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September 1978

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"Our Quaker history says we were the first Protestants to be active in foreign missionary work, but to answer your question, 'Why didn't you come earlier to our country?' . . . well . . . uh . . ."



Quakers— Historic Pacesetters In Foreign Missions

BY ROBERT HESS

This is adapted from a portion of the message delivered to the EFA Conference in Denver by Robert Hess, executive director of Evangelical Friends Mission.

The history of Quakers in foreign missions is interesting and merits our examination. We know that the early Quakers, starting with the founder George Fox—biblically oriented, building on the Rock Christ Jesus—were keenly interested in missions. In 1647, when he left his work and became a full-time Christian minister, Fox said, “I saw the harvest white and the seed of God lying thick on the ground as ever did wheat—wheat that was sown outwardly and none to gather it.” Another place he admonished his followers, “There is a great people to be gathered.” We know that George Fox went out to gather that harvest.

By 1653, seven short years later, there were 24 itinerate preachers with Fox. By 1654, one year more, there were 70 ministers in the north counties of England preaching the glorious Gospel of deliverance and freedom! They went north and south in England, they went to Wales, Ireland, and Scotland. By 1657 George Fox had preached in every county in Wales—only 10 years after he began his first ministry.

By 1657, at the end of the first decade, he had been to Holland. Soon Quakers had been in every Catholic country in Europe. At about this time, 1657, Protestant reformation followers of Luther, Zwingli, and Calvin had no foreign missionary vision. They were satisfied to argue theological issues. They developed a beautiful theology, but they fell into a scholastic dryness much like the Catholic scholars of the Middle Ages. Later, they did have missionary vision, starting in 1700. After Zinzendorf the Moravians and others caught missionary vision, but Protestants in general were very slow in this endeavor.

It can safely be said that Quakers were the first Protestants to be active in foreign missionary work. In 1655 Mary Fisher and Ann Austin came to the Barbados, a wealthy English colony, and spent six months preaching there. Several people became converted under their ministry. They went on preaching elsewhere, eventually trying to go to New England.

Mary Fisher, when she came back from the New England area, got a vision to go see the Sultan of Turkey, the leader of the powerful Ottoman Empire, a mission she alone and on foot later accomplished.

In 1660, just 14 years after George Fox saw his vision, it is recorded, “We have received certain information from some friends in London of the great work and service of the Lord beyond the sea, in several parts and regions as Germany, America, and many other islands and places, as Florence, Mantua, Palatine, Tuscany, Italy, Rome, Turkey, Jerusalem, France, Geneva, Norway, Barbados,

Antigua, Jamaica, Surinam, Newfoundland, through all which Friends have passed in the service of the Lord, and divers other places, countries, islands, and nations and over and among many nations of the Indians, in which they have had service for the Lord and have published His name and declared the everlasting Gospel of peace unto them that have been afar off that they might be brought nigh unto God."

Doesn't that sound like real missionary vision? Knowledge of geography may have been limited, but they knew the names of countries, when not even sure where they were. The point is, within 14 years after George Fox, there was a tremendous missionary expansion, a rocket-type explosion as they went out preaching the Gospel.

By 1661 four Friends had signed up to go to China. They wanted to go preach to the famous Emperor of Abyssinia (now Ethiopia). They didn't know the relationship of Ethiopia to China, but they were starting out anyway. They had a great faith. By 1660 all the colonies in America except Connecticut had been *evangelized* by Quaker missionaries. Three people gave their lives in the process.

The first monthly meeting in America was in New England, in Sandwich, Massachusetts, formed in 1660. New England Yearly Meeting was begun in 1661. Quakers made tremendous strides because they loved and experienced their message. They were constrained by the love of Christ and they went out—adults and youth—filled with zeal, endued with fire.

The next 150 years from 1700 on were tragic for missions, as the emphasis on quietism took over. Missions again doesn't come to the foreground among Quakers until after the 1850s, with a few notable exceptions.

When the great missionary William Carey went to India and missionary work was ablaze all over the world, Quakers, bound by quietism, weren't shaken until they got into part of the evangelical revival in America, which had received a missionary vision in 1806. This started in a prayer meeting in a haystack in New England by four young seminary students who came back to Andover Newton Seminary determined to be foreign missionaries.

In 1810 the first foreign missionary society in America was formed. It wasn't formed easily; they had to debate it in the Massachusetts legislature. One after another legislators stood up, saying in effect, "We can't have this, it costs too much," and "If we let these men form a missionary society, I know what they will do; they will be after our best young people." Somebody else stood up and said, "They will want our money. We don't have money, we New Englanders, to send to wild Hawaiian Islands." To this they all agreed, adding, "You all know that we don't

have enough religion to go around New England, let alone Hawaii."

Finally an old man stood up and said, "Most of you people here are followers of Jesus Christ, but pretty poor followers. You do not know that the secret of the Gospel is that the best way to keep it is to give it away. The best way to get growth among our young people in Christian grace in New England is to send our best young people overseas. The best way to have our churches giving and thriving is to give to overseas work. As far as not having enough religion to go around New England, that is true. But we won't get more until we begin to share it."

The American Board of Foreign Commissioners was formed, however, in 1810. Two or three years later, four missionaries sailed, the first missionaries from America. One was Adoniram Judson. He tried to get into India and could not because of British opposition, so they went to Burma, and God mightily used him and his cohorts to open Burma and Southeast Asia to the Gospel.

But the Quakers weren't in on it. The Quakers, who had been so active from 1600 to 1700, were then bound by quietism, bound by a belief that they should wait quietly. Not putting the Scriptures first, they lost much of their concern and their missionary vision. Worse still, many of them were very opposed to the paid ministry, and they knew if missionaries were sent out, they would have to be paid. Another

objection of Quakers to foreign missions was that they didn't believe in "proselytizing."

The first missionary Quaker from America was Sybil Jones, 1851, who received a vision to go over into Liberia, where many American slaves who had been freed had returned. Her husband then went with her, and they preached the Gospel to blacks in Liberia and began Christian work there. She came back with enlarged vision, and 10 or 12 years later she went to Palestine and helped begin the work in Ramallah. Later in 1860 she began the work in Syria.

In 1887 in Richmond, Indiana, a conference where Christian faith was discussed among Quakers, Christian missions came to the forefront, so much so that many people at that conference of Quakers decided something needed to be done about a united missionary board. By this time Iowa, Indiana, and other yearly meetings had entered Mexico and other places preaching the Gospel.

It was the women who took the leadership in the first Quaker Missionary Conference in America in Indianapolis in 1888. The first foreign missionary board was formed in 1884 by what was to be called the Five Years Meeting. In 1905 the board had a request from Willis Hotchkiss, Arthur Chilson, and Edward Hole, who were in East Africa and

"Quaker young people across America must be persuaded that we have a rich missionary heritage."

wanted help. Slowly they received the help. Cuba also received the Gospel through Quakers soon after the turn of the century, when Cuba came under the aegis of America. Again and again Quaker missionaries were sent out and the vision was caught. Quaker missions opened in China in 1888, in India around 1890. We now have missionary work in Bolivia and Peru, in India, Taiwan, the Philippines, Hong Kong, and in East Africa, as well as among American Indians.

What of our challenge for Friends today? Quaker young people across America must be persuaded that we have a rich missionary heritage. We don't have to hang our heads in shame. But the essential Quaker message is a New Testament message, and our simplicity and our concern for others is a message that is going to send us forth in missions unequivocally and unafraid, with a tremendous hope. The name *Quaker* is a good name.

There are great areas of expansion and we must enter them. We must know that Jesus Christ is calling us now to new opportunities. We must repent for the years when the Quaker Church lost vision and did very little. We must thank God deeply for what has been done in the past 50 years among Quaker yearly meetings. In no sense must we become proud and arrogant with our mission successes. No, in all humility we must face the fact that if we lose sight of the cross and stop praying and stop winning men to Jesus Christ, thousands of people who could have heard the Gospel through us will not hear it.

How can we participate? Well, very first of all, we have a tremendous asset in our young people who are skilled in engineering, in mathematics, and others who can go into the inner cities and do a mighty job. We have Quakers in some of the large companies around the world who give their witness.

The increasing participation of Quakers in missions will involve our young people and young couples going into all parts of the world to serve in teaching English. It has been said that the communist Chinese may ask for 50,000 teachers of English before very long. We need to be ready. We also need to be ready in Nepal. Right now the United Mission to Nepal, which is almost 30 years old, has great respect for evangelical Quakers because of Dr. Ezra and Frances DeVol and the work of Jamie Sandoz. We could send workers there to help in the hospitals and schools. There are international companies in Teheran, and Teheran is asking for teachers, and young people in quest of adventure are going there. Why wouldn't it be altogether proper for young people who are qualified, with teacher's degrees, to say, "Lord, what wilt thou have me to do?" and go to Teheran, or to the Middle East, or to difficult countries in the Persian Gulf, or the African countries, and let those countries pay the salary?

Our goal in EFM is to coordinate these young people, to work with them, to pray with them, to visit them, and to get them in contact with evangelistic and teaching mis-

sionaries. We have other skilled Quakers who can go overseas on a retirement pay and serve missions. There are many missions, including Quaker areas, that need retired people to do electrical work, construction work, or to operate a guest house. Are you surprised that running a guest house is one of the very best forms of Christian ministry? Universities and colleges around the world are asking for skilled teachers. They are asking for teachers with character, with integrity, and it will be a wonderful opportunity. There are other businesses that are doing the same thing. Our participation will certainly involve such opportunities.

When we talk about personnel, we are going to challenge young people with opportunities around the world. We are challenging older people who can spend perhaps only a year overseas, or perhaps a sabbatical. If you have an interest in this type of service, contact the Evangelical Friends Mission office. They will try to give you places to go where you can make a major contribution.

A "people's movement" is taking place in our nation. We have students from Asia and Africa all over this country. What are we doing to invite them in and to reach them? EFM can get materials into your hands so that you can begin to understand them and begin to understand how to witness, how to share, how to love them. Most of them are coming from Saudia Arabia and the Persian Gulf, from India, and Asia, under a visa that says they may stay two or three years and then must return to their own country. They *are* going back, educated. They are going back to be the leaders of those nations, and some of the best missionary work that will be done will be done by people who never get overseas, but because of prayer and loving interest they win some of these young people by sharing the Gospel with them in this country.

Another tremendous concern is for the great cities of our world, those concrete jungles of Nairobi, of Singapore, of Hong Kong, and of Mexico City. We already have missionary work there; but we need prayer, we need understanding as to how to get at people in the high-rise apartments, how to win people and have strong churches in the cities. It is a new type of mission, and we need help there.

The greatest area of all is prayer. Prayer is costly, prayer takes time. If people pray, they will surely give. If they won't pray, they won't give. It will involve our giving. For Evangelical Friends Mission to coordinate our capable missionaries in the work already begun, and to begin new work in the days ahead, we need God's direction. It is not by might, nor by power, nor by degrees, nor even by money, but by my Spirit, says the Lord of Hosts.

The Holy Spirit anointed George Fox and sent him out; the Holy Spirit sent out those early Quakers; and the Holy Spirit is at work today. May He revive you and me. May we go again into the valleys of the world about us. Jesus Christ said, "I will build my church [worldwide]; and the gates of hell shall not prevail against it."

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"Why didn't you come earlier to our country?" . . . Well . . . uh . . ."

COVER

The same history that generates pride in our Quaker heritage can also render us speechless at times! (Cartoon by Ray Bennett).

ANTECEDENTS

The proliferation of conferences, seminars, and workshops in this enlightened technological age almost seems a paradox. We *could* stay at home—with our audio/video cassettes—listen, learn, be tutored, inspired, and challenged on almost any subject, and never leave the solitude of our recliner. We *could*, but we *don't*! Instead we choose to leave home, join other people with like interests at a setting a continent away, perhaps spend more money—and enjoy it more! It all boils down to that "human" element, the "being there" experience that cannot be replaced by the impersonality of technology.

"Being there" in Denver this summer was something special to many of us. Meeting and mixing with new Friends was only part of it. Hearing new challenging ideas from long-respected leaders was another part—enhancing that respect and making one thankful to be a part of this family called Friends.

Some such "newness" came from Robert Hess as he amplified upon a more formal prepared message. "Quakers—Historic Pacesetters in Foreign Missions" is our adaptation of his challenge. We hope our printed version carries a little of that feel of "being there."
—H.T.A.

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So You Want To be a Peacemaker! Are You Ready To be a Child of God?

"Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them saying: . . . Blessed are the peacemakers, for they will be called sons of God." (Matthew 5:1, 2, 9 NIV)

BY WAYNE COLE

Satan's sin is that he wants to be God. He doesn't like who God is. The pre-Pentecost apostles show us Satan's attitude in expecting Christ to conquer the world by force. But God is more than powerful, almighty, and supreme. God is love—caring love, giving love, suffering love.

To be God is not to sit on a throne with subjects groveling at your feet. It is to die a horrible death on a cross to redeem your own creation. It is not to command the allegiance of people, but to draw them with love. It is to suffer rejection and to bear the pain and sin of the world.

If we would be peacemakers, we will need to be in the process of becoming God's children. What we will gain is "the fellowship of his sufferings" and "becoming like him in death" as well as "the power of his resurrection," which we all covet (Philippians 3:10).

Peacemaking is more than a nonviolent stance—it is a way of life; it is evangelism as much as social work; it is hearing what Jesus says, not what the world says, according to Wayne Cole, a lifelong Quaker and an experienced social worker from Portland, Oregon.

Evelyn Underhill has this to say about intercession in her book, *Concerning the Inner Life*.

Intercession is gravely misunderstood by us, if we think of it mainly in terms of asking God to grant particular needs and desires . . . St. Theresa says that if anyone claiming to be united to God is always in a state of peaceful beatitude, she simply does not believe in their union with God. Such a union, to her mind, involves great sorrow for the sin and pain of the world; a sense of identity not only with God, but also with all other souls, and a great longing to redeem and heal.

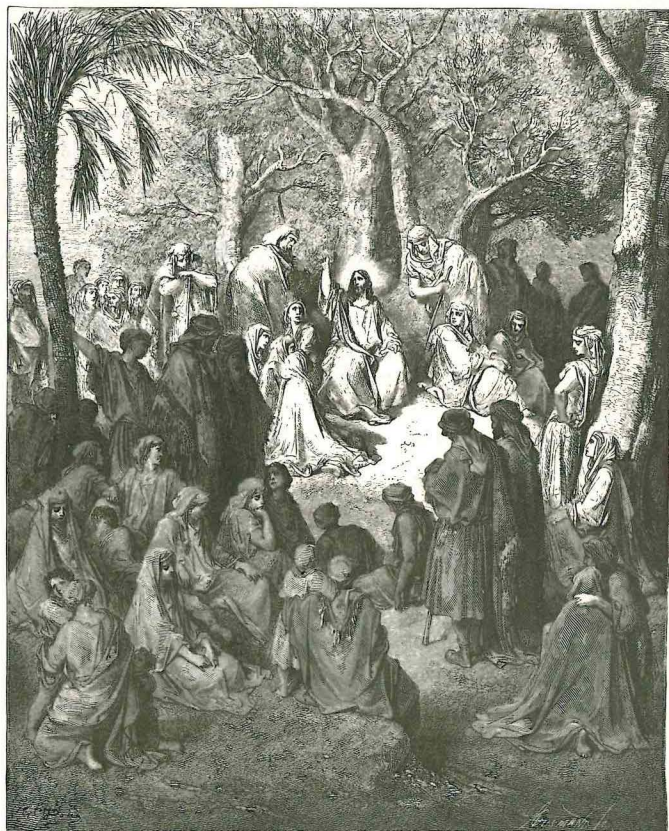
It is a call to love and save not the nice but the nasty; not the lovable but the unlovely, the hard, the narrow, and the embittered, and the tiresome, who are so much worse. To love irrespective of merit or opinion or personal preference; to love even those who offend our taste. If you are to love your people thus, translating your love, as you must, into unremitting intercessory work, and avoid being swamped by the great ocean of suffering, sin, and need to which you are sent, this will be done only by maintaining and feeding the temper of adoration and trustful adherence. This is the heart of the life of prayer; and only in so far as we work from this centre can we

safely dare to touch other souls and seek to affect them. For such intercession is a sacrificial job; and sacrificial jobs need the support of a strong inner life if they are to be carried through.

The "New Call to Peacemaking" is really a renewal of the same old call of God upon us. We are to participate with God in making peace—by evangelism whereby people are brought into peace with God; by social work whereby people are helped to cope with personal and environmental problems; and by social action whereby social institutions are caused to contribute to peace.

If we enter into peacemaking because the church ought to be doing it, or because we need to make the church relevant to this modern day, or because it is so satisfying to help others, we won't last beyond the committee stage.

How are we to endure? How did those we now call saints do it? What are the steps? I believe the principles are ironic: stop trying, give up, quit. The principles are expounded in Matthew 5:3-12, which we call "The Beatitudes." I think that name is misleading and we should retitled them "The Eight Principles" and put them alongside the Ten Commandments.



FROM ENGRAVING "SERMON ON THE MOUNT" BY GUSTAVE DORÉ

The *Eight Principles* are Jesus' opening statement of His Sermon on the Mount. They remind me of Luther's 95 theses—radical departures from the norm, delivered, I imagine, like eight nails in the church door. But these are not theses; they are absolute principles given by God himself through Jesus Christ.

The world says, "Blessed are the self-confident, for they shall have success." Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Listen! "You say, 'How rich I am! And how well I have done! I have everything I want.' In fact, though you do not know it, you are the most pitiful wretch, poor, blind, and naked." (Revelation 3:17 NEB)

Listen! "My strength is made perfect in weakness." (2 Corinthians 12:9) Jesus didn't come in almighty power. He needed God to carry His work through. He prayed early in the morning, He attended divine services, He memorized God's Word, He agonized with God before the final, awful completion of His ministry. Self-confidence must give way to God-confidence. That is the foundation stone.

The world says, "Blessed are the happy, for their life is pleasant." Jesus said, "Blessed are they that mourn for they shall be comforted." Mourning is a natural reaction. But we are taught to say, "Buck up, it isn't so bad." "I'm sure it will be all right." "If something is too painful for you, change."

Jesus is a "man of sorrows, and acquainted with grief" (Isaiah 53:3), and He invites us to share that part of His life. To the extent that we are open to the world as God's instruments of peace we will experience pain, grief, sorrow—not for a while and it goes away, but as constantly as those things exist in the world to which we are sent. The comfort that is promised can be just as constant if we stay close to the source.

The world says, "Blessed are the assertive, for they shall have what's coming to them." Jesus said, "Blessed are the meek: for they shall inherit the earth." How important we are to ourselves! And how much trouble that causes! Pogo said, "We have met the enemy and he is us." Amen!

Two contradictory things are true at the same time: 1. I am of no value. It wouldn't matter if I had never been born, and my death will be no great loss. 2. I am of absolute value. God thought I was worth dying for. I am included in God's great scheme of things and I can participate with

Him in the salvation of the world. When I accept the first, the second is an overwhelming gift.

The world says, "Blessed are they who accept a certain amount of sin as inevitable and allow for it, for they shall be accepted." Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

The world is sin-sick and longs for healing. It attempts the healing in many ways—New Year's resolutions, therapy, religion, etc. One is advised (left-handedly, not openly) that it is best to accept yourself the way you are and to give up trying to be righteous. The great people just didn't buy that. They let themselves desire righteousness without stifling the impulse, and light came.

"There is One, even Christ Jesus, that can speak to thy condition." "The just shall live by faith." Coals from the altar were applied to Isaiah's lips. Jesus shares with us His righteousness. Then, when we have cleared the logs out of our own eyes, people will come to us for help with their motives.

The world says, "Blessed are the just, for they shall have justice." Jesus said, "Blessed are the merciful: for they shall have mercy." How many of us want only justice for ourselves? We often need mercy and what a blessing it is when it comes! Jesus says that mercy is a part of righteousness as well as having the practical aspect of returning. "Freely ye have received, freely give." "Forgive us our debts, as we forgive our debtors." (Matthew 10:8; 6:12)

Jesus told of the man who had been forgiven a huge debt but held a minor creditor to account. Justice will not save the world. Justice must be sought—but exceeded. Jesus didn't come to call the righteous, but sinners, to repentance. Our reaction is often to help the deserving poor, or those who readily accept our help, or those who are savable by human expertise.

Jesus said, "Blessed are the pure in heart: for they shall see God." I'm not sure what it takes to get to see God beyond what has already been said. But listen! "Ye shall seek me, and find me, when ye shall search for me with all your heart." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Jeremiah 29:13; Luke 10:27; 11:9)

These words seem to say, "Want it! Go ahead! It's all right to want it!" And

almost at once comes the reply, "Be careful, it will cost you everything you have—everything you are." And "Look out! That is a life of sorrow, discipline, and denial." Single-mindedness is a part of purity of heart, and that's the difficulty. How we like to hedge our bets!


How frightened we are to swim out into deep water! "Lord, I believe: help thou mine unbelief." Jesus told His disciples to wait for the promise of the Father before doing anything. Often, I think, Christians should do the same thing. How often we go to cast out demons and it doesn't work, and we wonder why—or, worse, the demons turn on us and beat us up. One has then suffered, not for righteousness' sake, but for his own error.

Now, finally, at long last! "Blessed are the peacemakers: for they shall be called the children of God." Being a Christian is a pyramid starting with the first *principle* and working through to the last. Every true Christian is living in all eight, yet sometimes the seventh step is little more than a cup of cold water in Jesus' name (which shall have its reward). If we want to be peacemakers in larger ways, the lower steps must be enlarged.

Here is a standard by which we might measure to find where we are coming up short. Here is a measure by which we might consider whether we as individuals or as a church have the maturity to take on some great project. We may generate good ideas, but we need to wait for God's direction, learn to recognize it, and follow.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Surely, there is going to be some persecution if our faith is valid. The *eight principles* are so foreign to the world that the world generally reacts with persecution. The top of the pyramid is not sought directly and probably should be avoided (as Jesus did because His time had not come). But if we get serious about peacemaking, there will be trouble.

So let us think soberly "according as God hath dealt to every man the measure of faith" (Romans 12:3) and consider whether we really want to enlarge our peacemaking. It could be that there are those who are attracted by the popularity of this movement right now, or have some other interest in the "New Call to Peacemaking." Be careful!

But to those who understand the call clearly, and respond, and keep on responding, theirs is the kingdom of heaven. 

EVER SINCE I was a little boy in Sunday school, I assumed that the biblical story of Jesus cleansing the Temple (Matthew 21:12-17; Mark 11:15-19; Luke 19:45-48; John 2:13-22), was the "proof text" that nothing was ever to be sold on the "Sabbath" in church. I had no reason to look into the subject any further until in recent years, when I became more deeply involved in the ministry of music. The crunch came when gospel groups continually offered their albums for sale on Sunday. Those who were spiritually minded in the church were rightfully questioning if this was pleasing to God, yet were hard-pressed to substantiate biblically their feelings.

No one seemed to be writing or speaking convincingly to the issue. Those who were saying anything were hung up emotionally with the money changer texts. I was sure that our fellowship was not the only one faced with a lack of Christian understanding of the matter. I felt constrained to write to a representative number of sacred artists who have album ministries—some of those who I felt exhibited a sincere and well-thought-out ministry. I will let the artists speak for themselves.

BIBLICAL POINTS OF VIEW

Anita Bryant Green took the position that "I can only answer from my own personal convictions that it rather reminds me of moneychangers that Jesus in righteous indignation threw out of the temple. I still believe that it has to be on an individual basis, but after much prayer with the Lord, seek His will in this personal matter." John F. Wilson stated that he has never had any strong feelings against the sale of recordings on a Sunday. "I fail to see any connection between this and the 'money changers in the temple' which we read about in the Gospels. On the other hand, if there are strong feelings in your church regarding this, there is no sense in making a great issue out of it." It was also never an issue with Steve Adams, who pointed out that Barclay makes it clear that Christ's anger was not

over the transaction of business—which ALWAYS took place on the Sabbath—but over the blemished animals which the hierarchy was trying to pawn off on the poor people.

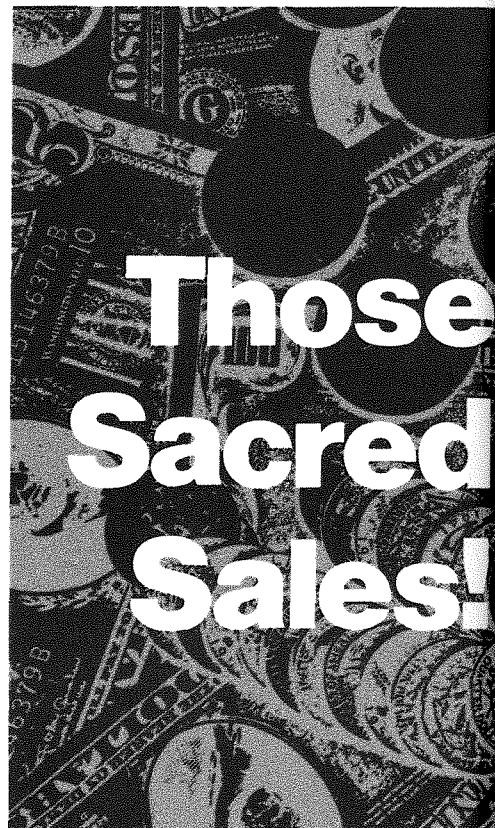
John Fischer was the only artist that offered what he thought to be the only scriptural principle involved here, when he said: "I believe the only Scriptural principles that apply to the issue of selling albums in church on Sundays are those Paul lays forth in 1 Corinthians 8 about meat offered to idols. *There is nothing biblically wrong with it, but if there are those who would be offended, caution must be observed.* [italics mine] Old Testament Sabbath laws no longer apply to us because of the work of Christ in fulfilling the law, and especially don't apply to Sunday since it's not even the Sabbath! (Even if they did apply, Jesus healed on the Sabbath—records and tapes are being made available to people to aid in their spiritual growth and healing.)

"This one may be too radical for most people, but I take literally the New Testament teaching that our bodies are the temple of the Holy Spirit. Therefore, because of the indwelling life of Christ through the Spirit, church buildings are no longer 'houses of God' and the sooner we get rid of the sense of sacredness about those four walls, the better off we'll be. The 'sacred' ones should be *us*. I think we even tolerate a lot of 'unsacredness' in our lives and get rid of the guilt by keeping the church building sacred and a place where we can feel 'clean' when we walk into it. This is soundly against the teaching of the New Testament which stresses personal morality. Even the Old Testament reveals that God doesn't dwell in buildings, but in hearts. *However, you must respect tradition and this is why I believe it's ultimately up to the local elders to decide.*" [italics mine]

Mr. Adams warns us here that "if one holds out a standard against selling on Sunday, he risks the failure of inconsistency, once he allows either the promotion of denominational periodicals, for example, or the personal indulgence of eating out at some restaurant. It's difficult to toe the mark, once legalities are established."

THE PRACTICAL NEED FOR ALBUM SALES

Scripture makes it plain, but it should go without saying: "... the labourer is worthy of his hire." (Luke 10:7) Since most offerings received at churches are not enough to support them, many singing groups depend on the sale of their records to make a living. Mr. Adams confirms this when he



says: "The extreme overhead of concert work makes record sales for touring groups almost a necessity. Churches that forbid such should by rights add a hundred dollars of expense money to their offerings, to be fair. Food, motel, and gasoline expenses sometimes leave precious little to live on."

Cameron D. Floria adds: "... most of the groups who come to your church could not subsist on the amount of their offerings. So if you believe in the ministry of the group, then it's essential that you also help them with the ministry of their albums. I know for a fact that the Continentals ministries would have ceased to exist a number of years ago were it not for the ministry of the records. As a non-profit corporation, our books are available to anyone. But let me just relate to you that a great deal of money passes our fingers, but it costs a little bit more than we're able to make to keep the operation going. If it weren't for gifts, donations, offerings and the ministry of the recordings, our entire operation, all the Continental Singers groups (nine of them which travel all over the world), The Jeremiah People, Act One Company, and New Hope, would not exist today.

Many churches now make Bibles, Christian books, and literature available for purchase on Sundays. Some feel uncomfortable with this "merchandising" practice. Now, gospel recordings are added to the Sunday table displays. Gary Macy, associate pastor of First Friends, Vancouver, Washington, expresses some interesting concerns on this subject. He is well-qualified to appraise this situation, and this article will be of interest.



Sunday Album

By Gary Macy

"Now let me say further that I believe that God could use other means to supply the finances so that the ministry could continue. However, to this point, after 11 years of full-time ministry, it's the record ministry and sale of music books and records that God has used to help keep us going. So I think there's a two-fold thing involved . . . I think that first of all in order for the church to allow any group to present its albums, they must believe in the ministry of the group itself, and also in the ministry of the group's albums or books. If either one of these two items are found inadequate, then I would suggest that neither the group be invited nor the albums be made available."

ALBUMS AS AN EXTENSION OF MINISTRY

Without exception, all sacred artists consider their albums as an "extension of their ministry." When overseas Steve Adams noted that most of the evangelical churches he visited there have *bookstores* located in the vestibules . . . open all the time, hoping to influence people's minds with something other than Communist propaganda. (National statistics are that Christians frequent Christian bookstores to

the tune of only 3 percent of our "population.") Mr. Adams admitted that his "media-conscious mind bends in the direction of soaking people's minds in the Gospel in any contemporary way possible."

The Gaithers' secretary, *Mrs. Carolyn Hall*, made the observation that "if Christian artists' records were distributed as secular artists' records are, there would be no need of selling them in person ever; however, the plain truth is—they are not, and many times the only way people can get good Christian material in their homes to combat all the trash that is coming out over secular radio and television, is to purchase them when they are available." Her point should be well taken.

Cam Floria with conviction admittedly states: "If gospel albums were a matter of a non-ministry item, I would have a tremendous problem with selling it anywhere within the church. But the way we look at our albums is *total ministry*. I can recall hearing directly from a lot of people who, by listening to the albums, were led to Christ. Specifically, an album we had called 'Share,' which simply presented the gospel. In the past three years, we have tried to make a package offer of more than one of our albums available to people so that they could give them away as gifts to people who were not able to come to the concert. This is the degree to which we believe in the ministry of our albums."

Motivation and good taste is the concern of *Ralph Carmichael*: "I feel that there is a time and place for everything, and I think that the right and the wrong of an act oftentimes is determined by the *motivation* behind the act. Let me be specific. To my way of thinking, the Sunday morning service is a time of worship, a time of ministering to the flock, and kind of a private sort of a thing. If I were a pastor, I don't think I would book outside musicians or groups to appear in my Sunday morning worship service. If the Sunday evening service is self-contained; that is to say, the participants (special groups, soloists, choirs, instrumentalists, etc.), would all be members of the church, then of course you would not be selling records."

"On the other hand, if you have invited an outside artist or group to appear in concert, you probably have strong feelings regarding his sincerity, his integrity and, of course, his ability to minister through his music. In this case, you would probably be quite sure that the reason albums are being sold is as an *extension of the ministry*. The

offering of the records to the public must be in *good taste*, and it is very likely that if the people are inspired and uplifted during the concert, they would also find it a great source of blessing to have the artist or group with them in their home by way of recordings."

SUGGESTED ALTERNATIVES

Several have suggested an alternative way of getting the albums distributed without exchanging money in the church: sell the albums in an adjacent part of the church; take orders for the records and have them mailed out; or take the album now, fill out the card, and be billed. But even by handling the matter this way, Cam Floria notes: ". . . I don't think it makes any difference. As far as I'm concerned, that album is sold at the church, even though the money passes through the mail. So for me it's got to boil down to the *ministry*."

If, after all that has been said and done, you cannot with a clear conscience offer album ministries in your church, you'll find that most sacred artists will adhere to your code without complaint. You'll find them to be very gracious, and not willing that anything should get in the way of being an effective witness in your church.

CONCLUSION

So there you have it from people who have effectively ministered to millions. *Those Sunday sacred album sales* could be a divisive issue in your fellowship if you're not careful. It is hoped that this attempt to look at different sides of the issue from the artists' point of view will help to give you a deeper Christian understanding of this delicate matter. Mr. Carmichael summed it up when he said: "The bottom line, of course, is that everything must be done in good taste, and that God should be glorified."

A word to the wise: *Be careful what you're strong in!* If you are in a position to change the attitude of your fellowship on this matter, please remember the piece of admonition John Fischer closed his letter to me with: ". . . These are some of my convictions, but as I began, you must consider people's consciences which are often based on tradition be it Biblical or not Biblical. Romans 14 says that for someone to believe something is sin and do it anyway, it is sin because he sins against his own conscience, whether the actual thing is sin or not. So all these things must be taken into consideration. God bless you as you seek His will."

Historic Mt. Pleasant Hosts Quaker Pilgrimage

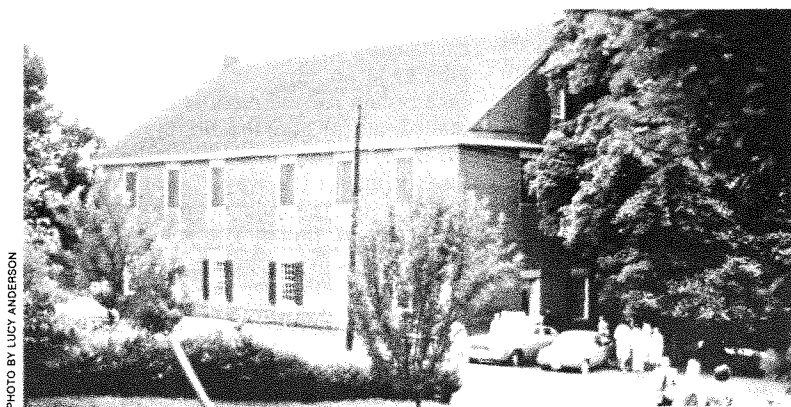
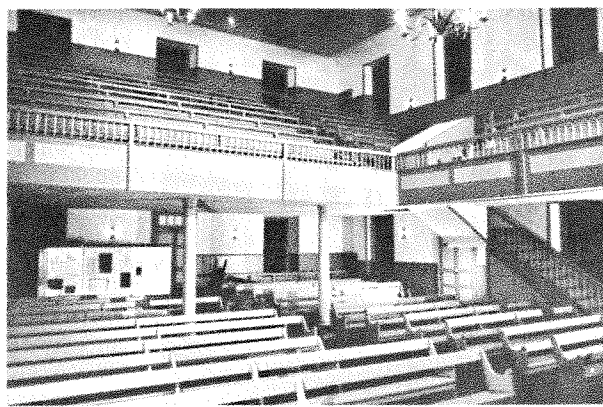


PHOTO BY LUCY ANDERSON



Mt. Pleasant meetinghouse as restored by the Ohio Historical Society.

BY LUCY ANDERSON, CONTRIBUTING EDITOR

Over 200 persons from all over the United States participated in a Quaker Pilgrimage to Mt. Pleasant, Ohio, the weekend of August 4-6 to attend a conference emphasizing "The Future of Basic Christianity." In his welcoming address, D. Elton Trueblood, organizer and chairman of the conference, noted that the purpose of the pilgrimage was to provide a renewing experience for all in attendance by focusing on Basic Christianity as the theme and by helping Friends get acquainted with those from other yearly meetings.

The four sessions were held in the historic Friends meetinghouse that was the scene of the "Hicksite Separation" of 150 years ago (1828). Last used for regular sessions of Ohio Yearly Meeting in 1909, the large brick building has been beautifully restored by the Ohio Historical Society. It was built in 1814 to accommodate 2,000 people at a cost of \$8,500 and included separate sections for men's and women's meetings.

The first of three guest speakers was Mark Talbot, director of Yokefellow Academy, who spoke on "The Quaker Conception of Basic Christianity." "The revitalization of our faith is necessary," he said, "for Quakerism has to be more than a hand-me-down religion or a reaffirmation of past beliefs." "Quakers have a radical Christ-centeredness that none of the others

have," he concluded and challenged his listeners to lead a life of submission to Christ in order to see one's place in God's workings in human history.

On Saturday morning Robert Hess, executive director of the Evangelical Friends Mission and Malone College professor, spoke on the topic, "Our Hope For the Future." His text was from Revelation 3—"Behold, I have set before you an open door, and no man can shut it." In entering doors of mission today, he asserted, Quakers must first experience Christ, study the Scriptures in order to learn of Christ, preserve the fellowship of Christ, be ready to give answers for our faith, and then enter the open doors set before us in order to *share* our faith. He concluded with a vivid account of his own conversion due to the faithful sharing by a Quaker lady, Aunt Susan Ecroyd (now 96), who with her three sisters came to Hughesville, Pennsylvania, and conducted special meetings.

Dwight Wilson, executive director of Friends General Conference, gave the Saturday evening address, urging Friends to lay aside their labels and unite to work against militarism, racism, sexism, and to seek for a just sharing of the world's resources. "If a house is divided against itself, it cannot stand; for the new shoot

will only be another branch and then another schism will result. My concern is that we be true brothers and sisters to other Friends—not just passing acquaintances."

In closing, Dwight Wilson made a specific suggestion to help work toward reconciliation among Friends. He suggested that in 1981 Friends General Conference, Friends United Meeting, and Evangelical Friends Alliance all meet on the same college campus for their daily business sessions during the day with their evening meeting held together. "Put your hand to the task," he urged, "or assign yourselves to another 150 years in the wilderness as Quakers."

Words of appreciation were expressed to James R. Newby, pastor of Cincinnati Friends meeting, who served as executive director for the conference and also to Milton and Rebecca Coleman, host pastors of the Mt. Pleasant Friends Meeting.

From 14 states and 2 foreign countries people came to attend what turned out to be a unique Quaker conference. Why was it unique? Because there were no minutes, no pronouncements, and it was not over-programmed. Yet each service was marked by a spirit of unity and love, as Friends considered the tremendous responsibility facing Quakerism in the 20th century.



BY JACK L. WILLCUTS

One Fixed Trust


"Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!"

These lines are lifted from John Greenleaf Whittier's "Eternal Goodness," written before "the maddening maze of things" included dial phones, freeways, school busses, TV, commercial jets, and smog. Presumably Whittier might be amazed, too, with the storm and flood of our summer schedules tossed about in a frantic sea of activities called vacations. For some Friends it has been a maddening maze of meetings. Parts of two or three Friends general conferences and a couple of yearly meetings have filled my summertime. To be sure, Quakers are now led to spend these in air-conditioned quarters or comfortable campers, but one kindly elder of my own meeting may have spoken for Whittier's concern for tranquility of spirit and Woolman's for the simple life when he remarked, "We released you for a month of r. and r. (rest and renewal), and you have filled it with a speaking tour!"

Perhaps, but a glance at these two venerable Quakers' biographical sketches indicates they never skirted the maddening maze either; they just kept in place the "one fixed trust" Woolman wore out walking and riding horseback from meeting to meeting on the eastern seaboard bearing his heavy concern for the downtrodden slaves until by the time he was my age, he had already spent four years in heaven. The "Quaker Poet" Whittier dropped out of the Massachusetts legislature because of poor health, which may have been one of his "storms and floods," but he kept turning out poetry that helped to kindle the abolitionist movement.

So much depends on how one views the maze of things about us. My attention is drawn to this quatrain as a springboard for a concern, which, as I write this, will be given tomorrow evening more than 3,000 miles away in an address titled "One Fixed Trust." Now as the summer is over and we move into September and the "fall programs," which later lead us into the Christmas rush, it is surely important that one's "spirit clings" to a God we know to be eternally good. This thought is a focus, not a withdrawal from involvement, but on perspective. The maddening maze is there, hopefully, not because of our doing but it must be entered as firmly and courageously as our Lord set His face toward Jerusalem.


This firm trust is expressed by many of the past. Job exclaimed, when his life crashed in about him, "I know that my redeemer liveth" and "Though he slay me, yet will I trust in him!" That is a clinging spirit to the knowledge that God is good.

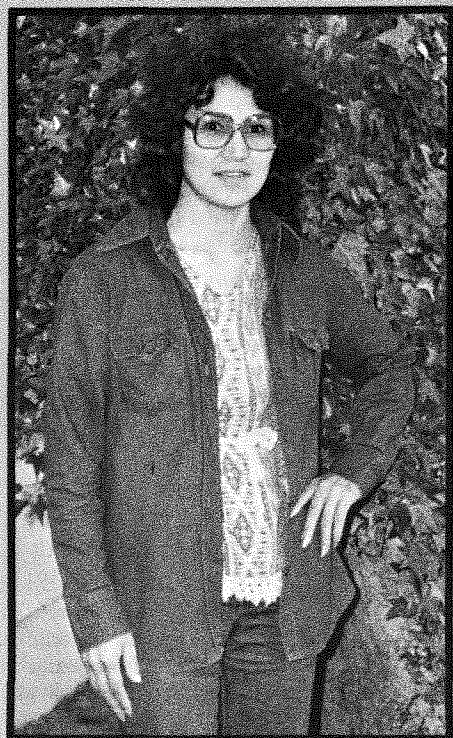
So many of us seek today a faith that will not be moved when the storms and floods sweep over us. Not a superficial emotion, not a utilitarian religion, but a fixed trust in a changeless God. "My heart is fixed, O God, my heart is fixed: I will sing and give praise." (Psalm 57:7) 

Cuba's Quakers

One of the most fascinating sagas in Friends missionary efforts is the story of Quakers in Cuba. There is a yearly meeting there and monthly meetings more than half a century old.

Three Cuban Friends were able to come to the Friends United Meeting triennial sessions in July. And since two of the young men knew very little English, and I know a little Spanish, it was my privilege to sit between them during several of the public meetings trying to interpret the messages and other agenda items. It can be reported that these young Friends' Christian faith is strong and committed to obedient ministry. Both are pastors. Few details were shared about the hardships experienced at present, but some were clearly implied. The reassuring note is the fact that their walk with the Lord and witness for Him is a clear determination to remain faithful. It is also reassuring to know that Christian commitment still grows without any outward or social supports. Their radiant faith stands out even more beautifully in the severe setting in which it rests.

Remember to pray for Friends in Cuba. They request this with an urgent *por favor* (please!). 



Lorena "Loagie" Mills is an Eskimo student now at George Fox College, Newberg, Oregon, who has found through heartbreak and loneliness that "the indwelling Holy Spirit . . . can change a person filled with hate and confusion."

WHAT CAN'T BE CURED MUST BE ENDURED

BY LORENA MILLS

I was born and reared in Alaska in a culture totally different from that of people who live in the lower 48 states. I found it very difficult to understand many of the differences between the two cultures as a young child, and I still feel the same way.

For Alaskan Natives there are certain rules set down by the Bureau of Indian Affairs that tell us where we should attend school. Most of these schools are far away from our homes, and this destroys our close family relationships.

My purpose in sharing this is to tell about my oldest brother, whom I didn't meet until I was 12 years old. I knew about him, but because he was away at a Bureau of Indian Affairs school, I didn't have the opportunity to meet him. However, once we met, we became very close. I can recall days with him that were very happy occasions. We shared the good times and the bad times.

My brother helped me through many crises in my life. He was there when I needed him. We worked together in the beautiful outdoors of Alaska. He shared his skills in hunting, fishing, and camping, and we shared different experiences on the river, ocean, and land.

Then, when I was 20 years old, my family and I found out that he had an incurable liver disease that, although it progresses slowly, is turning him into a vegetable. Since the time when Willard went to the Alaska Native Hospital in Anchorage, Alaska, for a checkup, he's been in and out of the hospital.

I recall my teenage days with him: the laughter, sharing the outdoors and the beauty around us; I recall a brother who was active, content, and happy. I didn't want to accept the fact he could never do the things we used to do. My life filled with hate and frustration, and I became a burden to my family. I felt that life had no meaning anymore.

The hardest part for me to understand was why it had to be my brother, the one dear to my heart. Why the one I love? Another thing I never understood was why we have a God who loves us, a God who is able to heal a very sick person, yet who lets us suffer. Yes, I prayed a thousand prayers, and after that I quit going to church. I felt I was wasting good prayers to a God who has deaf ears.

Alcohol became a cure for my frustrations and burdens. The more I drank, the more my life became unbearable; I was unable even to live with myself. Once again I tried attending church to wash away the sins I had committed the night before.

Then, on December 2, I heard several testimonies that touched my mind. They were about the indwelling of the Holy Spirit and a total commitment to Jesus, who as the Son of God, can change the life of a person filled with hate and confusion. That night I gave myself to Jesus to live my life for me. On January 1 I gave my beloved brother Willard to God. My brother's disease can't be cured, but I can endure it with Jesus living in me.



'Discouraged Clerks'

■ Just want to say that your article for discouraged clerks was excellent, and could apply to lots of us! I would be heartily in favor of rewriting the *Discipline* to include the query: "Do you have a Spirit-controlled sense of humor, and do you use same frequently?"

PEGGY BAKER

Tacoma, Washington

'Why I Haven't Dropped Out of the Quaker Pastorate'

■ For some time I have wanted to write to you and am now getting around to it. I guess the Spirit says, "write."

For over a year I have desired to see someone write concerning the opposite side of the coin about Pastoral Ministry. The 1977 January issue of *Christianity Today* had an article, "Why Pastors Drop Out." It contained the well-worn excuses and reasons I won't take time here to list. Then EVANGELICAL FRIEND, February 1978, had an article, "The Dilemma of the Friends Pastor," by Eugene Coffin. I thought Eugene's article was well-written and objective; I am sure he is better acquainted with pastor-church relations in the Friends Church than I am, or ever will be. I expect he is right in presenting the Quaker pastor in a little different role from most denominations; I wouldn't want to second guess Eugene.

I would like to write, "Why I Haven't Dropped Out of the Quaker Pastorate." I began as a student pastor in late September 1933, and followed through until the end of the school year. In November 1934, I became student pastor at another church and went from there to be pastor of the Springfield Friends Church in Colorado in September 1935. I have lived in a Quaker parsonage ever since, so I might have at least an atom of a reason to offer something constructive on the subject. I could write a whole lot on the subject of the pleasant experiences I have had in the Friends ministry. I suppose it could be the Lord has placed me in the pastorates with good churches.

(Continued on page 17)

First Day News

QUICK QUAKER COMMENTARY

ELAINE ANDREW MAACK was honored by Friends Bible College Alumni Association as the "Professor of the Year" and presented a \$500 check at the 1978 Alumni Banquet. She has been on the academy or college staff for many years.

CHARLES and LEORA DeVOL, veteran Friends missionaries to China and India under Ohio Friends, arrived in Columbus, Ohio, August 8. Charles has been a professor at a Chinese university in Taipei, Taiwan, in recent years and has just completed the translation of a new book from English to Chinese on the history and work of Friends around the world.

NORVAL HADLEY announced to the recent sessions of Northwest Yearly Meeting that he will resign as general superintendent at the close of the present church year (July 1979), and will probably become involved in some type of mission work.

RETA STUART, now working full time as secretary with the newly formed Evangelical Friends Mission with residence in Canton, Ohio, was surprised with a personal shower of household items by her home meeting, University Friends Church in Wichita, and the Wichita Area in a rally held at Northridge Friends Church in July.

The "Alumnus of the Year" award of Friends Bible College Alumni Association, Haviland, Kansas, was given to HAROLD THOMPSON. He is superintendent of schools in the Haviland community and former president of Friends Bible College. He has served as mayor of the city and for 20 years taught in the academy and college.

EDITH RATCLIFF, missionary to the Friends field in Kenya, arrived home in time to attend the Triennial Sessions of Friends United Meeting. She went immediately afterward to visit her family in Liberal, Kansas.

ALVIN and LUCY ANDERSON spent two months in the U.S. during the summer, and are returning to Nigeria in September for a second year, where he has a Fulbright professorship. He is acting head of the Education Department of the University of Calabra. Lucy teaches remedial English at the school. They are on leave of absence from Malone College, Canton, Ohio.

NORMAN BRIDGES, president of Friends Bible College, Haviland, Kansas, and his wife, Janice, led a 10-day missions crusade in Ecuador early in the summer.

EVERT and VIRENA TUNING were honored by their home meeting in Klamath Falls, Oregon, in July, as they retire from 40 consecutive years of pastoral and missionary service. They served many years as pastors of the Sprague River Friends Church when it was an Indian mission station.

PAUL and LEONA THORNBURG have just returned from missionary service on the Friends field in Burundi, Africa. Paul is joining the pastoral team of the Friendswood Friends Church, Friendswood, Texas, with Ron Allen.

Because of the number of Korean-American families in the constituency of the Portland Korean Church, served by pastor GYE WAN JIN, they have opted to start English services to run concurrently with the Korean service. OSCAR BROWN of Newberg, Oregon, having retired from the active pastorate (but not from the ministry) has answered the call to serve in this capacity. After spending 43 years in pastoral work, including 4 years in missionary work, he welcomes this new avenue of service. The Portland Korean Church is under the Department of Missions of Northwest Yearly Meeting.

DAVID KINGREY, pastor of University Friends Church, Wichita, gave the Charles Vincent Lecture at the sessions of Jamaica Yearly Meeting in August. Charles Vincent was a leading Jamaican Friend whose pastoral leadership on the island brought great strength to the Friends Church there. His grandson, Roger Vincent, is a student at Friends University.

INGEBORG BORGSTRÖM intends to retire from the associate secretaryship of FWCC on August 31, 1979. She needs to return at that time to her previous work in Sweden in order to preserve her pension rights. Arrangements are in hand to appoint a successor to Ingeborg Borgström, and the post is advertised in our columns this issue.

FRIENDS FOCUS

'IT'S A SIN TO BORE KIDS WITH THE GOSPEL'

This warning was reprinted in the Newberg Friends Church midweek mailing. And the question was asked, "Are you as a Sunday school teacher making the Gospel vibrantly alive and exciting to your pupils?"

SECOND NATIONAL CONFERENCE ON PASTORAL MINISTRY

The second National Conference on Pastoral Ministry is now scheduled to be held April 14-17, 1980. Wayne Allman and Russell Myers will again serve as cochairmen of the Planning Committee. The first, held in Dallas, Texas, brought together the largest gathering of Friends pastors in the history of Friends.

KYM ADOPTS NEW NAME

At the recent Yearly Meeting sessions, Kansas Yearly Meeting approved changing its official name to Mid-American Yearly Meeting of Friends. Since the geographical areas covered include Oklahoma, Texas, and a few meetings in Missouri and Colorado, this may be a more definitive designation. (See "Friends Concerns," page 23.)

WHY GOD CALLS MISSIONARIES

"Quaker Waggin's," the Women's Missionary Union of Northwest Yearly Meeting paper, quotes these provocative statistics: 9 percent of the world's population speaks English; 90 percent of the world's Christians come from the 9 percent who speak English; 94 percent of the ordained preachers in the world minister to the 9 percent who speak English; 96 percent of the church's income is spent among the 9 percent who speak English.

OHIO FRIENDS WOMEN SET \$10,000 CAR GOAL

That is what it costs to buy a car in Taiwan that is suitable for missionary use. The Friends missionaries there, 13 of them, have only one car to use in their work! The women of the Evangelical Friends Church--Eastern Region are trying to raise enough to purchase at least one more automobile for the missionaries' use.

TEXAS AREA RALLIES GROWING

The Friendswood Friends Church (Texas) hosted the Friends churches of the area Sunday evening, July 23. Pastor Ron Allen stated that if at least 200 were in attendance he would swallow a goldfish at the evening service. The next week's mailing did not mention the results.

SIGN UP SUNDAY FOR YOUR HYMNAL

East Richland Friends Church (Ohio) keeps an order form in the hymnal racks now to encourage members to buy a hymnbook at \$5.36, discount price. They hope to buy 300 new hymnbooks for the church this way one at a time. When that many orders are in, they will order the books. They were 77 percent toward their goal when last reporting.

NEW MEMBERS ADVISE ELDERS

Last year the Spiritual Life Committee of the Newberg Friends Church (Oregon) invited all those who had joined the church during the year to come before the Spiritual Life meetings and share their personal testimonies and concerns. Consideration of ways in which worship and various ministries might be strengthened were a part of these sessions. Many of the suggestions were tried and "brought a new awareness that we come to worship God."

The Sunday morning worship average attendance has increased from 419 to 520 the past four years.

MEXICO FRIENDS HOLD RETREAT

". . . be ye doers of the word, and not hearers only" (James 1:22) was the theme used when 51 members and guests of the Evangelical Friends Church held a week-end retreat in Puebla, Mexico, recently. This has become an annual camp for young people and families.

Richard Martens reports, "Camp time is an exceptionally fine time of sharing and growing together. This year one young man came who had been studying for the Catholic priesthood until becoming discouraged. He was invited by a nephew who attends the Friends Church. Another attender witnessed of his decision to become a tither after hearing a lesson on giving at the camp. Another attender, the husband of one of the church members, gave up smoking during the camp and has continued since then without using tobacco."

The Honey Creek-New Providence Men's Fellowship (Iowa) sent large donations to help cover the expenses of the camp. None of the individuals mentioned above or families who invited them could have come without this financial help.

FAMILY PRAYER MEETINGS

"A New Format" is the way North Valley Friends Church (Newberg, Oregon) describes their Wednesday night prayer meetings. No more baby-sitting at prayer meeting. No more problems keeping children quiet so adults can pray. How? First, a short teaching on prayer each week with all involved. Second, several families joining together in different areas in the building to (a) explain lesson to children, (b) discuss if desired, (c) share prayer concerns; (d) share praise concerns, (e) sing together and pray together.

TWO EFA LEADERS NAMED TO FUM POSTS

Jack Kirk, copastor of University Friends Church, Wichita, Kansas, and Kara Cole, a prominent member of Northwest Yearly Meeting and Reedwood Friends Church (Portland, Oregon), have been named to share the leadership and administrative responsibilities for Friends United Meeting, following the resignation of Executive Director Lorton Heusel and Quaker Life Editor Fred Wood. Jack Kirk will edit the Quaker Life magazine and spend much of his time in visitation among the 14 yearly meetings that

compose Friends United Meeting. Kara Cole will share administrative responsibilities. Both will have offices in the FUM headquarters in Richmond, Indiana. Jack Kirk will begin in October 1978 and Kara Cole January 1979.

ALUM CREEK PRAYER CHAIN BUSY

A prayer chain started one year ago at Alum Creek Friends Church (Ohio) with eight members. Now there are 21. During the year 196 requests were shared with an average of 18 participants in the prayer chain effort. They estimate these represent at least 3,500 prayers expressed by concerned Christians.

From this same church came an overheard story from Dr. Ezra DeVol's Sunday school class as follows: "Did you know there is an atheist Dial-A-Prayer? When you call the number, there is no answer."

NEED A NAME FOR HOME BIBLE STUDIES?

Eugene Friends Church (Oregon) calls their home Bible studies "FAITH groups."

Faith
At work
In
The
Home.

EARLY CHRISTIANS PRAYED AT MIDNIGHT

"It is easy for us to forget that in the earliest Christian churches a considerable percentage of the membership was made up of slaves," writes Everett Cattell in a recent article in Friends World News, a bulletin of the Friends World Committee for Consultation.

"In our Quaker effort to recover 'primitive Christianity' it is well to remember this. The only time these slaves were free to meet with other Christians to worship was around midnight when, released from their work, they were supposed to be resting. Life was extremely hard, just as it is for many Christians under totalitarian rule today. Outwardly they were in bondage. Inwardly they had been made free in Christ. This was the only freedom possible at the moment. Their problem was spiritual survival. Their inner freedom was priceless, and so was the meeting for worship with other Christians. The meetings could not be long. There was no time to discuss modes of worship nor structures of church government nor theological niceties. That is why they found themselves using the model prayer given by the Lord, repeating it slowly, thoughtfully, and meaningfully."

NBEA NATIONAL CONVENTION

The 1978 Fifteenth Annual Convention of the National Black Evangelical Association in April was the most spiritually rewarding, socially unifying, physically stimulating, financially profitable, and numerically attended in the history of NBEA.

Attendance averaged about 600 daily, with the exception of the Friday night rally of around 1,000 persons.

The Presidential Breakfast, Women's Luncheon, and closing banquet ran well over the expected number.

Is it any wonder the song "Praise Him! Praise Him!" reverberated as the convention came to a close? God is blessing this organization, and since convention the NBEA headquarters office has moved to Atlanta, Georgia, continuing under the capable leadership of Aaron Hamlin, field director. Hamlin is partially supported by Friends.

(Continued from page 12)

There have been frustrations. Some of them have been caused by my immaturity and poor judgment, which I have brought on myself. I have known a few neurotics were in the church. As I reflect on the past (God bless them), they have helped me to take a better look at the Body of Christ. I am sure the Lord has protected me and I have not had to deal with some of the severe cases like I hear other pastors relate.

But this has come to me:

I know farmers, too, who face dilemmas; they are in my congregation. If anyone doubt it, let these men relate their problems with weather, market difficulties, inflation

I have known school teachers who have, or have had, frustrations.

An officer in a bank spent some time telling me of his frustrations and how he carried them over into his family life, which reflected in his church life.

I have known Boeing workers in Wichita having trouble with their supervisors and Boeing.

I know grocery store operators in small towns who face their dilemmas.

I have known mothers to face frustrations with their families and neighbors or children.

I think the list could be added to. I wonder why I, as a pastor, should be "carried to the sky on flowery beds of ease?" Self-pity is a vicious sin. I wonder how many ministers have echoed, "Christ is the answer," then cop out themselves?

Maybe I have preached long enough (I hardly ever go over 30 minutes). If there is any merit in this, it is free.

ALDEN PITTS
Pastor

Hesper Friends Church
Eudora, Kansas

The Meeting at Mt. Pleasant

■ I would like to express through the columns of the EVANGELICAL FRIEND my sincere appreciation for the efforts of those who made possible the meetings of Friends getting together in the historical old meetinghouse at Mt. Pleasant. [See page 10.]

I thank God for the blessed privilege of once more attending Religious Meeting in that old building that is hallowed and sacred in my memory. Friends came from the East Coast and the West Coast and in between. But in our own territory but very few were in attendance. I think one reason for that is that many of our younger ministers have no Quaker background, nor do

our members, hence being a Quaker means but very little to them.

All in all I think the meeting a great success, and some of God's most choice servants left with us challenges that we should embrace and put to use in the future.

Through God's mercy and grace I have been permitted to pass my 87th birthday. I have tried not to live in the past, as I have seen some of my friends do, but live in the present and look toward the future, but as I sat in that gracious old building I could not help but go back over my life to the time when I was a boy and came to Yearly Meeting with my parents and grandmother. She was a widow and made her home with us and was also a recorded minister. I could recall hearing her preach sometimes and not only her but other preachers of that day, to mention a few: J. Walter Malone, John Pennington, Isaac Kinsey, William Pinkham, Luke Woodard, and others. These were blessed memories to my mind. I hope someday again to be privileged to meet in that old sacred meetinghouse.

CLYDE W. PICKERING

St. Clairsville, Ohio



This story is dedicated to all of Perry and Patsy's fans, many of whom became acquainted with them at their first appearance in the fall of 1966. Since that time, some of these fans have grown up to become high schoolers, college students, or even married people. It is good to know that at least some of them still look for and enjoy the Masters twins. As with a good many of the Perry and Patsy episodes, this one has a definite similarity to real life from the experience of the writer and her family. —BMH

AN EXPENSIVE LESSON

Part 1

BY BETTY M. HOCKETT

It was Saturday morning. Spread out on the kitchen table in front of Perry and Patsy Masters were several yellow pencils, many sheets of lined paper, and two Bibles. Perry sat with his elbows on the table. Patsy was chewing the eraser on one pencil.

"I just don't guess there are any good Samaritans around anymore," said Perry with a heavy sigh.

"I know. I've looked and looked all week. Wish Mrs. Hansen hadn't given us an assignment for Sunday school. Oh well, at least we've read the Bible story that Jesus told about the good Samaritan who stopped to help the guy who was hurt. We just won't have anything else to tell, I guess." Patsy began to fold up the papers and close her Bible. As far as she was concerned, she was through.

"But we ought to have *something* we can write about. Let's see. What happened at school this week that shows that there are kind people in the world today?" Perry wrinkled his forehead as he tried to remember.

Patsy wasn't much help. "I can't think of any time when I saw somebody help another person."

"See, Patsy, it's like I've said all week. There just aren't any kind people in the world today. At least not very many. Nobody rushes around to help anyone."

Mrs. Masters came into the kitchen. Her arms were loaded with clean clothes fresh from the dryer. "What's this? No kind folks today? Well, I sure thought maybe I'd find a good Samaritan—or better yet, two—who could help me get these clothes folded and put away."

"We weren't talking about *that* kind of good Samaritan. We were talking about the kind like in the Bible who stopped to help that guy." Perry went on to remind

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their mother about the Sunday school assignment.

"You haven't been able to find *any* kind of example of someone helping someone else?" Mrs. Masters questioned.

The twins shook their heads. "Huh-uh."

"Well, what about the time Mrs. Mitchell invited that sweet little old lady into her house when she got sick out on the sidewalk between our house and theirs?"

"That was a long time ago," said Patsy. "We have to write about something that happened this week. And nothing has happened, so I guess the assignment is all off for us."

"We'll just tell Mrs. Hansen that at least we tried," Perry folded up his papers, put them inside his Bible, and started out of the kitchen. "I'll come right back and help, Mother," he promised.

The clothes were folded in no time. Chico, their fuzzy-haired dog, kept hinting with his sharp woofs that certainly it was high time somebody went outside for a good game of chase.

"Oh, Chico! You're a pest," laughed Patsy.

"Just a minute, old boy," said Perry. "We'll be ready for a good play."

Mrs. Masters had another idea. "What do you say, kids, since Dad is gone and won't be here for lunch, that we take a drive over to that big new shopping center and look for the shoes Perry needs. We might even be able to eat our lunch there."

The twins looked at each other and immediately yelled "WHOOPEE!" Chico joined in with louder-than-ever woofs.

"Sure! I'll go get ready real fast." Patsy took her share of the laundry to put away.

"Me, too!" shouted Perry already on his way with his share of the laundry.

It wasn't long until the three were on their way to the shopping center. The Sunday school assignment had been left at home, along with a disappointed Chico. To get to Picadilly Square with all of its interesting shops, they went on the freeway

for several miles, then turned on the Albertson Road exit. It was there that the car gave a little jerk. It wheezed and the motor stopped completely. "Oh dear," said Mrs. Masters. "Something is wrong."

"What, Mother? What's the matter?" asked Perry anxiously.

"The car's stopping, Mother. We can't stop here. There's no place," advised Patsy.

Mrs. Masters looked grim. "I know, but something has happened to the car. The motor died. I'll just have to coast to a stop. Hopefully it'll start again in a bit."

The exit road was narrow. There certainly was no place to park. As soon as the car completely stopped, Mrs. Masters turned on the flashers to let others know that they had stopped. When she tried to start the car again the motor acted as if it did not have quite enough energy. She tried again. And again. And again!

"It's not starting, Mother," said Perry as if no one else had yet made that discovery.

"Well, I'll get out and lift the hood. Then the people passing by will know for sure that we are in trouble."

"Oh dear, now what's going to happen? I don't think I like this very much." Patsy shrank down into a heap on the back seat.

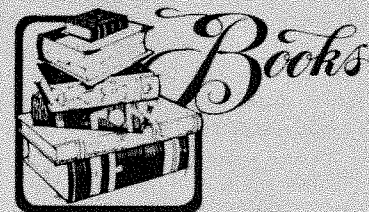
"I 'spose you think I do." Perry began to wish they hadn't even come at all.

"Well, first off we'll pray. That's always the best thing to do. Then we'll wait until somebody stops to help us."

"Nobody'll stop," growled Patsy gloomily.

"That's right, Mother. Nobody helps anybody these days. After all, we looked for that all week so we ought to know. Now what'll we do?"

To Be Continued



Arthur O. Roberts, **Tomorrow Is Growing Old: Stories of the Quakers in Alaska**. The Barclay Press, 1978, 592 pages, \$17.50.

We could call it, in words of truth and soberness, one of the most dramatic and successful ventures in the long annals of Christian missions. It started after the Kansas harvest in 1885 with earnest, bearded teacher-farmer Elwood Weesner presenting his concern for Alaskan Indian missions before the Timbered Hills Monthly Meeting. The 1886 Kansas Yearly Meeting affirmed and partly financed the project, and in June 1887, Weesner and a co-worker landed in Douglas, southern Alaska. Small beginnings in Indian villages expanded a decade later under the auspices of California Yearly Meeting to the Eskimo people of the Kotzebue Sound-Kobuk River area of Northwest Alaska, above the Arctic Circle.

The ministry grew through many adventures of faith—conversions quiet and spectacular, effective native and white witness, confrontations with predatory white exploiters, ministries educational and spiritual, ills and accidents, plane crashes, bouts with the elements, even the murder of a Friends missionary through which the Lord fashioned praise from the wrath of man.

Friends sometimes downplay statistics, as the book at hand indeed does, but they are useful in the necessary shorthand of a book review. When in 1970 the autonomous Alaska Yearly Meeting of Friends Church was set up, 2,500 of the 4,100 people living in the Kobuk region were enrolled members, nearly two thirds of the mostly Eskimo population. In addition, Friends meetings in central and southern Alaska today minister both to natives and whites.

The book that recounts this successful mission is attractively designed, with the artistic pictorial cover and sturdy sewn binding that have become quality trademarks of Barclay Press. It is also authentic history, carefully researched, filtered through a fine

George Fox for Today

There is widespread interest in more fully understanding the remarkable message of George Fox. The following are available to speak about this message and to lead discussion:

For a one-session presentation—
Roger Dreisbach-Williams,
or William Stafford;

for one or two sessions—
John Curtis, John McCandless,
or Viola Purvis;

for three or more sessions—
Lewis Benson.

Details from
John Curtis
631 Walnut Lane
Haverford, PA 19041.

analytic mind bent toward truth. And it is history with verve, for this mind appreciates beauty and recognizes poetry and loves mankind. The "stories" featured in Arthur Roberts's subtitle are a series of symbolic moments in a thrilling odyssey of the Spirit.

To give the full cultural setting he includes Eskimo legends, New England whaling episodes, and goldseeker encroachments as well as incidents that accompanied the loving invasions of the Gospel. There is a most interesting vignette of Maniilaq, the mysterious premissionary native prophet, who prepared the way for Christianity. The approach is anecdotal, the style informal, really colloquial, appropriate to the elemental, close-to-nature life-styles of both native and missionary.

Case studies in typical Quaker callings abound throughout this large volume, as choice young and older people, singles and couples, inspired and trained in Friends meetings and schools, are impressed by the Spirit to turn north. The variety of backgrounds and personalities and gifts of both white and native ministers is such that each sensitive reader is jarred from his provinciality, made freshly aware of the individualistic integrity of each life as it fits into far-reaching divine purposes.

There are towering, sternly purposeful, sometimes eccentric, leaders; also faithful, enduring, patient workers, those with the ever-needed "gift of helps," and who can say which is the more important? The Arctic is doubtless the mission field that requires the highest percentage of energies to be devoted to survival and daily needs, and workers like Robert and Carrie Samms adapted magnificently, winning the Eskimos' hearts by becoming expert in native ways of food gathering and winter living.

The happy spin-off of a thoughtful reading of this book, for those who do not know its author well, will be to become better acquainted with Arthur Roberts. To perceive him only at the level of impersonal image—as bearded intellectual of impressive vocabulary and philosophic phrase, perhaps engaged in public discussion at Yearly Meeting—is to be but superficially acquainted.

Here the warm missionary heart glows through, a soul touched deeply by the Spirit of Jesus, concerned for biblical evangelism among the strong, attractive people he has learned to love. Here, too, is a fun-loving human being, who enters fully into Eskimo holiday festivities, competing in the egg-carrying contest, delighting in fellowship. His friends and colleagues have noted the

joy and freedom with which he entertains and introduces Eskimo Quakers on their visits south.

This summer and fall of 1978 Eskimo families in the Kobuk are again exercising the old skills in laying up supplies for the long Arctic winter—tundra berries and trout livers, seal oil and shee fish, sourdock and blubber. Some of them, too, and their congregations, are preparing for winter reading by investing limited funds in copies of *Tomorrow Is Growing Old*. An ancient, capable, proud people is instinctively conscious of the uses of heritage.

Our winter and our nights are shorter south of parallel 49, and in present-focused America we do not always learn to love history. Despite all handicaps, this reviewer hopes Arthur Roberts's fine book will find its way into the library of every Friends meeting, and into scores of missions-minded homes, and under many a Christmas tree.

—Lee Nash



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

Religious Leaders Visit Carter, Back U.S. Aid to World Needy

WASHINGTON, D.C.—Twenty-six religious leaders met with President Carter and other Administration officials at the White House to express their support for U.S. development aid for the poor around the world.

Meeting with the President at his invitation on the eve of a House of Representatives vote on foreign-assistance legislation, they declared that "it is of the essence of the biblical faith which we share that the religious community stand with those who are the poorest and most vulnerable members of society."

In a joint statement, the religious leaders said that "we have both pressing needs and poor people here in our own society, but the added burden of the global poor is that they have even less voice and visibility in our midst. Our purpose today is to call attention to the urgency of their needs and to

reassert the moral responsibility we have as members of the international community to do our part on their behalf." —E.P.

Women, Minority Groups Have Poorer Jobs, Inadequate Housing

WASHINGTON, D.C.—Women and minorities are still far more likely to have poorer jobs, less pay, and inadequate housing than white men, according to a report by the U.S. Commission on Civil Rights. Chairman Arthur S. Fleming said that the latest report was significant in that it uses white men as the benchmark for comparison of seven minorities and all women. Dr. Fleming is a former president of the National Council of Churches.

The study reports that all women still earn only half as much as white males. Male black high school graduates are 50 percent more likely to be underemployed than their white counterparts, according to 1976 census figures, the report says. Women of all races can expect to earn less than 70 percent of what similarly trained white men earn, it adds.

—E.P.

Public School Teacher Appealing Firing for Praying in Classroom

PITTSBURGH, PENNSYLVANIA—A Warren County public school teacher has been dismissed for conducting prayer and Bible reading in his classroom, and intends to appeal. Lloyd Fink, 43, a former fourth grade teacher at Irvine Elementary School, said he established the classroom routine of beginning each day with the Pledge of Allegiance to the flag, 5 to 10 minutes of Bible reading, and spontaneous prayer.

He said students who didn't want to participate were excused and allowed to go to the library to study or read. He said only 2 of the 18 students left. Action to stop Mr. Fink's routine came when several parents complained. The father of one student testified at a school board hearing that the teacher was frightening his daughter with his religious actions.

"We'll go all the way to the Supreme Court if we have to," the teacher said. "They never showed me any statute I was going against."

—E.P.

Billy Graham Toronto Crusade Highly Successful

TORONTO, CANADA—In the midst of an eight-day Crusade in Toronto, evangelist Billy Graham was invited to Ottawa for conversations with Prime Minister Pierre E. Trudeau and was also the guest of the Premier of Ontario, William Davis, as

Canadians responded to their nation's increasing political ferment with rising spiritual interest.

In this city where only 7 percent of the people are in church Sunday morning, the Crusade began with an overflow crowd in Maple Leaf Gardens, with an additional 8,000 people spilling out into Carlton Street, in front of the Gardens for an impromptu outdoor rally. A few days later, the Crusade meetings were moved to the outdoor Canadian National Exhibition Stadium, in what city Alderman David Smith called "a needed spiritual awakening."

Immediately after the Crusade, Billy Graham and his wife left for a two-week holiday at an undisclosed location. In the next few months, the evangelist is scheduled to hold Crusades in Kansas City, Missouri; Oslo, Norway; Stockholm, Sweden; five cities in Poland; and in Singapore. —C.I.S.

Art Experts Urge Early Action to Preserve 'The Last Supper'

MILAN—Leonardo da Vinci's masterpiece, "The Last Supper," may become irreparably damaged unless art specialists can think of some way to raise money for an air-conditioning system that can cut down on the amount of pollution to which the painting is exposed.

The Renaissance work, considered by many to be Leonardo's greatest painting, is in the refectory of the Church of Santa Maria delle Grazie here. It shows Christ seated among His 12 disciples just after the moment when Christ has said "one of you will betray me."

The renowned fresco has long been in a partially ruined state because of Leonardo's own unsuccessful experiments with the materials he used to paint. —E.P.

Sen. Mark Hatfield Views Peacemaking Efforts

WASHINGTON, D.C.—"While placing one's trust in the military for the physical security of oneself and one's loved ones is certainly to be expected from those who have not committed their lives to the peacemaker, Jesus Christ, I believe we as Christians should carefully consider whether we have been faithful to the strong biblical imperatives that we not place our trust in weapons of war," according to Senator Mark O. Hatfield (Rep. Oregon) in a letter to Christian leaders.

"This becomes particularly critical when we realize that in pursuing our present military policies we are placing ourselves in

direct opposition to Christ's unequivocal command to love our enemies, do good to them who hate us, bless them who curse us, and pray for them who spitefully use us. Moreover, in standing by in silent approval of such a large sum of dollars—\$126 billion for fiscal year 1979—being spent to maintain and secure additional weaponry, we rob those who need food, better housing and medical care, clothing and improved education opportunities.

"Theirs is not a question of securing what they have; theirs is the desire to live as human beings without the pain of suffering from want. Christ tells us, 'As you do unto the least of mine, you do unto me,'" Hatfield concluded.

Christians Guilty of Genocide Toward American Indians Is Claim

SAN ANTONIO—Before Christianity can begin to learn from the religious traditions of American Indians, it must deal with its role in their cultural and physical destruction, says Dr. Howard Moody, pastor of Judson Memorial Church in New York City's Greenwich Village.

"The only difference between the German wholesale destruction of the Jews and the American genocide of Indian people was primarily technique and technology," he told the Fourth International Congress on Religion, the Arts, Architecture, and the Environment, meeting in San Antonio. Both actions, he said, were "the terrible consequences of Christian ethnocentrism."

Dr. Moody, an American Baptist clergyman, was sharing some of the "spiritual lessons" he learned during several months of study with a Navajo medicine man in Arizona.

The destruction of the Indians, he said, was carried out by the federal government, which provided "the legal rationale, military power, and weapons," in collaboration with the church, which provided "the spiritual enthusiasm and theological basis for the destruction of a savage race that stood in the way of a new Israel establishing a new Eden in America."

The fact that the Indians survived at all, he said, "is evidence of their spiritual vitality and the incredible power of their traditions." —E.P.

Nazarenes Join in Gallup Poll Study

KANSAS CITY—The International Church of the Nazarene will participate in a pioneer research study of unchurched Americans by the Gallup Opinion Research Organization,

which is being conducted in cooperation with a coalition of Protestant and Catholic organizations.

Participation by the Church of the Nazarene was approved by the denomination's Board of General Superintendents and referred to its Department of Home Missions for implementation.

The research study will explore the background, values, and interests of unchurched Americans. Each of the participating religious organizations will offer input on the questionnaire that will be used for interviewing.

Participants in turn will receive complete cross-tabulation of printouts from the data tapes, a deck of IBM cards or a tape for further analysis of the data, and the right to use the data in whatever manner they choose for their own purposes. A general report will be issued by the Gallup organization. —E.P.

Colson's Book to Be Basis of Film

Two million copies of Charles Colson's *Born Again* have been sold, and it has been translated into 11 languages. Production has started on a film based on the book. Colson will be played by actor Dean Jones. Former Senator Harold Hughes, who was a spiritual advisor to Colson, will portray himself. —Church Around the World

The Wages of Living in Sin Is Alimony, According to New Trend in Divorce Courts

Hundreds of breach-of-promise lawsuits have been filed in California during the last 16 months by jilted female cohabitators anxious to exercise newfound rights, reports staffer Kathy Hacker in Philadelphia's *Evening Bulletin*.

It started when divorce lawyer Marvin Mitchelson went before the state supreme court to argue the now-historic case for the estranged live-in lover of veteran actor Lee Marvin.

The justices granted her request to sue Marvin for a fair share of the property they had accumulated and, says Hacker, "went a step further by handing down an unprecedented ruling.

"In a landmark gesture toward modernity, they recognized as valid and binding any agreement—whether written, oral, or even merely implied—between a couple to share assets accrued while living together in unwedded bliss. In essence, the ruling prescribed the right to alimony for the unmarried." —Evangelical Newsletter

'Drinking Age' Raised to 19 in Michigan

LANSING, MICHIGAN—Gov. William Milliken has signed legislation that raises the legal "drinking age" from 18 to 19 effective December 3.

The change had been sought by school, church, and law enforcement officials who cited problems caused by 18-year-olds still in school who drink and supply liquor to younger students.

Those who are 18 when the law becomes effective December 3 will still be able to drink legally. But those who turn 18 after that date may not drink until they reach 19.

Those convicted of illegal drinking will be guilty of a misdemeanor with the maximum penalty a fine of \$100 and 90 days in jail. Those convicted for serving alcohol to minors will also be guilty of a misdemeanor punishable by a \$1,000 fine and up to a year in jail.

—E.P.

Kinlaw Elected CHA President

INDIANAPOLIS—Dr. Dennis Kinlaw was elected to serve as president of the Christian Holiness Association at the 110th CHA convention held in April at St. Louis, Missouri. He will serve a two-year term. Dr. Kinlaw is the president of Asbury College in Wilmore, Kentucky. He is an ordained minister in the United Methodist Church. It is the first time in more than 25 years that a United Methodist minister has filled the office of CHA president.

The immediate past president, Dr. J. D. Abbott, a general superintendent in The Wesleyan Church, remains on the Executive Committee for another two years. Also elected to serve on the Executive Committee for a one-year term were Colonel Orval Taylor, vice-president; Rev. Albert Kehler, secretary; Dr. Lloyd Knox, treasurer; and Dr. Wesley Duwel, Dr. V. A. Ballantyne, and Dr. B. Edgar Johnson as members at large.

—C.H.A.

ABS Reports Scripture Distribution Reached High of 400 Million in 1977

NEW YORK—More than 400 million Scriptures were distributed worldwide in 1977, according to the annual report of the American Bible Society.

Statistics released here in connection with the organization's 162nd annual meeting indicated a total of 410 million Scriptures were distributed last year—a gain of 80 million copies and an increase of 24 percent over 1976.

—E.P.



STARDOM

BY CATHERINE CATTALL

Hello, everyone!

Do you remember the great controversy we used to have about television? We had hardly settled ourselves in America when we began visiting friends and relatives, all of whom seemed to have television, and none of whom wished to be interrupted by visitors at the door who just wanted to renew old acquaintances.

The door was opened reluctantly, the room was dark, the family or whoever was free to spend the afternoon with their eyes glued to the screen scarcely noticed the interruption. It was a frustrating homecoming.

FRIENDS WORLD COMMITTEE FOR CONSULTATION SENIOR STAFF OPENING

FWCC invites applications from Friends (women and men), preferably non-British, for the post of Associate Secretary in the FWCC world office based in London. The assignment begins on July 2, 1979, to allow a period of overlap with the present associate secretary, Ingeborg Borgström. This important post offers scope for initiative and responsibility in helping to implement FWCC's unique role of international communication among Friends. Knowledge of Quaker life and work in different parts of the world would be a significant advantage. Salary will be based on experience and qualifications. Applications (by airmail), with names and addresses of two referees, should reach The Chairman, FWCC, Drayton House, 30 Gordon Street, London WC1H 0AX, England, not later than November 1, 1978, but by October 2, 1978, if possible.

Soon we were being invited to watch certain programs with the family next door, or perhaps in the home of a relative. We began to have our favorite programs, and even learned the names of actors. It was a great experience.

In time we had our own television, secondhand of course, but a very nice one, and that is where the fun turned into a problem. It was so easy to be hooked on certain shows.

All this time there was a conflict of opinion regarding this new gadget: it was a device of Satan; it is a valid educational method; it is a great way to reach millions with a message, political, religious, or just to sell products. Some thought it an evil thing and no Christian should have one. Others said, "Why let the devil have all the inventions to use for his purposes?"

However, the thing that really shook me was learning about the stars themselves. We had our favorites, only to discover that their private lives were very different from the roles they played. Those who took the good wholesome parts often turned out in real life to be desperately unhappy and poorly adjusted people who could lose themselves in pretending for hours on end each day to be someone else and act out a scene other than their own story. Some stars I really respected would leave a good program and accept roles in some X-rated movie. So they really were not the good people I had imagined!

By now, I have lost interest in television, and I am not so interested in the stars or who wins the awards. What concerns me is something altogether different.

I just do not think the church is the place for role playing, pretending to be someone we are not, taking the part of a religious or ultra spiritual person when in reality there is pride, and a very sad situation at home where the actors take off their masks to be their carnal selves. Well, it is very disillusioning.

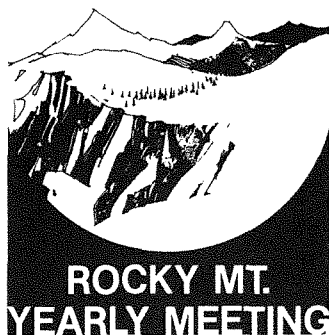
I feel strongly about this. I suppose because I, at one time, "acted" my religion in public too. It cost me a great deal to take off the mask and come to Christ "just as I [was]."

I enjoy a good performance, but being a Christian is not a performance. It is for those who are willing to be real disciples of Jesus Christ at every level of life—in private as well as in public. In fact, the private part is the basic test—not the screen test.

If we ever "shine as the stars," it won't be by pretending spirituality!

CH

FRIENDS CONCERNS



Rough Rock: The Field Is Ripe

THE MISSION STAFF

Rough Rock Friends Mission is Rocky Mountain Yearly Meeting's outreach to Navajo Indians. Vern and Lois Ellis head up the mission and carry a real concern for its spiritual needs.

Vern shares Jesus Christ by helping local men take care of their vehicles; or by using the bulldozer to help in leveling, road work, or building ponds. In each of these contacts he prays for the opportunity to help someone spiritually.

Vern also is responsible for the maintenance of mission buildings, and recently he installed solar heating systems in three dwellings and the mission church.

His wife Lois helps mostly with correspondence, phone calls, and requests people bring her.

OTHER STAFF

Amos and Marie Redhair serve as native Navajo pastors of our people. Amos has the responsibility of preaching at the mission church, and serving to shepherd his flock. Many of the people call on the Redhairs, along with other mission staffers, for assistance. A big duty includes visiting the homes of their people with God's Word.

Completing the Rough Rock staff are Helen Descheeny (another native) and Mary Gafford; together both women take God's Word to the local

people. Helen also teaches the Bible to children.

Mary's assistance to the mission work includes teaching Bible classes, preparing material in Navajo for Bible school classes, camp visitation, and general work of the mission.

THE STAFF'S WORK

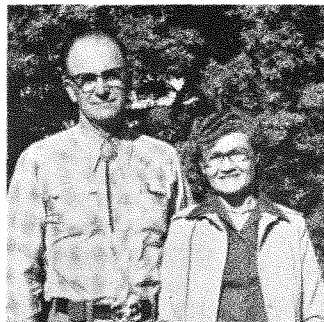
Youth at Many Farms High School are taught in Bible classes by Vern and Lois. Those at Rough Rock School are instructed each week in Bible classes and Sunday school, which all staff members assist in teaching.

Twice a year adults come to the mission Bible school. Classes they take include Bible teaching and how to read and write their own language.

Bible school for our youth is held each summer at the mission. Last year we shifted more teaching responsibilities to our Navajo leaders and Christians, and desire to give more and more mission responsibilities to local natives in the future.

Rough Rock reaches out into two areas on the nearby mountain. Oak Ridge has a church where people meet weekly for worship. Amos, Vern, and Fred Joe Benally alternate in conducting worship services.

The other church is Baaninailahi, located near Amos and Marie Redhair's home, where services are held at different times of the year. Both churches have Bible schools, camp



Vern and Lois Ellis

meetings, monthly prayer meetings, and other scheduled services during the year.

RESPONSIBILITIES MUST SHIFT TO LOCAL NAVAJOS

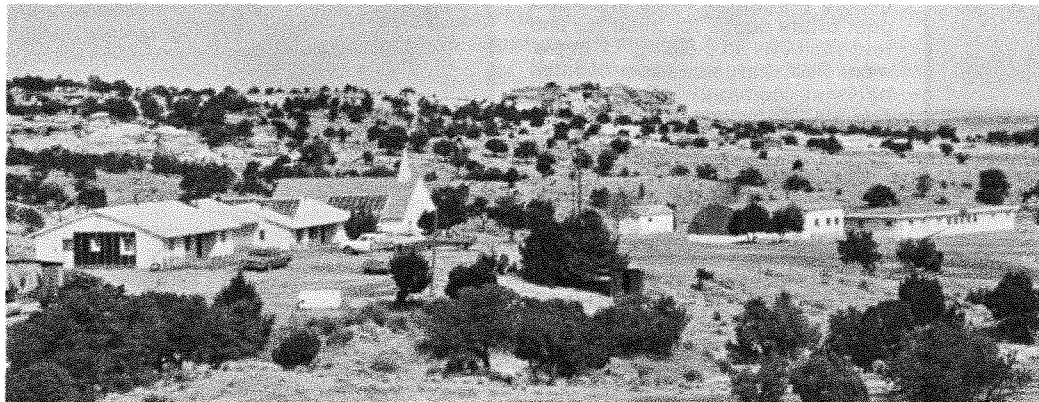
Currently the missionaries' goal is to shift the level of responsibilities and leadership more and more to local Navajos. There has been much growth by the Christians in their faith, yet there are many unbelievers who need to know Jesus Christ personally. More effective ways to share Christ are always being sought.

Now that you have a better acquaintance with the Rough Rock Mission, could we ask for your prayers, as we work in this area of rich harvest?

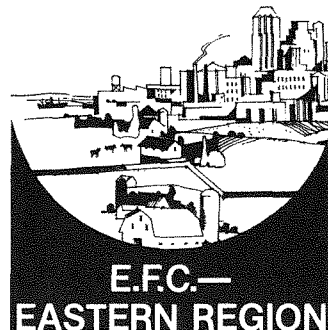
—Mary Gafford



(From left to right) Other staff—Helen Descheeny, Mary Gafford, and Amos and Marie Redhair



Rough Rock Mission Homes and Church



Synopsis of Events at 166th Yearly Meeting Sessions

The 166th yearly meeting sessions of the Evangelical Friends Church—Eastern Region convened on Malone College Campus August 19-25. Guest speaker was Dr. Paul S. Rees, editor-at-large of *World Vision Magazine*, author of 14 books, numerous articles, and whose ministry has been felt in 60 countries. Dr. Rees's expository messages at 9:00 a.m. Monday through Thursday on "Encountering the Holy Spirit in Ephesians" were life changing as were his sermons on Sunday and each evening.

Important business cared for by delegates this year included the decision to give Property Trustees Board permission to purchase 5.6 acres of Malone College land, and immediately upon that purchase to begin the construction of a new headquarters office. Another responsibility given to the Trustees was the proposal to sell yearly meeting properties in Damascus with a three-year lease extended to the Friends Book Store.

The proposed Statement of Doctrine prepared by the Committee for Doctrine was approved with several changes, and will be printed in our *Faith and Practice* in 1980.

Much enthusiasm was evident during the report of the Camp Farm Development Committee. The thought was projected that much could be accomplished with the development of a "200 Club" where 200 people donated \$1,000 each to be used for the camp. The Friends Youth Board presented a check for \$1,000 to be used for that purpose. The Property Trustees were given authority to purchase 61 acres of land adjoining the camp.

Two ministers were recorded: Dale Chryst (Raisin Valley, Michigan) and Bobby Murphy (Barberton, Ohio). In addition, the meeting approved the credentials of Gerald Durham (Wooster, Ohio). Retiring this year is Lawrence Cox (Raisin Valley, Michigan). A reception was held for him and his wife Ruth in the Cattell Library, Wednesday evening.

Many workshops were held during the week in the areas of Missions, Christian Education, Friends Disaster, Prison Ministry, Retarded Adult Ministry, and Doctrine.

In addition to the Missionary Outreach Budget, and Administrative Budget, totaling \$831,651.12, the Women's Missionary Union and Men-In-Missions each carry goals and projects for the year. The WMU contributed \$17,229.26 to the missions program. The Men-In-Missions likewise is supporting missions in various ways, using \$1,000 of their banquet offering for Charles and Leora DeVol's travel home from Taiwan.

A well-organized youth program drew approximately 200 youth for the week and 484 for the Saturday night banquet. Throughout the week, the youth attended classes with Pat Hurley, guest youth worker from Spectrum Ministries, Wheaton, Illinois, as well as attending the regular preaching services. Youth on the Road each evening included swimming, roller skating, bowling, and softball games.

Likewise, younger children's activities for morning, afternoon, and evening, were well-planned making the yearly meeting sessions especially delightful for the younger set.

Reports given—including our general superintendent's report and each major board—were challenging, and as yearly meeting drew to a close, Eastern Region Friends left Malone College campus with a sense of mission and ministry. We thank God for the beautiful spirit that prevailed, the progress reported, and the challenge that grips us.

Rev. and Mrs. Lawrence Cox Retire

Rev. Lawrence Cox, pastor of the Raisin Valley Friends Church of Adrian, Michigan, for the past 30 years, retired June 30, 1978.

A reception was held in honor of him and his wife at the Raisin Valley Church, at which time General Superintendent Russell Myers spoke of his appreciation of the service rendered by Lawrence Cox on the Evangelistic, Pastoral and Extension Board and for his work as president of the Pension Board for 17 years.

Rev. Dane Ruff, superintendent of the Michigan District, congratulated Lawrence Cox for the fine work done during the 24 years he acted as Michigan district superintendent.

Members of the congregation expressed their appreciation for the many acts of kindness and loving leadership that characterized both Lawrence and his wife, Ruth, during the 30 years.



The congregation at Raisin Valley feels that the Coxes deserve a good rest and are confident they will continue serving the Lord, even in retirement, as they worship and work for Him.

Prietos Commissioned for Work in the Philippines

A heartwarming service was experienced by the First Friends Church of Newport News, Virginia, recently when Pastor Owen W. Glassburn and the elders and overseers gathered around Jim and Polly Prieto for special prayer as they commissioned them for their new work in the Philippine Islands.

Jim and Polly and son Jamie John became acquainted with the Friends denomination when they were brought to America two years ago by the Newport News Church, and have held their membership there.

The Prietos will be returning to Metro-Manila to begin Bible study classes with the goal of establishing a home-base church along with his ministry with World Opportunities International. A Philippine national pastor has been assigned by Jim to work in Bible study ministry, and ten groups have already been established with at least 30 attenders. Using the name *Friends Christian Fellowship*, Jim will be working in mutual cooperation with Howard Moore, our superintendent in Taiwan.

Literally hundreds of thousands of dollars' worth of relief supplies, as well as a massive evangelism program, have benefited the Philippine Islands over the years through the ministry of World Opportunities International. Now under the direction

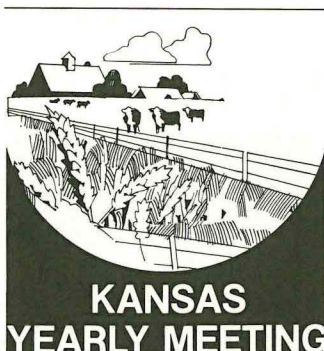
of Jim Prieto, the organization is initiating throughout all of Southeast Asia a new and extensive outreach that will include evangelistic crusades, a radio and TV endeavor, the training of young men for Christian service, and a program of relief. His work with WOI will serve to complement the work in organizing a Friends missionary outreach in these islands.



Jim Prieto, along with his wife Polly, who is a gifted musician, will be able to do a most outstanding job in this new endeavor. They did a very commendable job in the First Friends Church of Newport News as youth director and music director. Let us pray for them as they return in the service of our Lord Jesus to the land of their birth.



Ladies of the Smithfield, Ohio, Church were presented awards for visiting an area rest home each week providing entertainment, spiritual guidance, and companionship to the patients. The ladies plan games, crafts, celebrate birthdays, conduct sing-alongs, and occasionally provide refreshments and gifts for holiday occasions.



Words Tell the Story!

"Significant!" "New Directions!" "Positive!" These words could be overheard by even the casual listen-

er to the "hallway" conversations at the recent sessions of Kansas Yearly Meeting—now MAYM (see below).

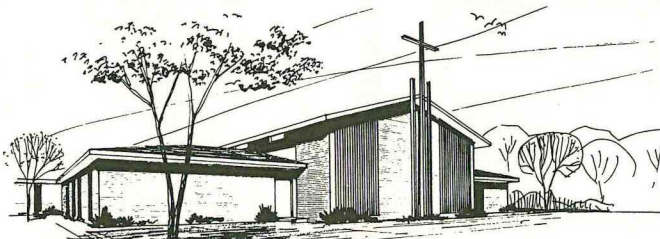
SIGNIFICANT because a fresh atmosphere of thankfulness and hopefulness was evident throughout, even from the opening assembly at the Monday night banquet held at Wichita's modern civic center, Century II, where nearly 500 Friends gathered in festive mood. The week's major speaker, Dr. T. Eugene Coffin, keyed the annual gathering by sounding the theme, "An Open Door," as a suggested medley of evangelism, growth, and mission.

NEW DIRECTION because the faithful stewardship of KYM—now MAYM (see below)—had so successfully met (well, almost) the record 1977-78 budget (97 percent complete, the deficit plugged by KYM Trustees during the sessions). This new confidence permitted this year's meetings of the boards to take the new direction of—as one pastor put it—"a decisive move away from preoccupation with paying bills toward redefining our purpose and task in terms of ministry and mission." This was confirmed when the Yearly Meeting approved a 1978-79 budget of \$310,000.

POSITIVE—as opposed to "negative" or "defensive"; the opposite of "retrenching"—forward instead of backward. This year Kansas Yearly Meeting—now MAYM (see below) marked new "positive" forward motion in many areas as noted by such items as the

- "best yet" financial posture at Friends University and Friends Bible College as well as growing enrollments at both schools;
- new "positive" potential for growth in strength and evangelism in missions in Burundi—now experiencing an authentic and penetrating revival (see Paul Thronburg's report in June *Evangelical Friend*);
- new "positive" evidence that the Friends Church in Mid-America (see below) is alive and well, was the recording of six persons (five men, one woman) as Friends ministers in the recording celebration and dedication period of the closing service on Friday, August 11. They were Darlene and Waylen Brown, Springfield, Colorado; Gary and Debbie Routon, Lone Star, Kansas; Robert and Connie Shaffer, Burundi missionaries; Paul and Linda Snyder, Cottonwood, Kansas; Tom and Nancy Decker, Rose Hill, Kansas; Clem and Louise Moore, Wyandotte, Oklahoma.

POSITIVELY A SIGNIFICANT NEW DIRECTION describes the action of Kansas Yearly Meeting this session as it harmoniously adopted a new name—MID-AMERICA YEARLY MEETING OF FRIENDS. Such a move, after 107 years, has been discussed at length. Many reasons for the change have been evident, not the least of which have been the technical and legal difficulties experienced by our churches in Colorado, Missouri, Oklahoma, and



At the June 21 congregational meeting, Bethel Friends in Poland, Ohio, approved construction of a \$300,000 addition to its present facility. The 7,188-square-foot addition will include a sanctuary seating over 350, classrooms, offices, and narthex. The building to be constructed beginning this fall will be ready for occupancy in mid-1979.

Texas. We know a church by any other name is still the same! But we like what one said about the change, "It not only recognizes the growth and expansion of our churches, but underlines our commitment to fulfill the Great Commission at home as well as overseas." (As General Superintendent John Robinson said, "We all have a name to live up to.")

Magarama Friends Becomes a Monthly Meeting

As we entered the church, the smell of fresh paint was still in the air, drums were beating, and the voices of the youth group were joyous as they sang:

"Everybody who is in this church, welcome to feast with us in this ceremony! What kind of ceremony? It is to get the great Monthly Meeting! Let's praise our God together because He helped us to arrive at our goal! We are very happy to reach the goal we waited a long time for. Pray for us to remain in God's way. We thank everyone who helped us and ask God's blessings on you!"

Roberts Chapel, known as Magarama Friends to the Burundi, is located on the outskirts of the city of Gitega, the second largest city in Burundi. It had been a dream for many years to have a church in this city and during the mid-sixties, a building was completed. Pastor Mpfabarushe consented to move with his family to be their first pastor. Through his leadership, they were established as a preparatory monthly meeting by 1970. Yet, their work wasn't finished. Their goal was to become a full monthly meeting!

This was finally realized in June 1978, and what a day of rejoicing it was! The Quarterly Meeting superintendent was on hand to give his blessings as well as other church officials. The pastor, clerks, and elders were introduced, and the choir added their enthusiasm with each special number. After a message by Field Superintendent James Morris, we were invited to a feast of beans, rice, meat, rolls, and soda pop as the youth group once again joined in singing "Welcome to feast with us . . ."

Truly, Jesus words "If you ask in my name, I will do it" are still being fulfilled today.

—Connie Young

Missionary on the Burundi Field

Clarence Kearns—a Great Influence over the Years

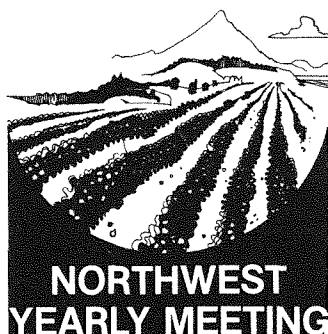
Clarence Lindon Kearns, a recorded minister, went to be with his Lord July 22, 1978, at the age of 65.

He married Dollie Beatrice Mattox of Broken Bow, Nebraska, on May 25, 1938, and to this union three children were born.

Clarence and Dollie pastored several Friends churches in Kansas and Colorado. In addition to his pastoral service, he held many evangelistic meetings throughout

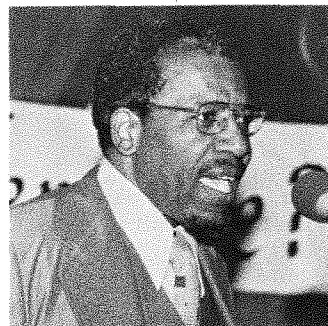
the Midwest and West Coast. Clarence was a very compassionate pastor and his warm preaching drew many to God. He felt a deep concern for the work of the Peniel Missions and served as assistant superintendent of the Peniel Mission in San Jose, California. His last pastorate before retirement was at the Free Methodist Church in Sargent, Nebraska.

During his retirement years, he and his wife made their home in Broken Bow, Nebraska. He is survived by his loving and faithful wife, Dollie, of Broken Bow; his three children, a son C. L., and a daughter Linda Gracy, both of San Jose, California; and a daughter, Donna Fox of Hugoton, Kansas; four grandsons; and many other relatives and friends across the nation.



'Will Friends Make a Difference?'

Black leader John Perkins was guest speaker for the 1978 sessions of Northwest Yearly Meeting held in Newberg, Oregon, in July. Record crowds gathered in the gymnasium of Wheeler Sports Center, George Fox College campus, to hear Perkins illustrate how the truth of the Gospel and the cross of Christ have radically changed his life and led to the formation of Voice of Calvary Ministries in Mississippi. The theme "Will Friends Make a Difference?" was the topic of several of Perkins's messages, as well as of keynote speaker Norval Hadley, NWYM general superintendent. Armin Gess-



John Perkins



Recorded as ministers at NWYM sessions were Glenn Leppert of Highland Avenue, pictured above with his wife Sue, and Don Moore from Cherry Grove, below, with his wife Judy.



wein, founder and director of Ministers' Revival Prayer Fellowship, was devotional leader in the mornings, as well as evening prayer sessions. Workshops on topics ranging from "Quaker Social Action" and "New Call to Peacemaking" to "Foster Parenting" and "Television: Talking Back," as well as "Missionary Life" by missionaries on furlough provided a variety of concerns and educational experiences.

One highlight of Yearly Meeting sessions is the banquets on Tuesday evening. The men heard Chuck Mylander of Rose Drive Friends Church, California, and music by the Friends University group "Harvest"; while the women traveled to lake Oswego and enjoyed speaker Carolyn Stansell and music from the Korean Ladies Chorale.

A variety of special music was provided for the sessions, including songleader Dick Cadd and his family, a Eugene Friends ensemble, "Dayspring" from George Fox College, and Bill and Faye Pruitt.

Sessions concluded on Sunday with morning services at Newberg Friends Church, an afternoon mis-

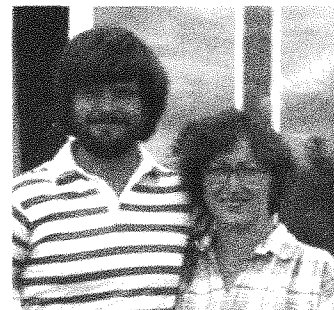


Stuart Richey, left, from Newberg, shared experiences he and his wife Violet had in a short term on the Bolivian field last April to July. They had stayed in the home of missionary Ron Stansell, right.

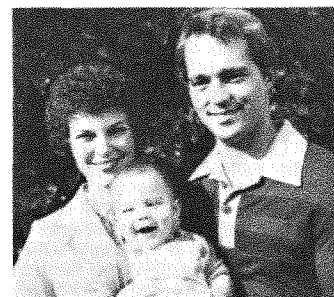
sionary rally with Ron Stansell speaking, and an evening service that included the recording of two new ministers, Don Moore and Glenn Leppert.

Missionary Candidates to Study at Missionary Internship

Wayne and Beverly Chapman and Denny and Mollie Conant with son James begin in September an eight-month study/work program in Michigan to determine God's leading in their lives. Classes are taken at Missionary Internship, and each couple will serve in a church in the area in various capacities.

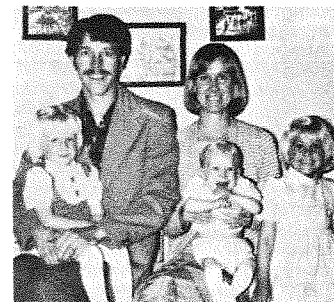


Wayne and Beverly Chapman



Denny and Mollie Conant and son, James

Aymaraland Missionaries on Furlough



Randy and Mary Morse and children Susanna, Jesse, and Sarah. On furlough from Peru. Randy will be attending Western Evangelical Seminary and on deputation.



Ron and Carolyn Stansell and daughters Sara, Anita, and Debbie. On furlough from Bolivia. Ron will be teaching Spanish at George Fox College, and doing deputation.



Ed and Marie Cammack and children Danny and Betty. Ed will be working with his father and doing deputation.

George Fox College News

More than 100 George Fox College students will return to campus a week early this fall to spend five days discussing creation. The college's fifth miniterm, starting September 25, will be titled "Biblical

Views of Creation." Among guest speakers will be Richard Bube, editor of *Journal of the American Scientific Affiliation* and a physicist at the Department of Materials Science at Stanford University. Cochairing the miniterm are George Fox registrar Hector Munn, former head of the college's science department, and music professor David Howard.

Two George Fox professors will live the next year one in Germany and one in Guatemala while on one-year sabbaticals from their teaching positions, and a third professor will be on a one-term sabbatical to research for a new book. Jerry H. Friesen, professor of music and director of choirs, is teaching music at the German Bible Institute, sponsored by the Greater Europe Mission in Seeheim, Germany. Bob Gilmore, director of instructional media and associate professor of education, is an interim missionary in Guatemala City and at the same time studying at Universidad de San Carlos. Dr. Arthur O. Roberts, professor of religion, is compiling information for a new book, *The Senses as the Messengers of God*, and is teaching and preaching. Roberts's newest book, *Tomorrow Is Growing Old*, centers around Alaska, Eskimos, and Friends missionaries and depicts the tradition of Quaker concern for native people in "America's Last Frontier."

FRIENDS GATHER

ALUM CREEK, Marengo, Ohio

"Christmas in July" was an exciting missionary project by the Leora DeVol Missionary Circle. The ladies of the circle, under Frances DeVol's direction, packaged 11 boxes containing a total of over 200 items they hope our missionaries will receive by Christmas.

Pastor Joe and Marlene Miller were welcomed and joyfully received by the congregation at a picnic served on the church lawn after a recent morning worship service. The Millers began their service here July 1.

"Sing a New Song" was the theme of VBS, with Celeste Richardson as our guest children's worker. The offerings taken for assisting Mark Henry in his work in the Philippines was double the goal set.

The parsonage mortgage has been paid.

BAYSHORE, Texas

Fall Bible studies are in the works. Some tentative titles are Biblical Leadership, The Godly Woman, The Caring Community. It's not too early to begin praying for the weekend of meetings with Don Morrison, October 7-8. He was with us last spring and was well received by all who at-

tended. September 10 was the time for the fall Christian Education Workshop for all Sunday school teachers, youth workers, and other interested persons. Are you praying for the Lord of harvest to send the laborers?

BEAVER PARK Penrose, Colorado

Summer was a busy time at Beaver Park Friends. Two young men in the junior class, Frank Mercer and Kevin McDermott, took part in a contest of Scripture memory, attendance, bringing guests . . . and earned their way to summer camp at Quaker Ridge. Altogether five kids from our church attended camp at Quaker Ridge.

Our vacation Bible school's theme was "Jesus, God's Wonderful Gift." VBS averaged 57 boys and girls, who invested five days examining this wonderful truth.

BOISE, Idaho

Special music in our church on June 18 included the Westminster Handbell Choir, from the First Presbyterian Church of Sandpoint, Idaho, in the morning; and our own youth choir, "Joyful Sound," in the

evening. Paul tells us in Colossians 3:16 that hymns and spiritual songs are invaluable aids to worship.

A film adapted from John Bunyan's book, *Pilgrim's Progress*, was shown in our Sunday evening service on June 25. This homey allegory, based on Luke 14:26, shows that the way of a Christian is not the way of the world; and in the Christian's journey he will have to combat the attractions of the world, the assaults of the devil, and the weaknesses of his own flesh.

Our VBS week began June 18 and closed with a program on Friday evening. The daily average attendance was 125 children plus 46 workers, the largest on record.

Kerry Barnett, our summer intern from George Fox College, has spent the last two summers traveling. She sang with the Continentals, going to the Caribbean, and she was in the GFC band, which toured Europe. Kerry is a granddaughter of our former minister, Paul Barnett.

BYHALIA, Ohio

Because our new pastor, Don Murray, Jr., could not begin his services until September 1, we have had several guest speakers. They include Harold Wyandt, our district superintendent; Wayne Evans, a student at Circleville Bible College; Mr. and Mrs. Gene Wright of Marion, Ohio, who gave us special music as well as a challenging message, and Walter R. Williams, Jr., of Richwood, Ohio. One Sunday an "Old fashioned Quaker meeting" was held, where each one spoke as the Spirit directed. It was most interesting and quite a new experience.

CLACKAMAS PARK Portland, Oregon

A summer of fun and fellowship was enjoyed by carrying out the theme of "Getting to Know You." Opportunities for these times together were provided through camps, overnight outings, Thursday softball, and Sunday evening get-togethers in various homes. Getting acquainted with others of the congregation was made easier by the different grouping ideas that directed us to a home on Sunday evening for small group fellowship.

Pastor Howard Harmon and his wife led a group on a three-week tour to visit Israel and then to England, including points of interest in Quaker history. Their experiences were shared with our congregation through film and discussion.

EAST RICHLAND St. Clairsville, Ohio

In spite of heat and vacations, the men continued their summer activities with softball and the women with volleyball, with both programs going favorably.

Pastor Robinson has begun a study of the Gospel of Mark, to continue for eight weeks, using an approach in which each of the participants makes his or her own

observations without using guides or commentaries. They meet to share, compare, and critique.

The "King's Kids" came our way and gave a concert on July 24. We hope they enjoyed our supper and swimming as much as we enjoyed their singing.

Because of moving out of the area, Alice Bean has retired as our treasurer after 24 years of faithfulness. She was honored July 16 at a surprise supper and presented with a plaque engraved with her years of service, and an antique watch from the estate of Ada McNamee.

FRIENDSWOOD, Texas

After many years of foreign mission work in Burundi, Africa, Paul and Leona Thornburg and their family are making their home with us in Friendswood. The Monthly Meeting has approved taking a love offering for them to help in the furnishing of their home. We are also collecting canned goods and grocery items to help stock their shelves and welcome them, Texas style (also known as bein' Friends). Their address is 201 Sunnyview, Friendswood, TX 77546. Paul is taking on the job of associate pastor of the Friendswood Friends Church.

FULTON CREEK, Ohio

Busy month with VBS. "The Clowns," from Malone College, presided over the sessions—subject of lessons was "Jesus, God's Wonderful Gift." Winners of the poster contest were Dannie Schultz, Laura and Cheryl Shultz.

Monique Dunbar left for a 10-week tour with Teen Missions for the Northwest and Canada.

A gift of appreciation was given to each father in attendance on his day.

NAPHTALI group from Malone sang for us on a Wednesday evening and Joyce Leibold showed slides of her trip to Spain.

Wayne Evans has done well filling the pulpit and will continue as assistant pastor with Paul Williams, who has moved into the parsonage.

HUNTER HILLS Greensboro, North Carolina

The Mediators sponsored a Mother-Daughter Banquet with 50 ladies enjoying a salad and dessert dinner. Mrs. Naomi McCluskey presented an inspiring address.

LA JUNTA, Colorado

"Until now you have asked for nothing in My name; ask, and you will receive, that your joy may be made full." —John 16:24 NASB

Prayer is an area several members are concentrating on. They are holding prayer meetings and we are asking God to do a mighty work in La Junta.

An attendance contest "Fishers for Souls" began July 16 with the goal of reaching 30 children. We believe Christ is the only answer—and want to let the Gospel be known to everyone we possibly can.

The meeting recently gave a retirement gift to our retiring pastors, Merle and Ruth Roe.

On August 5 the Arkansas Valley Area meeting was held at our church.

MT. GILEAD, Ohio

The week of May 14-21 was designated as a week of intercessory prayer—not in preparation of any particular event, but culminating much teaching and preaching on prayer. Each person was asked to make a personal list of no more than seven requests for which he would pray daily. Each commission was asked for a list of three major requests for which the church as a whole would pray. Prayer requests could also be written on cards and laid on the altar for anyone who would want to pray. The church was opened for prayer 24 hours a day all week. We then began the business of coming to the Lord with our prayers and thanksgiving. The Holy Spirit filled the sanctuary and many lives! Prayers were answered, and we began learning more about prayer. God has miracles waiting for us in answer to prayer!

NEWBERG, Oregon

The Newberg Friends Church picnic was at Camp Tillikum on Sunday afternoon and evening, July 2.

A reception on June 25 honored Richard Foster on the publication of his book, *Celebration of Discipline*.

A 40-member group of the Continental Singers, directed by Brad Holmes, presented a 25-minute concert in both of the Sunday morning worship services on July 16.

Greg Enns, Benny Benson, and Lauri Willett were interns at our church this summer.

A special series on Global Awareness was held during Sunday school during August. Speakers for these forums were Tom Sine, David Rawson, Leo M. Thornton, and Wesley Cosand.

Walter and Gladys Cook were honored on their 50th wedding anniversary on August 13.

NEWPORT NEWS, Virginia

The "Joy of Life" team from the Philippine Islands were in special services on July 2 and 5. The team was brought to the missionary conference in the Peoples' Church as special workers and singers. They continued a schedule of meetings that brought them back to Newport News for the second time in two years. The team consists of Rev. Processo Marcello and wife Celia, and their son David along with Rome Dinglas. While in Newport News the Marcellos celebrated their 25th wedding anniversary, and the ladies of the church presented them with a lovely two-tier wedding cake.

NORTH VALLEY Newberg, Oregon

On June 11, the members of Children's Church gave a musical

that they had studied and worked on for 10 weeks. The musical, "The Music Machine," was based on the fruits of the Spirit and was under the direction of Cheryl Peck.

During the week of June 19-23 we held our vacation Bible school with the theme, "Come Find God's Secret." We had an average attendance of 102. The children raised \$83 toward a mission project. This year's VBS director was Beverly Chapman. A special feature was Faye Pruitt and her dummy, Willie, plus a puppet show daily.

The Women's Missionary Union held their annual Fourth of July picnic at the church.

During this year's Yearly Meeting Sessions, our pastor, Roger Knox, was elected the chairman of the Department of Missions. For the past year he served as vice-chairman. He will be taking a three-week trip to Bolivia and Peru, South America, to visit the field.

Wayne and Bev Chapman, missionary candidates for Northwest Yearly Meeting, are attending Missionary Internship in Farmington, Michigan until May 1979.

OMAHA, Nebraska

Greetings from Omaha! We hope all our *Evangelical Friend* readers are drawing closer to God. During summer 1978 several musical groups performed at Omaha Friends. Groups included the Continental Singers, Floyd Sisters, and the FBC Singers. Each group was great and reminded us in a musical way of God's beauty.

One member of Omaha Friends, Linda Boschult, toured with the Continental Singers in Europe, the United States, and Russia.

Three other young people in the church received honors in a 4-H speech contest. Becky Tyon earned a blue ribbon, while Steve Allen and Christie Evens each received purple ribbons for participation.

ORANGE, Westerville, Ohio

Orange Road Friends Church joined with five other Westerville area churches in a Revival Crusade June 14-29. Evangelists were the twins, Ralph and Lou Sutura of Mansfield; Bill Orr, "The Singing Postman" from St. Louis; and Tom Allen, youth evangelist of Mansfield, and Harold White, a retired businessman from Pontiac, Michigan. Many sought God in the prayer room. All of the evangelists are affiliated with the Canadian Revival Fellowship of Regina, Saskatchewan.

PLAINVIEW, Nebraska

During summer 1978 two musical programs were presented in Plainview Friends. The most recent group from Bartlesville Wesleyan College performed on July 22. Their concert consisted of sacred music and musical praise to God.

The FBC Singers from Haviland, Kansas, also presented a program on July 5, and through their musical

delivered the message of Jesus and God's love for us all. We trust that each *Evangelical Friend* reader is discovering the beauty of God's love as found in Romans 5:8:

"But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us."

REEDWOOD, Portland, Oregon

Returning from the mission field to Reedwood were Mary and Randy Morse. They spent one year in missionary intern school and three years in Costa Rica and Peru. Randy is taking some classes at Western Evangelical Seminary, and they will engage in weekend furlough ministries part of the year in the Friends churches of the Northwest.

We are glad for the return of Joe and Caroline Gilmore from Kansas. Joe started choir rehearsals in August. Also joining us in August were Jim and Elaine Higgins. Jim is a member of the Pastoral Team, and Christian education is his responsibility.

The Word tells us pride is a sin, so we shall just say how pleased we are that our Kara Cole has been invited to become administrative secretary of the Friends United Meeting. She will be working in the FUM Central Office in Richmond, Indiana, with Jack Kirk, who is named field secretary. Kara's work involves coordinating care of all departments of the Friends United Meeting.

ROSE VALLEY Kelso, Washington

"An Evening with the Gaithers in Music and Prayer" was shared with us by the Castle Rock Christian Church Choir.

Annual reports and pizza night occurred on July 12. Plans for a new parsonage were discussed and preparations are underway.

The church softball team won a lot of their games and had a good time of fellowship.

Vacation Bible school was held July 10-14 and was a huge success again this year due to the enthusiastic people involved.

We were privileged to have Aaron Hamlin bring the message on July 23. He is field secretary for the National Black Evangelical Association.

Yearly Meeting the last week in July as always was a busy time, but the spiritual rewards are always more than could be hoped for. Seven attended from Rose Valley, serving on boards and as Representatives.

SALEM FIRST, Ohio

Andrew and Yoneko Tahara, a Japanese couple, spoke in our Sunday evening service June 25. They met in a hospital, where he witnessed to her following her suicide attempt that resulted in her losing both legs and an arm. They spoke about their ministry in Japan. On July 5, "The Young Believers," 20 youth traveling under the Youth Board, presented a concert.

SEBRING, Ohio

The Lord has been very good to us. We recently had one of the largest Bible schools in many years. Also have started a Bible Club for children from nursery to adult Bible study, all taking place on Wednesday morning.

Our youth are participating in the youth tours this summer. Mandy Clark is with the "Young Believers," Kim Braddley and Judy Nutt are traveling with a group to Rough Rock Indian Mission for work duty, Diane Gologram is with the "King's Kids," a singing group, and Ginger Braddley very faithfully is counseling at Quaker Canyon Camp.

SMITHFIELD, Ohio

Pastor Norman Anderson, his wife Bonnie and son Paul moved into the parsonage recently.

Five youth related their experiences at Camp Caesar in a Sunday evening service after returning from camp.

The Crusaders Class, a group of nine young teens, were presented awards for learning required Bible verses, the Beatitudes, the 23rd Psalm, and the Ten Commandments.

SPRINGBANK, Allen, Nebraska

"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you." —John 14:26 NASB

Christians in Allen, Nebraska, have been discovering the truth and vitality of Christ's words in John 14:26. The local Methodist and Lutheran churches joined us for a traditional unprogrammed Quaker meeting on July 2 in Allen City Park.

Our service felt the presence and teaching of God's Spirit, and without Jesus it would not have been worth anything. The beauty of the service was that although the worshipers came from different church backgrounds, under the name of Christ we were united in worship of the almighty, everlasting, eternal King of the universe.

STANWOOD, Kansas

Fred and Martha Leimkuhler are refurbishing a log cabin at their farm, Quaker View. This cabin will contain a crafts shop and also be a guest house for visiting friends. In honor of Errol and Evelyn Elliot and their continuing work, this cabin has been named the "Elliot House."

Clark Pickett, with his wife Kathy, is serving Stanwood this summer as interim pastor. They are attending the Nazarene Theological Seminary in Kansas City.

"Gathering Flowers for the Master's Bouquet" was the theme of a surprise service honoring the 10 years of leadership at Stanwood by pastors Fred and Martha Leimkuhler. Several letters were read from members who were unable to attend. Worship service was followed by a basket dinner. A lasting remembrance of flowers brought by

each church member was given to the pastors during the service.

At a recent workday, a new coat of paint was put on the parsonage, weeds were cut, trees were trimmed, new wiring added, and a general cleanup was done in the buildings. After the noon meal, a short devotional time was held. Plans are being made for additional parking and a picnic area with tables and play equipment.

Vacation Bible school had an average of 55 in attendance. Scripture lessons were excellent and the children did wonderful work in completing their crafts. One class painted quilt blocks that will be finished and sent to the Indian children at Wyandotte, Oklahoma. Other classes created items to be sold at the church crafts booth during the county fair. Many of the teenage boys rushed with their farm chores so they could attend Bible school. Surely, the Lord is good to us!

URBANA, Ohio

June was a month of varied activities, with some busy painting the inside of our new annex and hall.

The Father-Son Banquet provided good Christian fellowship for the men and boys.

Youth week was under the leadership of Sue Neer. Each evening there was a different activity such as a pizza party, a visit to King's Island in Cincinnati, and a progressive dinner in the homes of church members. The youth were in charge of the midweek service and both Sunday services. Mike Thornburg of Columbus brought messages of encouragement and challenge. Beautiful sacred music was played by the Goshen Gospel Bells, Mrs. Ethel Jackson and Tara and Tammy Dixon of the Goshen Church.

VBS, under the direction of Barbara Chess, was well attended. On Friday evening the children presented a program.

WEST MANSFIELD, Ohio

Rev. and Mrs. William Ballinger visited the World Gospel Mission hospital mission work in Kenya, Africa, the first part of July. On their return flight, they also toured the Holy Land and Paris, France.

Mary K. Herd, Tami Randall, Eleanor Wilson of Urbana, and Dorothy Penhorwood Way of Greensboro, North Carolina, visited many places of interest in Holland, Germany, France, Austria, Italy, Belgium, and Switzerland. Slides of the trip were shown at a Sunday school class meeting at the home of Ernil Orahoud.

WINONA, Ohio

Recently the Winona Friends Youth held a weekend retreat at Teegarden Acres. Evenings were filled with cookouts and campfires. Classes on "Value Clarification" and "Are You a Square" were held on Saturday. The Winona Methodist Youth joined the group on Saturday evening.

FRIENDS RECORD

BIRTHS

BARNETT—To Wendell and Donita Barnett, a daughter, Sharon Michelle, July 20, 1978, Dallas, Texas.

BAYLESS—To Gordon and Debbie Bayless, a son, Matthew David, July 5, 1978, Boise, Idaho.

BOYLES—To Bill and Sue Boyles of Boise, Idaho, a daughter, Krista Lorraine, June 27, 1978.

BUMP—To Marion and Karen Bump, a daughter, Amanda, July 3, 1978, Cable, Ohio.

BURNETT—To Rev. and Mrs. Galan Burnett, a daughter, Miriam Anna, June 27, 1978, Allen, Nebraska.

CLEGG—A son, Ryan Charles, to Charles and Joyce Clegg, May 27, 1978, Salem, Ohio.

CRISMAN—To Gordon and Clela Crisman, a daughter, Karen Sue, August 7, 1978, Salem, Oregon.

DONDA—To Frank and Lynn Donda, a son, Trevor James, June 17, 1978, St. Clairsville, Ohio.

ELLIS—A son, Daniel Marvin, to Dave and Donna Ellis, pastors, Lawrence, Kansas, July 18, 1978.

FITCH—To Ben and Gen Fitch of Boise, Idaho, a daughter, Trisia Jolynn, June 15, 1978.

FOREMAN—To David and Sarah Boles Foreman, a son, Nathaniel Christopher, July 11, 1978, Wichita, Kansas.

FRAZIER—To Royce and Carolyn Frazier, a son, Lance Eric, May 1, 1978, Enid, Oklahoma.

HAVENS—A daughter, Amanda Lee, to Mr. and Mrs. Joe Havens, July 21, 1978, Vestry, Mississippi.

HEDRICK—To Mike and Susan Hedrick, a son, Clayton Michael, June 21, 1978, Mt. Gilead, Ohio.

HELMS—To James and Ann Helms, a son, James Bradley, January 22, 1978, Greensboro, North Carolina.

JOHNSON—To Larry and Kitty Johnson, a daughter, Kelly Marie, May 23, 1978, Salem, Ohio.

KROLL—A son, Ryon John, to Mike and Darlene Meeker Kroll, July 7, 1978, Colfax, Washington.

LITTLEFIELD—A daughter, Holly Leigh, to Bill and Lyn Littlefield, July 25, 1978, Friendswood, Texas.

LUPTON—A daughter, Colleen Alaise, to Kirk and Lorraine Lupton, July 10, 1978, Wichita, Kansas.

REA—To Daniel and Mary Kay Rea, a daughter, Jessica Ann, July 14, 1978, Salem, Ohio.

RENKENBERGER—To Paul and Joan Renkenberger, a daughter, Vickie Joy, May 22, 1978, Ukarumpa, New Guinea.

REYNOLDS—To Burnam and Machel Reynolds, a daughter, Maura Elizabeth, June 24, 1978, Salem, Ohio.

ROBINSON—A son, Jamison Scott, to Mr. and Mrs. R. Dave Robinson, pastors, Joplin, Missouri, July 6, 1978.

SCHWARTZ—To Barry and Becky Schwartz, a son, Scott Alan, July 16, 1978, Salem, Ohio.

STOBBS—To Richard and JoAnn Stobbs, a son, Nathan Wilton, June 16, 1978, St. Clairsville, Ohio.

THOMPSON—A son, Eli Luke, to Mark and Jan Thompson, July 28, 1978, Newberg, Oregon.

WILSON—To James and Barbara Wilson, a son, Jesse David, June 23, 1978, Canton, Ohio.

WINN—To Harold and Melanie Winn, a son, Joshua Harold, July 16, 1978, Salem, Ohio.

MARRIAGES

BAGWELL-ANDERSON. Betty Bagwell and Timothy Anderson, June 29, 1978, Salem, Ohio.

BAIRD-RASMUSSEN. Charlene Baird and Don Rasmussen, October 21, 1977, Wichita, Kansas.

BOYD-GRANT. Linda Lee Boyd and Robert Grant, July 8, 1978, Smithfield, Ohio.

BURMAN-VOTH. Katherine Burman and Timothy Voth, both of Newberg Friends, Oregon, July 1, 1978.

COLEMAN-RHOADES. Diana Coleman and Lyle Rhoades, December 3, 1977, Wichita, Kansas.

DAWSON-MOSS. Mary Dawson and Randy E. Moss, May 27, 1978, Hutchinson, Kansas.

FROEHLKE-JACKSON. Pamela Froehlike and James Jackson, July 29, 1978, Newberg Friends, Oregon.

HANNAY-BAKER. Sharon Hannay and Charles Baker, July 15, 1978, Salem, Ohio.

HATFIELD-WILKINS. Shawna Hatfield and William Wilkins, July 8, 1978, Mechanicsburg, Ohio.

HEINEMAN-MARTIG. Corrine Heineman and Keith Martig, July 22, 1978, Salem, Ohio.

KIDDER-HOUGH. Mary Ann Kidder and Bruce Hough, July 15, 1978, Salem, Ohio.

McEVERS-JENKINS. Jennifer Jean McEvers and Patrick Louis Jenkins, August 19, 1978, Friendswood, Texas.

MENDENHALL-KELLY. Vivki Mendenhall and Jim Kelly, May 28, 1978, Wichita, Kansas.

MEVEY-LOGAN. Vinene Mevey and Danny Logan, August 19, 1978, Wichita, Kansas.

ROTH-THOMAS. Carol Roth and Clyde Thomas, July 8, 1978, West Chehalis Friends, Newberg, Oregon.

SHINN-GALLO. Barbara Shinn and Roger Gallo, June 24, 1978, Salem, Ohio.

SMITH-STRICKLAND. Diane Smith and William Strickland, June 23, 1978, Newport News, Virginia.

VAN PELT-REED. Karen Van Pelt and Brad Reed, July 23, 1978, Wichita, Kansas.

VARCE-McKENZIE. Connie Varce and Dave McKenzie, July 21, 1978, Evangelical Church, Oregon City, Oregon.

WILLIS-WHITE. Sharon Willis and Robert White, June 17, 1978, Arkansas City, Kansas.

WILLCUTS-LEHMAN. Londa Ione Willcuts and Michael Bryan Lehman, July 8, 1978, Newberg Friends, Oregon.

WILLIAMSON-CARLTON. Vicky Williamson and Harry Carlton, March 18, 1978, Newport News, Virginia.

ZAUGG-ELLYSON. Barbara Zaugg and Charles Ellyson, July 15, 1978, Damascus, Ohio.

DEATHS

BALLARD—Anna L. Ballard, 87, July 22, Plains, Kansas.

FISK—Amanda Fisk, July 30, Liberal, Kansas.

HAINES—Flossie Haines, August 5, Wichita, Kansas.

HALL—Lucy Osborn Hall, 89, July 9, 1978, Albany, Oregon.

HIVELY—Walter Hively, 77, June 17, 1978, Salem, Ohio.

HOUT—Charles Hout, 41, pastor, Booker, Texas, August 27, 1978.

LOCKWOOD—Mabel A. Lockwood, 77, July 3, 1978, Tecumseh, Michigan.

OWEN—Arnold Owen, 71, July 22, 1978, Newberg, Oregon.

SANDERS—Orpah Sanders, 87, August 6, 1978, Newberg, Oregon.

SMITH—Marjorie Smith, Tacoma, Washington, November 7, 1977.

STAHLY—Dr. Grant Stahly, July 27, 1978, Canton, Ohio.

STEWART—Douglas Wayne Stewart, 10, July 14, 1978, Waterbury, Nebraska.

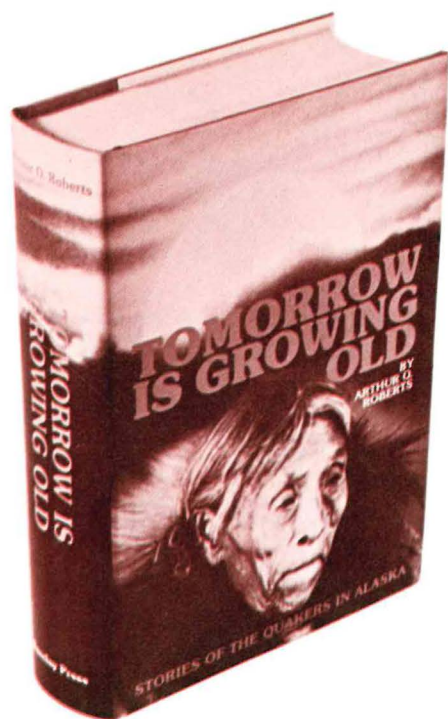
TALBERT—Edith Talbert, 100, July 14, 1978, Newberg, Oregon.

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