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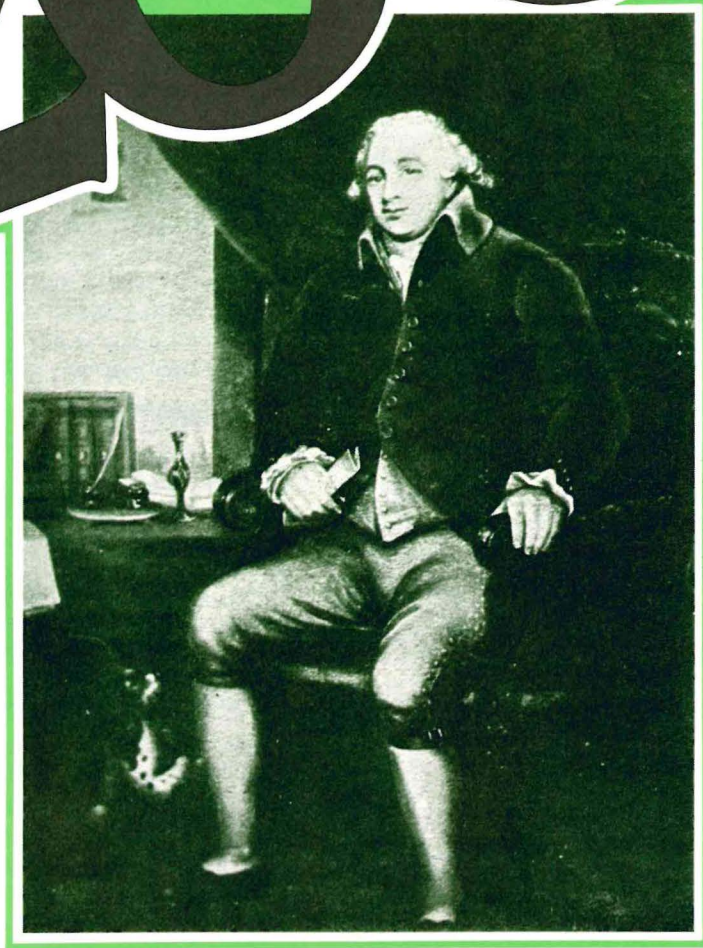
# Evangelical Friend

April 1980  
Vol. XIII, No. 8

200th

Robert  
Raikes  
Founded  
Sunday  
School  
In England  
In 1780

the  
200th  
Birthday  
of  
Sunday  
School



*R. Raikes*



# 200<sup>th</sup> THE 200<sup>th</sup> BIRTHDAY OF SUNDAY SCHOOL

BY ELMER TOWNS

Rev. Thomas Stock,  
an associate of  
Robert Raikes



The 200th anniversary of Sunday school is being celebrated in 1980, giving Christians an excellent opportunity to study its past. Many think Sunday school is almost 2,000 years, rather than just 200 years old.

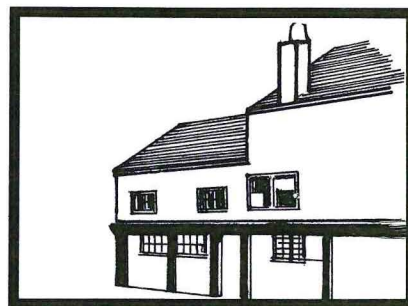
The founder of the Sunday school was Robert Raikes, who became a newspaper editor at age 22, taking over *The Gloucester Journal* from his father in 1757. He was called "Buck Raikes, the dandy," because of his immaculate attire. The publisher went one afternoon to the rough slum district in search of a gardener and was jostled by a gang of ragged boys. He expressed his shock and pity to the gardener's wife.

"You ought to see them on Sunday when the factory is closed and they have nothing to do but get in trouble," she responded.

Raikes made it his business to return on Sunday. A good churchman who carried his religion into business, Raikes had been concerned about the plight of the poor men and women who frequently crowded the city jail for the most trivial offenses. After his rough reception in the slums, Robert Raikes extended his concern to the children who were often left at home alone while parents served their undeserved sentences. With hate, fear, and ignorance fill-

ing their lives, they had no chance to be more than the half-wild creatures he had seen. Raikes took the problem to Rev. Thomas Stock.

The pastor collected names and addresses of 90 children in his own parish, and together the two men carried



*Mrs. Chritchley's school, said to be the cradle of Robert Raikes' Sunday school, located in the city of Gloucester, England.*

out a strenuous visitation campaign. Far from being received with open arms, they were cursed by some of the parents. But in time they gathered a class into the kitchen of a Christian lady, Mrs. Meredith. The minister became the first Sunday school superintendent and that good lady did the teaching.

Robert Raikes did not find starting a Sunday school merely a matter of announcing time and place. He went to the homes and brought the pupils. If some had insufficient clothing, he bought it for them. While many of his biographers made the claim that Raikes marched unwilling pupils to the class, one of those pupils later clarified the origin of the allegation. It was the parents of some of the wild urchins who forced them to go to the school so they could learn to read. Taught to read, and to read the Word

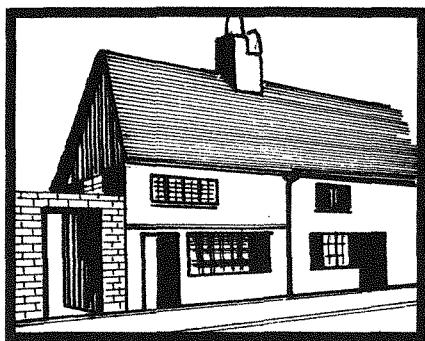
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*Dr. Elmer L. Towns is nationally recognized as a leading authority in Sunday school development. As the author of more than 27 books on the subject, he is frequently featured as a speaker at nationwide Sunday school conventions. He is also editor in chief for Old Time Gospel Hour publications, including their newspaper ministry, the Journal Champion of Thomas Road Baptist Church, from which the above article was taken.*

of God, the boys and girls in those first classes began to respond. The Sunday school areas became the most orderly in the city of Gloucester.

Not until three years later did Raikes use his newspaper as a platform for the Sunday school. When the evidence was indisputable he was ready to make known to all readers that his thesis had been correct. Starting with children, the lives of the slum dwellers were being transformed. His enthusiastic report caught the eyes of Christian leaders in other vice-ridden areas; they responded to the plea of Robert Raikes and started Sunday schools throughout the nation. John Wesley urged, "There must be a Sunday school wherever there is a Methodist Society."

At first only boys were enrolled, but almost immediately both boys and girls were accepted, according to a letter



*Mrs. King's school. It is said that Robert Raikes gave James King a Bible in 1780 and wrote his name on the flyleaf.*

written by Raikes to a Mrs. Harris, giving directions for starting a Sunday school.

Discipline problems were many and severe among the lawless scholars. Indeed, they were of such proportion that the first teacher, Mrs. Meredith, resigned from her post shortly, and the work was removed to the kitchen of Mrs. Chritchley. The school's founder himself accompanied the offenders to their homes, watched while the punishing wallops were administered, and brought the chastened pupils back to class. No doubt the fact that the first teachers were paid for their services slightly eased the task.

However, in his letter to Mrs. Harris, Robert Raikes suggested that instructors, as well as monitors, should be volunteers. (His classes employed the system of using advanced pupils to help teach the younger children.) As Sunday school became increasingly a religious agency, Raikes's convictions grew that the workers should be voluntary.

In a letter, Robert Raikes reported that in four years the Sunday school enrollment reached 250,000 children. The 1785 Society for the Support and Encouragement of Sunday Schools Throughout the British Dominions (understandably shortened to "The Sunday School Society") was largely responsible for the rapid expansion of the movement.

Robert Raikes died in 1811. By the time a statue was erected in his memory in 1831, Sunday schools in Great Britain were ministering weekly to 1,250,000 children. This was 25 percent of the population.

## THE AMERICAN SUNDAY SCHOOL MOVEMENT

The first recorded American Sunday school was held in 1785 at Oak Grove, Virginia, by William Elliot. Both whites and negroes were instructed, but at separate hours.

The Methodists were early in starting Sunday schools, hence their phenomenal growth as a denomination in the United States. Francis Asbury established a Sunday school in the home of Thomas Crenshaw of Hanover County, Virginia, 1786. In rapid-fire succession, Sunday schools grew up in South Carolina, Maryland, Rhode Island, New York, and Pennsylvania. Within 11 years after Robert Raikes began the first Sunday school in England, a new Sunday School Society was constituted in Philadelphia.

Sunday school mushroomed over the United States, tied closely to evangelism, whereas the movement in England was tied heavily to general education. Denominations began organizing their own Sunday schools as they saw their children going to interdenominational agencies.

From the early days, Sunday school had contests. Robert Raikes gave away books, shoes, and pants for faithful attendance. Once he offered a 20-dollar gold piece to any boy who could memorize the book of Proverbs.

Toward the end of the 1700s the Christ Congregational Church, New York, gave a silver medal to the scholar bringing the most visitors during the year.

Lowell Mason (the songwriter), superintendent of the Savannah (Georgia) Sabbath school, wrote a regulation in 1818, stating, "Tickets are given for good behavior in school and in church, for diligently attending to lessons and memorizing Scripture." A little later, tickets were given for bringing new pupils. A ticket was worth one-sixteenth of a dollar and could be exchanged for books.

Around 1825 the Mississippi Valley enterprise captured the vision for Sunday school on the Eastern Seaboard. The area west of the Alleghenies to the Rocky Mountains had a population of four million, with 1,300,000 square miles, and was almost void of religious influence. The American Sunday School Union spearheaded a massive evangelistic thrust. In May of 1830 it resolved to start a Sunday school in every town in the Mississippi Valley within a period of two years.

Two thousand people unanimously voted and subscribed over \$17,000 to the project. United States senators,



200<sup>th</sup>

members of Congress, and notables such as Daniel Webster and Francis Scott Key attended large rallies that kicked off the project. Over 80 missionaries were employed and sent out. They planted libraries throughout the Midwest, each costing approximately \$10 for over 50 books. Clarence Benson estimated over one million volumes were thus placed in circulation, giving further momentum to the growth of literacy in the United States.

One of the most renowned of those missionaries was a man in the pioneer territory of Illinois, himself reached for Christ through the American Sunday School Union. "Stuttering Stephen" Paxson had overcome the double handicap of a limp and stammering to become a successful hatter—and the favorite fiddler for the Saturday night square dance in Winchester, Illinois.

"I'll get a star if I bring a new scholar to Sunday school," said his little daughter Mary one Sunday, having in mind that her father would be her scholar. The tired dance fiddler went—and was drafted into sitting in with a class of boys who helped explain to him the hard words of the lesson. In a short time he learned that God had a place for music, and Paxson's fiddle added to the enjoyment of the services. It soon became apparent that God had other plans for his life.

Through the instrumentality of an American Sunday School Union missionary, Paxson caught the vision of the great task the Union had undertaken. Moving his little family to the Mississippi Valley, he set out on his horse, "Robert Raikes," to establish Sunday schools. Over 25 years and 100,000 miles, the horse reflected his master's zeal. The animal habitually stopped to wait for Stephen Paxson to speak to any child they passed. Eighty-three thousand children were reached for God in the 1,314 Sunday schools established by this one zealous missionary.

During the next 50 years, 80 percent of all the churches in the Mississippi Valley grew out of Sunday schools. In one year alone 17,000 persons made professions of faith. From 1824 to 1874 there were 61,299 Sunday schools organized, with 407,244 teachers and 2,650,784 pupils. The total amount spent on this endeavor was \$2,133,364.13. As one observer noted, never has so much been accomplished for God with such a small down payment of money.

Clarence Benson called that era "the Babel period" because there was no Sunday school literature, each teacher instructing the Word of God as best he could. Many Sunday schools during this period used the method later followed by modern large Sunday schools, the pastor instructing his people at the teachers' meeting.

Sunday school took a decided upturn immediately after the war between the States. Mr. Vincent, a Methodist minister, published *The Sunday School Teacher* in 1866, which suggested a curriculum that comprehensively and consistently covered the Scripture. Out of this grew a curriculum that was followed by most denominations, the International Uniform Lessons. *The Sunday School Times*,

first published in 1866, became the vehicle that spread Sunday school lessons throughout America. At one time it had the largest circulation of any magazine in the United States.

Massive Sunday school conventions also grew after the war between the States, although they had been officially organized earlier. The first International Convention was held in Baltimore in 1875. These conventions were not oriented to practical techniques. They were, in fact, great Sunday school revival meetings. They organized large parades, making a great impact on the cities in which they were held. In 1884 the conventions reported 8,712,551 Sunday school scholars in the United States. Their accomplishments were so staggering that many thought the Millennium could be ushered in.

In the early 1900s liberalism crept into theological seminaries and entered many churches. Great debates were held regarding the virgin birth, evolution, the higher criticism of Scriptures, and the resurrection. The zeal and expansion of Sunday school, which had been the most important single agency for the work of God in the preceding century, declined after 1916.

During these years, most old-line denominations developed their own Sunday school literature. There also appeared a number of interdenominational publishing houses, such as Scripture Press, Gospel Light Press, Union Gospel Press, and David C. Cook Publishing Company. These were unique in their dedication to biblical content, evangelistic fervor, and doctrinal orthodoxy.

After the Second World War a new spirit spread across the Sunday school. Attendance rose in most denominations. Large Sunday school conventions were planned by the National Sunday School Association, and more than 50,000 attended the Michigan Sunday School Convention in Cobo Hall, Detroit, Michigan. The Sunday school contests of *Christian Life* magazine, 1948-57, gave impetus to Sunday school growth.

The postwar Sunday school explosion reached a high around 1965. Then mainline denominations began registering deficits in attendance and offerings. The Gallup Poll reflected a deterioration of public confidence in the church. Articles began to appear in the popular media questioning the effectiveness of Sunday school. An article in *Life* magazine suggested that it might be "the most wasted hour of the week." The *New York Times* accused Sunday school of being irrelevant and inefficient.

However, the evangelical denominations continued to climb. In 1968 NSSA claimed a 3.5 percent growth of its Sunday schools' attendance.

After almost 200 years, the Sunday school is back to where it began. It still must go into the streets and compel the children to come hear the Word of God. The Sunday school must still give diligent effort to teach children and adults. The challenge is as great today as it was 200 years ago.

ELMER TOWNES

2

**THE 200TH BIRTHDAY  
OF SUNDAY SCHOOL**

DANIEL L. SMITH

6

**SOME FAMILY  
MATTERS**

ANNA NIXON

8

**MISSIONARY VOICE:  
INVESTMENTS  
REINVESTED**

BOB SHAFFER

10

**AND THEY SHALL  
KNOW US  
BY OUR LOVE**

JACK L. WILLCUTS

11

**EDITORIALS: THE  
LORD LOVES  
FAMILIES/ SMALL IS  
ALSO BEAUTIFUL/  
DON'T FORGET TO  
TELL THEM****REGULAR FEATURES**

Meeting Life's Crises 12/ The Church Builder 13/ First Day News 15  
Once Upon a Time 17/ The Family Room 18/ The Face of the World 19  
Over the Teacup 20/ Books 21/ Friends Concerns 22  
Friends Gather 25/ Friends Record 28

**COVER**

The 200th Anniversary of the Sunday school not only marks the movement, but honors the man whose vision and dedication made its beginnings possible—Robert Raikes.

**ANTECEDENTS**

I can't remember when I first attended Sunday school. Most likely it was at a Methodist Church in the small Nebraska town where I was born. After we moved in the early years of the depression to another farm community some 15 miles away, we began to attend a country Friends church. It was there as a small child I became aware of Sunday school and it became a part of my life. In one form or another, it has been ever since.

Those first recollections are not filled with great biblical learning, however. I seem to remember the setting more than Scripture. Small chairs made of used orange crates, brightly painted to match equally unique tables, were grouped in the simple basement room. Pungent spring blossoms at Easter time brightened the room and fostered childhood faith in the Resurrection. The warm concern of teachers brought security. The reading of the roll by the Sunday school secretary and the placing of the new numbers in the wooden "register" on the front wall proved that we were part of something larger than our own class. The pennies faithfully surrendered taught us how to give.

Sunday school became synonymous with my parents' class's ice cream socials, oyster stew and chili feeds, and Fourth of July picnics (my brothers and I often got a bottle of pop for winning foot races).

But sometime in those early years the fascinating stories of the Old Testament, the miracle of the baby in the manger, the death and resurrection of Jesus Christ, stimulated a hunger for the Truth. And John 3:16, carefully memorized at an unremembered time, became a personal message and reality to me.

Isn't that what Sunday school is all about?

—H.T.A.

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# SOME FAMILY MATTERS

THE CHURCH  
MUST MINISTER  
IN A SPECIAL WAY  
TO THE FAMILY

BY DANIEL L. SMITH

It has become an incontestable idea that the church must minister in a special way to *the family*. It is assumed, moreover, that this family is what the sociologists call the "Nuclear Family"—husband, wife, and children. Certainly the nuclear family is still an important societal building block in our country. The church, particularly the evangelical church, has responded to the problems of the modern nuclear family by an emphasis on *family ministries* and *family-oriented education*.

It is without doubt a time of crisis for the traditional nuclear family. Couples are avoiding what they see as the "hassle" of marriage and are living together in increasing numbers throughout the country, young and older. The alarming divorce rate only seems to make matters worse, as it seems to confirm the "wisdom" of living together over making firm commitments to one another.

*Daniel and Michele Smith live in Elkhart, Indiana, where he attends Associated Mennonite Biblical Seminaries. A member of Northwest Yearly Meeting and graduate of George Fox College, Daniel shares a relevant concern regarding the Christian family.*

I believe that we in the Friends Church are not yet really aware of the extent of this problem in this society, and the general picture of the nuclear family's demise. It is therefore good that we are trying to minister to this threatened, vital institution. As one of our Yearly Meeting leaders recently has said, "A church not ready to minister to the family is not ready for the 1980s." I have no argument with this sentiment, since I am both married and from a loving Christian family myself. I know the value of strong family relationships. However, I am not comfortable with the overall direction that our Friends churches are going in regard to this issue.

The ministry to the family must not be allowed to be made the overriding, primary concern of the church. The family is very important—but the family is NOT, according to Scripture, God's "*basic*" building block of the church." I fear that certain well-meaning Christian leaders in many denominations are attempting to place this concern over any and all others that are frankly just as important, if not more so.

Jesus certainly spoke very seriously about marriage and divorce (Matthew 5:27-32; 19:1-9). But He was neither married himself, nor is there much discussion of His relationships with His family. (Tradition has it that Joseph, husband of Mary, died at an early age, as he is absent from the records when Mary is mentioned throughout the Gospels.)

Paul's view of marriage is, to say the least, less than overwhelmingly enthusiastic: "I would like to see you free from all worry. An unmarried man can devote himself to the Lord's affairs, all he need worry about is pleasing the Lord; but a married man has to bother about the world's affairs and devote himself to pleasing his wife; he is torn two ways. In the same way an unmarried woman . . . can devote herself to the Lord's affairs . . . . The married woman, on the other hand, has to worry about the world's affairs and devote herself to pleasing her husband." (1 Corinthians 7:32-35 JB)

*Nowhere* in Scripture is the family considered *the basic* building block of the church. This is important, for some "scriptural" teachers are clearly wrong, and Friends must pay attention to the spirit and intent of Jesus and Paul in their teachings. What is the basic building block of the church if it isn't necessarily the family? It is the knowledge and experience of Jesus Christ the Lord in the person's life! What is the purpose of the church? To educate about Jesus, listen to Jesus, and obey His teaching and live by His example. The family is definitely one tool that can help with these tasks—but *not* the only tool.

In a time when serious, biblically minded Christians are experiencing growing awareness of global resource scarcities, some Christians are seriously, and rightly, questioning whether separate, nuclear family



dwelling and separate nuclear family possessions are a truly responsible way to live. Does God really want all of us to separately own our own car, toaster, washer, dryer? One suspects that the concern over breaking nuclear families may come just as seriously from Sears as from concerned Christians.

The movement toward "Intentional Communities" is a healthy attempt to cut down waste by sharing lives and dwellings in loving community and to resist the temptation toward greed and consumerism. Shared Christian relationships, too, is a kind of "family" that can be just as effective in accomplishing the main purposes of the Church of Jesus Christ.

I am equally concerned that our churches and their leaders not become so preoccupied with nuclear families that ministry to those in different living situations is neglected. What about divorced persons? What about singles? What about young people from non-Christian families, or spouses whose husband or wife do not attend meeting? What about young marrieds without children? What about the retired, or older parents whose children are no longer at home? All of these people must not be forgotten by a church too concerned with one "kind" of situation.

**"Nowhere in Scripture is the family considered the basic building block of the church."**

The church must never become simply an institution composed of only nuclear families. One result is that single persons feel unspoken pressure to become "normal" by becoming married. How my heart used to ache for friends of mine, men and women, who came (or were sent) to school with the intent to be married . . . and not even having any particular "candidates" in mind at the time!

The church, like Paul in Corinthians, must affirm singleness as a legitimate calling and a legitimate state of being for Christians. We all need a family of love, but that does not mean we all need to form our own nuclear family to get it. It is a sad commentary on the Friends Church if single people in those churches feel marriage would be their only source of love, companionship, and support.

Young people who are attracted to the message of Jesus must not be made to feel like "second-class" Christians if their parents, or spouses, do not attend the church. We should try to minister to families outside the church, especially if some of the family attends, but not sit by and allow a family to stand between that individual and faith. I do not mean trying to break up a family, of course, but rather I am against churches content to do nothing in these circumstances. Often a long, loving talk to the one concerned will at least allow that person to return to meeting.

**"The church must never become simply an institution composed of only nuclear families."**

The new emphasis on family ministries must *not* be sexist. Quakers have always recognized the fact of equality of men and women, from the 17th century to today, although evangelical influence sometimes leads Friends to doubt this important tenet of our history. We must continue to recognize women as leaders and pastors. Women's rights and feminist values must not be considered "anti-family." Evangelical Quakers must have the courage to stand against the tide of conservative Christians who equate chauvinism with Christianity. We desperately need the gifts of women in our churches, especially the pastors.

Lastly, the concern for the family must not place such an exclusive emphasis on *young families with young children*. Ministry to the elderly is important, as is ministry incorporating parents with grown children. Society at large treats parents of grown children as if "their job is finished." I am grateful, for instance, for my home church's continued ministry among the older members of its congregation, amid a society and general church trend that continues to worship youth.

Recent studies are telling us that the startling reality is that "senility" is not a natural process *most* of the time and can be prevented by love, meaning, and support given to older humans as useful, purposeful children of God. Let the church not succumb to secular influence; it is still one of the places where the older are looked to for wisdom. How do *they* feel about constant discussion of "the family" when they know

it means people in only short, youthful parts of their lives?

To summarize, families should continue to be a major emphasis in our churches, as *an* extremely important building block of the church, but . . . (1) We must affirm our singles, who are not simply "waiting to be married." They are important building blocks of the church, and of the kingdom of Jesus. (2) Divorce is always sad and wrenching. But divorced persons are just as much Christians as married persons—and as equals need love and affirmation, not scolding. They are not somehow "failures," despite the severity of the problems. We must sadly face the fact that the evangelical zeal for the primacy of nuclear families and marriage (I've heard church leaders say that marriage is God's will for *everyone*) has resulted in the break-up of hastily joined relationships of people, desperate to become "acceptable," "normal families." (3) We must love and affirm our members who live in the trials of non-Christian home environments—either spouses or parents. They, too, are builders of the kingdom. (4) Our churches and church families must liberate women to respond to Jesus in whatever way he calls them, in the ministry, in teaching positions, *wherever He calls*. The only "chain of command" that is biblical is the chain that binds the people of the church to their God and King, Jesus the Lord, crucified, risen and present with us. (5) Lastly, the parents of grown children, the elderly, and the retired are all equally building blocks of the Church.

I thank God for a mother and father and sisters and brothers who continue to love me enough to remind me that God loves ALL people in His body, despite their circumstances. I know many people not in as comfortable a situation as I . . . and learned that ministry to and for them is as important as my needs.

I call for *balance* among Friends, ministry to ALL people. Isn't it more biblical than a preoccupation with one, and one only, social situation that *some* people are in? I challenge our Friends churches to consider first the teachings of Jesus, the witness of the early church, and our heritage as Quakers—and resist secular society's worship of youth, and young families' self-centered preoccupation with their own needs as over anyone else's.

The true church is a family of love for all people—the true family is the family of faith in Jesus Christ. The church is the body of believers, together in the name of Jesus.



# Investments Reinvested

BY ANNA NIXON

*"Friends" on the Way Out! Property sold. Some wonder about the success of the mission which was . . .*

For more than 80 years to Friends, *India*—onomatopoetic word that it is—has been beautiful, personal, and home. Ever since Delia Fistler and Esther Baird arrived

not property." So they purchased property only when it was cheaper than to rent, and they put stone floors into their houses only when they realized it cost less in the long run than the cow dung plaster.

After the Second World War the Friends Mission in India grew. Alena Calkins stayed, the Earles left, and Carrie Wood ex-

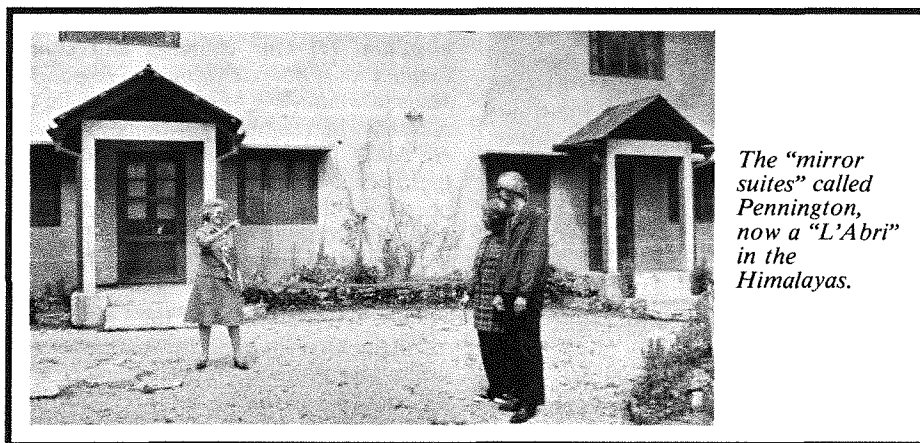
of Katherine Skipper. That became the home of the Colemans.

All these families had children to put into Landour Woodstock School, and a nagging problem that was always there had overnight become acute. *Where* was accommodation in the hills for these parents in the hot months so that they could be near their children in Woodstock?

Cattells, who had been through nine years of homelessness in the hills, knew that the time had come for building in Landour. So during the summer of 1947 they searched for a suitable site. About a four-minute walk from Woodstock school on Tehri Road they found *Pine Point*. One tall pine stood like a sentinel in front of this six-room stone house built on two levels. Its long veranda edged with flowers overlooked the steep Himalaya hills Catherine Cattell later immortalized in her poetry, ". . . row upon row, bend upon bend, rugged and steep."

Mr. and Mrs. Wilkie, a Methodist missionary couple who had built Pine Point for their summer home, were planning to retire. "We're sorry, it's already sold," they said on the first inquiry. But providentially, the first offer was withdrawn and Wilkies were delighted to sell it to Friends. Mrs. Wilkie had been a college friend of the then Mission Board president, Walter R. Williams. Rs. 16,000 secured the cottage, an adjacent four rooms for helpers, and two acres of wooded land.

By crowding, two families with helpers and sometimes a dog were able to squeeze into Pine Point. But there were four other families with children to be housed. In 1951 Clifton Robinson discovered an available acre of land between Woodstock School and Pine Point. The reason was that 10 years earlier a hidden fault under a new reinforced concrete home named *Suraj Bhavan* (house of the sun) had given way



*The "mirror suites" called Pennington, now a "L'Abri" in the Himalayas.*

in Bundelkhand one hot April night in 1896, Friends have maintained there a permanent abode.

They first built and lived in mud houses with cow dung-plastered floors, for they had to live somewhere. They had great respect, however, for those who supported the mission and who believed and sometimes said, "Mission money is for people,

*Anna Nixon, who has been active in mission work in India since after World War II, writes this brief history of Friends missions there and the new use of former Friends homes near Woodstock school and how funds have been reinvested in new ministry. Anna Nixon is soon to retire from her work, the latest being at Union Biblical Seminary.*

tended her service for two years to orient four new missionaries—Norma Freer, Milton and Rebecca Coleman, and Anna Nixon. These were joined early in January 1947 by Everett and Catherine Cattell returning accompanied by Clifton and Betty Robinson. In 1949 Ezra and Frances DeVol arrived on April 8, and Max and Ruth Ellen Banker on May 8. Hesses came in 1952 and Joyce Bryner in 1953. Carrie Wood retired, and Alena Calkins had to leave because of illness. But for a while there were 15 foreign missionaries at home in India, the largest number ever at one time.

New stations had to be opened. One of them was in Amarmau. The mission purchased a home and compound through the Skipper's Memorial Gift of \$6,000 in honor

during heavy rains. A huge slide crushed the house and killed the wife of the owner, Mrs. Pederson, of the Presbyterian mission. But Everett Cattell's building experience with his father trained his eye to see that with strong *pushtas* the site could be made safe.

The land was purchased for Rs. 5,657. Two mirror suites and four helpers' quarters were built for Rs. 37,956.15. On June 18, 1953, it was completed and dedicated as "Pennington," in honor of Quakers' beloved John Pennington.

"We are grateful for light-filled rooms, hot running water, bathtubs, kitchens in

the Himalayas. Many a person has already turned from darkness to light in Pennington.

When the Friends finally decided to sell, there were many buyers but also many delays. The filing cabinet filled with the records of negotiations over the next seven years. This summer both properties were sold to become the home permanently of the two renters occupying them.

It was a great joy and satisfaction to know that these two lovely homes would continue to be a comfort to Christian people and a base for kingdom operations. But more than that is the joy of reinvesting the money in Union Biblical Seminary for the building of a new campus in Pune. Already UBS has sent a thousand graduates out to minister all over Asia and Africa, but it needs a new campus now to cope with its present opportunities. The very day UBS got clearance to buy the campus site in Pune, the last money on the property sales came through (September 6, 1979).

Some 15 years earlier when the Hesses moved to UBS from Bundelkhand, the sale of the Katherine Skipper Memorial property in Amarmau brought \$9,000, enough money to build a home for them on the campus. Since 1974 one part of this house has been my home. In the rest of the house no less than 29 others have made their home since the Hesses left. Right now it is occupied by Sunand Sumithra and his wife and three daughters.

"Mission money for people, not property," is a worthy slogan. Probably it has helped Friends to keep priorities straight and keep first emphasis on people. As a result, they have made gains like the two-talented man and have kept in step with the moving of God in India. Amarmau Station was bought for Rs. 48,000 and sold for Rs. 72,000; Pine Point was bought for Rs. 16,000 and sold for Rs. 40,000; and Pennington was bought and built for Rs. 43,613.15 and sold for Rs. 100,000; with totals of Rs. 107,613.15 and Rs. 212,000 respectively. Figured at today's rate of exchange those totals are equivalent to \$13,451 and \$26,500.

Even as you read this, in Pune, on UBS's new campus that you have helped to purchase, the bricks are being cemented together for classrooms, library, chapel, and homes for over 200 students and 20 faculty members. These are people chosen by God to bear His Good News through all of Asia. After all, that's why you gave your money and that's why Friends came to India more than 80 years ago!

## MOM . . .

. . . remember the day we sat alone in the attic amidst piles of magazines, dust, and boxes of material scraps?

We sat there sorting through sheaf after sheaf of spiral-bound notebooks and worn loose-leaf pages beginning to yellow with age, and crayon drawings of wise men and springtime fading into sun-streaked, once-bold construction paper.

We laughed at "essays" penned in childish "cursive" declaring stories of Pilgrims and ships, of vacation activities, or "30 days has September . . ."

We found a handprint pressed into ceramic plaster, preserving tiny marks and lines of tiny hands, hands that struggled with oversized scissors to trim the red valentine heart just right, or fumbled with Popsicle sticks in order to glue them together in a fashion suitable for the storing of a mother's jewelry.

And then . . .

. . . then we looked through *your* things, Mom:

crisp letters from a brother overseas, birthday cards, party invitations, printed programs of graduations and choir concerts, a faded corsage—dried and pale and dusty from years lost to time.

We looked through your photo album, and aunts and uncles and grandparents came alive—they looked so young smiling up at me from the black pages. As we went through the heavy leaves, you pointed out home and camp and laughed at snapshots of boyfriends by the lakeside.

You smiled, remembering. And suddenly, in the dust and age of that dry attic hideaway, I smiled, too. You became more to me than just my mother that day. You became my friend.

—Paula Jean Ankeny  
Written in  
anticipation of  
Mother's Day, 1980



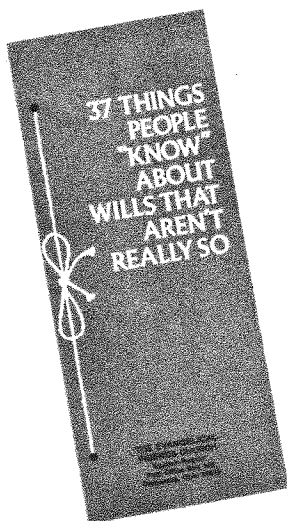
Miss Goode and her adopted Indian family at Pine Point.

which we can cook, closet space, and room in which to live," wrote the first missionaries to live there—Bankers and Cattells.

Since that time, no summer has seen either house standing vacant. When the pattern changed and missionaries began to leave, Friends no longer needed the houses, but others did. More than seven years ago Pine Point was occupied by a retired English missionary, Miss Winifred Goode, and her adopted Indian son, Jyoti Emmanuel, and family, including three sons. Even before that, Pennington became home to Joe and Marietta Smith and their three children. Of the Brethren in Christ Mission, Joe was born in India and Marietta came from a family of six children all of whom have been missionaries. The Smiths work with university students in Delhi, and Pennington became a summer "L'Abri" in



## FREE BOOKLET



If much of what you know about wills is "common knowledge," you may not know as much as you think you do. Research has shown that many ideas commonly accepted as facts about wills are false, exaggerated, outdated, or apply only to certain states.

The above brochure replaces much of this false information with legally accurate facts. When you have had a chance to read it, you will soon realize that a will can make a big difference to your heirs and any religious or charitable causes you may want to help.

Send for your free copy today.

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Don Worden, Director of Development  
Evangelical Friends Church—  
Eastern Region  
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Canton, Ohio 44709

☐ Please send "37 Things People 'Know' About Wills That Aren't Really So" without cost or obligation.

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## And They Shall Know Us By Our LOVE

BY BOB SHAFFER

The Gospels are often the most well-known books of the Bible. Though we know the stories well, we often forget their teachings. Yet we cannot afford to overlook Jesus' teachings, as He puts much emphasis on them.

Jesus says that the second greatest commandment is to "love your neighbor as yourself." (Matthew 22:38 NIV) The love shown by the Good Samaritan goes far beyond the love of most Christians. And to love our enemies seems just too far out of reason!

Jesus goes farther to teach us how to love. He says, "if someone takes your cloak, do not stop him from taking your tunic." "Give to anyone who asks you, and if anyone takes what belongs to you, do not demand it back." (Matthew 25:35-40)

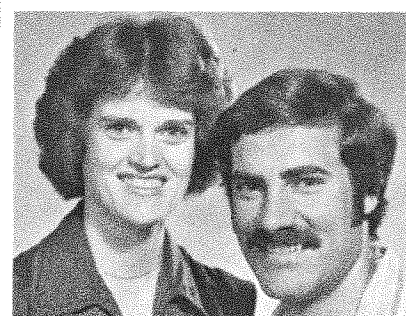
In describing the dividing of the sheep and the goats at the final judgment, He says to those that receive their reward, "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me . . . whatever you did for one of the least of these brothers of mine, you did for me." (Matthew 25:35-40) Oh, such familiar verses, but so hard really to put into practice!

I was reared on a farm in Southeastern Colorado. To help his sons learn the value of labor, my father started us working very young. We were given recompense for the amount of work done, and in return we were required to buy all our belongings. This was a very good learning experience

for me, for I was taught to appreciate and take care of my possessions.

During the first years of my marriage, combined with college, I had to learn to divide our money and time very carefully. Again, I was taught a lot of important lessons for life, but I became very selfish with my possessions and my time.

As I matured in the Lord, I began working in Christian service. Needless to say, there were many demands on my time and possessions. Again I had to enter the school of God. But even after I had dedicated my life to God and to missionary service, I found that selfishness would spring up at times. During language school in France, Connie and I prayed and debated a long time over whether we needed a car, and finally rationalized that we did. There



*Bob and Connie Shaffer are new Friends missionaries in Burundi.*

were also other students who had the same need. It was very difficult for me when I saw others abusing "my" car. Also that same year, all of my photographic equipment and other articles were stolen from the trunk of our car.

These are just a few of my experiences in which our Lord is teaching me to love, share, and not to put too much value on possessions of this world. Now that I am living in a poor country, where I appear rich and there are many demands placed on my time and belongings, I praise God for what He has taught me. Though I have a long way to go, I can now begin to really love these people and my fellow workers.

I have shared this testimony with you hoping to give some encouragement in your sharing of love, so that at the final judgment our Lord will say to you, "Well done, my faithful servant." Though at many times it is difficult, we can always look to Jesus. As He said concerning the possibility of the rich man entering heaven, "With man this is impossible, but with God all things are possible!" (Matthew 19:26 NIV)



BY JACK L. WILLCUTS

## The Lord Loves Families

The word *family* is a nice, happy word. The family idea comes from God. He created it. He appointed its purpose, He determined its inner structure. The home is God's establishment in which by divine permission we are involved. "Unless the Lord builds the house, those who build it labor in vain." (Psalm 127:1) This is not a threat, it is a promise. A special twist to this truth is that for God to be glorified and honored as intended, it happens best in a family situation where His truth, His presence, love, and grace are a natural part of it all.

The focus and fascination today with *relational* theology has a direct bearing on marriage and family. How we get along with each other is more important than what doctrines we hold. Or put another way, the doctrines we hold don't carry much weight if they don't help us to get along well. This may be one reason Jesus came as a person, a family member, not as an angel, a spirit, or as an idea. God became a person (incarnate) and lived among us. So life's real problems are obviously relational even though they root in doctrinal positions.

The impasse with Iran is no exception; most church inner tensions stem from the same source. Having it all together means allowing the grace of God to transform not only our hearts but our behavior and disposition. Someone has put it: "Love is the most unnatural human emotion; although we have learned to transplant the human heart, we have not learned to transform it."

Marriage is not a surrender of individuality, but of selfishness. Family life is not the loss of our uniqueness or personality, but in a Christian home it is the loss of our insensitivity to others, of our insistence on being moody, hostile, critical, aloof, contentious. "Sin" and "grace" are doctrinal words, but the bringing about of an understanding of their meaning happens in the daily living, especially in the family. God heals, reconciles, loves, and makes us lovers of each other . . . and from then on we learn to practice the Christian graces of understanding. This is theology at work.

Children in the home are so much more perceptive in spiritual matters than adults sometimes realize. They sense the inner spirit of faith and react to it. (So do we all.) So many times children of a Christian home who rebel against Christianity are not rebelling against God as much as an inconsistent or perceived breakdown of the relational results of faith. No amount of moralizing, church going, religious instruction, or persuasion, and even prayer, can make up for the lack of genuine and consistent demonstrated Christian living in the home. Children more frequently do as parents do, not as they say. Character is not something acquired out of sense of duty; it is a noticeable reflection of what one is.

This means that parents need not be professional theologians to have a Christian home, but simply consistently obedient to God in their living, attitudes, and personal integrity. Only God can make this happen. "Except the Lord build the house . . . [we] labour in vain."

"Do you love one another as becomes the followers of Christ? Are you careful of the reputation of others? When differences arise, do you make earnest efforts to end them speedily?" This is a query in our Friends *Discipline*, and it should perhaps be the very same one that begins, "Do you who have children or others under your care endeavor to train them for upright and useful lives . . . ?" ☐

## Small Is Also Beautiful

One of the speakers at the NAE Convention was reminding us that in the oil field areas of the United States there are many, many small oil wells that produce less than 12 barrels a day. They are called "stripper wells," pumping away day after day to provide about one fourth of all the oil used in our nation. Actually, these stripper wells, while making no headlines at all and certainly not as exciting as the big "gusher" wells discovered, provide more oil for the U.S. than all of our country's imports from Saudi Arabia.

A parallel was drawn in churches. The day-after-day effect of the many, many small churches across the land also have a greater impact on evangelism and developing Christian values and influence than the few big "gusher" congregations making the headlines. This is not to disparage the super churches or bigger ones, but it does reinforce the worthwhileness of most of us who work and worship day after day in the smaller meetings. ☐

## Don't Forget to Tell Them

Monthly meetings, nominating committees, clerks, and pastor labor, pray and conscientiously decide which members are best suited and willing to accept certain responsibilities in the local church. This usually involves personal conversations, much prayer, and thoughtful consideration with the individuals involved. But, once the action is presented to the meeting, and approved, the person placed in this new position is not always briefed or instructed on what comes next. Occasionally (would you believe it?) the one approved is not even told about his or her appointment! It has been known to happen that months went by without a committee meeting simply because the new chairman was not informed of his or her task.

Friends depend on the committee system. This does not conflict with, but actually reinforces, the individual responsibility. But a good system does not work when no one exercises leadership. It is incumbent upon the clerk and the pastor, working together, to see that all committees are working, that all committees understand clearly their various areas of responsibility. Encouragement, definition of responsibilities, job descriptions, the importance of keeping accurate minutes—these all help and allow the church to move forward. There is nothing unspiritual about organization, but what happens without it is too often quite unspiritual. ☐





*Meeting Life's Crises*

Carol Brown Cline is the mother of four children among whom there is an M.D. and a D.D.S. She, herself, holds a master's in music and is regularly organist at the Friendswood Friends Church in Texas. This is her beautiful account of the rare pilgrimage through the life, sickness, recovery, and death of her husband, Conrad W. Cline, on September 2, 1978. Connie worked as field superintendent for American Oil Company, Texas City, served for a number of years as president of the Friendswood School Board (an elementary school was named for him), and was a member of several major boards in Kansas (Mid-America) Yearly Meeting.

## HOLD ONTO A GOOD REPORT

BY CAROL BROWN CLINE

*"In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." (Psalm 27:5)*

What was the pavilion, the tabernacle, in which the Lord hid Connie and me through the troublous times of the last years of our life together on earth? Certainly there was no physical building, no physical sanctuary in which we could hide.

*"In the secret of His Presence how my soul delights to hide . . ."*

It was the presence of the Lord, His preparations, His teaching, His comfort, that became our pavilion, our tabernacle in which we hid. I am grateful that the Lord knows our treasure is in earthen vessels (2 Corinthians 4:7), and that now we know in part and prophesy in part. Now we see through a glass darkly (1 Corinthians 13:9, 12).

The year of 1970 was a stressful year. Family pressures were heavy. One morning the Lord spoke to me through Nahum 2:1:

*"He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily."*

I applied the verse to one immediate situation in our family, but now I realize there were many situations in which Satan was attacking us. In the midst of our problems, a depression fell upon Connie. Through the experience of a serious depres-

sion in my life during the early years of our marriage, the Lord had taught us a few things about the tactics of the enemy in such times and how to resist them. We stood on the promises of the Lord and applied praise to the face of depression. The clouds began to lift and light came through.

*Thank you, Lord, for this bit of wisdom, knowledge and strength of salvation that was our stability (Isaiah 33:6).*

One night Connie spent most of the night in prayer. It seemed the Lord was asking a more complete surrender, even of life itself, if need be. When the surrender came, peace flooded his soul.

*"The preparations of the heart in man . . . is from the Lord." (Proverbs 16:1)*

In the fall of 1971 a routine medical checkup brought the blow of the discovery of cancer in Connie's right lung. The Lord's words to Connie in the hospital the night before surgery, and to me at home, were the same: "Keep our minds on thoughts of good report"—and so we trusted the Lord meant his physical health, even though the lung had to be removed.

For four years all physical reports were good, with the exception that a cough had developed. In the fifth year following Connie's surgery the cough recurred, and along with the cough another symptom of which only I was aware—tremors in the limbs of his body when he slept—slight and short of duration at first, but increasing in intensity and duration as time went on.

*Struggle: Hold onto a good report for his health.*

*Doubts: "What if Connie should die?"*

*Remorse: "Oh, Lord, I'm doubting. Do I still have a right to hold onto a good report?"*

These questions hounded me. Connie, too, was fearing for his physical health. One morning the Lord awakened me and brought to my mind the story of Peter walking on the water. Yes, I had been looking at the waves. I confessed to the Lord, and He lifted me back to the level where I was again. Along with this the story of Paul being let down over the wall told me to hold onto my rope of faith—for I might be the only one holding it. I tenaciously held on for a good report for Connie's health.

Our doctor hospitalized Connie for extensive tests at the end of the fifth year. Nothing was found until they did a brain scan, which revealed three separate tumors. Even with treatments we were warned he might have less than six months to live.

*The night was dark, the struggle fierce. How do you hold onto a good report when you are being swept down the stream of bad reports?*

We reexamined our foundations. The Lord was there. New assurances came and along with them new opportunities for growth in grace and knowledge of the Lord—teachings on healing, fasting, prayer—special prayer times and anointing with oil by ministers and elders of the church—extreme sickness from medical treatments—and most important of all, the presence of the Lord in which to hide, find comfort and strength.

At the end of six months a new brain scan revealed what we had already believed—Connie was being healed of the brain tumors. Within a year only scar tissue could be found.

The tremors left. The cough continued. We held on for a good report, but at the end of the sixth year X rays showed



Carol and Connie Cline

Connie's remaining lung covered with little spots. This was January 1978. This time Connie called all the children in and asked them what he should do. Our youngest son's reply was the challenge we needed:

*"Daddy, I think the Lord wants you to make some changes . . . I believe He wants you to tell others what you know God can do. You may have to say there is no earthly cure for cancer, but you can also tell them what God can and is doing for you—the hope you have in Him. \_\_\_\_\_ (a daughter-in-law's uncle) is dying with cancer, and he has no hope. I believe the Lord wants you to begin helping other people in your situation."*

We had not expected these words of wisdom from our son, but the Lord confirmed them to Connie that night and called him to help several people. Our daughter-in-law's uncle witnessed to a saving knowledge of Christ shortly before his death. Connie enjoyed spiritual fellowship with a former fellow work associate who had been bedfast for years. They were able to share times of

*(Continued on page 17)*



# THE CHURCH BUILDER

By Mike Grogan



Church Growth advocates are nearly unanimous in their belief that in order for the ripe evangelistic harvest fields of the world to be reached thousands of new congregations must be started. New church development (church planting or extension work) has been practiced on a yearly meeting level across the EFA. New models are now being developed using districts and local congregations as church planters.

Before I suggest some reasons and introduce some church-planting models, let me answer one of the common myths of Church Growth: "America (or our community) is overchurched!" This myth comes from counting the number of churches in a community. However, *the number of churches is not the point!* Much more important is to count the number of *un-churched people*. These are not being reached by any church in the community. Though there are approximately 330,000 churches of all types in America, two things must be kept in mind:

1. The average attendance of all churches at the weekly worship service is 75.
2. In the average community at least 55 percent of the residents are not active attenders of any worshiping congregation.

Many of these unchurched people will be reached only by new congregations since existing congregations have failed or are failing to do so. I am not advocating, however, *more* churches as opposed to *better* churches. In order to reach our world for Christ we need more churches *and* better churches.

## WHY PLANT CHURCHES?

### 1. Transience of Population

The average American moves once every 5 years or 13 times a lifetime. Not only are people moving into new communities such as suburbs and planned cities but they are moving from urban and rural communities. (The 1980 census will show whether or not this trend is

reversing.) Churches need to be where people are, not where they once were. The Sunbelt with its unparalleled population increase should be a prime target for church planting. Keep in mind that new residents in a community tend to be very receptive to the benefits of conversion and church membership.

Also, within the urban setting new churches need to be started to reach incoming ethnic groups. People with church growth eyes know that these newcomers to America are not monolithic. That is, there are different types of Spanish or Orientals who can be reached more easily by their own kind of churches. In California, for example, Southern Baptists worship in 23 different languages. This sensitivity to American ethnic realities has helped the Southern Baptists to be the most effective church planting denomination in America. Their 1980 goal is to plant 450 new churches.

### 2. Church Life Cycle

Though we emphasize the church as a spiritual organism it also possesses institutional characteristics. A 30-year cycle of institutional growth, plateau, and decline affects the local congregation. In order to counteract the effects of cycle and resist the tendency toward self-centeredness, church planting can benefit. Since older churches lose vitality, new churches should be started, taking advantage of the fact that extension churches tend to grow five times faster than existing churches.

### 3. Cost Effectiveness

As good stewards of God's resources EFA churches should seek to use time, energy, and money in the most cost-effective manner. Church planting has proven to be the least expensive way to evangelize. Not only is it generally less expensive in staff, buildings, and programs to grow a church from 0 to 200 than from 300 to 500, but extension ministry will soon be paid for by new members. As funds are invested in extension ministry, they will like-

ly be returned as the new church contributes to the denominational program. The logical conclusion is that church planting not only ultimately pays for itself but is, in fact, potentially an income-producing investment of resources.

#### 4. Variety

Churches, like individuals, have individual and unique personalities. This uniqueness may be intentionally articulated as a statement of purpose or philosophy of ministry, but it is also unstated as the church's history, sociocultural makeup, doctrine, polity, etc. This personality or style of ministry makes a church more attractive to some people than to others. The implication is that the more variety of styles being offered within a community the greater the chance of reaching more people.

#### 5. Unreached People

The most compelling reason to plant new churches is the tremendous number of unreach-

ed (but not unreachable) people in our community. The unpleasant but undeniable reality is that our existing churches are reaching few unchurched people with the Gospel. Growth, innovation, and different styles of ministry necessary to give the Holy Spirit freedom to work in new ways according to God's eternal purpose of drawing all people to himself through Jesus can come by planting new churches and allowing them to seek creative ways to minister to their community and reach that community for Jesus Christ.

Church Growth thinking does not suggest that salvation is the work of the church rather than the work of Christ. However, to disassociate from the local church the responsibility to communicate the Gospel in ways appropriate to reach people effectively with that Gospel, to lead those persons not only to Christ but also to His Church, and to responsible Christian service is not only ineffective but unbiblical as well.

### SEVERAL MODELS FOR PLANTING NEW CHURCHES ARE:

#### I. Planting "Daughter" Churches—Autonomous Congregations

1. *"Spontaneous Generation"* (also called "hiving off"). The people who start a new congregation already live in the area where a new church will be planted.
2. *Colonization*—A group of people from the mother church intentionally move into a new area to start a church.
3. *Adoption*
  - A. *New Church*—The mother church assists in the starting of a new church.
  - B. *Existing Church*—People from the mother church are trained to take over another church.
4. *Accidental Parenthood*—Church splits, while not intended by God, may be used by Him to bring growth to His kingdom.

#### II. Planting "Satellite" Churches—Semiautonomous Congregations

1. *Scattered*—Several locations
2. *Gathered*—Each satellite meets in same building at different times.

#### III. Multiple Campuses—Same church/same staff/same finances—different locations.

#### IV. Multicongregational Church—Shared facilities/shared staff/shared finances—shared worship (usually different homogeneous groups).

Very little has been done to develop creative strategies for new church development. God's creative intelligence can give us new ideas to start new churches to reach His world more effectively.



#### ADDITIONAL RESOURCES:

##### Books

*Planting New Churches*  
F. J. Redman  
Broadman Publishing

*Strategies for New Churches*  
Ezra Earl Jones  
Harper & Row

*Growing New Churches*  
Carl W. Moorhouse  
Chicago District Evangelistic Association

*Church Planting Always in Season*  
Timothy Starr  
Getting a Church Started ...  
Elmer Towns  
Impact Books

*A Guide to Church Planting*  
Melvin L. Hodges  
Moody Press

*Building Town & Country Churches*  
Harold L. Longenecker  
Moody Press

*Guidelines for the Pioneer Pastor*  
Ernie Perkins  
Encounter Publishing Co.

*How to Start a Daughter Church*  
Donald Benson  
Fikoba Press

##### Film

*Planned Parenthood for Churches*  
Christian Communication



# First Day News

## QUICK QUAKER COMMENTARY

DAVID BARKER, 27, a professor of economics at George Fox College in Newberg, Oregon, is one of five in the nation chosen to serve on an Administration on Aging panel to evaluate proposals for setting up a gerontology center in the nation to study issues relating to retirement. An initial allocation of \$750,000 for research through the U.S. Administration on Aging is being used in the study.

Immediately on his return to the U.S. from Santa Cruz, Bolivia, April 6 ROSCOE KNIGHT entered a hospital in Alliance, Ohio, for gall bladder surgery. A recurring health problem related to this condition has limited his work for some time. Roscoe and Tina have just completed a special short term of service in Bolivia after serving several years in Mexico, where they opened the Friends work in Mexico City.

STEVE CADD, a Friends missionary to the Philippines working with Action International Ministries, toured the western U.S. with a group of eight young people who call themselves the "Action Company." These talented young Filipino youth minister in music and drama, have been in schools, churches, hospitals, jails, and open-air concerts and on radio throughout the Philippines. They returned home in late March.

## FRIENDS FOCUS

### WICHITA FRIENDS HOST PEACE RALLY

More than 700 attended an "ecumenical worship service" March 9 at University Friends Church in Wichita, Kansas, with local Mennonite and Church of the Brethren churches participating in a peace conference. John Howard Yoder, author of several books including Politics of Jesus was the guest speaker. The theme of the conference was "Toward Abolition of the War System." A regional statement was developed to contribute to the national New Call to Peacemaking Conference scheduled for Green Lake, Wisconsin, October 2-5, 1980.

### BOISE FRIENDS SET NEW RECORDS

First Friends of Boise, Idaho, set a new record March 2 of 326 in worship, promptly broken the next Sunday with 341. They will be sponsoring the starting of a new church across the city soon, with more than 30 committed to provide leadership in this venture.

Another Idaho church, Hayden Lake Friends, now has more than 700 in attendance. They are starting a new building program soon using an Old Testament plan of urging everyone to bring in their jewelry, which with the present price of gold and silver has contributed significantly to their building fund. They now meet in a gymnasium dedicated last year as a part of their new facilities, and to be used in what they plan as a Christian school complex, first grade through high school. Robert Schneider is the pastor.

### THIRD AGE APPRECIATION WEEK

In April Newberg, Oregon, Friends will hold an "Appreciation Week" for persons of the "third age" (senior citizens). Younger families of the church will be inviting two or three in the third age to their homes for a meal and for getting acquainted. An open house honoring these older Friends will be held Sunday afternoon, the 27th.



### ORGANIST NEEDED

The position of organist/choir accompanist is open at Canton First Friends Church, Canton, Ohio. For more information please contact Dennis Herris (216) 492-6333.

### FRIENDS SERVING ON NAE COMMISSIONS

The following Friends from the Evangelical Friends Alliance were approved at the recent National Association of Evangelicals in Los Angeles as members on various NAE commissions: Russell Myers to the Commission on Chaplains; David Le Shana, Commission on Higher Education; Richard Mott (RMYM) to the Evangelical Churchmen Commission; Jack Willcuts to the Evangelical Social Action and to the World Relief Corporation; Earl Perisho (NWYM) to Evangelism and Home Missions Association; Betty Hockett to the Women's Fellowship; Dorothy Barratt to the National Christian Education Association.

### HOW TO REACH OUT

First Friends of Canton, Ohio, conducted a seminar led by Margaret Mosher on "The Church and Social Responsibility," when ways of more appropriate caring and sharing with international newcomers to worship were discussed. The class was designed to help prepare for sponsoring refugee families.

### IOWA FRIENDS JOIN IN EASTER OFFERING FOR MEXICO FRIENDS

All across the EFA children and adults responded to a special Easter appeal to help raise funds to purchase property and a building for the Friends Church in Mexico City. Since the Rodney Routons of Iowa Yearly Meeting serve in this field, Iowa Friends joined the effort.

### MEN'S CONFERENCE DOUBLES IN REGISTRATION

J. D. Baker and Russell Baker of Northwest Yearly meeting report more than 200 men attended the second annual "Men's Retreat" at Twin Rocks in March to hear Christian layman Stanley Tam of Lima, Ohio. The event was unusual not only in the response from more than 35 Friends churches but the outpouring of the Holy Spirit in altar services, counseling, and prayer meetings lasting long into the night. The theme was "Friends Men--A Spirit-Moved Group."

### EFM OFFICES IN DENVER

Friends in Denver, Colorado, have located an office site for the Evangelical Friends Mission about three blocks from the church. Executive Director James Morris and his wife Doris, now on deputation ministries, and EFM secretary, Reta Stuart, now living in Canton, Ohio, will be settling in these new facilities in June.

### MISSIONARIES HOME ON FURLOUGH

Several Friends missionaries from Eastern Region are involved in deputation work the next few months. David and Cindy Aufrance will spend some furlough time also at Missionary Internship in Farmington, Michigan; Ella Ruth Hutson will spend May and June in Eastern Region churches, and the Jack Rea family will return from Taiwan soon for furlough and start deputation work during the summer.



(Continued from page 12)

prayer and their hope of spending eternity together. Connie and those with him were so blessed.

In the summer of 1978 I felt drawn to the book, *Rees Howells, Intercessor*. After some time of reading, praying and fasting, it seemed the Lord asked me, "Carol, would you be willing to take Connie's place?" More prayer until I found the grace to give a clear "yes." Then it seemed the Lord was asking if I would give back all my promises for Connie's health and also give Him Connie as a firstfruits offering. When finally I was able to give a clear "yes," peace and a measure of rest came. The Lord assured me our days were in His hand, and truly they were.

On September 2, 1978, Connie lost all lung capacity for breathing. Administered oxygen and prayer kept him mentally alert to visit with the family those last hours. Once while we were alone I asked him if anything was worrying him—anything between him and the Lord. "Oh, NO!" he said—so forcefully, with no shadow of doubt.

Throughout those last hours the Lord breathed through my mind the old spiritual, "We shall walk through the valley in peace, for Jesus himself will be our leader." And that's exactly what happened.

Experiencing the death of a loved one brings times of refining and purifying. In the depths and shadows of the days following Connie's death, my faults, failures, disobediences loomed clear and large before my face. I knew to confess them, bringing them to the cleansing blood of Christ, and I did, but my spirit remained heavy. Then Jesus spoke through a congregational hymn the next Sunday morning:

*Jesus is Lord of all—all my tomorrows, all my past, all my longings, all my dreams, all my failures His power redeems— The Lord said, "Leave them to Me. I am Lord of all." Peace, strength, and joy were restored.*

Today, I look back. What was the "good report" we were to hold onto? Our human natures stressed the physical and the Lord did much to honor our faith, but today, I realize that perhaps the Lord meant the good report we *really* needed to think on was Connie's peace in the valley—no real worries! And some day (it may be soon!) the corruptible will put on incorruption, the mortal—immortality. How much better could the report be? "Thanks be unto God, which always causeth us to triumph in Christ." (2 Corinthians 2:14) ☐



## TIMMY AND THE BIG BOYS

(A read-and-discuss story for 4-, 5-, 6-year olds)

By BETTY M. HOCKETT

*Parents: Most boys and girls love to hear a story read to them. Stories are very good teaching tools. This story, an open-ended one, allows for the child to think creatively as to how he thinks the story ends. After you read the story together, let your child decide what Timmy did (any ending is acceptable). Then, guide your child to express what he/she would have done in the same situation. Couple this with the Bible story of Isaac, who found himself in a hard circumstance, Genesis 26:12-25. Talk about how Isaac lived peacefully. Help your child understand that Ephesians 4:31, 32 are God's instructions for him/her today.*

Timmy was five years old! In fact, it was his birthday! And Grandpa had given him a brand-new bicycle. It was just his size. Besides that, Grandpa had known that blue was Timmy's favorite color.

"Boy, I sure do like my new blue bike," Timmy said. "Thanks, Grandpa. Thanks a whole lot!"

Grandpa smiled. He was glad that Timmy liked his present. It was fun buying presents that made people happy.

That very day Timmy began to learn to ride his bike. Before long, he could make the pedals go around while the handle bars steered the bike where he wanted it to go. He could do it all without falling off anymore.

Timmy lived close to a big cement parking lot. Some days nothing was parked there. Then it was safe for Timmy to ride his bike on the smooth, gray cement. One day Timmy was riding there. He was pretending to be the engineer on a very long train. He guided his bike carefully, imagining that he was traveling up and down hills and in and out of tunnels.

"Hey, watcha doin' here, Kid?" asked a gruff voice.

Timmy stopped quickly. He looked around to see who was talking. Here came three big boys. They were much bigger than he was. Before he could say anything,

another boy said in a loud voice, "Don'tcha know little kids aren't allowed here?"

"Yeah!" grumbled another boy. "And more guys, even bigger'n we are, will be here soon and we wipe little kids like you right off the map!"

The third boy joined it, too. "This is *our* parking lot! And we don't allow anyone on it but our guys!"

The first boy growled at Timmy again. "And see this big ball? If you don't get outta here, you'll get smashed. We play a fast game of ball, so GET OUT, kid! Get outta our way!" He bounced his big brown ball on the cement so hard and fast that it made a cracking sound. Timmy knew *he* didn't want to get hit with that basketball.

He didn't wait to get on his bike and pedal off. He ran, pushing his bike as fast as he could go, clear over to the other end of the huge parking lot. Those big boys couldn't play a ball game *that* big, he thought. He'd surely be safe here. Especially if he would only ride in just this

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one little corner. He wouldn't bother those big boys at all.

He got back on his bike, this time pretending to be an airplane pilot. Then he heard the same growly voices. "Hey, Baby Face, we said GET OUT OF HERE."

"Yeah, we mean it, Punk!"

"This is *our* place!"

Timmy stopped riding. He plunked both feet to the ground as he straddled his bike. "But I won't bother you. I'm just gonna ride . . ."

"We said GET OUT . . ."

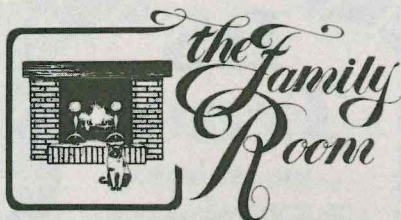
"And we mean *clear* out . . ."

The three big boys looked at Timmy with very mean looks. They walked toward him. One of them doubled up his fist. Timmy was sure he was going to get hit.

*Now you may make up your own ending to the story. What do you think Timmy did?*

*What would you have done if you were Timmy?*

*What does the Bible say boys and girls should do when someone is mean to them? (Ask someone to read Ephesians 4:32 to you.)*



## THE FAMILY AS A MINISTERING UNIT

BY BILL D. CATHERS

Like an artesian well, the love of God presses up through the channels of the believing Christian family and searches for openings. The Christian family is one that has thirsted for God and that has come to Christ and drunk deeply of Him. It is a believing family. God, who knows the family heart, finds ways to bring what is hidden there out into the light. He devises tests and trials, opportunities and commands. By these everyone who needs to know does know where the faith is and where it is not. Those who discover they

*Bill Catthers, a member of North Valley Friends Church in Newberg, Oregon, is director of Chehalem House—a group home for emotionally disturbed children—as well as a clinical social worker who counsels privately.*

have not really believed have a new opportunity to repent and believe. Those who believe discover with joy that they have the right to receive the flowing, infilling, outgoing Holy Spirit (John 7:37-39). And the Spirit becomes a river. And the river waters the dry land.

Holdouts of unbelief do occur with frequency in biological families, causing grief. But they cannot stop the flow of the Spirit. The believing members may fear this and may even experience some temporary hindrances, but Jesus, whose brothers did not believe at first, has shown us the way to handle it (John 7:5). First of all, He teaches us that we must love our heavenly Father with all our heart as a prerequisite to ministry to our "family."

The brothers of Jesus may have thought that His loyalties were divided, that because they were His relatives they could successfully pressure Him to do what their irritation suggested. But they were mistaken. Jesus had already learned to take up His cross daily long before His last trip to Jerusalem. So the day they needled Him to go quickly for more public exposure He was listening to His Father in heaven, who was saying "Wait!" He refused their plan, understanding that His love for them could be put into useful actions only in the will of God.

The frustrations we feel in our relationships with unbelieving family members would rarely occur if we believed like Jesus did that our true family consisted only of those who "hear the word of God, and do it." (Luke 8:21) Such a belief would free us from many of the anxieties that our unbelieving relatives spin about us like a sticky web. And to be free emotionally from inappropriate hindrances is to be better able to serve not only others but our biological family as well.

Jesus loved His "family" perfectly; He was patient and kind with them. He was not jealous of His brothers nor boastful to them; He was neither arrogant with them nor rude. It wasn't that He had to have His *own* way; what He kept insisting on was that He be allowed to have His *Father's* way. The rest of His manner—His peculiar style with His "family"—you can read about in the Gospels and in 1 Corinthians 13. What He did worked. The flow of the Spirit of love through Him quietly surrounded and overflowed and at last lifted His unbelieving relatives and changed the geography of their spiritual lives.

When the Spirit of God begins to minister through the Christian family, when,

we might say, the water really begins to rise in the river, it can overflow anywhere. One kind of person God loves to minister to through families is the stranger. Opportunities abound. There's foster care of children and handicapped adults. There's adoption—especially of the hard-to-place child. And then there's plain, old-fashioned hospitality.

Foster care can be difficult, but the rewards, when they come, are proportioned to the pain. The child who needs a temporary home may need it because he sinned, but as often as not he has been more deeply sinned against. Sometimes it is just a matter of circumstances: a one-parent-family—and mother is going to the hospital. Of course, families that take in a foster child and know something of agape love care for the child most successfully. The child comes, stays a while, and then also goes. The loving family therefore thinks of their love as a gift rather than an investment. Especially at first the child may not be able to return much in the way of affection or even thanks, but the gift of love can be tenacious and outlast the child's grief, anger, and confusion.

Adoption has its dangers, too, but God is opening the hearts of many Christian families to make a lifetime commitment to love and care for an especially needy child. He may be an alien refugee child, orphaned by war or by famine. She may be physically handicapped and slow to be selected by adopting parents. One thing is sure, Chris-

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tians who adopt in the will of God have an opportunity to discover the loving resources of the One who chose to adopt us into His family when we were both aliens to His nature and handicapped beyond all human hope.

The New Testament Greek word translated *hospitality* comes from two words that literally mean to love a foreigner or stranger. Maybe that helps us see why Jesus urges us to go beyond merely exchanging visits with people of our own set. The Spirit of God is forever reaching out to the alien and alienated. Accordingly, when He starts flowing out to people from the Christian family, He often does it by causing the family to agree together to offer hospitality to someone who not only needs it but who is also significantly different.

The differences may lie in language, dress, life-style, attitudes, social or economic status, or in history and connections. What matters is that the family wants to find ways to circumvent these difficulties and communicate the love of God effectively. The hospitality may be offered for a meal or a month or even on an open-ended basis.

It is good to seek for clarity and unanimity in the family concerning what is to be offered both physically and as to relationships. If this is not done, confusion may result and family members may work at cross purposes with each other. Misunderstandings and blockages to the flow of the Spirit will tend to spoil the experience.

If a person is to be a guest in your home, decide what privileges you want to give your guest and then let him or her know, too, so that unnecessary offence need not be given. Some families have started out by saying, "Make yourself at home," but have discovered later that they did not like it very well when their guest did just that. Your ability to offer hospitality may need to grow with your growing faith and love.

People who are more or less strangers to you are not the only possible objectives for God's love through your family. Among your own friends and neighbors you may find a place for family ministry. An aged widow down the street may need some wood cut and split. Maybe that could be a family project. The junior high school young people of the church may need a family to sponsor their activities.

Perhaps your school would respond to the idea of a Christian Club if your family could pool its resources of time, money, and energy to start it going. Or maybe your family could reach out to a few people in a

nursing home: read to them; write a few letters for them; listen while they talk; take them an occasional gift. The ideas you need will occur to you without fail as you prepare your family, pray for guidance, and let the love of God flow.



*The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in The Face of the World, but simply tries to publish material of general interest to Friends. — The Editors*

### Guyana Proposed as Site to Resettle Laos Tribes

CAROL STREAM, ILLINOIS—A consortium of evangelical relief agencies is planning a \$10 million project to resettle some 55,000 "hard-to-place" Hmong Laotian refugees into permanent sites in Guyana.

Survey teams for the agencies have found several fertile sites in the Guyana jungles that they said would be suitable for the building of farming villages to resettle the rural tribespeople from the Laotian mountains. Jonestown, site of the mass murder, might be used as a processing center for the Laotian refugees, but isn't considered as one of the resettlement sites, unless the tribespeople themselves later choose it, refugee officials indicated.

The proposed project will be undertaken by the World Relief Corporation of the National Association of Evangelicals based here, and World Missions and Samaritan's Purse, of Boone, North Carolina. Other groups will assist with funding. William Hewlett, executive vice-president of World Relief, stressed that the plans are not yet final. He said the Guyana government and others involved haven't given their approval yet. But he was hopeful.

—E.P.

### Christian Voice Pledges to Campaign for Reagan

DALLAS—Christian Voice, a multimillion dollar political action lobby of evangelical Christians, is launching an independent campaign to elect Ronald Reagan, which began with a media blitz in New Hampshire, says the organization's legislative director.

"We are mailing several million letters on behalf of Reagan," said Voice's Washington-based legislative director Gary Jarmin in a telephone interview. "We are also purchasing newspaper ads and plan to air on Christian television networks a half-hour interview with Reagan and television minister George Otis."

Christian Voice is one of the largest of the new Christian lobbies organized in the past two years to enlist fundamentalist support for conservative Christian candidates and to target liberal office holders for defeat.

—E.P.

### Sister Kane Cheered at Assembly of Nuns

DOBBS FERRY, NEW YORK—Sister Theresa Kane, president of the National Leadership Council of Women Religious, received a two-minute standing ovation from a predominately feminine audience of 800 here.

In the first public appearance since her now-famous plea to Pope John Paul II for

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equality for women in the Catholic Church last October 7, Sister Theresa said that her greeting to the pope appeared to have "touched thousands in the U.S. Catholic community and far beyond."

"The question of women's equality in the church is a serious one and will continue as such," Sister Theresa declared, branding "hostility and violence" to the idea "as the severe expressions of deep-seated fear paralyzing many who desperately crave security in the face of change."

"Many women are suffering in our church because of exclusivity based on sex, and as women we must support them in a challenge to a still male-dominated church." The nun also called for collaboration among all women in the church, an end to the "social sin" of sexism, and acceptance of the validity of a feminist approach to God.  
—E.P.

### Korea Proves Fertile for Growth of Islam

SINGAPORE—Christianity has made phenomenal strides in South Korea during the past two decades. Muslims now are attempting to parallel that growth with a huge outpouring of missionary and educational enterprises in the country. A report on the growth of Islam in South Korea recently appeared in a periodical called *Asiaweek*.

—E.P.

### People...

LOS ANGELES—Former NAE President Paul S. Rees was presented the first "Faithful Servant" award at a luncheon of the National Association of Evangelicals' Social Action Commission here. Characterized as a servant of the holistic Gospel, Rees has for 60 years ministered around the world, first as a pastor in the Evangelical Covenant Church of America.

WASHINGTON—President Carter has been honored by the Southern Baptist Radio and Television Commission for his outstanding Christian witness to the nation. At a 30-minute White House ceremony he received the commission's 1980 Christian Service Award from Commission Chairman Frederick W. Isaacs, Jr., of Cosby, Tennessee. The nation's best-known Southern Baptist was cited for "taking seriously his personal responsibilities to proclaim an unchanging Christ to a changing world and for establishing a spiritual commonality with people of all faiths." It also praised his stand on human rights and his "conscientious efforts as a peacemaker." —E.P.



### SECONDS

By CATHERINE CATTELL

Hello! I was just looking over some advertisements—sheets, towels, and other linens. The better ones were very expensive—prohibitive, really—but beautiful and attractive. The quality, durability, and absorbability were all anyone could desire. They just cost more—much more!

The next quality of linens were definitely cheaper, but among them were "irregulars" and "seconds." My experience with seconds has not been very satisfactory. When the item was checked over thoroughly, flaws were discovered. Some are ever so

## WOMEN and the ministry of RECONCILIATION

### Evangelical Women's Caucus 4th National Conference June 25-28, 1980 Saratoga Springs, New York

Featured guests include:

**Susan B. Anthony II**  
lecturer, grandniece of Susan B. Anthony  
**Rev. Victoria Booth Demarest**  
granddaughter of Catherine Booth

**Ken Medema**  
recording artist

**Virginia Ramey Mollenkott**  
author of *Women, Men and the Bible*

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Albany, NY 12208





slight, but often it is only after I get home and put the item out for use that I discover flaws that are too glaring for comfort or even use.

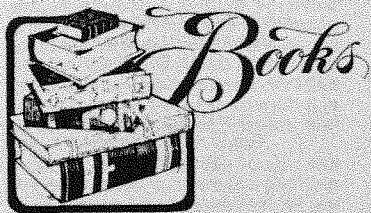
During a sale it is hard to discover the hidden flaws—the rush is on and we buy because it is a bargain. This bargain neither passed inspection at the factory nor does it pass inspection when we get it home. I've had a few experiences that make me a bit more careful when picking up seconds.

There are different kinds of seconds. There are some that are perfectly usable and fill the purpose just as well. There are some that render the item worthless and a total disaster.

I was reading the other day about the church that it should be "without spot or wrinkle or any such thing." Evidently God is not looking for "seconds." "Be ye therefore perfect" is another one of those high-priced qualities—out of reach to most of us. The cost is not in dollars and cents. It has to do with character and spiritual maturity. The cost is in loving and forgiving, overcoming, and self-forgetting.

I wonder if God would settle for cheaper quality, for seconds. Turning out perfection is very difficult, and purchasing it is very expensive. But He has paid the full price already, so I guess we ought to strive for quality goods. The inspection will likely be quite thorough.

I really don't want to be with the "seconds" with hidden flaws, do you? Not when God has put an order in for top quality and paid in advance!



Robert Eells and Bartell Nyberg, **Lonely Walk: The Life of Senator Mark Hatfield**, Christian Herald Books, 1979. Hardback \$8.95, 201 pages.

Robert Eells originally wrote the manuscript of this brief biography as his doctoral dissertation in American Studies at the University of New Mexico. This book is a revision of that original manuscript. Because he was interested in the interaction of Christianity and political life, the obvious choice for Eells was a dissertation on the life of the senior senator from Oregon.

This biography covers Hatfield's political career and deals but briefly with specific in-

cidents in the senator's background. Rather what the author gives us is a view of Hatfield's political and spiritual development over the past 30 years of his public life. From his election to the Oregon Legislature in 1950 to his present third term as senator from Oregon, Hatfield has undergone dramatic change; he has matured in his view of the political scene as well as his spiritual experience. For the most part Eells gives us a rather condensed but thorough sketch of the spiritual and political synthesis that has taken place in the life of Mark O. Hatfield. He explains how Hatfield has been variously influenced by Herbert Hoover, radical Anabaptism, the power structure of Washington politics, and by his own prophetic evangelical stance on such issues as nuclear energy and conservation, Vietnam and SALT II, abortion and religious lobbies, and feeding the hungry of the world.

All may not be interested in politics and Christianity, thinking the two could never mix, but it is encouraging to hear the lonely prophetic Christian voice of Mark Hatfield echoing in the halls of the U.S. Senate.

—Robin T. Ankeny



### Should 'Pacifism' Be Rejected?

■ Donald Green's article "Blessed are the Peacemakers" [February] was timely and effective except on one minor point—the effort to put aside the word *pacifist*. In the Latin the word he discredits means exactly the same as the derivative he favors, e.g., *paci facere*, "make peace."

As many negative connotations could be associated with "peacemaking" as with "pacifism," in my judgment, although they might be more tolerable social euphemisms, such as labor-management conciliation, or armed forces "peace-keeping" sorties.

Can we not be grateful, ungrudgingly, for persons who simply oppose war as wrong and see its roots in national partisanship and the greed to dominate? Their logic, although insufficient to remove the causes for war, at least cuts through specious rationalizations so often utilized by Christian leaders of the politicized electric church. Their vision of truth universal is a kind of restatement of the Law, and as

such can be a tutor to lead persons to Christ, even their brothers and sisters who have said "yes" but acted "no" to the call of the heavenly Father. God will lead them to the Rock, Christ, through the increased faithfulness of Christians.

To reject "pacifism" as their word, not ours, is to reject some whom God may use as his prophets to expose the idolatries found within our political and commercial systems. These persons often provide practical, concrete commentary upon the biblical meaning of "principalities and powers," which teaching otherwise remains comfortably vague and ethereal. They may help Christians to understand that their culture and their cities may more nearly resemble Babylon the fallen than Jerusalem the golden. And for the post-Constantinian church that may be a useful ministry.

ARTHUR O. ROBERTS

Professor of Philosophy and Religion  
George Fox College  
Newberg, Oregon

## It's too bad

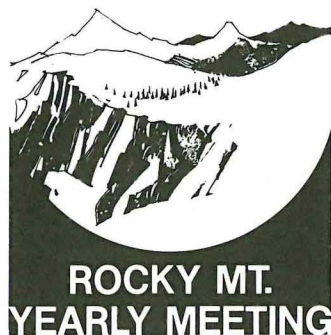
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# FRIENDS CONCERNS



## ROCKY MT. YEARLY MEETING

**Editor's Thoughts:**  
**Continue with  
Jesus Christ**

Are you ready if Jesus should return tomorrow?

How would you react? Worry... unfinished projects... "Let me do this..."; or "I'm ready, God."

The Bible states that we do not know the hour or the day when time will end (see Matthew 24:36).

Therefore, how should we live? 1 John 2:28 offers a practical idea. "And now, little children, abide in Him, so that if He should appear, we may have confidence and not shrink away from Him in shame at His coming."

Such a life-style might alter our time use and habits. But if you or I would be ashamed to let God know about them, are they worthy of our attention?

To some of you all this may seem foreign. If you have not let Jesus Christ become both your Lord and Savior, do so now.

All you need to do is confess you have blown it (sinned) and that you want to let Jesus control your life.

If you have made this decision, share it with someone and start regularly building that relationship with God. Ask a mature Christian friend or a pastor for help.

—Mike Henley

### Church Views

#### Whom Do You Serve?

(Editor's note: The following is taken from the February Beaver Park Friends Church newsletter. It is by church pastor David Mercer.)

Romans 12:1 says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Everyone walks to someone's beat, even those who say they are individualists. For Christians it means walking in step with Christ to God's beat. We are to surrender ourselves to God. Our lives must belong to Him. We cease to live life for ourselves, but instead we live life for God (to be true children of God)—He must have control of our lives. We must have total surrender to Him and do the very best we can to walk in the footsteps of Christ. This kind

of a life calls for dedication to God. If we are not in step with God, we are against Him. Walking with God means walking toward eternal life.

What or whom are you dedicated to? Whose drumbeat are you marching to? Let's all get in step with God.

### RYM Briefs

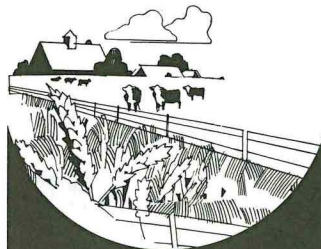
PENROSE, Colorado—Rocky View Area churches met at Beaver Park Friends March 22 for a "Missions—The World, The Church, and the Individual" conference. Two former missionaries spoke. They were Anne Riley, from the Burundi, Africa, mission field, and Mary Gafford, from the Rough Rock, Arizona, mission.

DENVER, Colorado—A marriage encounter weekend took place in February. A follow-up weekend couples' dinner was March 15.

COLORADO SPRINGS, Colorado—Several First Friends Church members are involved in Thursday night evangelism through early May. Prayer for the evangelism teams is appreciated.

OMAHA, Nebraska—Two caring fellowship groups are studying *The Christian's Secret of a Happy Life* by Hannah Smith and *Creative Love*.

WOODLAND PARK, Colorado—The annual Rocky Mountain Yearly Meeting session is set for June 11-15 at Quaker Ridge Camp. Summer camp sessions for youths are set in July. Consult your pastor for more information on both events.



## MID-AMERICA YEARLY MEETING

### Area Rally Review

Central Oklahoma Area Rally at Enid featured Lowell and Josephine Thornburg, reporting on their trip to Burundi. The Yearly Meeting superintendent of youth, Royce Frazier, assisted in the youth activities of the evening.

Texas Area Friends Churches gathered at Friendswood Friends to hear Everett and Alda Clarkson from Mexico City. They were guest speakers

for the Women's Missionary Union Spring Banquet and the Area Rally. Accompanying them were Manuel and Tita Guzman, pastors of the Mexico City Friends. An offering of \$1,155.45 was received, with additional pledges, for the church building fund in Mexico City.

Haviland Area Rally was at Pratt, with Associate Superintendent Gerald Teague as speaker of the afternoon. Friends Bible College Choir gave an excellent performance for the evening.

North Central Area Rally at Mt. Ayr featured Tim Robertson of the Voice of Calvary Ministries, of Jackson, Mississippi.

Northeast Area Friends met at Topeka. A movie titled *Cult Explosion* was shown and individual committees met. Following the evening meal, Area Superintendent Elmer Ludwig chaired a business session, with reports from committees. John Robinson presented Yearly Meeting concerns, and Linda Knabe, WMU president, told of projects for Burundi. Ron and Janis Wood spoke of their work with the Kickapoo Indians, just 30 miles from Oklahoma City.

Tri-State Area at Alba. Superintendent John Robinson gave the evening address after a humorous monologue by Mrs. Lee Newman of Fairview Friends. Betty Robinson spoke of the effort of WMU women in supporting our missionaries and their own local meetings. Friendship presented a puppet show and Sheldon Tucker sponsored the youth. Total rally attendance was about 145.

Western Area at Liberal had Richard Foster, lecturer, author, and teacher from Friends University, who spoke on "Life in the Kingdom of God." The Lone Star Men's Quartet brought special music, and youth activities included a skating party.

Wichita Area at Northridge featured John Howard Yoder, who spoke on "Peace in our Day" in the afternoon. In the evening Bud Lawrence, Flurry Kemper, and Glen Mullen presented the work of Camp Quaker Haven and announced upcoming work days.

Over 30 youth were led in activities by John and B.J. Penrose.

Colorado Area, a new area, has been established, making Walsh, Vilas, and Springfield the ninth such area in our five-state region. Organized January 26, Neil Harmon was named area superintendent, and their first meeting was March 2. Stan Thornburg of Plains, Kansas, and Gerald Teague were ministering Friends. Other Friends from the Western Area attended the first rally.

### SPRINGFIELD FRIENDS

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Anniversary Celebration  
May 4, 1980  
All are welcome

### Friends University

A tradition from the past was revived March 23 as representatives from Friends University celebrated "Sunday with Friends" by placing faculty, staff, and students in 65 percent of the pulpits of Mid-America Yearly Meeting.

President Felix explained, "It was my intention that Sunday with Friends be the beginning of a new and meaningful Friends University ministry to you, our founding church." The purpose of Sunday with Friends was simply to say "thank you." University representatives shared the Gospel during worship service and the Friends University story during Sunday school.



### The Year of New Beginnings

Camp Quaker Haven 1980

Senior High Camp May 31-June 5

Kevin Frazier, director  
Cost: \$42.50

Junior High Camp June 9-13

John Penrose, director  
Cost: \$37.50

Junior Camp June 23-27

Grady Miller, director  
Cost: \$37.50

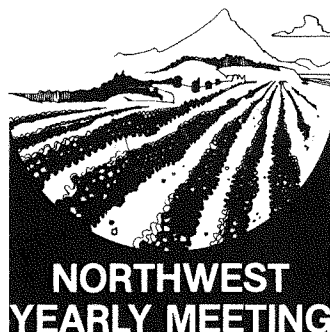
Family Camp August 30-Sept. 1

Sheldon Cox, director  
Cost: \$55 (maximum per family)

Counselor in Training June 23-27

Casey Davidson, Royce Frazier  
Codirectors  
Cost: \$18.50

For More Information Write or Call:  
Paul Snyder, P.O. Box 192, Haviland,  
Kansas 67059, (316) 862-5350; or  
Camp Quaker Haven, Rt. 4, Arkansas  
City, Kansas 67005, (316) 442-9690.  
Be watching for registration brochures at your church in April.



## What Are We for?

Is it better to be known for what we are against than what we are for? At the midyear board meetings our Spiritual Life Board named a committee to start work on some possible changes and additions to our *Constitution and Discipline*. These are statements on subjects like abortion, homosexuality, gambling, with other issues regarding our stand on social drinking, dancing, use of natural resources. Since the committee is at work, another topic was assigned for a definitive expression regarding the Friends understanding of Scripture on the matter of speaking in tongues (glossolalia). Given the continuing emphasis on peace, the draft and military conscription, the committee may review our existing statements and queries on this testimony now stated in the *Discipline*.

The reality we need to face, I believe, is that it is so much easier for a person to be negative than to be affirmative. This is not that human nature is preponderantly negative or that Christian faith is simply a negative posture. The beatitudes are positively stated. It is simply that, in a negative posture, someone else has defined an issue and taken an initiative that we believe is wrong and all that is required of us is to react against that initiative. And this is much, much easier to do than it is to define an issue responsibly and take the initiative.

Since, in a hyperactive society like the one we live in, there is a plethora of initiatives being taken that we are impelled to oppose, if we do not watch it, all of our energy can be consumed in reacting through moves of opposition. The tragedy of being swallowed up in these negative actions is that it may leave the leadership of society and the church itself to others; or, if one is successful in checking all other initiatives, it creates a leaderless situation. Sometimes I get the feeling that this is our present danger, if not dilemma: so much of our time and energy is spent just trying to cancel out what we regard as error, and too few are attending to the quality and positive aspects of faith and behavior that are honoring to the Lord and make life meaningful.

So we drift as a church or denomination into a preoccupation with

defending the status quo, or simply yielding to the loudest and most persistent voices *against* something, until our energy, faith, and capacity for positive, optimistic caring or action are gone.

The swing away from trust in any sort of institution like government, politics, and education is hacking away, too, at our view of the church, even our Yearly Meeting. We all have the habit, when something goes wrong, of abandoning the whole idea or word behind the idea. Take the word *institution* itself; we glibly downgrade the church "establishment" or any institution as though everyone is against *that*. Well, I am not. I came across this definition for *institution* I like: "An institution is a gathering of persons who have accepted a common purpose, and a common discipline to guide the pursuit of that purpose, to the end that each involved person reaches higher fulfillment as a person, through *serving and being served* by the common venture, than would be achieved alone or in a less committed relationship." (John Greenleaf, in *Servant Leadership*, Paulist Press, 1977, p. 237)

So, while we prayerfully and thoughtfully try to define statements on the moral issues and doctrinal position that are important to us, let us try to phrase them and act upon them in positive ways. The appeal of the Gospel is in one's personal Christian radiance, not a fierce defensiveness. Our common purpose and common discipline as Friends bring a higher fulfillment in the positive stance of serving in a committed relationship.

—Jack L. Willcuts

## Men's Retreat with Stanley Tam Answer to Prayer

It started several years ago with the prayers of a few key leadership men of Northwest Yearly Meeting. They had accepted the task of finding a speaker for the Men's Retreat in March 1980. They selected Stanley Tam, a businessman of Lima, Ohio.

An extensive promotional effort was undertaken, and in preparation for the retreat Mr. Tam encouraged men to pray and to think of some unsaved friend or business associate they could bring along. It was clear as over 200 men streamed into the beautiful Twin Rocks Conference Center on March 7 that God was already beginning to work.

The first night and in later sessions Tam spoke of the importance of being committed and disciplined men of God. Tam, a man who has legally transferred his entire business to God, challenged each man to seek out another man with whom to become a prayer partner in a manner consistent with Matthew 18:19.

God moved in a wonderful way the first night as men responded to the message with tears streaming down their cheeks and committed their lives to Christ. On Saturday night

after Mr. Tam spoke on the importance of cleansing and the infilling of the Holy Spirit, the altar was full of men who made public confessions and sought the Lord's forgiveness.

The prayers of the organizers were answered, as the Men's Retreat of 1980 will have an effect on the lives of many men for years to come.

—Brian Bisbee,  
Newberg Friends Church

## Christian Civil Responsibility Theme for Conference May 9-11

Dale Brown, a Bethany Seminary professor, is the keynote speaker for a conference scheduled for May 9-11 at Camp Collins on the Sandy River near Portland, Oregon. The conference, sponsored and planned by the Northwest Regional Planning Committee of the New Call to Peacemaking, will provide a variety of discussion groups, films, filmstrips, and literature around the theme, "Christian Civil Responsibility." The speaker, as well as the discussions, will deal particularly with conscientious objection to military service and financial support.

Each church participating in the conference has been asked to name delegates to attend the conference, but anyone else interested is encouraged to attend and should contact Ralph Beebe, George Fox College, Newberg, Oregon 97132. Pre-registration is necessary and the cost is \$20 for the weekend. Participants should bring sleeping bags.

A study booklet, "The Rule of the Lamb" by Larry Kehler, is suggested for reading before attending the conference and is available at the George Fox College Bookstore on campus. Sessions will begin at 6:30 p.m. on Friday, May 9, and conclude at noon on the 11th.

## Around the Northwest . . .

. . . A video tape explaining the vision of next year's Great Commission planning has been prepared for showing in each church in Northwest Yearly Meeting. "NWYM Vision," a new publication, with more news and description of our Yearly Meeting programs and ministries, will be sent periodically to those on the mailing list of the *Evangelical Friend*. These efforts by the Stewardship Board and Executive Council are much appreciated.

. . . The Yearly Meeting Department of Peace Testimonies is ready to offer assistance to Sunday schools, Friends Youth, Christian education departments, Spiritual Life committees, and others to help in planning and/or providing resource assistance for peace education programs. Those interested in this ministry may contact Ralph Beebe at George Fox College. This is particularly important at this time, with many questions from our young people and others concerning the possible registration for the draft.

. . . Friends youth of Northwest Yearly Meeting have raised more than half of their \$1,000 goal for missions this year, plus a successful clothing drive for the Boat People.

## Around George Fox College

The 60-piece George Fox concert band participated in a four-day tour recently in Oregon and Washington. The band, directed by Dennis Hagen, performed in concerts open to the public without charge, mostly in churches and schools. Featured also was a 25-piece wind ensemble.

A recent one-day conference on "Christian Freedoms under the First Amendment" was held at George Fox. Designed for the nonlawyer, the conference brought together members of the Christian Legal Society, who discussed rights guaranteed by the United States Constitution.

Colin (Butch) Hart, a junior Christian ministries major from Salem, Oregon, has been named student chaplain at George Fox College. Hart will plan the weekly Wednesday night Collegiate Challenge programs, help organize residence hall prayer meetings and Bible study groups, and work with the college's expanding discipleship program and deputation program to area churches.

A new Digital Equipment Corporation PDP 11/34 computer has been installed at George Fox. The \$60,000 project gives the college its own data-processing capabilities for use in classroom instruction and to computerize records for admissions, the registrar's office, business office, development office, and mail center.

## Coming Events

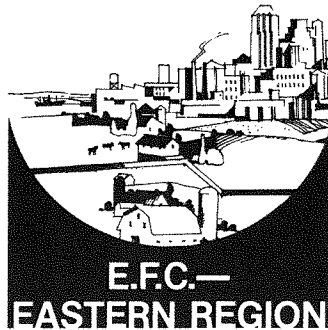
### April

- 26 Herbert Hoover Symposium, Hoover Academic Building, GFC 9:30 a.m.

### May

- 2-3 Music Theater: *The King and I*, Wood-Mar Auditorium, GFC
- 3 May Day, George Fox College
- 13 Faculty Lecture, George Fox College
- 16-17 Spotlight on Inter-Mission, Wood-Mar Auditorium, GFC
- 23 Spring Concert, Wheeler Sports Center, GFC
- 24 Spring Community Dinner, Heacock Commons, 5:45 p.m., GFC
- 30 Alumni Banquet, Heacock Commons, 7:00 p.m., GFC
- 31 GFC Baccalaureate, 10:30 a.m.; Commencement, 2:00 p.m., Wheeler Sports Center





### Eastern Region Happenings

EFA GENERAL CONFERENCE dates have been scheduled. The place is Malone College, Canton, Ohio, and the dates are August 13-16, 1981. The Executive Board in their midyear meeting decided to set Yearly Meeting ahead in 1981, so EFC—ER annual session will be August 7-14, with the General Conference overlapping by two days.

PELHAM FRIENDS CHURCH is now a part of Northern Ohio District. The E.P. & E. Board, at their January meeting, decided it was unwise to continue the Niagara District with only one meeting, so Pelham, with David Peters as pastor, has been welcomed into the fellowship of Northern Ohio District. According to John Grafton, district superintendent, this makes nine churches in the district.

"SUPER SAVER WEEKEND" proved to be the highlight of the year on March 21-23. Three yearly Meeting boards—Christian Education, Youth, and Evangelistic, Pastoral and Extension—all united to emphasize DISCIPLESHIP and CHRISTIAN EDUCATION. The resource team included Dawson McAllister, his father Eugene McAllister, and Joel Morgan leading conferees in discipleship training; in the Christian education sessions leaders were Stanley Banker, Dorothy Barratt, Marjorie Landwert, Russell Myers, and Bruce Burch. Several hundred attended the two conferences, which were held at Malone College and Canton Friends Church.

FRIENDS BOOK STORE in Damascus, Ohio, is under new management. The Publications Board announces the resignation of Lee and Iris Murphy as managers, and the appointment of Cora Mae Burch of Canton as their successor.

TENTMAKERS Darwin and Judy Buck have moved from Marysville, Ohio, to Georgia, where they will join the Baers and the Oswalts in working with the beginning church near Atlanta. Their address is 5940 Gordon Rd., Mableton, GA 30059.

CAMP CAESAR will be the setting for three special camps this summer. Bruce Burch reports that 552 attended the one week of Camp Caesar last year, but 100 had to be turned away for lack of space. Consequently, the planning committee announces two youth camps will be held (one for grades 7 through 9 and one for grades 10-12 and up). Between the two weeks will be a special weekend Singles Retreat. The schedule is as follows:

June 23-28 Camp Caesar I (Youth entering 7th thru 9th grades)

June 28-30 Singles Camp (Post high school)

June 30-July 5 Camp Caesar II (Youth entering 10th grade and up)

Bruce Burch will be camp director, with Glenn Althouse as registrar for Camps I and II, while David Althouse will be registrar for the Singles Retreat. Watch for further announcement concerning registration deadlines and costs.

VIRGINIA AND PIEDMONT DISTRICTS enjoyed having Supt. Russell Myers visit them during February. He made stops at Friends churches in Martinsville, Danville (both Ferry Road and Longview), Saxapahaw, Eden, Putnam, Rock Hill, Pleasant View, Asheboro, Greensboro, Portsmouth, and Washington, D.C.

DR. CHARLES and LEORA DeVOL, retiring after 54 years of active missionary work in mainland China and Taiwan, have now arrived in Ohio and are living at Sunnyslope Farm, located at 1280 County Road 24, Marengo, Ohio 43334. Physically, they are improved in health and have shown encouraging response to recent medical treatment.

To say goodbye to all their Taiwanese friends was not easy. The tremendous outpouring of gratitude and appreciation from students, pastors, neighbors, and missionaries was indeed heartwarming for the DeVols during the last two weeks of their stay. On January 10 they left Taipei for Tokyo, Seattle, and Portland, where they were met by his brother, Dr. Ezra DeVol and wife Frances, who hosted them for a month in their Newberg home.



Alliance Friends Senior FY with Traveling Trophy for Highest Giving for the year 1979. Kneeling: Danny Mitchell and Roy Jones. Standing 1st row: Brian Jones, Laurie Kriner, Kevin Lipely, Anita Jorney, president; Joy Journey, Ron Blasiman, Pastor Jim Kilpatrick. 2nd row: Sheila and Jim Moore, counselors; Jim Kriner, David Moore.

They arrived at the Columbus airport on Tuesday, February 12, and were welcomed back home by Eastern Region friends and family. We wish them God's blessings as they begin a new phase of their lives—a well-deserved rest in their retirement.

### Hard Work Pays Off With Alliance Youth

Hard work and diligence paid off for the Alliance, Ohio, senior youth group when they were awarded the Yearly Meeting Traveling Trophy recently. This trophy is given to the youth group raising the most money for Endeavors for Christ, and was presented by Bruce Burch, administrative assistant of EFC—ER. Anita Jorney accepted the trophy.

The Alliance youth raised \$1,700 through newspaper drives, car washes, family roller skating events, and sold crocheted pot holder dolls donated by a lady from the church. Also, a farmer gave them the proceeds from a steer he sold. Thus they went over the top and gained the trophy for a year. Youth directors are Jim and Sheila Moore.

### Focus on Malone

Dr. Lon D. Randall, Malone president since 1972, was awarded a five-year contract by the college Board of Trustees at their recent winter meeting. Also at that meeting the approval was given for the establishment of two new academic majors for the fall of 1980—mathematics computer science and communications arts. The communications arts major will include courses in communication theory, journalism, broadcasting, and theater.

"The Advocates," a newly formed student action group, recently sponsored a day of fasting for the college community. Students registered at the college cafeteria for meals they planned to skip and met together at mealtime for singing and prayer. Proceeds from the day were donated to World Vision International.

In a recent progress report on the College's M-1000 Club for endowment, Dr. Randall reported a total of 222 members with pledges totalling \$322,849. The institutional goal for September of 1980 is to secure a total endowment of \$2,000,000.

The Reverend J. Bryan Hehir, associate secretary of the office of international justice and peace of the U.S. Catholic Conference, has been selected as the 1980 William McKinley Visiting Scholar to speak at Malone College May 7-8. Hehir will speak on the current situations in Iran and Afghanistan, worldwide human rights, and disarmament. The visiting scholar program was organized in 1967 for Malone, Walsh, and Mount Union Colleges with Timken Foundation grant.



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# FRIENDS GATHER

## ALLIANCE, Ohio

Our Refugee Task Force has been busy for several weeks preparing for the arrival of an eight-member Vietnamese family. Bill and Marilyn Williamson, with a large family of their own, took in Mr. and Mrs. Nguyen and their six children for the first couple of weeks of adjustment in this country. The family is now settled in their own apartment, and Mr. Nguyen has a regular job. They have been in church three Sundays in a row now and stayed for a fellowship meal following one of the morning services. The parents are involved in language school at night. This is only a small way of helping meet a tremendous need for people who are hurting, but it is at least a start. The committee worked through the World Relief Refugee Committee. Other relatives have also been placed in this area, sponsored by other groups.

Warren Betz joined a group of five others this month for his first work trip with Project Partner. The group traveled to Guatemala, where they helped pour footings and lay concrete for a building to be used as a Christian literature and information center, and as a church.

A second member of the group from Alliance is Howard Blasiman, who was making his seventh trip with Project Partner. His sons, Ron 18 and Mark 12, along with Larry Grive 12, also joined them. Besides the work, they were able to do some sight-seeing and souvenir collecting. They saw the clinic that Howard Blasiman helped construct five years ago.

## ALUM CREEK, Marengo, Ohio

Dr. and Mrs. Charles DeVol arrived at Sunnyslope Farm in mid-February. Two Sundays later he was in charge of the services. He spoke in the morning on the theme of serving the Lord regardless of how circumstances change or how adverse they become. In the evening he declared how we are all workers together—

each of us faithfully serving and obeying the Lord.

A men's prayer breakfast has become a regular part of the church's program. The men meet early the last Sunday morning of the month. A preappointed committee prepares and serves the meal, which is followed by a devotional session.

We now observe a period of open worship each Sunday during the morning service. The congregation may participate in testimony, prayer, song, or in silent worship.

## ARGONIA, Kansas

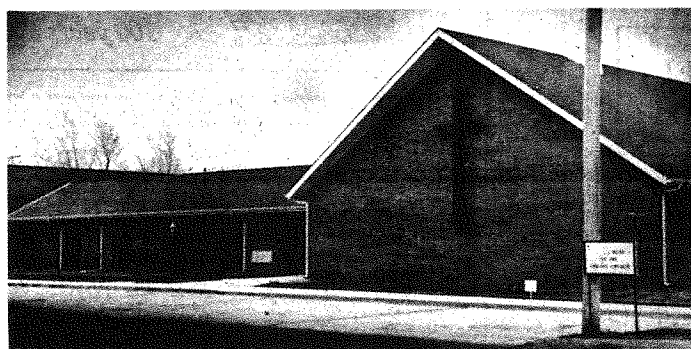
Superintendent John Robinson, former pastors, and local church leaders joined Argonia Friends in formal dedication services of their new church building on Pine Street, Sunday, March 2. An estimated 285 persons attended, with the church having a seating capacity of 260.

Groundbreaking was held October 29, 1978, and the first services were held December 3, 1979, in the new sanctuary. Members of the Building Committee, Trustees, and Finance Committee members were Wayne Johnson, Earl Isgrigg, Olen Taton, Orville Hodson, Ray McCall, Dean Phillippy, Melvin Stephens, Milford Haworth, Thelma Achelpohl, Max Davis, Hazel Swingle, Argus and Melva Joy Pearce, Melvin and Delma Paxson, and Clarence Lanier.

Pastors Clarence and Ruth Lanier have served Argonia Friends the past 13½ years. Max Davis represented the congregation as he presented the Laniers with a plaque to be placed on the door of the Fellowship Hall, naming it "The Lanier Hall," in recognition of their faithfulness.

The stewardship of the members and generosity of the community provided the contract cost of \$200,000, leaving a total of only \$27,000 due in final expenses, including architect fees, paving, and similar items.

Open house was held from 2:00 to 5:00 in the afternoon; the men conducted tours of the building and the ladies served cookies and punch.



Argonia Friends Church new building

## BAYSHORE, Bacliff, Texas

Each Sunday evening in March and April we met for a special tape study of what God's Word says about the family. We hope this series will be an aid in establishing and maintaining a Christian home.

Thanks to the efforts and hard work of members of our congregation, our sanctuary has been refurbished and new carpet has been laid. To complete our improvement efforts, new hymnals, *Hymns For the Family of God*, have been ordered.

March was our Missions Month for Sunday school. In the opening assembly a short presentation on four different Friends missions was shared. A special offering for the Mexico City building fund was taken.

## BEAVER-SHANNON

### Beaver, Kansas

Dave and Cindy Aufrance, Eastern Region missionaries to Hong Kong, were with us in March. They are brother and sister-in-law to our pastor's wife, Peggy. Cindy was guest at our WMU Regional Conference held at Mt. Ayr. James and Doris Morris were speakers. Larry and Shirley Mendenhall held special services for us in March also.

## BELOIT, Ohio

Miss Ruth Johnson told of her summer ministries experiences in Taiwan recently and shared her plans for the summer of 1980.

Our youth had the evening service on February 3, and it proved to be a real blessing to them and to us. In the middle of February, they held a Rock-O-Thon to raise money for their missions pledge. The Homebuilders' Class furnished breakfast for them.

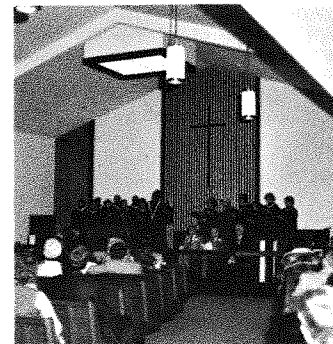
A ladies' prayer breakfast is held each month on the fourth Friday morning.

## BETHEL, Poland, Ohio

Bethel Friends Church in Poland, Ohio, held a dedication service for their new building Sunday, January 27. This comfortable and attractive building, designed to seat 350 worshipers, was built to meet the needs of the rapidly growing congregation.

Pastored by Mike Grogan, a Malone College graduate, Bethel celebrated the special day with several guests participating. Russell Myers, general superintendent of the EFC—ER, led the Litany of Dedication; Charles Bancroft brought greetings from the Northeast Ohio District; John and Betty Grafton, pastoral couple from Broadview Heights Friends, shared special music. Bringing the dedicatory message was Len Evans, pastor of Pleasant Valley Evangelical Church.

Announced at this service was the "adoption" of CHRIST IS THE ANSWER FELLOWSHIP in Greenville, Pennsylvania. Bethel has committed itself to one year of assistance for this new work. Pastor Grogan stated, "I believe this decision is symbolic of our desire to use



this building as a Center for Creative Ministry, reaching beyond our walls to minister Christ to our own community and beyond."

## CALDWELL, Idaho

Wanda Black has been conducting a class on church doctrine, and at the close of the class 10 members and 6 associates were received as members.

Gilbert and Louise George were key speakers at the Missionary Conference March 21-23, 1980, with special music by Clare and Marie Howard.

Caldwell Church now has 10 active Bible studies with average attendance 76.

Clare and Marie Howard were guests of Pastors Dick and Esther Cossell of Quincy, Washington, on February, 17. The Cossells are former pastors of Caldwell Friends Church.

An All Church Valentine Banquet was given February 12, at 7:00 p.m. at the Fellowship Hall by men of the church.

On February 22-24, Eldon and Virginia Helm of NWYM were guest speakers at a Church and Family Finance Seminar.

## COFFEYVILLE, Kansas

Chopped down on a snowy Saturday night and dragged into a warm church, a young hedge tree bears



some 500 leaves and flowers because someone read the Bible.

The idea to use the tree to inspire members and friends to read the Bible came from Mrs. J.D. Stanley, wife of the pastor of Coffeyville Friends.

After a year of reading in chronological order rather than in natural sequence, the readers finished the Bible by December 31.

Mrs. Stanley made green leaves of cloth to be hung when a book of the Bible was read. In autumn, the leaves were of orange, brown, red, and yellow.

Encouraging the project, Pastor Stanley included something from the reading assignment for the week in his sermons.

The reading project sparked interest and people found out things they didn't know were in the Bible. One person plans to reread the Bible in another version this year.

About 70 percent of the congregation completed the 66 books of the Bible by the end of the year.

#### **DAMASCUS, Ohio**

Our youth are in rehearsal now for the choir tour scheduled for early spring. Other recent activities have been "Chilly Night," which was a time of snowmobiling, sledding, etc., followed by hot chili and chocolate. A Valentine's party was held at Bear Creek with sledding and tubing followed by refreshments. The group also joined Winona Friends Church to hear Archie Griffin, football player, speak at United High School.

Pre-Easter services this year were a full WEEK OF JOY. Special speakers were Stan Scott on the "Joy of Salvation"; Walter Albritton on the "Joy of Service," and C. Williams Elwanger on the "Joy of Sanctification." On Tuesday night the "Life-line" singers from Salem provided special music. Earl and Catherine Smith from Alliance provided special music for the balance of the Week of Joy March 8-16.

#### **EAST GOSHEN, Beloit, Ohio**

Recently Don Worden, director of development for EFC—ER, spoke to us on Christian stewardship. During the Sunday school hour, he spoke to the adult classes on "Christian Stewardship and Estate Planning." In this session he shared with us on the importance of a will in a Christian's life. The session gave new insight to all who were present during this hour. During the morning worship hour, Mr. Worden spoke on "Stewardship in the Life of the Christian." When people think of stewardship, they think of money and giving, but Mr. Worden spoke about various avenues of giving. He shared how we need to give of ourselves to God and then give of ourselves to others.

#### **EMPORIA, Kansas**

Pauleen Hancock, assisted by Kirk Hinshaw, directs our Junior Worship the second Sunday of each month for children first through sixth grade.

Our Christmas White-Gift offering amounted to \$240.67 and an additional \$20 enabled us to reach our Sister-Church fund goal. To aid in home missions, we supplied a Christmas dinner, gifts, blankets,

and food donations to a needy Emporia family.

#### **HOMESTEAD, Cedar Point, Kansas**

We recently held a dedication service for our new 16mm Singer Graflex Movie Sound Projector, dedicating it to the Lord's work. This beautiful machine was given in loving memory of Bessie Mercer Spain from the Memorial Fund in her name.

Following the dedication, a film *Senior Year* was shown with a vital message for today's youth.

#### **MIAMI, Oklahoma**

We had a March revival with Ernest and Betty Foster, of Independence, as evangelists. They brought special music, a puppet ministry, and preaching.

Rev. Newman Douglas, of the SANE organization, brought us facts concerning temperance.

We collected a "Thirty Pieces of Silver" offering on Easter, and money collected will be used throughout the year in local evangelistic efforts.

#### **MORNINGSIDE, Port St. Lucie, Florida**

February began with our Spiritual Awakening Services with evangelist Stan Scott. All who attended were "awakened" and revived in their spiritual joy, but we are especially thankful to the Lord for the many who knelt at an altar of prayer, including perhaps 10 who made first-time decisions for Christ.

Fifty-five persons attended our Cub Scout Pack 402's first Blue and Gold Dinner—this year marking the 50th anniversary of Cub Scouting. Most of the boys in our pack are from the community and not from within our congregation, so it was gratifying to have these boys and their parents present for the banquet in our church building.

Three special vespers services during the month brought us additional spiritual good. Rev. Raymond Leach, a Church of Christ in Christian Union minister, preached for us on February 10. The film *All the Kings Horses*, about the family and the need of God to be involved in each marriage partner's life, was a special challenge. The last of February the musical group MANNA presented a sacred concert.

#### **NEWBERG, Oregon**

"Christ and Violence—Swords into Plowshares" was the subject of an elective four-week Sunday school course coordinated by Ralph Beebe recently. His charts gave vivid portrayal of the changes in the church's position on the subject through past centuries. Pastor Ron Woodward discussed "The Bible and Violence" in one of the sessions. He and Susan Ankeny considered the practicality of peace in life-style and relationships. In the last session a panel of three shared their positions on "The Individual and Violence."

Following the course a Sunday evening service was given to the topic, with many from the audience participating.

During our week of special missions emphasis, Gil and Louise George from Bolivia and Peru told of how the Aymara Indians' tolerance of poverty demonstrated a true perspective of priorities.

Hal and Nancy Thomas from Bolivia spoke of the doors of opportunity there. Six new churches have recently been established.

James and Doris Morris told of the development of Friends work in Burundi. The spirit of revival, in spite of persecution, is cause for rejoicing.

Pastor Ron Woodward reported that 28 percent of the contributions received by Newberg Friends last year was allocated to missions.

#### **NEW HOPE, Hay Springs, Nebraska**

A church member, Julie Kudrna, is a finalist for the 1980 Miss Nebraska Teenager Pageant June 8-15.

Miss Kudrna is the daughter of Mr. and Mrs. Kenneth Kudrna. Competition will be at Concordia College in Seward, Nebraska.

Terry Bridge, the son of Mr. and Mrs. Bridge, and Marvin Alcorn, the son of Mr. and Mrs. Robert Alcorn, both attended the state contest in Kearney, Nebraska, February 6. They participated in the one-act play, *Of Mice and Men*.

#### **NORTHSIDE, Grinnell, Iowa**

Pastor Brian Cowan, his wife Teresa, and daughter Angela, arrived in Grinnell, Iowa, a few months ago to begin pastoral duties at Northside Friends Church, coming from Colorado Springs. God is beginning to work through the lives of this young cou-

sions Conference. The speakers for our program were from different areas of ministry and provided a great opportunity of sharing. They were James and Doris Morris from Burundi, Africa; Milton Kalman of our City Rescue Mission; Ron and Janis Wood from our nearby Kickapoo Indian Mission work; Ellen Pfirman with World Gospel Mission in Burundi; and Ralph and Joan Sharp with the New Tribes Mission to the Solomon Islands.

Our Faith Promise goal for this year was \$5,000, and we praise the Lord for over \$6,000 received to date. Our new goal is \$7,500. Activities of the conference included men's breakfast, children's rally, ladies' tea, and a Saturday evening youth supper.

#### **OMAHA, Nebraska**

Larry and Mileta Kinser presented concerts February 17.

Our men's fellowship breakfast is held on alternate Saturdays.

A local resident, Matthew Stratton, has returned home after serving in the U.S. Navy.

#### **PENIEL, Onemo, Virginia**

Our church became more aware in December services that Christmas celebrates the birthday of the Christ child. With the lighting of each Advent candle, we gleaned new meaning from the readings. One Sunday morning the children presented a program with song and recitations and Scripture portions interwoven.

Sunday evening before Christmas several church families portrayed family scenes, telling what Christ meant to them as they celebrated Christmas. One family presented instrumental music, a part of their home life, and two sang solos.

#### **PENINSULA, Agnew, Washington**

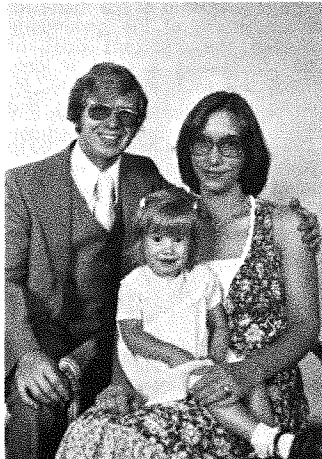
We are now in our new chapel, praise the Lord! Several new families are in attendance at our services. Eleven of our men went to the Men's Retreat at Twin Rocks.

We held a "family night" February 29. The WMU women planned a St. Patrick's Day dinner to raise money for folding chairs for the church as a home missionary project.

We gave pastor David and JoAnn Whitcomb a 25th wedding reception in December. Approximately 200 attended our Christmas cantata, *Especially for Shepherds*.

#### **PLEASANT VIEW, Robbin, North Carolina**

We are especially appreciative for the enthusiasm, encouragements, and increased attendance we are experiencing. One Sunday in February we had record attendance in all services. The youth have been active in visiting nursing homes and taking part in worship services. The junior age children are now having puppet skits in the Sunday school.



ple, with many special answers to prayer being witnessed.

#### **OKLAHOMA CITY, Oklahoma**

"Sounding Forth the Word of God" was the theme of our March Mis-



### RAISIN CENTER, Adrian, Michigan

Recently the youth experienced a very successful Friends Youth Weekend Advance. Thirteen youth participated in the activities, which concluded with the presentation of the Sunday evening service. A display of musical talent, singing, and a performance of the R. C. Puppet Players highlighted this service. Naomi and Lee Spohr are the sponsors of the group.

At the home of Jean Shreve, the Ladies Missionary Society took an armchair tour of Taiwan. Phyllis Cook and Tammi Fanzler supplied the group with much information, since both visited Taiwan last summer. The aim of the evening was to acquaint us with the problems faced by missionaries due to cultural differences and how these affect everyday life. Chinese food was served with chopsticks to finish the time of education and emphasis on Taiwan.

### RAISIN VALLEY, Adrian, Michigan

We were encouraged by new ideas from different groups within the church. The FY sponsored an evening of food, fellowship, and entertainment for the Pathfinders' Sunday School Class. The church disaster team aided a family by cutting down two old pine trees that were threatening the family's home. The missionary ladies held an all-day quilting bee. Fellowship followed a time of sharing by a local Gideon on the last Sunday night of the month. The pastor has begun a series of sermons on the Beatitudes.

Following the theme of the 200th birthday of the Sunday school, Raisin Valley held a "family Sunday" recently. The pastor's message and the music centered around this theme. During the Sunday school hour the children viewed a film that used animals and children to show small ones their need of Jesus. Families were recognized at the close of Sunday school. In the evening worship service, the men's quartet ministered in special music, and families enjoyed the film *Cross Currents* and its gospel message. The FY was in charge of the fellowship.

### SMITHFIELD, Ohio

A dinner was held during the month of February to promote fund raising for the Eastern Region camp. Don Worden, director of development, was the guest speaker, with Ron Verardi, East Richland Youth Coordinator, showing slides of the land and progress to date. Members of the Mount Pleasant Church were guests.

A dinner to celebrate Brotherhood Week was sponsored by the Norma Freer Missionary Society. Mrs. Elizabeth Bauknecht was in charge of meal arrangements, and a fine program was given by Mrs. Jean Dignan on "The Joy of Work."

A "February Fiesta," which included a candlelight dinner, was held at the Smithfield, Ohio, church for the youth. Lay people from the Mount Pleasant church participated in the program. Wendy Warren and Larry Amstead provided special music and Jessie Warren spoke on the subject "Being a Successful Failure."

Following the dinner and program, the remainder of the evening was spent playing games.



*Pictured are 1st row—Bonnie Anderson, youth director; Regina Zifzal, president of Alpha Teens; Mrs. Jessie Warren*

*2nd row—Norman Anderson, youth director; Jessie Warren, and Wendy Warren.*

### SPRINGBANK, Allen, Nebraska

Springbank Friends Church pastor Galan Burnett and wife Mary visited the Rough Rock, Arizona, mission with Herb and Edna Ellis in January.

Dick and Mary Ann Martens, former missionaries to Mexico, spoke at our February 3 morning services. After lunch they showed slides of their work.

Special workshops at the church were March 9. Leaders included Vernon and Margaret Snyder, Idaho; Rev. and Mrs. Ray Fitch, Kansas; and Tim and Bonnie McGill, Ontario.

### STANWOOD Tonganoxie, Kansas

Our young people have been studying the *New Call to Peacemaking*, and two girls have requested to be recorded with the Monthly Meeting as Conscientious Objectors.

Everyone felt a blessing from the presence of Ralph and Esther Choate, as they shared with us last fall about their African mission field experiences.

Memorials given by the Guilford Ridgway and Robert Ryan families have been used to purchase new hymnals.

More of our members are becoming involved in prison ministry. At the present time, 14 of our congregation are working in the program of individual visitation (M2-W2); group visitation, worship services with preaching and singing; and much letter writing. The youth group has been actively involved in caring for the families of inmates.

### TOPEKA, Kansas

Mary Elizabeth Lightbody, 90, passed away December 29 at Topeka, Kansas. She was one of the founding members of our church, which celebrated its Silver Anniversary last year. She was a graduate of Friends University in the Class of 1915, and taught in the old Hesper Academy, near Eudora, Kansas. Pastor Alden Pitts of that meeting had the graveside service.

Our social action activities have included assisting in the clothing drive for Doorstep, Inc., and funds have been forwarded to AFSC to help in the Cambodian relief project. We are over halfway to our goal of \$2,000 to assist in new church planting. Our pastors and family were given a \$30 gift certificate and a log carrier for the fireplace of their new home.

### URBANA, Ohio

What an exciting celebration was held recently in the Urbana, Ohio, church when Mrs. Eva Yocum, the oldest member of the church, was honored on her 90th birthday!

Mrs. Yocum, teacher of Class 10, has taught Sunday school for 70 years. She also leads prayer meeting, sings solos, speaks at the Champaign County Nursing Home, and very faithfully visits the sick and shut-ins.

Because of her love for children, the younger set started the celebration by singing "Happy Birthday" and her favorite hymn, "Amazing



Grace." There were special musical numbers, and greetings were read including those from our superintendent, Russell Myers, and former pastor and missionary, Elsie Matti.

Mrs. Yocum was presented with a scrapbook, in which she later added a greeting sent by President and Mrs. Carter.

Family members, former pastors, and many friends came to join in the celebration. In the afternoon her family hosted an open house for her.

### WEST PARK, Cleveland, Ohio

Anil Solanky spent a weekend at West Park recently, at which time he showed several films on Yeotmal Seminary and spoke in a Sunday morning service.

A musical group known as "Love" presented a concert for an evening service. They were all members of

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the Westview Wesleyan Church in North Olmsted.

The Seekers Sunday School Class held a Valentine dinner recently, with Dianne Thompson from Wiloughby Hills giving a concert appropriate for the occasion. The youth of the church were invited as guests.

## WINONA, Ohio

One Sunday evening the Malone Players presented a religious drama entitled *The Pilgrim*.

Archie Griffin, under the sponsorship of Winona Friends, spoke at our local United High School to area community people. He was formerly an Ohio State football player, where he was a two-time Heisman trophy winner. He currently is a running back for the Cincinnati Bengals. Currently he serves on the Ohio Youth Commission and is a member of the Fellowship of Christian Athletes.

Winona Friends Youth held a Rock-a-thon to help raise money for our summer ministries groups and to help pay expenses to have Archie Griffin come and speak to the area communities.

# FRIENDS RECORD

## BIRTHS

BANDY—A daughter, Trui Leann, January 16, 1980, to Elton and Leann Bandy, Friendswood, Texas.

BAYHA—A daughter, Kimberly Ann, January 31, 1980, to Chuck and Donna (Sumner) Bayha, Mt. Pleasant, Iowa.

BELLINGER—To Joe and Joetta Bellinger, a daughter, Brandi Jo, January 31, 1979, Stanwood Friends, Tonganoxie, Kansas.

BLAKE—To David and Valerie Blake, a daughter, Kara Elaine, February 2, 1980, Beloit, Ohio.

CAMPBELL—To Edwin and Glenna Campbell, a daughter, Karen Johanna, February 29, 1980, Friendswood, Texas.

CHRISTIANSEN—To Mark and Cynthia Christiansen, a son, Stephen Neil, January 30, 1980, Stanwood Friends, Tonganoxie, Kansas.

CLINE—A daughter, Corrie Anita, January 17, 1980, to Connie Wayne and Phyllis Cline, Friendswood, Texas.

COEN—To Richard and Joy Coen, a son, James Thomas, November 21, 1979, Rayland, Ohio.

CORNFORTH—A daughter, Holly Rochelle, December 31, 1979, to Dean and Sharon Cornforth, Enid, Oklahoma.

COTT—A son, Tyan Otho, November 26, 1979, to Dan and Ruth Cott, University Friends, Wichita, Kansas.

DOLEY—A son, Robert O. III, to Robert and Becky Doley, January 17, 1980, Friendswood, Texas.

DYCK—A daughter, Shayla Marie, January 24, 1980, to Charles and Kathy Dyck, University Friends, Wichita, Kansas.

ELLIS—To Robert and Betty Jean Ellis, a son, James Allen, August 16, 1979, Stanwood Friends, Tonganoxie, Kansas.

FLITCROFT—To Steve and Barb Flitcroft, a daughter, Carol Ann, December 29, 1980, Newberg, Oregon.

GAITHER—To Bob and Leta Gaither, twin boys, Caleb and Jacob, February 4, 1980, Willow Creek Friends, Kansas City, Missouri.

GARLOCK—To Gordon and Marsha Garlock, a daughter, Amy Megan, February 14, 1980, Newberg, Oregon.

GUSTAFSON—To Jerry and Rose Gustafson, a daughter, Julie Ann, February 2, 1980, Omaha, Nebraska.

HALING—To Deral and Donna Haling, a son, Waylon Deral, December 28, 1980, Stanwood Friends, Tonganoxie, Kansas.

JENKINS—To Jim and Nancy Jenkins, a daughter, Rosemary Kathleen, December 19, 1979, Northshore Friends, Houston, Texas.

JONES—To Marvin and Marilyn Jones, a son, Marvin Eugene, Jr., January 6, 1980, Tulsa, Oklahoma.

JONES—To Victor and Jan Jones, a daughter, Amme Lahua, February 7, 1980, University Friends, Wichita, Kansas.

KING—A son, Michael Earl, to Earl and Marcia (Duncan) King, January 13, 1980, Homestead Friends, Cedar Point, Kansas.

MOSER—To Paul and Sharon Moser, a son, Aaron Christopher, February 12, 1980, Hay Springs, Nebraska.

PATTERSON—To Douglas and Nance Patterson, a daughter, Mary LeAnn, November 17, 1979, Stanwood Friends, Tonganoxie, Kansas.

PATTERSON—To Wesley and Denise Patterson, a daughter, Samantha Lain, September 9, 1979, Stanwood Friends, Tonganoxie, Kansas.

PAUL—To Jerome and Lynn Paul, a daughter, Mary Elizabeth, December 27, 1979, Stanwood Friends, Tonganoxie, Kansas.

PEACOCK—To Ken and Nancy Peacock, a son, Stephen Eugene, January 4, 1980, Tulsa, Oklahoma.

SNODGRASS—To Richard and Amy Snodgrass, a son, Justin Eugene, February 14, 1980, Standwood Friends, Tonganoxie, Kansas.

TOWNE—To Jim and Becky Towne, a daughter, Halee Rebecca, February 28, 1980, League City, Texas.

WATERBURY—To Kenneth and Linda Waterbury, a son, Daniel James, January 9, 1980, Stanwood Friends, Tonganoxie, Kansas.

WHITEMAN—To Lyle and Peggy (Aurance) Whiteman, a son, Mark Leroy, February 25, 1980, Beaver-Shannon Friends, Beaver, Kansas.

## MARRIAGES

ALTHOUSE-BUCHMANN. Connie Althouse and Jim Buchmann, January 5, 1980, Winona, Ohio.

BARKER-PHILLIPS. Priscilla Barker and Greg Phillips, February 29, 1980, Beloit, Ohio.

BOHN-SALLEY. Midge Bohn and Glenn Salley, January 10, 1980, Tulsa, Oklahoma.

BONNEY-FODGE. Becky Bonney and Paul Fodge, Newberg Friends, Oregon, February 16, 1980.

KAMFIELD-GEARHEART. Susan Blake Kamfield and Charles Todd Gearhart, February 16, 1980, University Friends, Wichita, Kansas.

MCNEILL-WILLIAMSON. Debra McNeill and Guy Simpson, August 11, 1979, Eagle Springs, North Carolina.

PENNELL-PARSON. Doris Pennell and James Parson, February 23, 1980, Beloit, Ohio.

SANDOZ-SIMPSON. Joan Sandoz and Guy Simpson, January 5, 1980, Newberg Friends, Oregon.

SANDS-FESSLER. Sheryl Ann Sands and Lawrence Wayne Fessler, December 29, 1979, Emporia, Kansas.

SCHMIDT-HAWTHORNE. Melanie Elaine Schmidt and David Glenn Hawthorne, February 23, 1980, Northridge Friends, Wichita, Kansas.

SHAVER-BECKETT. Eugenia Shaver and Jack Beckett, March 1, 1980, Beloit, Ohio.

STOFFER-RAY. Deanna Stoffer and Jim Ray, March 1, 1980, Winona, Ohio.

TAYLOR-ZORTMAN. Glesnore Taylor and Steve Zortman, December 15, 1979, Fowler, Kansas.

WAGGANER-YOUNG. Sheree Wagganer and Robert (Bob) Young, December 29, 1979, Spring Grove Friends, Osawatomie, Kansas.

WARD-COURTNEY. Robin Ward and Greg Courtney, February 18, 1980, Winona, Ohio.

## DEATHS

BROWN—Bonnie Moore Brown, December 11, 1979, Eagle Springs, North Carolina.

BUCHANON—Earl Buchanon, 49, February 22, 1980, Adrian, Michigan.

CARTER—Martha C. Carter, January 18, 1980, University Friends, Wichita, Kansas.

DAVIS—Florence Davis, 90, January 7, 1980, Newberg Friends, Oregon.

FINUF—L. Lloyd Finuf, 74, January 13, 1980, Emporia, Kansas.

FROST—Mabel E. Frost, 94, of Newberg Friends, in Arlington, Oregon, March 7, 1980.

GRIFFITH—Iva Steele Griffith, 78, January 26, 1980, Stafford, Kansas.

HAGERMAN—Blanche Hagerman, 96, of Vilas Friends, Colorado, January 13, 1980, in Loma Linda, California.

HAHN—William W. Hahn, 71, February 8, 1980, Hay Springs, Nebraska.

HENDERSHOTT—Icile Viola Hendershott, November 26, 1979, Winona, Ohio.

HOWARD—Flora Howard, 82, February 5, 1980, Booker, Texas.

HUGHES—Lindley Hughes of University Friends, Wichita, Kansas, January 23, 1980, in Pueblo, Colorado.

LEWELLYN—Pauline Lewellyn, member of Newberg Friends, Oregon, October 1979.

LITTLEFIELD—Frank Littlefield, 57, March 9, 1980, Plains, Kansas.

MEIREIS—George Lester Meireis, 89, February 1, 1980, Haviland, Kansas.

PITTS—D. Aldean Pitts, 53, February 15, 1980, Indianapolis, Indiana.

RUSSELL—Dorothy Kinter Russell, 72, December 7, 1979, Emporia, Kansas.

SHERMAN—W. Wesley Sherman, 93, February 26, 1980, Newberg Friends, Oregon.

SMITH—Forrest D. Smith, August 21, 1979, Salem, Oregon.

THORNE—Florence Thorne, January 5, 1980, Newberg Friends, Newberg, Oregon.

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