bradley, Karen Moore, Missy Jackson, Sue Goodwin, Kitty Everitt, Lori Rowley, Kelly Humble, Laura Webster, and Lynnette Grafton.

Chaperones for the group were Leonard and Anna Flickinger of the East Goshen church. Concerning their experience with the group the Flickingers wrote, "We know that the Young Believers didn't just present Jesus through song—they lived it. What a blessed way to spend a vacation! Two weeks with real young Christians who showed respect, love, obedience, willingness, forgiveness, excitement, faith, and shared with others. We saw them take all their problems, their personality conflicts, their happy times to God in prayer. The faith they had was immeasurable. We saw commitments made, new decisions, and renewed decisions."

Kenneth Carey

Kenneth Carey died suddenly the morning of August 19 at his home in Urbana, Ohio. He retired from the pastorate after 40 years of pastoral service. Other churches that he pastored include Alum Creek, Mt. Pleasant, East Goshen, and Newport News. Russell Myers wrote of him, "Kenneth's faithfulness to the ministry over several decades has enriched all of us who have been touched through his pastoral ministry."

Headquarters Move Accomplished

In the August 1977 yearly meeting sessions of the Evangelical Friends Church—Eastern Region, delegates approved implementation of the move of headquarters offices to Canton, Ohio. Office furnishings of the Damascus offices were moved to Canton on September 26 and 27 to consolidate all headquarters offices in Canton at the 1201 Building on 30th St., N.W.

This new office space is being leased until such time as suitable land can be purchased and a new building constructed. Such a build-

ing is expected to contain some 3,500 square feet of space. The space leased at the 1201 Building amounts to 1,440 square feet and now contains offices for Russell Myers, Joe Roher, Don Worden, Bill Bueche, and secretaries. Nearby in the same building are additional offices for the Inner-city Ministries program under the direction of George Primes.

The Friends Book Store will remain in Damascus, housed in the main and basement stories of the Memorial Building. The upstairs offices, previously occupied by Eastern Region administrators, are to be rented as soon as possible. The general superintendent's home in Damascus is to be sold, as is the Friends Center property in Columbus.

Most of all, we want to praise Jesus Christ for how His Holy Spirit was present, and teaching each of us.
—Mary Gafford

ROUGH ROCK PRAYER AND PRAISE Praise

1. Faithfulness of the Holy Spirit in speaking to hearts.

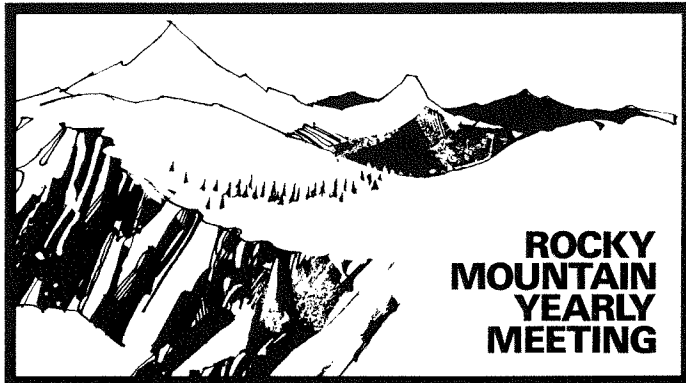
2. God's blessings at a recent camp meeting.

3. More Navajo leadership at the recent Bible school.

Prayer

1. Be praying Philippians 1:9-11 for recent converts.

2. Pray for those lives touched by the adult Bible School held in September.



Empire Friends Celebrate 50th Anniversary

The 50th Anniversary of Empire Friends Church was celebrated on Sunday, August 21, 1977, with 130 people present. The call to worship was read by present pastor, Lloyd Hinshaw, Psalm 127:1, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

Congregational singing included the hymns, "The Church's One Foundation," "How Firm a Foundation," "How Great Thou Art," with special singing by Judy and Marty Williamson, a ladies trio composed of Lynne Williamson Stanley, Linda Pauley Stoll, and Judy Hinshaw Williamson. Roxie Chowen sang, "The King Is Coming."

Letters of congratulation and a history of the church were shared, and everyone got the chance to hear our new bell tower ring out praise to God. We were pleased to have General Superintendent and Mrs. Olen Ellis present. There were also 19 people who attended the original dedication service in 1927 present.

Another highlight of the day was a special celebration of Martin Williamson's 100th birthday. A week later, August 27 and 28, around 125 friends and relatives came to congratulate Martin for reaching his centennial year.

Rough Rock Report

GOD KNOWS THE ANSWER

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." (Jeremiah 33:3)

At times we may earnestly pray for a certain answer, and perhaps our solution isn't God's will. God may completely change the circumstances.

To those familiar with past Bible camps at Rough Rock, this year's schedule would have seemed different. Classes were not held during the day, and children did not live in the dorms.

We tried giving more responsibility to parents, and instead of only inviting youth, we included the whole family. Classes lasted two hours a night, and were followed by movies about spiritual truths.

Instead of using only two Navajo teachers, we had six. All attending were invited to an evening meal, and following dinner the children were allowed to play on the playground. Afterward both children and adults went to classes for their age group.

As we reflect on these classes and the changes that made them possible, we feel God really led in each step. Our attendance ranged from 50 to 100 as the week progressed. Young married couples showed real interest and concern in a class involving family relationships.

This new type of Bible school may lead to other new ministries. The young marrieds familiar with the English language may require a different type of worship service than those who only understand Navajo. Navajo Christians who were fearful of their ability to teach their youth in Bible classes have gained confidence through God's help. They now have keener insight into possible methods for a future Bible school.

Such a Bible school was made possible by willing workers. We deeply appreciate Jim and Kay Summers and their family, who assisted us. The evening meal was provided through their efforts. Each of the 12 teachers willingly gave of their time and strength.



ALLIANCE, Ohio

God has truly blessed our church these summer months, and a number of persons have found new life in Jesus Christ. We rejoice in these victories.

Once again our church softball team was successful in winning the championship trophy in the slow-pitch church league. The team won all games except one. Captain of the team was Dick Lyons, who was brought into the church through the ball team in a previous season.

ALVA, Oklahoma

Our church built a float to enter in the Homecoming Parade. The float was built to present the message, "Presence in the Midst."

Our vacation Bible school theme was "10-4, God's Message Received and Understood." Each class selected a "handle" as a class name. The offering for the week purchased a C.B. radio for our church bus.

This past year we were sorrowed by the death of E. I. Haworth; he had been treasurer of the Kansas Yearly Meeting Mission Board for many, many years. He was a faithful member and a good example to all and will be greatly missed.

Our Friends Youth were the first in our region to pay their youth budget in full. They completed many other projects, including remembering the elderly with "Goodies" on special occasions during the year.

A farewell picnic was given to say good-bye to our departing pastor and family: Don, Cammie, David, and Lorisa Andrews. We pray for God's blessing to be upon them in

their new work at Georgetown, Illinois.

It is with love and open hearts that we welcome Francis and Bulah McKinney as our new pastors. A potluck supper was held to welcome them into our family. We are anticipating great things in the coming year.

BYHALIA, Ohio

August 4-14 several of our church members attended our local Camp Union, where we heard spiritual and inspirational messages from God's Word presented by evangelists, Dr. Robert Hess of Canton, Ohio, and Rev. Gary Case of Louisville, Kentucky.

We also enjoyed having Gary Case speak at our church.

CENTER, Colorado

Center Friends sends greetings to all its brothers and sisters in Jesus Christ. Our church recently was blessed by the addition of two families to our membership. The new members are Mark and Tracey Daily, and Joe and Florence Gilmore.

Once a month our church has been conducting a nursing home ministry, and the blessings have been fantastic. Sunday evenings Center Friends and a local Baptist church have held a joint service. God has blessed the evening service so much that both our churches have agreed to continue them indefinitely.

Larry and Mileta Kinser ministered with their music on August 26-28, and we really were blessed by God's presence and teaching.

COLORADO SPRINGS Colorado

Exciting things are happening! This month we are kicking off the new 1977-78 Sunday school year by having a Rally Day. Our theme is, "Let's Get Growing—Reach In, Reach Out," and our special guest is Mr. Compute.

In September our church family will have a weekend of encouragement at Quaker Ridge Camp. Larry and Miletta Kinser will be ministering to us.

Again this year we are having a Winter Bowling League. It has been an excellent way to reach non-Christians, as well as a time of fellowship among Christians.

On October 21-23 we're holding a Missions Conference, and are really looking for a blessing from God.

EAST GOSHEN, Beloit, Ohio

The "Young Believers," a singing group of Friends youth from various churches and states, ended their two-week tour here at East Goshen. Their commitment was to present Jesus to hundreds of people this summer through song and testimonies. They did just that at their final praise service for us, which consisted of a record attendance of 304 for that evening service. Praise God for these young believers!

The film, *Thief in the Night*, was shown recently for an evening service. This film was about the Bible prophecy that portrays the devastating reality of the Bible prediction, "There will be no place to hide." The Sonshine Class hosted the family hour after the film showing.

EAST RICHLAND St. Clairsville, Ohio

On Saturday, August 20, the Naphtali singers gave a concert to the youth of our church. Sunday morning the Naphtali appeared at the church for a wonderful time of sharing and singing.

ENID, Oklahoma

We praise the Lord we have finished our first study on our church growth and have set goals to work toward and have had the first lesson on our second Bible study . . . for the Charles Carr Memorial Fund in the amount of \$78 we were able to pass on to Camp Quaker Haven in his memory . . . for our Faith Promise commitments for the next year—with only 15 people present, a total of \$1,528 was committed for this year . . . for our faith that we can reach our UFP commitment this year—our commitment was \$2,220; with a total of 60 members, each would need to give \$3.10 per month to meet this portion of our total budget. If only participating members help, we would need to give \$6 each. We believe we can complete our commitment.

FORT COLLINS, Colorado

As summer 1977 closes, we look back on several blessings from the Lord. This summer at Rocky Mountain Yearly Meeting our church received full monthly meeting status. This is a big boost as we endeavor

to fulfill the great commission from Jesus:

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

Our other summer blessing was the presence of several Campus Crusaders. The crusaders were attending a Campus Crusade summer training session at Colorado State University. It was a blessing to see these college kids become committed to the lordship of Jesus Christ. One Sunday morning crusader Dave Wilhite of Boise, Idaho, delivered the message, and encouraged us to be FAT Christians (Faithful, Available, and Teachable).

FRIENDSWOOD, Texas

Word was received from Ferdinand and Regina Nkundwa in Kigali, Rwanda. Scarcity of food and housing is a problem, but they hope to build in the next few months. Their present address is Ferdinand Nkundwa, B.P. 207, Kigali Rwanda, Africa.

Friends Institute of Religious Studies, an educational venture for Friendswood area churches, entered its second year of ministry September 19. Started as a concern to offer college and graduate level classes in Bible and ministry-related subjects, in an evening adult education format, the school offers three courses on Monday evenings: Fundamentals of Music, instructor, Carol Cline; Survey of the Old Testament, N. L. Payne and Delbert Vaughn; Christian Education, Jim Towne and Jack Pierce.

HIGHLAND AVENUE Salem, Oregon

Highland Avenue Friends is still very much alive and expanding its borders. Over the past few years the church has undergone an inside job of new carpet and paint; the largest enterprise was placing white aluminum siding on the outside. The renovation, including the parsonage, was with Urban Renewal's encouragement, since there had been a Friends church on this corner since 1891.

James and Gail Roberts have been ministers of music during part of the past year. They are now in Costa Rica studying Spanish, preparing to go to Bolivia.

Marilyn Horne is now minister of music, and Earnest Horne is visitation assistant. Merced and Shirley Flores have also moved into town, and Shirley takes her turn playing the organ.

Geneva Biles and Esther Hunt's beautiful yard and patio was the scene of the annual family WMU picnic. Harry and Helen (Trachsel) Potter and four children told of the work under World Gospel Mission near Santa Cruz, Bolivia.

Pastor Paul Barnett was asked to lecture to the Comparative Religions class on "Evangelical Friends" at Oregon College of Education. The class elected to attend a Sunday morning worship service. The lec-

ture was held after the service; it entailed feedback and questions as well.

KLAMATH FALLS, Oregon

Sunday, August 28, was Sunday School Promotion Day, with an old-fashioned Sunday school picnic in the afternoon.

LOWELL Baxter Springs, Kansas

During May we contributed to the World Relief Fund by fasting one meal per week. We collected \$80 under the direction of the Outreach Committee.

Our pastor, Casey Davidson, has been given an extended call for the next three years, according to the direction of the Lord. Casey, Kathy, and Brandon have been our pastors the past year, and we all are glad they plan to stay with us for a while.

Nineteen of our members attended Yearly Meeting and the recording of our pastor on Friday evening, August 12.

Willard and Doris Ferguson and family, furloughing from Africa, have visited our meeting. Baby Samuel David was dedicated to the Lord by his grandfather, Lowell Thornburg, Sunday, August 21.

Our August Bible school had an attendance of 60 workers and children. Kathy and Casey Davidson were able directors. Much good has been done, and the Lord blessed our efforts.

MARION, Oregon

The congregation at Marion is enjoying the ministry of our new pastors, Bruce and Brenda Bray. They moved into the parsonage the last part of August with daughter Susan. Little Jennifer Renae joined the family August 29.

August 19 and 20 Babe Smith and our pastor took a group of youngsters from Babe's Sunday school class on a trip. The itinerary included a visit to the Oregon Caves west of Grants Pass, a leisurely drive through the mountains, and a clam dig. They decided to leave the clam at Babe's cabin rather than fight over him. They returned Saturday night tired but remembering a good time.

September 1 about 40 people attended our annual Harvest Dinner held in the backyard of the Gene Rose home. We enjoyed much good food and fellowship.

MT. PLEASANT, Ohio

Our annual union service was held this summer with Dr. Everett Cattell as our guest speaker. There were 325 in attendance.

A group of young Friends, 15 from the United States and 15 from Europe, visited here this summer. A lunch was served to them at the church, and many ideas and customs were discussed.

NEWBERG, Oregon

Our pastors have been bringing a series of messages on the kings of Israel and Judah.

An all-church picnic was enjoyed at Memorial Park on Sunday evening, July 10.

Francisco Tintaya from Bolivia was our Sunday morning speaker on July 24.

Robert Hess, our yearly meeting speaker, from Malone College, Ohio, was our Sunday morning speaker on July 31.

Terry and Jan Hibbs told about their mission work in Suriname, S.A., with Missionary Aviation Fellowship at a meeting in our church on August 11.

ONTARIO, Oregon

Lawrence and Trudy McCracken showed pictures of their recent trip to our mission fields in South America. The presentation was informative and challenging.

August 14 was a high point for our church. In the 11:00 a.m. service our new parsonage was dedicated, with Leland Hibbs bringing the message. From 2:00 to 4:00 p.m. open house was held at the new parsonage. We extend special thanks to Mary Palmer, who planned the event and was such a gracious hostess.

PLAINS, Kansas

"Harvest," of Friends University, visited us on their summer tour.

June closed with a farewell basket dinner honoring Francis and Bulah McKinney, who began their new work in Alva the first of July. A gift was presented to them as a small token of our love and appreciation for their eight years of dedicated ministry in our midst.

Roy McConaughy accepted the call to come as our pastor, beginning early in September. We appreciated interim ministries of Gary Mehl and Emery Hunt of Liberal, Bruce Newby and Mahlon Cochran of Hugoton. A thrilling ministry in music was presented by "The Chancellors."

PORTSMOUTH, Virginia

The senior Fyers were busy with a Read-A-Thon at which they read Genesis, Mark, and Revelation in one evening. They also enjoyed swimming and several trips to "destinations unknown."

Our pastor, Dale Diggs, is hosting a 15-minute radio program each Saturday morning to tell the Good News and let people know who the Friends are.

REEDWOOD Portland, Oregon

Bob Smith has recently begun his activities as director of Lambert House Day Care Program, replacing Bill Jackson. Bill and Eleanor Jackson are now pastors at the Friends Church in Spokane.

ROSE VALLEY Kelso, Washington

In June, John and Judy Caylor were called as pastors. They come to us from East Whittier Friends Church in California, where John was associate minister of outreach. They have two daughters—Karen, age 13; Kristin, age 11. They have brought with them much enthusiasm for their ministry here.

George and Elenita Bales, who have pastored here for 18 years, have undertaken the building of apartment complexes in the Kalama area. George has accepted an associate pastor position, with his energies directed toward the completion of the gym behind the church building. George will also gradually develop a full-time activities program for the gym.

After a busy summer of campers, we had a Sunday school kickoff potluck September 7 with the theme, "Dare to Dream." We had a preview of this year's Sunday school program and an exciting film entitled *Solo*.

Sunday, September 11, was Sunday School Promotion Day for the children. We are very encouraged with the increased interest that is being shown in our adult Sunday School Department.

A Weekday Club is underway for the children on Wednesdays after school. We are hoping to draw more children from the community and provide more inspiration for those already attending.

Sunday, September 18, was KIDS DAY, with the annual church picnic at Hudson Park.

An all-day meeting for "Planning and Discovery" was held September 24. Everyone was encouraged to attend this session to discuss the needs of our congregation and how they can best be met.

SALEM FIRST, Salem, Ohio

Praise the Lord for music! Robert Regal, a hometown hero who now resides in Chattanooga, Tennessee, ministered to us in music during one of our morning worship services and presented a sacred concert that evening. He sang some southern Negro spirituals as well as traditional hymns.

"Naphtali," a mixed musical group from Malone College, had the special music during another morning worship service. They sang both contemporary and traditional sacred music. They sang beautifully as their name implies. "Naphtali" means a doe set free that speaks beautiful words.

SMITHFIELD, Ohio

"Church under Construction" was the theme for September for the Smithfield Evangelical Friends Church.

Pastor Earl Kelbaugh started a NEW church, an institution where people are more important than bricks and mortar. Each and every person is an irreplaceable part. Learning of the church's past, feelings about the present, and hope for the future were part of the program. Weekly meetings were held with small groups at the church with self-study booklet called "When You Join the New Church," along with meetings in members' homes.

Four weeks of unique workshop services with sentiment on the church's past, plans for the present, and concern for the future were held. A talk time was held at the end of the sermon and the entire atmosphere was quite informal.

SOUTH SALEM Salem, Oregon

For our vacation Bible school August 15-19 we had 55 plus children—kindergarten through those going into fifth grade this fall. Many of the children were from homes in the community.

"New Creations" is a talent of Dan Klüber—a puppet show with a ministry. He has used the puppets several times in our meetings and in other church groups in the area.

Those of you who may have had a tour through our church in the past should see it now! The carpet is in and looks (and sounds) so nice. Our sound system is in, including aids for those with hearing problems. The construction itself is approaching the finish line. We are working on sidewalks and landscaping while the weather is nice and will finish the multipurpose room and kitchen when we can't work outside.

Even though our pastor, Marvin Hall, has spent many hours in overseeing and working on the building, we have had some very special messages from the Lord through him. Marvin and his wife Bettie have gone through the first and second phase of FOCUS on church growth.

STARK, Kansas

We have been without regular pastoral leadership this year. Don Daniel was with us about six months. In late February Leo Tolson and wife served until June; then we had various guest speakers until July 1.

We are happy for the regular resident pastors—Parker and Mary Craig—for the first time in three years. He had been with us in a successful revival in April.

We are pleased with recent Executive Council meetings and other business of the church, as there is a positive outlook. There is a new music committee, flower committee, and a Faith Promise plan for special love offerings to God. Our regular offerings have been better in recent Sundays than for a long time. A new spirit of enthusiasm is evident in our meeting.

TRINITY, Martinsville, Virginia

Sunday evening service the last night in July was held on the lawn of the parsonage of Trinity Friends Church. As members arrived carrying lawn chairs and blankets for seating, they were met by music being played over the loud speaker. The service consisted of testimonies, trumpet solos by Tim Altice, participation by several in the audience reading timely messages, and special words from visitors Fred and Vivian Clogg. The evening concluded with a cook-out and a time of fellowship.

URBANA, Ohio

Our church was richly blessed by having with us Don and Betty Copp. Don spoke in the morning service and Betty in junior church. Betty also spoke briefly in the evening service before she presented an inspiring message in music. Betty had directed our daily vacation Bible school this past summer, and we

praise the Lord for this talented and dedicated couple.

Following a recent evening service we had a shower for James Connor, one of our active young members. Jim is leaving to attend Asbury College in Wilmore, Kentucky, and we will miss him but know the Lord has plans for his life.

A Sunday evening memorial service was held for our beloved former pastor, Kenneth Carey.

WESTGATE, Columbus, Ohio

August was an action-packed month at Westgate.

Vacation Bible school started off the first week. Our theme this year was "Pray, Praise, and Give Thanks."

Catherine Cattell and Jean Walker brought us true missionary stories illustrating the power of prayer. We had special music by a different instrument each day. These were an autoharp, a musical saw, a violin, a trumpet, and a flute duet. These all bore testimony of Psalm 150, which exhorts us to praise the Lord with all the instruments.

Next came our ice cream social. What an occasion! Our bus minister brought many folks from a nearby senior citizens community. It was delightful to share the evening with these older friends. There were field games for the children and inside activities for the adults. One of the highlights of the evening was the cake decorating contest among the older ladies.

Friends record

BIRTHS

ARICO—To Joel and Susan Arico of Casper, Wyoming, a son, Dominic Aaron, August 29, 1977.

BARDO—A son, Kyle Ray, August 2, 1977, to Mike and Karen Bardo, Damascus, Ohio.

BAUBLIT—To Carl David and Laura Baublitt of Tyler, Texas, a son, Jeremy David, September 1, 1977.

BERGER—A daughter, Lindsay Kay, August 20, 1977, to Roger and Kathy Berger, Beloit, Ohio.

BESS—A son, Brian Patrick, August 24, 1977, to William and Donna Bess, Mt. Pleasant, Ohio.

BRAY—To Bruce and Brenda Bray, a daughter, Jennifer Renae, August 29, 1977, Wichita, Kansas.

BROWN—A daughter, Andrea Madrene, to Louis and Lauretta Brown, June 26, 1977, Chivington, Colorado.

BRYAN—To DeWayne and Joyce Bryan, a son, Paul Daniel, June 19, 1977, Haviland, Kansas.

CHADWELL—To Wayne and Nancy Chadwell, Clinton Corners, New York, a son, Jonathan Elias, July 6, 1977.

CLARKSON—To Terry and Linda Clarkson of Willow Creek Friends Church, Kansas City, Missouri, a daughter, Cara Lynn.

COHEN—A son, John Michael, July 28, 1977, to Richard and Joy Cohen, Brilliant, Ohio.

CORBET—To Ralph and Susie Corbet, a daughter, Jodi Dawnette, Haviland, Kansas, July 9, 1977.

DAILY—To Mark and Tracey Daily, a daughter, Kirsten Hilary Thrasher, April 20, 1977, Center, Colorado.

DILLON—A son, Jeremie James, to Rick and Marianne Dillon, May 28, 1977, Nampa, Idaho.

FITCH—To Gerald and Jean Fitch, a son, Mark David, August 1, 1977, Argonia, Kansas.

GOULD—A daughter, Lydia Patrice, July 9, 1977, to David and Martha Gould, Willoughby Hills, Ohio.

GRANVILLE—A daughter, Christina Marie, July 15, 1977, to Edward and Gloria Granville, Alliance, Ohio.

HARRIS—A son, Devin Matthew, to Steve and Barb Harris, July 5, 1977, Boise, Idaho.

HAWKINS—A daughter, Tina Marie, to Merl and Shirley Hawkins of Timber Creek Meeting, Atlanta, Kansas, May 4, 1977.

HEIZER—A son, Philip Andrew, August 21, 1977, to David and Frances Heizer, North Lewisburg, Ohio.

HETTINGA—A son, Benjamin Eris, July 2, 1977, to Norbert and Tamy Hettinga, Damascus, Ohio.

HODSON—To Richard and Nancy Hodson, a daughter, Rachel Annette, June 16, 1977, Haviland, Kansas.

HUGHES—A son, Jeremy David, to David and Christina Hughes, Leetonia, Ohio, August 2, 1977.

KELLUM—To Gary and Thelma Kellum, a son, Jesse Graham, August 29, 1977, Friendswood, Texas.

KING—A son, Christopher Scott, August 5, 1977, to Bob and Kathy King, Alliance, Ohio.

KNOX—To Roger and Kay Knox, pastors of North Valley Friends, Newberg, Oregon, a daughter, Anna Patrice, July 29, 1977.

KOONS—To Dene and Deena Koons, a daughter, Summer Ann, September 8, 1977, Longview, Washington.

LEHMAN—To Ron and Annetta Lehman of North Valley Friends, Newberg, Oregon, a son, Jacob Alton, August 15, 1977.

LORA—A daughter, Connie Sue, August 14, 1977, to Art and Delma Lora, Salem, Ohio.

MCCAIN—A daughter, Valerie Lynn, July 20, 1977, to JoAnn and Randall McCain, Smithfield, Ohio.

MCLEAN—To Mary and Mark McLean, Reedwood Friends, Portland, Oregon, a son, Jeffrey Calvin, July 24, 1977.

MERCER—A daughter, Janelle Anjeanette, to David and Ethel Mercer, August 8, 1977, Hutchinson, Kansas.

MONAGHAN—A daughter, Jessica Yvonne, to David and Cheryl Monaghan, August 9, 1977, Hutchinson, Kansas.

MOUSER—To Bill and Donna Mouser, a son, Michael Charles, July 23, 1977, Miami, Oklahoma.

MYERS—A son, Jay Duston, July 11, 1977, to Mr. and Mrs. Thomas Myers of Norwalk, Ohio.

POLLARD—To Dan and Diane Pollard, a daughter, Rebecca Fay, August 20, 1977, Friendswood, Texas.

REID—To David and Bette Reid, twin daughters, Delilah Marie and Angela Francesca, July 31, 1977, Newberg, Oregon.

SANDOZ—A son, Joshua Lewis, to Jerry and Barbara Sandoz, August 1, 1977, Seoul, Korea.

SANTEE—A daughter, Samantha Rae, July 3, 1977, to Dwight and Karen Santee, Beloit, Ohio.

SAYRE—To Dale and Becky Sayre, a son, Christian David, July 10, 1977, Wichita, Kansas.

SCHELEEN—To John and Carol Scheleen, a daughter, Jennifer Dawn, July 20, 1977, Entiat, Washington.

SNELLING—A girl, Lindy Jeanette, to Rick and Pat Snelling, stationed in Germany, members of the Colorado Springs Church, Colorado, July 17, 1977.

SPARKS—To Jim and Yvette Sparks, a son, John William, August 6, 1977, Newberg, Oregon.

STANSELL—A son, Troy Glen, to Glen and Sandy Stansell, July 26, 1977, Nampa, Idaho.

SUBOTNIK—A daughter, Sarah Elisabeth, July 27, 1977, to Steven and Ruth Johnson Subotnik, Reidsville, North Carolina.

SULLIVAN—A son, Nickey Ray, to Mr. and Mrs. Don Sullivan, August 13, 1977, McLouth, Kansas.

TAYLOR—A son, Christopher David, to Janice and David Taylor, St. Clairsville, Ohio, August 22, 1977.

TORRES—A son, Andrew Allen, to Javier and Cindy Torres, June 24, 1977, Nampa, Idaho.

VERARDI—A son, Joseph Charles, to Gayle and Ron Verardi, St. Clairsville, Ohio, August 4, 1977.

WHITEMAN—A daughter, Shelia Ann, to Daryl and Patricia Whiteman of Timber Creek Meeting, Atlanta, Kansas, June 15, 1977.

WISWELL—To Lloyd and Barbara Wiswell, a son, Ron Aaron, August 29, 1977, Friendswood, Texas.

YANDELL—To Twila and Dave Yandell, a son, David Earl, July 14, 1977, Miami, Oklahoma.

MARRIAGES

BARNETT-SHEPHERD, Ramona Barnett and Gordon Shepherd, August 20, 1977, Newberg Friends, Oregon.

BEEBE - EICHENBERGER, Diane Beebe and Steve Eichenberger, both of Newberg Friends, Oregon, July 16, 1977.

BREWTON - HATFIELD, Yvonne Brewton and John Hatfield, July 24, 1977, Hutchinson, Kansas.

BRICKER-CARNES, Carol Bricker and Greg Carnes, July 23, 1977, Canton, Ohio.

BROWN-WERICH, Pam Brown and Jerry Werich, June 12, 1977, Chivington Friends, Colorado.

CALDERON-PURSLEY, Ida Calderon and Gary Pursley, July 2, 1977, Hillsboro Friends, Oregon.

CAREY-STOUT, Regina Carey and Jack Stout, August 5, 1977, Byhalia Friends, Ohio.

CARNER-OWEN, Elaine Carner and Robert Owen, August 13, 1977, Damascus Friends, Ohio.

COBBS-RUMMELL, Patricia Cobbs and Galen Rummell, July 24, 1977, Damascus, Ohio.

COCHRANE - LASCH, Pamela R. Cochrane and Michael E. Lasch, July 15, 1977, Topeka, Kansas.

DAVIS-OLSEN, Dannice Davis and Brent Olsen, August 27, 1977, Haviland, Kansas.

DILLON-SCOTT, Susan Dillon and William Scott, June 24, 1977, Smithfield Friends, Ohio.

DOWNING - HELT, Deborah Lynn Downing and Raymond Jerry Helt, Jr., June 18, 1977, East Richland Friends, St. Clairsville, Ohio.

DUNSWORTH-NANCE, Dana Janelle Dunsworth and James Lloyd Nance, July 1, 1977, Enid, Oklahoma.

DYMALE-FANSLER, Chris Dymale and Steve Fansler, July 16, 1977, Canton, Ohio.

EPPERSON - WEEDMAN, Jeanne Epperson and Vernon H. Weedman, August 13, 1977, Hillsboro Friends, Oregon.

EVANS-FRAZEE, Pamela Evans and John M. Frazee, March 12, 1977, Wichita, Kansas.

EVANS-MORTON, Patricia Ann Evans and James William Morton, August 6, 1977, Great Bend, Kansas.

FIELD-THOMPSON, Jan Field and Mark Thompson, August 14, 1977, Haviland, Kansas.

GADSDEN-JOHNSTON, Mary Jane Gadsden and Roy Johnston, July 7, 1977, Evangelical Friends Church, Omaha, Nebraska.

GALE-WINE, Lyndy Alice Gale and James Stanley Wine, August 12, 1977, Wichita, Kansas.

HAHN-VAN METER, Jamie Hahn and Raymond Van Meter, August 21, 1977, Lawrence, Kansas.

HARRIS-JAQUITH, Colleen Harris of Greenleaf, Idaho, and Dan Jaquith of Newberg, Oregon, July 15, 1977.

HOWARD-SIMMONS, Diane Louise Howard and Dennis Ray Simmons, July 30, 1977, Wichita, Kansas.

LONG-BOWERS, Mary Beth Long and Danny Lee Bowers, August 20, 1977, Gilead Friends, Mt. Gilead, Ohio.

OSBURN-ANKENY, Kristine Osburn and Curtis Ankeny, July 23, 1977, Newberg Friends, Oregon.

PETERSON-HILL, Nancy Peterson and Bob Hill, July 23, 1977, Mt. Hope, Kansas.

PERISHO-SMITH, Priscilla Perisho of Talent Friends, Oregon, and Gaylen Smith of Greenleaf, Idaho, July 9, 1977.

RADER - KENDALL, Sandra Rader and Royce Kendall, August 13, 1977, Haviland, Kansas.

ROHER-JOHNSON, Cyndie Roher and Greg Johnson, July 23, 1977, Salem First Friends, Ohio.

ROSS-PHILPOTT, Ronda Ross and Keith Philpott, August 6, 1977, Haviland, Kansas.

SLAUGHTER-DYCK, Kathy Marie Slaughter and Charles R. Dyck, August 13, 1977, Friends University Campus, Wichita, Kansas.

SMITH-MARTIN, Donita Smith and Craig Martin, September 3, 1977, Haviland, Kansas.

STANDS - CUSTER, Treva Lynn Stands and Craig Lee Custer, July 23, 1977, Alva, Oklahoma.

STURGILL-GALLAGHER, Karen Sturgill and Wilfrid Gallagher, April 30, 1977, East Richland Friends, St. Clairsville, Ohio.

TIFFANY-SWEETMAN, Joyce Tiffany and Robert Sweetman, July 5, 1977, Wichita, Kansas.

VAUGHAN-MOONEY, Martha Lynn Vaughan and Gregory Steven Mooney, July 3, 1977, Mt. Gilead Friends, Ohio.

WOLFE-BEAGLEY, Roxanne Wolfe and Don Beagley, July 5, 1977, Mt. Hope, Kansas.

ZIMMERMAN-ROBBINS, Beth Zimmerman and Neil Robbins, August 6, 1977, Newberg Friends, Oregon.

ZINN-PEAK, Melody Zinn and Brian Peak, August 13, 1977, Gilead Friends, Mt. Gilead, Ohio.

DEATHS

BLAND—Millard T. Bland, July 6, 1977, Wichita, Kansas.

CAREY—Kenneth A. Carey, 78, August 18, 1977, Urbana, Ohio.

CLARK—Louis Clark, July 29, 1977, Haviland, Kansas.

CLEMENTS—Virgil Clements, June 25, 1977, Haviland, Kansas.

DEARING—Adria Dearing, of South Salem Friends, Salem, Oregon, May 14, 1977.

DEARING—Myron Dearing, of South Salem Friends, Salem, Oregon, September 2, 1977.

GOFF—Myron Goff, July 29, 1977, Mt. Pleasant, Ohio.

GOSSETT—William Earl Gossett, 78, of East Richland Friends, St. Clairsville, Ohio.

HARMON—Edward F. Harmon, 71, pastor of Marion Friends Church, Marion, Oregon, April 14, 1977.

HARPER—Jane Huff Harper, 61, May 29, 1977, Cottonwood, Arizona.

HOYT—Alta Hoyt, 95, August 22, 1977, Wichita, Kansas.

KEAN—Stella Copple Kean, 93, member Emporia, Kansas, Friends, July 2, 1977, at Littleton, Colorado.

MENDENHALL—Beulah George Mendenhall, July 1, 1977, Wichita, Kansas.

MILLER—Belle Miller, July 30, 1977, Manchester, Oklahoma.

NUTT—Adell Nutt, 91, July 30, 1977, Beachwood, Ohio.

RAYMOND—Evangeline Raymond, minister, of North Valley Friends, Newberg, Oregon, August 6, 1977.

RICH—Marie Rich, 79, Salem, Ohio, August 27, 1977.

SHEPHERD—Susie Shepherd, September 5, 1977, Wichita, Kansas.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION		FOR THE YEAR ENDING	
NAME OF PUBLICATION		DATE	
1. NAME OF PUBLICATION		2. DATE	
3. OWNER		4. ADDRESS	
5. PUBLISHER		6. ADDRESS	
7. EDITOR		8. ADDRESS	
9. BUSINESS MANAGER		10. ADDRESS	
11. CIRCULATION DATA FOR YEAR ENDING		12. TOTAL CIRCULATION	
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An attorney tells why you need a will

The following conversation between Don Worden, director of development of Evangelical Friends Church—Eastern Region, and an attorney who specializes in estate planning may help you understand why a will is so important to you and your family:

Worden: I was surprised to learn that more than half the people in this country die without wills. Of course, I have heard about families having to wait months or even years for an estate to be settled because there was no will. That's why I decided we could perform a real service by providing information about wills. At the same time we can let people know that a personal will is an ideal way to make a final gift for the Lord's work, after family needs are met.

Attorney: We should mention the fact that without a will (or some contractual arrangement such as a trust), no one can leave any property to a worthy cause at death. Unless there is a will the court recognizes only the nearest of kin as legal heirs.

Worden: Why do so many people fail to write wills?

Attorney: There are two basic reasons. Some people simply do not realize how much difference a will can make to their heirs. A will can cut through unnecessary legal procedures that are costly and time-consuming, and can even save taxes in some situations. And, of course, the person who writes his/her own will has the privilege of deciding who gets what, who will be executor of the estate, who will care for minor children in case they lose both parents. These are important decisions that most people prefer to make themselves.


Worden: You said there were two reasons people neglect their wills?

Attorney: Yes. Some people do realize they need wills, and intend to write their wills someday, but they keep putting it off because other matters seem more pressing. There are always several good excuses for procrastinating: business affairs that need attention, a pending vacation, family problems, social and community activities. "Next fall," or "in the spring," or "after we move into the new house," or "when Jimmy is through col-

lege," always sound like better times. After all, we all think we have plenty of time to think about wills.

Worden: Time does have a way of sneaking up on us. When is the best time to write a will?

Attorney: They say there's no time like the present, and that certainly applies to wills. Every adult should have a will.

For more information about writing your will, or updating your will, Friends in Eastern Region may write Don Worden, P.O. Box 102, Damascus, Ohio 44619. Northwest Friends should contact Walter Wilhite, director of Friends Fund, Inc., P.O. Box 190, Newberg, Oregon 97132. Kansas Friends may write their Yearly Meeting Office at 2018 Maple, Wichita, Kansas 67213. 



Dick and Helen Cadd

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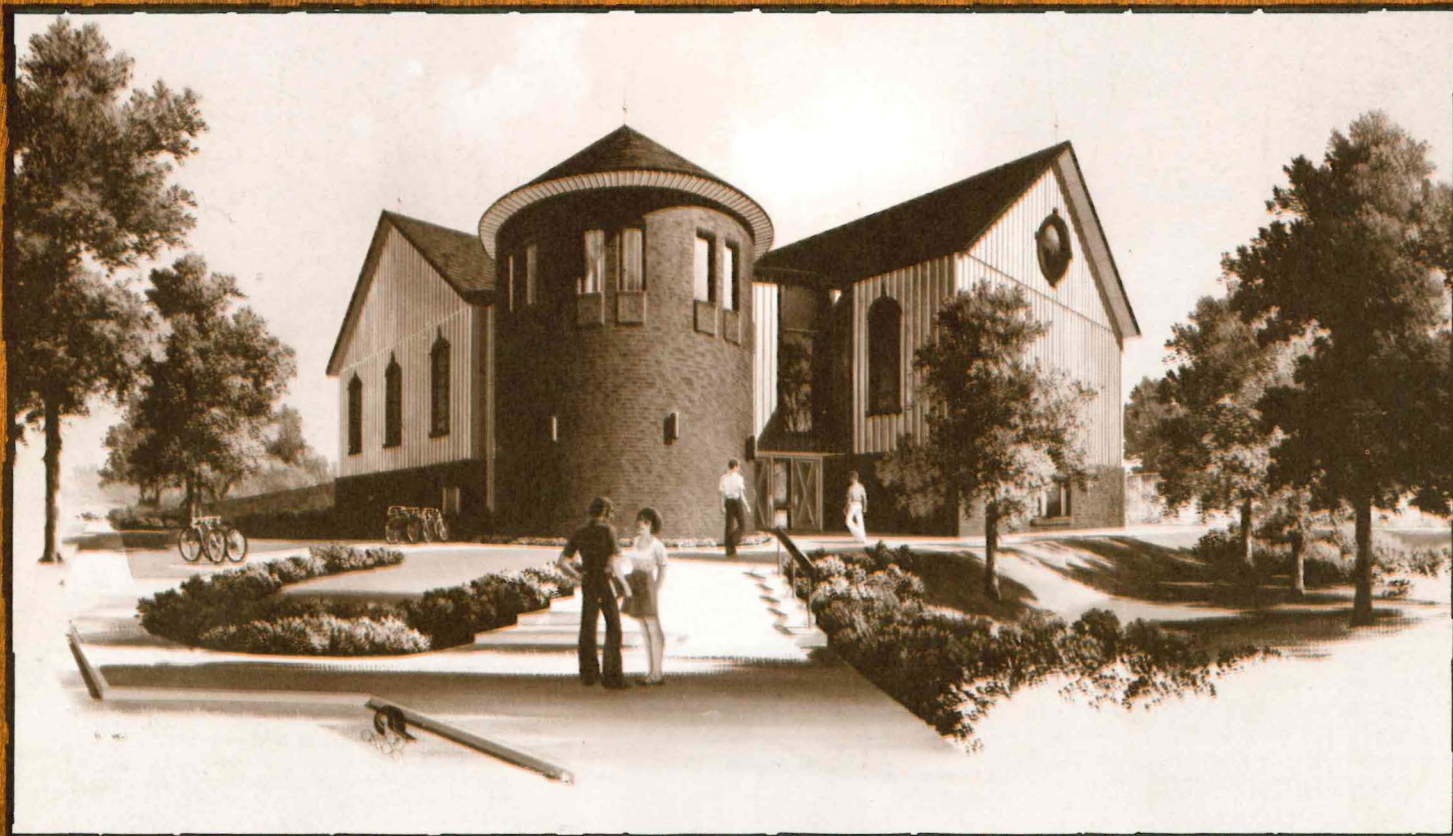
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Lu Anne, Yvonne, Steve, Jon, Carolyn

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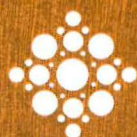
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