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Northwest Yearly Meeting of Friends Church  
(Quakers)

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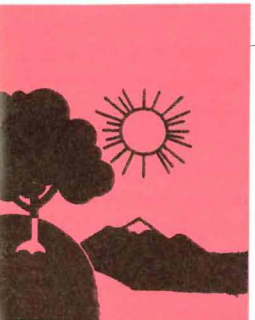
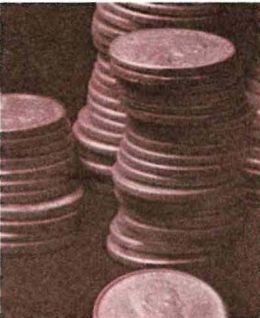
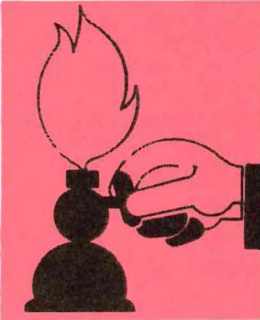
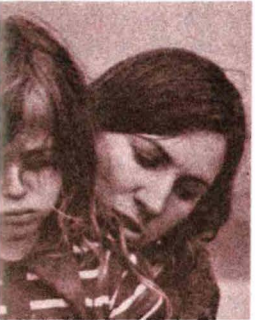
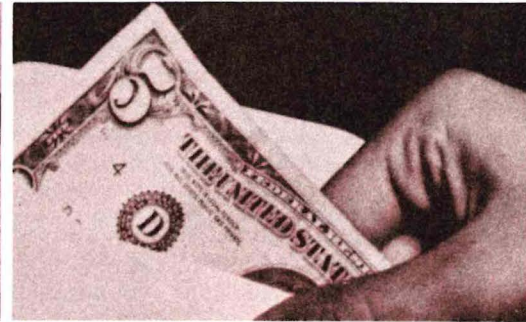
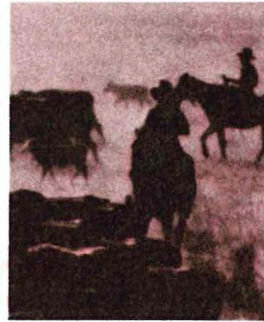
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# Evangelical Friend

October 1980

Vol. XIV, No. 2



Christian  
Stewards in  
an adverse  
economy





# Christian Stewards in an adverse economy

BY WALTER P. LEE

The beneficiaries of God's material blessings are the potential subjects of a peculiar tension. Historically, where the Gospel of Christ has been taken, the quality of life has improved both spiritually and materially. Then the tension appears. Enjoying the blessings of God in an improved standard of living, there is the constant danger of forgetting the Source of the blessings.

This problem is not peculiar to any age or place. God, speaking through Moses, warned Israel against this very danger. In Deuteronomy Moses told the new generation of Israel that God was giving them a good land, homes and wealth, and charged them to remember God as the source of these blessings.

Perhaps no other modern nation has had its roots in recognition of God and Christian principles as America, and in no other nation have the people enjoyed such a degree of prosperity. Yet, perhaps no people are in greater danger of being consumed with the gift and forgetting the Giver.

Times of economic adversity put us to the test and reveal our true sense of stewardship for God. True stewardship is not measured by economic conditions. The present economic situation in our country, and indeed

throughout the world, calls for a fresh appraisal of our sense of stewardship.

If true stewardship is not measured by a person's economic position, by what should it be measured? God has not left us to wander in uncertainty but has given important guidelines.

One measure of true stewardship is the fervency of love for God, not the fullness of the purse. An outstanding example of this is found in the second letter to the Corinthians where the writer speaks of God's grace revealed in the churches of Macedonia. Because of their joy in the Lord they insisted on giving even out of their deep poverty, "And this they did, not as we had hoped, but first gave their own selves to the Lord, and unto us by the will of God." (2 Corinthians 8:5)

True and joyful stewardship is a condition of the heart and has its roots in the stewardship of all of life. The limitation of a person's financial condition may limit the quantity but not the quality of stewardship.

For a number of years I served as financial secretary of our Yearly Meeting. Several of these years were during the great depression. As the economy began to improve I solicited the testimony of any who experienced special blessing in their stewardship. One woman's letter of testimony has been in my files since 1939.

In this letter she said that soon after she and her husband were converted she experienced a real concern to tithe, but they were in the midst of the depression, without a job, and without anything to tithe. She wrote, "I'm so glad that my love for Him who had forgiven my transgressions was my sole motive in wanting to go into the matter of tithing." Although having nothing to tithe, she and her husband joined the Storehouse League because she felt if they did all

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they could in the will of God He would "provide himself a lamb."

Their first tithe was 58 cents on money earned in cutting wood for a neighbor. A short time after this they managed a little trip to visit their parents. Upon returning home they found a note concerning a possible job the next day. Her husband's job application had been made more than a year before. Not knowing if her husband or some other might be given the job, this lady prayed for the Lord's will, completely trusting Him, and claiming His promise that He would supply all their needs.

The Lord honored their love and obedience to Him and their next tithe was five dollars, then six, seven, and eight dollars. They experienced such joy in being able to give.

Another measure of true stewardship is the amount we have left, not the amount of the gift. Jesus brought this truth into focus as He watched people contribute to the temple treasury. Many of the rich contributed large sums, but a poor widow dropped in two mites (probably less than a penny in value). He told His disciples that the poor widow had given more than all the others, "For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." (Mark 12:44)

There is the story of an Indian with a two-dollar bill who asked his bishop to exchange two one-dollar bills for it. The bishop accommodated him but was anxious to know the reason. The man replied that he wanted to give one dollar to Jesus and wanted his wife to have the other for the same purpose. The bishop suspected that this was all the money the two had and found this to be true. He began to remonstrate with them for giving all they had even to such a worthy cause, but the Indian quickly interrupted with these words, "It might be too much for a white man to give, but not too much for an Indian who has heard this year for the first time of the love of Jesus."

Certainly God knows our needs for the necessities of life and expects us to care for those, but for many today the tension affecting their stewardship relates to the luxuries of life. When we face adverse economic conditions, where are the first reductions made—in our giving to God or in our expenditures on luxuries?

Early Friends have a lesson for us in their emphasis upon simplicity and moderation in living. Many things we rationalize as essential to our happiness were not part of the Quaker life-style. They found their joy and satisfaction in giving and serving the Lord. Jesus commended this, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where

neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

During the great depression Friends, like many others, suffered great losses as banks failed. I knew of one of considerable wealth who had given largely to the Lord's work but suffered great loss in the financial crisis. When his pastor went to give some consolation he found the man praising God for His love, mercy, and goodness and for the investments he had made in heaven that had not been lost.

Then finally, the measure of true stewardship is our recognition of ownership, not our right of possession. God did not allow King David to build the Temple but reserved that privilege for David's son Solomon. However, David and his people were allowed to collect much material, and the Scripture records that they gave great quantities of gold, silver, brass, iron, marble, and precious stones. There could well have been a sense of pride in their ability to give so generously, but David recognized God as the source of all. In his prayer of thanksgiving he humbly addressed God: "But who am I and what is my people that they should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

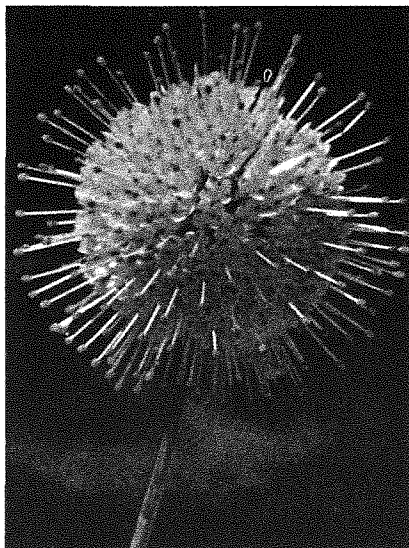
This same truth is repeated in James 1:17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights . . ."

When we recognize God as the owner and giver of all that we have, we then see ourselves as stewards of all that is in our possession. After we have given to God's work we are responsible for careful and wise use of that which remains in our possession. Many of God's stewards have been so filled with Christ's compassion for a needy world that they find more joy in using for Christ's kingdom large percentages of the resources entrusted to their care than in indulging in the luxuries of the prevalent life-style.

There comes to mind the story from a missionary to Turkey. Converts, mostly poor, desired to build a church for worship. All subscribed according to their ability and often beyond, and all contributed by labor or other means. But the day came when the work came to a halt because of lack of an important beam for the roof. There seemed to be no solution to the problem. Then one morning a man knocked at the door of the missionary. On his shoulder was a heavy beam.

"It is out of my own house," he said simply. "It will build the new house for God. My house can wait."

How many of our plans and desires can wait so that Christ's kingdom may be advanced?





**F**OR THE PAST 13 years, the challenge to higher education has been its relevancy to minority students. As a result of the student protest movement and confrontation with administrators, higher education has accommodated Black studies programs, Black student unions, and minority personnel. This challenge is still confronting our Christian colleges and seminaries.

At present, most Christian colleges have yet to make their process of education relevant to minority communities. As a result, minority students, especially Blacks, experience very little appreciation of and sensitivity to their cultural heritage in the institutional structures of Christian higher education. Institutional discrimination of this type manifests itself in staffing, curriculum, and campus worship. Discriminations in these three areas reinforce one another to create an academic atmosphere that invalidates the integrity of minority students.

The absence of minorities on faculty and the administrative staff is a serious matter. A lack of minority visibility at this level deprives minority students of essential role models; they also struggle with having no sense of belonging and relatedness to the institution; and they often experience hostile racist attitudes and a lack of representation in Christian colleges.

Minority staff persons are very supportive during this process. When their presence is nonexistent, minority students experience extreme identity crisis and social alienation. By taking the challenge of hiring minority staff, Christian higher education would do much for assisting minority students through the educational process.

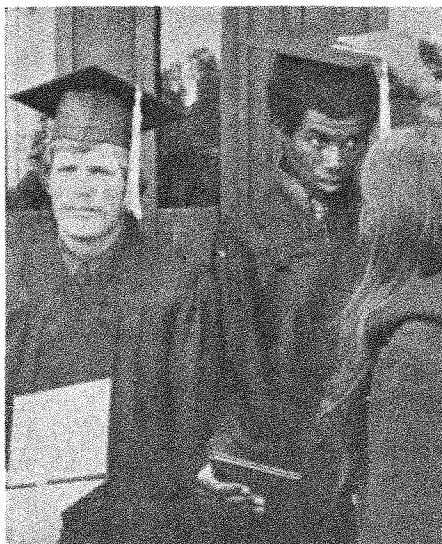
The second challenge facing Christian higher education in colleges and seminaries is minority studies. Its exclusion from the academic community is detrimental to the entire student population. For white students, this means ignorance of minority cultures. White students graduating from Christian colleges and seminaries are going into the fields of academic and Christian ministries without sensitivity to minority cultures and life-styles. This process develops a cadre of decision makers who perpetuate racist thought in academic and church organizations. By studying minority heritage one acquires an appreciation for the humanity of minority people.

At present, most Christian seminaries and colleges approach minority communities in a paternalistic fashion, or they exclude minorities from positions of decision

# A challenge to Christian higher education

BY ERNEST J. CATHCART

*Ernest J. Cathcart is manager of Give Us This Day, Inc. Community Service Center in Newberg, Oregon. He is also on part-time faculty at George Fox College in the Social Sciences Department.*



making in the higher echelons of administration. This process will continue unless Christian higher education meets the challenge to structure its curriculum to include the history, culture, and contemporary social studies of minority people. Meeting

this challenge would provide white graduates an appropriate frame of reference from which to collaborate with minority communities.

The inclusion of ethnicity into the curriculum does much to validate minority students; however, worship is necessary for a sense of fellowship and common bond. Minority students often must attend worship service that excludes their cultural symbols. They yearn to experience their music, preaching, and rituals; however, these are absent in many Christian colleges and seminaries. As a result, minority students experience a very real sense of sociocultural alienation.

Although many centers of Christian education do not intend to offend personally minority students, such neglect is detrimental to their spiritual growth. Unless ethnicity is structured into campus worship, minority students will continue to have their spiritual needs unmet.

Involving minority students in the planning of worship services would do much to counteract structural discrimination. Meeting this challenge would also involve the minority community in campus worship. A feeling of common bond and relatedness would be facilitated by the academic community if minority involvement is encouraged. It would facilitate minority emphasis into the entire spiritual life of the seminary or college. With this would come a spiritual broadening of the academic community.

There is much validity and richness in the worship of minority cultures. The Holy Spirit is alive and well in minority communities, and He should not be quenched by structural discrimination in worship services. When Christian academic communities (seminaries and colleges) do not meet the challenge by structuring minority emphasis in worship, the spiritual life of the entire campus often suffers.

If Christian higher education is willing to meet the challenge of including minorities, much would be done to broaden the academic community. Failing to make higher education relevant to the minority student, in staffing, curriculum, and campus worship, is quite detrimental. Not only will minority students be oppressed and alienated, but white students will be miseducated and lack appreciation of cultural diversity.

The church must not be silent regarding this challenge to Christian higher education. Not to speak out, pray, and work to counteract this present trend of irrelevance in Christian higher education is to shy away from a noble challenge (James 2:1-9).

WALTER P. LEE

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**COVER**

The many facets of our present life and economy demand from Christians a biblically based practice of stewardship. (*Design by Stan Putman*)

**ANTECEDENTS**

Most writing and editorial functions of the *Evangelical Friend* are performed on a voluntary basis with a high sense of loyalty and service. Some writers have contributed repeatedly their concerns and fresh insights. Some editors have served from the magazine's beginning, or nearly so. And in most cases they have served unheralded and unthanked.

Since March 1969, Esther Hess of Canton, Ohio, has been editor of our Missionary Voice section. Her resignation was effective with last month's issue. Only one other person has filled that role—Evangeline Stanley, also of Ohio Yearly Meeting.

Esther Hess has served well. Her love for missions, combined with her firsthand experience on the foreign field with her husband, Robert, has brought insights and balance to that department. One of the side benefits of being an editor of *Evangelical Friend* is serving on the editorial board. It was a delight to have Esther with us. Her ideas stimulated all to new heights of purpose and achievement.

With this issue we welcome a new Missionary Voice editor, Reta Stuart, long-time missionary to Burundi, Africa, and now administrative assistant of the Evangelical Friends Mission with offices in Colorado. In the tradition of her predecessors, Reta brings similar skills to the job—writing and editing expertise, years of missionary experience, and a creative mind. And like Esther, whose husband Robert was the first EFM executive director, Reta in her full-time EFM role will be close to the action of Friends missionary endeavors.

We will miss Esther Hess, but we are confident the high standards she set will be maintained by Reta Stuart. —H.T.A.

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# Simple living is simple, not easy

BY FREDERICK SAMS

THE STORY goes that once there was a rich man who moved into a mansion near the very simple home of a Quaker resident. After helping the rich man unload most of his worldly possessions from the three moving vans, the worn Quaker gentleman kindly remarked to the rich new neighbor: "If thee ever has need of anything, be sure to ask me for it." The neighbor, with a smirk on his face, was ready to reply when the Quaker gentleman added, "Ask me for it—and I will show thee how thee can do without it."

"Simple living is simple, not easy." That was my Sunday evening teaching title recently. Simple living is something many are interested in today for many and varied reasons.

A recent *Eternity* magazine survey of its readers asked, "Why do you think simple living is important?" In reply, 36.5 percent stated because it provided them with more money to share with others; 34.1 percent stated because of necessity of economically surviving; 60 percent agreed that knowledge of another's need carried additional responsibility; and 52 percent felt generosity could be defined by what one gave and not by what one kept. (Doesn't the story of the poor widow's mite suggest otherwise?) Are these the kind of answers that would please our Lord?

Preparation for this Sunday evening teaching forced me to look beyond the recent assortment of books and articles on

simple living to one of the most central biblical teachings on that subject:

"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness! No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money . . . But seek first his kingdom and his righteousness, and all these things will be given to you as well." (Matthew 6:19-24, 33 NIV)

There's an old saying, "The spendthrift says the coin is round so that it may roll. The miser says that it is flat so that it may lie flat." This simply shows two opposite ways of looking at money. Neither reflects a purely biblical attitude. Yet it is the second way of looking at our resources that Jesus teaches us has some dire consequences. "Store up" (v. 19 NIV), says G.C. Morgan in his commentary on Matthew, comes from a Greek word meaning "to store in a flat position—mainly for the purpose of accumulation or hoarding." Jesus is warning us against that kind of attitude and action toward our resources, including our talents (see Matthew 25:14-30). He is saying the inevitable result of storing is rotting. You have heard it many ways, "What you don't use, you lose." It is true with a muscle as well as a possession or skill.

He goes on to say what our attitude and action should be toward our resources, "But store up for yourselves treasures in heaven." Now how do we do that?

Many passages give insight, but there is none better than the somewhat mysterious

parable of the unrighteous manager (Luke 16:1-12). In this story we wonder why Jesus praises such criminal-like mismanagement of resources. G. Campbell Morgan, in his commentary on Luke, says we must look at the principles here that may have caused Jesus to praise. First, the manager knew he was only a manager, not an owner (v. 5). Second, because of that, he shared the resources freely (vv. 6, 7). And finally, he used the resources to win friends (v. 4). This last principle is the most significant because Jesus encourages us to use our resources to win people into the kingdom, so that when the resources are gone and we have gone on to be with our Lord, they may welcome us into eternal dwellings (v. 9).

There's another old saying, "You can't take it with you," meaning money. But, you can take *people* to heaven with you if you invest your resources wisely in extending His kingdom here on earth (see also 1 Timothy 6:17-19).

Back to Matthew 6, Jesus goes on to teach how our eyes are the lamps of our bodies, a very appropriate comparison since both lamps and eyes keep us on our path, provided they are "good" (simple, single). But if our eyes are "bad" (evil, double), our whole body (life) will be full of darkness. Why? Because a "bad eye" in the original Greek would be one out of order or reflecting double images on the retina. And if our eyes see two images at once, we are bound to walk crookedly, as if we are in darkness.

That is what is happening to many Christians today. Their eyes are on two images or two kingdoms, the kingdom of this world and the kingdom of God. And our insecurities, instabilities, and fears are a direct result of this double vision James calls double-mindedness (James 1:5-8).

Jesus says, "No man can serve two masters." (v. 24) Neither can anyone follow two visions or authentically seek two kingdoms. We must seek *first* His kingdom and

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His righteousness, and then all these other things will be given to us as well (v. 33).

We cannot say that the commands in this passage are only an ideal, not intended actually to be practiced. Dr. Martyn Lloyd-Jones, the famous expositor of Westminster Chapel in England, says in his *Studies in the Sermon on the Mount*, "If our interpretation of Scripture makes any scriptural injunction appear to be ridiculous, then we can be certain our interpretation is wrong. If our interpretation makes any injunction appear to be impossible, then we can be

equally sure we are wrong." (pp. 23-24)

It is easy for us to say either, "This is only an ideal" or, maybe more dangerous, "This is what I already practice."

Jesus knew we fool ourselves constantly by generalizations, so He made specific the test of whether or not we really were seeking the kingdom. He asked specific questions like: "Where is your treasure?" Is it placed in large insurance policies, properties, etc.? That is where your heart is. "Where do your eyes or your mind focus?" That is where your body (you) will be.

"Those who live according to their sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires." (Romans 8:5)

"Where is your service (time) spent?" Is it primarily spent on your house, hobbies, or civic clubs? That reflects who your master is.

Check yourself out on these specific questions for whether you are living the simple life. You will discover it is simple, not easy.



## Let's Be Friends

# THE BINOCULARS ONES

BY HOWARD MACY

CAREFUL OCCASIONAL observation has persuaded me that there are more birdwatchers per thousand (bpt) among Friends than among many other Christians. Just why Quakers may have a higher bpt ratio than Presbyterians or Slavonic Baptists puzzles me. However, despite my overexposure to this Friendly binocular breed, I think it is true.

There is a long tradition of interest in the natural sciences among Friends. Margaret H. Bacon in *The Quiet Rebels* points out that William Bartram is thought of as the first American ornithologist and his father John as America's first botanist. A well-known Quaker paleontologist of the last century, Edward Drinker Cope, was the one who discovered the dinosaur fossils of the American West. A Cope of this century, James, of Earlham College, is probably singlehandedly responsible for thousands of Friendly birdwatchers.

To these names others could be added, but that still would not answer the question of why our bpt ratio is so high. Some have suggested, in answer, that Quakers weren't allowed to have real fun so settled for the study and appreciation of the natural world. This answer will probably satisfy those who know only four species of American birds—small, medium, large, and robins.

The "substitute for fun" argument, however, even if it has a grain of truth, widely misses the mark. We come closer when we remember that Quakers see all of life as an

arena for God's presence and action. The natural world was created and is sustained by God. It witnesses to God. All truth, whether "religious" or "scientific," is part of God's truth. Taking God seriously in all of life made them cherish the world, and this insight still helps us.

To take the world seriously can remind us of the graciousness and grandeur of God. Though this seems obvious, its importance for our time ought not to be underestimated. In the face of technological and falsely scientific arrogance, to know the world intimately can renew a sense of wonder. In the face of simplistic, religion-in-a-box Christianity, to watch the world with our heart open can restore the sense of otherness, our awareness that God bursts our boxes.

If we learn truly to observe and appreciate the world, it can deliver us from the frantic pace of our age. Nature does not yield the depth of its wonder, its beauty, its truth to the quick glance. We can be in the world without seeing or savouring it. Among those who miss "the great out-of-doors" are those who dash madly from one national park to another in order to add each site to the trophy list of "places I've been." Another example of those who miss the world are fishermen who invade lakes and streams only to catch, weigh, measure, count, and keep every fish legally possible.

Both of these examples are responses to the question, "What did you do? What did you accomplish?" It is a sensible question

raised with insensible force in our society. We can be delivered from its tyranny if we learn to observe and appreciate the world, if we see ourselves as part of the world rather than see the world as merely a platform for human activity. If we can learn to stop in wonder, we can also stop our frantic pace.

To know the world also rebukes our exaggerated concern for utility, found in the question, "What is it good for?" A cherished fishing buddy, Wally McClung, taught me a lot about this. While driving to the mighty Deschutes River ("The fish are biting," I was thinking), he stopped by the side of the road and walked with me in tow several hundred yards to show me a flower. It was a tiny, orchid-like flower that grows in a limited range near Mt. Hood and lives only for a very short time in the early spring. It probably isn't good for anything. But I'm sure God delighted in it, as in the rest of creation, in saying, "That's good. That's very good!" I delighted, too, and learned again that "What's it good for?" is not always a useful question.

Perhaps you are not inclined to join the binoculars ones. All of us, however, can learn more about our own lives, about God, and about God's truth by coming to cherish our world. Summer has slipped away and fall greets us with its glory. May we be sensitive enough to our world to be filled with wonder and delight. Then we may say, "Thanks, God, that really is very good!"







# INFLATION: MODERN

BY RETA STUART

**A**T AN IMPORTANT meeting of major U.S. mission leaders in March 1979, one spokesman described world economics as a juggernaut for missions. Webster defines juggernaut as "a massive inexorable force or object that crushes whatever is in its path." Those who have felt the squeeze of inflation at home can identify somewhat with that description. But the soaring rate of inflation many places overseas is much more a death blow than a tight squeeze. In some countries inflation is raging out of control, as high as 75-80 percent. And the shrinking dollar, another primary factor in world economics, has further complicated mission financing. The dollar declined 54-55 percent from 1971 to 1978. Mission executives use terms like "devastating" to represent the combination of overseas inflation and dollar devaluation plus insufficient giving at home.

In 1967 United Presbyterians supported 1,000 missionaries in 44 countries at an average cost of \$6,000 per missionary. Eleven years later they were supporting 356 missionaries at an average cost of \$13,400. Now, support levels for missionaries (which were just a few hundred dollars 20 years ago) have climbed to \$15,000 to \$20,000. Seventh Day Adventists say they lost \$2 million two years ago in converting dollars to stronger currencies "just to keep overseas mission budgets at existing levels." Southern Baptists, whose giving in 1978 was \$63 million for 2,700 missionaries in 90 countries, report that their 1979 rate of giving increased by 7.9 percent, but worldwide inflation averaged 27 percent. This meant that they lost about 20 percent in buying power worldwide in just one year. So it turns out that missionaries have less to work with now than they did 10 to 12 years ago, rather than having resources for greater outreach, which is so urgently needed.

*Reta Stuart, former missionary in Burundi, is the administrative assistant of Evangelical Friends Mission and has just assumed a new role as editor of the Missionary Voice section of EVANGELICAL FRIEND.*

## *Inflation on Friends Fields*

But we evangelical Friends need not look beyond at other denominations with big mission programs for shocking examples of dollar devaluation and overseas inflation. One very graphic illustration of a gigantic financial challenge is seen in Hong Kong, where David and Cindy Aufrance of Eastern Region are serving. Rent for a three-bedroom apartment there has been running from \$750 to \$1,000, or even \$1,200. The rate of inflation in Taiwan recently has been about 18 percent annually. Eastern Region has been able to raise missionary salaries only 17 percent over the past two years, so this has not kept up with living costs. Rates at Morrison Academy, where missionary children attend school, have been raised about 20 percent for 1980-81. The price of gasoline went up to about \$2.50 a gallon in April this year—a 50 percent jump from the end of December 1979.

On the field of Burundi in Africa costs, which have been among the world's highest for several years,<sup>1</sup> have gone even higher. For instance gasoline, which was about \$1.25 a gallon in mid-1977, was up to nearly \$5 by summer 1980. Certain items in the Burundi field budget drawn up in January 1980 had to be increased 33 percent by July. Some Burundi churches, needing badly to build in order to accommodate growing congregations, are faced with building costs that have tripled during the past two years.

In India Eastern Region has had to cut back the \$20,000 they have been giving to the Chhatarpur Hospital for several years to \$17,500 for 1981. This decreased budget, combined with other circumstances, threatens to jeopardize a vital means of Christian witness and ministry to people in great spiritual and physical need. Eastern Region has also had to discontinue or reduce assistance to some worthy programs of the Evangelical Fellowship of

India in which they were formerly very actively involved. Due to inflation, interest from an endowment fund designated to provide Eastern Region's share of operational expenses at Union Biblical Seminary, will be inadequate. Projected building costs for the new UBS campus at Pune have been increased by inflation. Anna Nixon, recently returned from India, stated that the cost of living there has about doubled in the past few years.

On July 28, 1980, a TV newscaster quoted Peru's inflation rate at 65 percent, with unemployment there at 54 percent. Ralph Chapman, business manager for Northwest YM's Department of Missions, says that their experience has been that any slight increase provided by a new year's budget for their work in Bolivia and Peru is offset by inflation. "Thus," he adds, "though we might have a few more dollars to spend, the purchasing value of the dollar may remain equal or even less. This has resulted in the development of maintaining a 'status quo' complex." While they have endeavored to provide a cost-of-living increase in missionary salaries, field programs have been noticeably curtailed. One main effect of inflation and dollar devaluation for Northwest YM missions, as well as others, is in the area of planning for important new programs that could involve large sums of money for personnel and development. It becomes impossible to attempt such programs, even though they may be of top priority and potentially fruitful.

**N**EARER HOME in Mexico City, arrangements were made in April 1979 to rent a house for Clarksons at \$325 a month. When they arrived on the field in September the rent had been raised to \$350, and in August 1980 notice was given them of a 100 percent rent increase to begin in September. Inflation has also made itself felt in the church project there of purchasing property and a pole building in which to worship. Between the first of this year and May, property prices went up 40 percent or more. The pole building, priced at \$5,000 in January, was actually \$5,500 when ordered in June.

<sup>1</sup>The cost of living differential allowed for income tax purposes for an American family of four in Burundi is \$4,500, while it is \$800 for Bolivia, Taiwan, and Hong Kong.

# GOLIATH CHALLENGING MISSIONS

Though not affected to the same degree as foreign fields, the Rocky Mountain YM field at Rough Rock in Arizona has nonetheless suffered from inflation. Travel and camp visitation among the people have had to be cut back. Salaries have not nearly kept up with inflation. Olen Ellis, YM superintendent, stated that current economic pressures influence the planning of their Outreach Board in raising funds for the field. Vern and Lois Ellis, Rough Rock missionaries, spent 25 days last October holding 24 deputation services in 23 churches to raise money for their work.

Whether they work at Rough Rock, in Taipei, or in La Paz, representatives of evangelical Friends in world mission outreach certainly would echo the words of Filipino pastor Jaime Tabingo in Manila, who wrote in September 1979: "Inflation is really catching up with us. We can hardly meet both ends [make both ends meet]. I hope and pray that the amount you are sending will increase." What then shall our answer be to those who are facing economic Goliaths on the world's spiritual battlefields?

## *Combating Inflation in Missions*

Of course the most obvious answer is to give them more financial resources. But, in the light of inflation at home, HOW? For some it may mean fuller adherence to biblical principles of stewardship. Someone has suggested that if all our members would just tithe, we would need to look for new mission fields! For others, perhaps the solution would involve adopting a simpler lifestyle in order to share the Good News of the Gospel with others who have much less. Further suggestions are careful scrutiny of those organizations and individuals to whom one is giving to verify their integrity and worthiness, greater loyalty to Friends missions in which Friends have representation and to whose records they have access, and sifting (with possible shifting) of priorities.

Perhaps we need to seek new sources of financial assistance, as grants from foundations or gifts from others beyond our own

constituency. Several of our mission fields already are receiving substantial aid from such outside sources as World Vision, Bread for the World, and TEAR Fund in England. We have been gratified to note gifts from Friends in North Ireland and New Zealand for mission work of evangelical Friends in recent years.

Another alternative is to encourage farmers to adopt STEER projects. During the period from July 1, 1978, to December 31, 1979, a total of \$2,252 was steered to EFA mission fields by STEER, Inc., of Bismark, North Dakota. One example is a gift of \$539 gained from five acres of corn grown in Nebraska for Rough Rock; another is a \$200 gain on a steer raised in Kansas for Burundi.

Surely one of the best ways to combat inflation in mission financing is to fully fund yearly meeting budgets from which our mission work is supported. There is a disturbing trend in our churches, as well as in other denominations, to give to people or projects rather than to "colorless, boring" budgets. Boards are trying to adapt to this tendency by suggesting projects and personalizing budgets. But Dr. Ralph Winter, prominent missiologist, says that those who support people (as opposed to budgets) may be missionary minded but are not yet mission minded, and that giving just to people could wreck the cause of missions.

Another cause of growing concern is the response within our constituency to attractive—and costly—appeals from outside organizations that are draining valuable resources right out of our churches. Incidentally, a Mennonite mission executive has aptly observed that nowadays it takes a great deal more faith to send out missionaries on a denominational budget system than to support undenominational missionaries by other methods.

There are some leaders and laymen in our churches who say that we must first broaden the home base in order to expand our outreach abroad. While we understand the reasoning behind this view, let us suggest that it is *not* an "either/or" issue but rather

a "both/and" one where we need to stress outreach far away as well as nearby (Acts 1:8). Statistics substantiate the fact that a church that gives generously to world outreach can also grow and even prosper in its own community.

While financial pressures on missions have caused many tragic effects, yet there have been some healthier results. More than ever, mission boards and field councils have had to study priorities and evaluate programs. Though it has sometimes meant tension and strained relations with national churches, nationals are having to depend more and more on their own limited resources. Missionaries have been forced to look for innovative or alternative ways of ministry.

**I**N THESE TIMES of great urgency and need in world missions, let us rally behind the mission work of evangelical Friends as never before. We *can* do more together—if we will pool our resources on behalf of those mission programs that bear our name. In contrast to many others who are able to make broad appeals for their support, our missionaries have nowhere to turn but to those who are responsible for sending them to carry on the work started by Friends. They need our loyalty, interest, and prayer support as well as finances. In addition to those on the field, remember Friends missionaries who are either retired or returned from overseas service, because they are among those hardest hit by inflation at home.

In conclusion, we quote again from the 1979 Missions Consultation: "The economic problems we face today should be honestly and candidly described as a formidable juggernaut that truly warrants prayerful study, planning, decisions, and actions. After all is said and done, however, the bottom line in missions is not economics, inflation or dollar devaluation, but a *complete commitment to fulfill the Great Commission*." Friends, may we be completely committed to obeying the Great Commission both at home and abroad—whether it touches the strings of our heart, or of our purses!



# EFM office moves to Denver

In March 1975, a Task Force appointed by the EFA Missions Commission met in Denver, Colorado, to consider a plan for "the unification of Evangelical Friends missions." Of three locations proposed then for an EFA missions office, Denver was first choice. When the Evangelical Friends Mission office opened in August 1978, it was temporarily located in Canton, Ohio, due to the affiliation of the first executive director, Dr. Robert Hess, with Malone College, and the request that he administer Eastern Region mission work.

Upon the resignation of Dr. Hess, a Search Committee was chosen to recommend his successor and a site for relocation of the EFM office. When at Oklahoma City in January 1980, James E. Morris was appointed as new director, it was also approved that the office be moved to Denver because of its strategic location and travel accessibility.

So the EFM office was transferred from Canton in June 1980. James and Doris Morris moved on June 24 from Wichita, Kansas, to a bi-level ranch house in Arvada, northwest Denver suburb. Reta Stuart, EFM administrative assistant, arrived on June 30 from Canton and lives across the street from them. The EFM office is on the first level of Morris' home; it has a front entrance from the driveway, with convenient facilities that are adequate for both the present and the foreseeable future.

Within less than a month after the new office opened, Gerry Custer, Ella Ruth Hutson, and Anna Nixon, missionaries to Burundi, Taiwan, and India respectively, visited there. Other office guests include members of the Missions Commission invited to a reception there before annual retreat at Florissant, Colorado, September 2-4. The president of EFA, Stan Perisho, pastor



*Photo at left shows the James Morris residence in Arvada, Colorado, ground floor of which has become the new offices of Evangelical Friends Mission. EFA Missions Commission members and others (above) gathered there for a meeting recently.*

of the First Denver Friends Church, lives four houses up the street from the office. He and other Denver Friends have been very gracious in helping Morris' and Reta get settled in their homes and in the office.

In the new location, EFM personnel plan to continue and expand their services to the various mission fields and yearly meetings of evangelical Friends. During its first two years, the office has served through administering the cooperative EFA mission work in Mexico City and also the fields of Eastern Region; consultation for other EFA mission fields and boards; planning interyearly meeting deputation; contacting potential missionary candidates; supplying information about all EFA fields; promotion of and education about missions through preparation of calendars, brochures, maps, special project lists, newsletters, and displays; sale and distribution of mission pamphlets, books, and audiovisuals; speaking at missionary services and conferences in Friends colleges and local churches as well as on district and yearly meeting levels; representation of evangelical Friends at national mission gatherings; encouragement of faithful stewardship and loyalty to Friends missions; and emphasis on prayer for missions.

It is the goal of the EFM office in the year ahead to make significant progress in fulfilling the following united purposes for which it was formed:

1. To provide able administration of the EFA mission work in Mexico City;
2. To coordinate mission policies and develop a common mission manual of philosophy, policies, and practices;
3. To provide competent consultation to mission boards, field councils, and mis-

sionaries seeking help in ever increasingly complex endeavors;

4. To coordinate both missionary deputation and candidating across yearly meeting lines;

5. To put together a combined missions program that will enable EFA to fulfill the Great Commission by entering new open doors and serve as an outlet for other Friends looking for further mission outreach;

6. To enlarge the missionary world and vision of individual yearly meeting constituencies to include every EFA mission field and challenge them to reach their full potential in giving to world outreach;

7. To provide adequate administrative assistance to those yearly meeting mission boards that desire it.

All of these purposes have been kept in mind in moving, setting up, and equipping the office in Denver. Both the office staff and Missions Commission are working on strategies to help accomplish the aims listed above. We do believe that evangelical Friends can "do more together."

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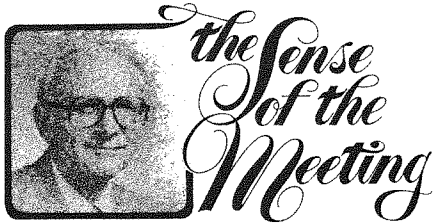
**EFM Mailing Address:**  
P.O. Box 671  
Arvada, CO 80001  
Phone: 303/421-8100

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**Morris' Address:**  
7615 W. 62nd Ave.  
Arvada, CO 80004  
Phone: 303/420-0237

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**Reta Stuart's Address:**  
7660 W. 62nd Ave., #102  
Arvada, CO 80004  
Phone: 303/420-4326



BY JACK L. WILLCUTS

## Some Spiritual Imperatives

The three parables of Luke 15 encourage efforts in soul conservation. The fall months of the church year are a good time for reappraisal of the status of local membership and potential. The parable of the lost sheep typifies the believer lost in the wilderness of sin and separated from the flock. We sometimes call such "inactive." That sheep must be found and brought back. The Good Shepherd is greatly concerned about a one percent loss.

The parable of the lost coin typifies those who are still in the church but out of circulation. Absentees, we call them, or irregular, and irresponsibly involved. Sweep, not to sweep anyone out, but to find them and make them serviceable to the Lord and His kingdom. It takes diligence to hunt up lost weekenders who dart off or disappear into thin air. They can't be spent in the business of Christian service.

The parable of the lost son typifies those who have willfully left their Father's house. They may have decided to "look around a little this fall" or are wasting their substance on the supposedly riotous religion across town. They must be reminded the Father is eagerly awaiting their return.

Paul says to the Ephesian Christians: "Speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; and be subject to one another in the fear of Christ." (Ephesians 5:19-21 NASB) Paul did not overlook defects in the church. He would not allow the church to condone evil, to surrender to worldliness, or to forget its "diseased" members. Paul insisted that the church dare not make peace with the dangerous elements in its midst that lead members to drift, to be lost from circulation, or rush off in rebellion. Renewed and sanctified lives can then be achieved through the regenerating power of the Holy Spirit.

Tenderly dealing with lapsed or drifting members is a delicate but demanding discipline. Church growth people speak of "back door" losses. Much of our time is spent getting people in the front door, and when that happens we rejoice. But those slipping away for whatever reason constitute a major concern for the Shepherd too.

There are all kinds of reasons for loss of interest and falling away. Martin Luther talked about the "big three": the devil, the world, and sinful flesh. While these all produce Christian delinquency, the factors at work are less identifiable. There may be psychological reasons—the person feels some inadequacy in

the church and its programs that make it no longer relevant to his needs. The ideals of the church may seem too difficult to meet. The tensions and speed of our age and the pressure of being always on the go may affect the person to the extent that God has been crowded out of his life.

There may be theological reasons: he may lack adequate knowledge and understanding of the Bible and the Christian faith. Some of his questions and doubts may have been answered superficially or not at all. There are other religious reasons. The program of the church may seem dull and lifeless. A person may feel like he lives in the 20th century during the week, but in a 19th century atmosphere on Sunday—not so much in doctrine as in church tradition. Perhaps the church is perceived to be largely legalistic with an imperfect presentation of the authority of God's Word.

There are sociological reasons. The member may feel no longer needed or wanted. Perhaps the Gospel has lost its meaning because people are unwilling to face their sins and their Savior. A lack of family solidarity can cause a person to go sour and drop out of the church. Financial obligations may also become a source of discouragement and guilt. Members may not have had the proper scriptural motivation for giving, and when things go badly in their finances, they are embarrassed to report it. Resentment and indignation about giving expectations result.

Beyond these are the multiple personal reasons: real or fancied personal grievances—misunderstandings, insults, or differences involving a relative, another member, the pastor of the denomination. Part of the Good Shepherd's task, or the broom sweeping up coins, is to ferret out these and deal with them in love and honesty. The wrong expectations some new Christians bring to the church fellowship are bound to bring back door departures.

One of the concerns of the church is to see these needs as spiritual imperatives. It is not a new problem, we see from Luke 15, but the Shepherd and Father are also involved. ☐

## A Common Cause?

Writing in the summer issue of *United Evangelical Action* magazine, David McKenna says evangelical Christianity needs either a common enemy or a common cause to restore the meaning of the name *Christian*. Let us hope that we as Friends are united on what we are *for* rather than what we are *against*.

Actually our commitment should be deeper than even a common cause. We should be *committed to Christ*. ☐





## SUBSTITUTES

BY CATHERINE CATTELL

Hello. I was just wondering if any of you have ever been on a salt-free diet. I am not on it, but I am cooking for it. I wonder which is worse! Several friends have come to the rescue. Three of them are professionally trained dieticians and they send in food doctored up with spices, herbs, and substitutes for salt intended to make the patient forget that he misses the salt. It just does not work!

One can conjure up all kinds of exotic tastes, but when salt is what is wanted, needed, and craved—well, these efforts to substitute anything else, no matter *how* tasty, just do *not* fill the bill!

Salt is very basic to human dietary needs. It has always been so. Jesus speaks of salt being totally worthless unless the unmistakable taste of salt is there.

In India when the British put tax on salt, in protest Ghandi started a "salt march" to the ocean, where he made salt from ocean water. People need salt, and what they want is SALT and not something else as a substitute. When it is removed from the diet completely *nothing* tastes right. I don't like to cook with substitutes, but my patient doesn't like to eat food that lacks it either. It has to be done, so the cook and the patient put on a cheerful face, but there is no hiding the fact that salt is not present no matter what else is added in its place. They tell me we can get used to it—perhaps even

forget the taste of salt—but I doubt it. There seems to be a basic universal longing.

Thinking about substitutes, it appears to me that there are many other areas in which substitutes are used to satisfy the basic needs that require the *real thing*.

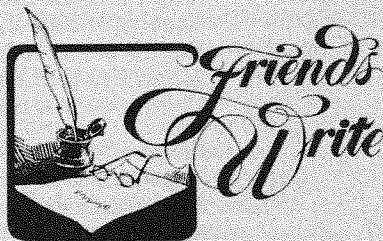
Take for instance, feverish activity to disguise the bitter taste of heartache when what is needed is love and understanding. Or flattery to avoid the unpleasant taste of risking a loss of friendship or trouble when speaking the truth in love is what is needed.

Or, giving of lavish gifts to cover the barrenness of a heart without enough love to give time and the kind of caring that people or children long for.

Oh well, you will think of substitutes for real things in life, like religious activity instead of complete dedication to Christ, and much, much more.

The thing is we cannot have salt because it, in this case, is harmful. I don't see the need of unsatisfactory substitutes when the salt of true values is the real answer. We *can* get used to substitutes, but the heart is needlessly still longing for reality. When substitutes become a necessity, they should be chosen with great care, but let's not create unnecessary diets, denying the real need when it *is* available and *is* the true answer.

The wrong substitutes can make things a good deal worse!



## 'A Quaker Word About Women'

■ Just a note to tell you how much I appreciated your [editorial] article in the EVANGELICAL FRIEND [July/August 1980]. You said everything that I have been feeling needed to be said, and didn't beat around the bush. I know that it took a lot of courage to be so firm, and I sense that there will be some angry response. I will be praying for you and all who seek God's direction in the area of women in ministry.

I was also very pleased with what I saw and experienced at [Northwest] Yearly Meeting this year. As I saw Friends tackle the social issues presented by the Spiritual Life Board, I learned how the Quaker "hermeneutics" operates. I didn't see the

"proof texting" that is so apparent in some evangelical circles, but was aware of a dynamic and effective sensitivity to the spirit of the texts and the Author. How refreshing! It made me feel privileged to be a Friend.

Thanks so much for your support, your example, and your quiet spirit.

JUDY MIDDLETON

Portland, Oregon

■ I am not sure that great minds always run in the same channel, nor am I sure that because two minds appear to be running in the same channel that they are therefore great.

My editorial for the October issue of the *California Friend* was scheduled to deal with women in the ministry, with the Equal Rights Amendment, the Feminist Movement, and some other aspects of this dilemma we face. How delighted I was when I opened the EVANGELICAL FRIEND and saw your editorial!

I was converted under the ministry of a woman pastor. The first message I heard on the subject of sanctification came from another woman minister. Like you, I have known a number of women ministers and have been sure they were called of God to the ministry. It is true that we have not solved all the problems of these "lifted-out texts," and I am not sure we can ever solve them all.

I think it is mandatory for some of us men to do as you have done to set the record straight about God's call to women and the place of women in the church. It will be far better for us to do this than for the women to have to do it for themselves. I have serious problems with some of the teachings of Bill Gothard, Talbot Seminary, John MacArthur, Vernon Magee, and a few others on this subject.

So while I am not sure about the greatness of our minds, I am sure that it is all right with God if women do everything they are called to do. What an excellent editorial!

KEITH SARVER

General Superintendent

California Yearly Meeting of Friends  
Whittier, California

## 'Let's Be Friends'

■ How glad I was to see the incorporation of Howard Macy's "Let's Be Friends" series in the EVANGELICAL FRIEND. I had enjoyed several of those in *Quaker Life* so much

(Continued on page 17)

## FRIEND TO FRIEND

A collection of some of the best columns written by the late Harold B. Winn in a weekly farm paper.  
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# First Day News

## FRIENDS FOCUS

### A HEAVENLY CHRISTMAS CARD

Tina Knight told the women at the Northwest Yearly Meeting WMU banquet of a man in Bolivia receiving a Christmas card (handout kind missionaries use, usually from re-printed cards Americans throw away) when the Knights were new on the field. It led the man toward the Lord, and 30 years later he told them, "Because you came I'll get to heaven!" The women gave \$1,218 at that meal for the support of Dwaine and Becky Williams, new missionaries now in language study in Mexico.

### A DOWNHILL RETREAT

Friends Youth and College Career classes of Lynwood Friends (Portland, Oregon) held an unusual retreat recently. Bicycles were transported to Timberline Lodge on Mt. Hood, and they rode back down the 16 miles to Tollgate, an elevation drop of 3,000 feet. After meetings there, they rode on back to Lynwood Friends Church in time for Sunday church (35 miles).

### MOB BUDGET SET AT A MILLION DOLLARS

The preliminary 1981 Missionary Outreach Budget of Evangelical Friends Church--Eastern Region totals \$726,199 with \$218,978 added as the Appropriations Budget. The apportionment per member was set at \$25.70. This million-dollar goal is an exciting challenge coming from the recent Yearly Meeting sessions. (See "Friends Concerns" this issue for more details on Eastern Region's Yearly Meeting sessions.)

### MAX HUFFMAN IN MID-AMERICA

Using his "Holy Life Ministries" theme, Max Huffman of Muncie, Indiana, a Friends evangelist and church planter, will minister in a six-week block of time starting April 1 in Mid-America Yearly Meeting under the sponsorship of the Yearly Meeting. He is open for schedule dates in the Northwest in March and in other areas of the EFA during the winter. His address is Route 12, Box 42, Muncie, Indiana 47302.

### OWEN GLASSBURN TO MINISTER IN EVANGELISM

Owen Glassburn, well-known evangelist and former pastor in EFC--Eastern Region, is available for revivals, rallies, and missions. He has traveled widely in various mission fields and is recommended for ministry among Friends by Russell Myers, superintendent of Eastern Region. His address is P.O. Box 444, Marion, IN 46952.

### GFC SPORTS CENTER WINS NATIONAL RECOGNITION

George Fox College's Coleman H. Wheeler Sports Center in Newberg, Oregon, was selected as one of eight in the nation to be featured at a national convention of the American Alliance of Health, Physical Education and Recreation in Detroit, Michigan. The 55,000-square-foot multipurpose facility, completed in 1977 at a cost of \$2.6 million, features wood products of Oregon and is located on two levels at a canyon edge. Seating up to 2,700, it is used for Northwest Yearly Meeting sessions. Of the eight facilities chosen, only two were those of private colleges.



### ESKIMO QUAKERS

Among Friends organizations that include established monthly meetings, Alaska is believed to have the highest percentage of any ethnic group in the world. Out of 20,000 Alaskan Eskimos, 2,500, or 12½ percent, are Quakers. --"FWCC Newsletter"

### MID-AMERICA YEARLY MEETING NAMES DIRECTOR OF DEVELOPMENT

Jerrill (Jerry) West, San Antonio, Texas, a lifelong member of Friends and a successful businessman, has been asked to serve MAYM as director of development in a part-time ministry. A ten-year program of church planting is one of the goals he will be working on, with seven new churches targeted for 1980. The Yearly Meeting approved a \$400,000 budget with \$45,000 earmarked specifically for church extension efforts.

### FRIENDS BIBLE COLLEGE SALE DAY HELD

The annual "Sale Day," which has become a tradition and a very effective fund-raising event for Friends Bible College, is held October 10, 1980. Many churches, businesses, and individuals make contributions to be used for this auction day, which is a reunion highlight in the Haviland, Kansas, community.

New faculty at FBC this year are Prof. Glen McNiel, associate professor of Bible and theology, and Prof. James Brodersen, voice instructor.

### YOUTHQUAKE '80 IS SHAPING UP

The December 26-31 Friends Youth gathering at Arrowhead Springs in Southern California is shaping up, with high schoolers from across the nation forming plans to join this Youthquake adventure. The last such event took place in 1975, and this one will be just as great. For last-minute information, write Billy Lewis, Box 1607, Whittier, California 90609, or contact your own yearly meeting office.

### MYLANDER AND MACY AT QUAKER HILL

Charles Mylander of Rose Drive Friends in California, author of Secrets of a Growing Church, and Howard Macy of Friends University in Wichita, Kansas, will team up for an "Enabling Ministries Conference" in Richmond, Indiana, December 2-4. Pastors from across Friends United Meeting will attend.

### MAYM FRIENDS WOMEN MEET IN OKLAHOMA CITY

Elizabeth Rockwood, writer, designer, artist, and mother of three, from San Antonio, Texas, will be the guest speaker at the Mid-America Yearly Meeting Friends Women's Retreat held in the Hilton Inn October 3-5 in Oklahoma City. The name change from the Women's Missionary Union was approved in the recent Yearly Meeting sessions. Local societies are also adopting this name.

### WHAT ABOUT SELLING IN THE CHURCH?

This question was studied seriously by Center Friends Church, West Milton, Ohio, and some guidelines approved by the monthly meeting. 1. No Sunday sales for any purpose. 2. Musical groups or guests with records and tapes may sell them in the fellowship hall or some place other than the sanctuary narthex. Orders may be taken on Sunday but not sold. 3. Fund-raising projects by classes, mission groups, youth, or others may be done on church grounds or in fellowship hall for support of these projects--not for "profiteering for themselves." The number of activities of this type should be limited. Suggested: 2 per year for junior high, 2 for senior high, 4 for adults.



The policy was approved for one year, when it will be reviewed again by the monthly meeting. "There are no easy solutions; we must solve the problem in a spirit of truth and love." --Taken from the "Quaker's Quill," September 1980

### QUAKER KIDS CRUSADE

More than a hundred children hurried from school to the Newberg Friends Church (Oregon) for three after-school services with evangelist Susan Porter. The meetings, designed for a children's revival, found many making a decision for the Lord.

### FRIENDS IN JAMAICA THREATENED BY HURRICANE

Hurricane Allen brought devastation in the Quaker community in Jamaica along with great damage to the entire area, according to Frank Davis, executive secretary of Jamaica Yearly Meeting. "Many buildings lost their roofs in the strong winds, which whipped up powerful waves and washed away large sections of the retaining wall....With the collapse of the walls the sea began eating away at the road... the bridge on the main road just east of Port Antonio was broken in two. Banana, coconut, and other tree crops suffered in the rain, and many plantations were completely devastated."

### BANQUETS FEATURE MISSIONS

The Men's Banquet with 255 attending at Eastern Region's annual sessions raised \$918 for the preparation of pastors and ministers in Taiwan. The Friends Women Banquet attracted 450 who in their "Sacrifice Offering" raised \$10,094.61 toward the travel expense of missionaries Jack and Celesta Rae, with \$3,700 going toward the Friends mission in the Philippines. A Singles Banquet was attended by 108, the Youth Banquet by 351.

### CONVICTIONS, NOT EMOTIONS, IMPORTANT

"In the very nature of things emotions are more or less variable, while convictions, where they are real convictions, are permanent.

"I learned, in time, not to seek emotions, but to seek for convictions, and I found, to my surprise and delight, that my convictions brought me a far more stable and permanent joy than many of my more emotional friends."

--Hannah Whitall Smith in The Christian's Secret of a Happy Life

### QUAKERS SING

At Friends University, a group of students known as "The Singing Quakers" comprise an outstanding choral ensemble. Besides giving concerts in North America and Europe, they have sung on national television and at the lighting of the White House Christmas tree. In a recent trip to Sydney, Australia, they managed to inspire an unprogrammed, quiet Quaker fellowship to join in a hymn sing on Sunday morning...before meeting.

### OREGON FRIENDS JOIN ROUGH ROCK MISSION STAFF

Steve and Janelle Baron have moved from Silverton Friends Church (Oregon) for a term of service with the Rough Rock Indian Mission under Rocky Mountain Yearly Meeting. Both have deep Quaker roots; Steve comes from Sherwood, Oregon, Friends Church; his brother is on the Twin Rocks Friends Conference staff; Janelle is the daughter of David and Beverly Fendall, pastors of Grand Junction Friends Church (Colorado).



STATISTICS OF MEMBERSHIP IN THE RELIGIOUS SOCIETY OF FRIENDS AROUND THE WORLD (1979)

AFRICA (39,093)		EUROPE (22,054)	
Burundi	1,700*	Denmark	54
East Africa	36,987*	Finland	21*
Pemba	270	France	132
Southern Africa	136	Germany (Dem. Rep.)	48
		Germany (Fed. Rep.)	402
ASIA (3,239)		Great Britain	19,161
India (Bundelkhand)	291	Ireland	1,736
General Conference of		The Netherlands	130
Friends in India	48	Norway	120
Mid-India	225	Sweden	126
Japan	275	Switzerland	124
Taiwan	2,400*		
AUSTRALIA	1,095*	MIDDLE EAST (100)	
NEW ZEALAND	735	Jordan	50*
		Lebanon	50*
CENTRAL AND SOUTH AMERICA (12,901)		NORTH AMERICA (117,708)	
Bolivia and Peru	8,000*	Canada	1,092
Colombia	6	Mexico	230
Costa Rica	65*	United States	116,386
Cuba	330*		
Central America (Guatemala,		TOTAL FRIENDS IN THE WORLD	
El Salvador, Honduras)	4,500	196,925	
Jamaica	420	*Figures from previous year used.	

WORSHIP SERVICES ARE FOR CHILDREN TOO

1. Speak about attending worship service with the family as a privilege to be looked forward to with pleasure.
  2. Select a seat near the front so the child can see "the action."
  3. Speak of the pastor in friendly ways and let the child speak to him after the service.
  4. Arrange times for the child to be with the pastor and build a friendly feeling.
  5. Talk about the beautiful music and help the child to appreciate the members of the choir.
  6. Let the child find the songs and share the songbook with you.
  7. Help the child to understand that giving an offering is helping in a special way--far more than just dropping money in the plate.
  8. Help the child to know that he is not to talk during the service nor to run in and out to the rest room or to get a drink--this should be done before coming into the sanctuary.
  9. Don't expect too much; the child needs to wiggle now and then just as adults do.
- From Iowa Yearly Meeting mailing, "Parson to Parson"

POTPOURRINAZARENE TO ADDRESS NEW CALL TO PEACEMAKING CONFERENCE

Timothy L. Smith, professor of American religious history at Johns Hopkins University and a member of the Church of the Nazarene, will speak on the themes of peace and justice as set forth in the Bible at the second conference on the New Call to Peacemaking at Green Lake, Wisconsin, October 2-5. Another speaker will be Emilio Castro, a Methodist pastor from Uruguay, director of missions and evangelism for the World Council of Churches. His topic is "Security in Armaments as Violence."



(Continued from page 12)

that I'd made copies and was about to ask our pastors to utilize the series when you beat me to it!

ANNE THATCHER

Seattle, Washington

### For Utah: 100 More Copies

■ My nephew, Mike Henley, said to contact you regarding my need for 100 additional copies of the July/August 1980 issue of the EVANGELICAL FRIEND. I wish to share this particularly worthwhile copy with the Friends groups with whom we are associated in Salt Lake City and Ogden, Utah.

JEAN HENLEY

Centerville, Utah



John Lamoreau and Ralph Beebe, **Waging Peace**, The Barclay Press, 62 pages, \$1.95

The authors present this book as "a study in biblical pacifism." Beginning with a brief statement of Jewish and Roman background at the time of Jesus' birth, they proceed with New Testament references that point to Jesus' own examples of unconditional love. When the disciples saw the Lord's everyday behavior as He met His enemies, how could they disregard His command to them to "love your enemies"?

"In the power of Pentecost, the disciples lived in that love."

In chapter two we find a very helpful historical account of "what the Christian church has taught about violence" from Pentecost down to our present time. References are well chosen and documented.

Chapter three raises a number of questions such as "What degree of nonviolent resistance should I use to restrain evil?"

The last section of the book lists many Bible references (without comment) on such topics as what Jesus said could happen to His disciples and what the disciples said could happen to believers. It also deals with the Old Testament and violence and New Testament problem texts. For example Acts 10 and 11 tell the story of a Roman centurion becoming a Christian but say nothing about whether he did or did not leave his military post.

The authors of the book aptly say, "Not much can be learned from what the Bible does not say." They go on to say, "The importance of this passage is that both Jew and Gentile could be saved and that we must 'not call any man unholy or unclean.' That includes Nazis, communists, Klan members—everyone." I think the wording of some of this is unfortunate. The Bible says, "What God hath cleansed, you must not make common." (Acts 10:15; 11:9 RSV)

The book contains a bibliography of 15 books for further study.

I recommend this book for reading by anyone of age 14 or over.

—Paul M. Mills

Barbara Claassen Smucker, **Days of Terror**, Herald Press, \$7.95.

Barbara Claassen Smucker has received the prestigious Canada Council Children's Literature Prize for her recent book, *Days of Terror*.

The honor is the Canadian counterpart to the John Newbery Medal awarded in the United States to the author of the most distinguished contribution to American literature published for children during the preceding year.

*Days of Terror* tells of a young Mennonite boy and his family caught in the 1917 upheaval of the Russian revolution. It follows the mass exodus of Mennonites to Canada and the United States to escape the horrors of anarchy, famine, and social disintegration.

Barbara Smucker has worked at a variety of jobs, including librarian at Renison College in Canada, as a Gallup Poll interviewer, an encyclopedia writer, a bookstore clerk, and an English teacher in Mississippi.

*Days of Terror* is "a remarkable book, both historically accurate and touching in its handling of its young Mennonite hero, his family and friends," according to *Canadian Reader* magazine. "It is not difficult to understand children's admiration for

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If Uncle Charlie had intended to leave anything to his church, his wish was never realized. The law makes no allowance for charitable bequests without a will or some contractual arrangement.

The free booklet below gives some other good reasons for writing a will. Send for your copy today.

-----clip and mail-----

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- ☐ Please send "37 Things People  
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such an author. Her suspenseful, fast-moving narratives show a keen appreciation of most children's longing for a responsible role in a society in which they are still needed."

Since *good* literature, both adult and children's, with a Christian theme at its core is hard to find, perhaps *Days of Terror* could fill that gap in our home libraries.

— Robin T. Ankeny

Harold B. Winn, *Friend to Friend*, Lyle Publishing House, Salem, Ohio, 1979, \$3.25.

This collection of writings of the late Dr. Harold B. Winn, long-time pastor of First Friends Church in Salem, Ohio, has been arranged and published by Wilda Winn, his wife during his pastoral ministry. Most of the series of short features are taken from his regular columns in the *Farm and Dairy Magazine*.

Harold Winn's rural background gave him a love for the outdoors and an appreciation for the practical, commonsense things of life. His sense of humor, keen spiritual insights, pastor's heart, and unusual ability to express himself in writing as well as speaking make this 100-page book a delightful experience. Touching on topics all the way from pigeons to pigs, pain and courage, honesty and Quakers, each page brings another provocative idea and observation.

A privately published book, it can be ordered from Mrs. Dale Paxson, 907 Jefferson St., Salem, Ohio 44460 (\$3.25 post-paid).

— Jack L. Willcuts

Norman Vincent Peale, *The Positive Power of Jesus Christ*, Tyndale House Publishers, 266 pages, \$8.95.

The author, writer of some 24 other books on various topics, once again picks up the theme of his most popular book, *The Power of Positive Thinking*, in this his 25th book. While some may consider Peale to be the humanistic father of self-help, he is a genuine Christian pastor and speaker who in this volume draws from his wealth of experience and acquaintance to give examples of how the power of Jesus Christ through the Holy Spirit has worked miracles in the lives of people he has known in a personal or pastoral way.

While Peale has trouble at times forgetting the tremendous success of his former book in that he mentions it much too often, he does quite well in relating incidents and remembering details.

Chapters include "Some Early Encounters with the Power," (in which he describes how as a small boy he witnessed the conversion of the town drunk), "Witnessing the Power" and "Some Amazing Results of the Power." In reading through the book, it was sometimes difficult to determine the reason for the chapter divisions in that the differences between the chapters were so slight as to be unnoticeable.

Regardless, the book is professionally written and does show the positive results of the Holy Spirit's indwelling power in the lives of people.

— Robin T. Ankeny



Sylvia Baker attends the Eugene, Oregon, Friends Church. This article first appeared in that church's monthly publication, "In Focus," July 1980. It is published here as a testimony to God's power to help us meet those growing crises in life that begin as small as a neighbor's puppy!

## THE NEIGHBOR'S DOG

BY SYLVIA BAKER

He wasn't really bad . . . just a puppy—playful, "chewable" (what didn't chew him first he chewed), mischievous, disobedient,

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and generally living from Puppy Chow to Puppy Chow.

It began slowly. First a garden glove, then a slipper, an old tennie, a frisbee—and then the topper—a garbage sack full of garbage. Communications between the “human” neighbors seemed good with the opportunity to share the goals of each: keeping the dog in his own yard. THEN the garbage sack. A quick rap of knuckles on the dogowner’s front door, several discouraging words over the messy garbage, and some further words about their ability to keep their dog tied up ended the conversation.

It began slowly. First, they didn’t wave from the yard anymore, then their kids no longer came over, and if they spoke it was in a single syllable, and then the topper—the children were punished for speaking to us. The dog was tied up, the children kept inside, and then suddenly the dog disappeared. We heard he had been given away. The chill factor remained at five degrees Celsius.

It began slowly. First, the Lord speaks to our hearts in many ways, but once He has our attention He doesn’t give up. “You weren’t entirely in the right,” “You need to apologize,” “Your attitude was not the right one,” “Those people are My children also,” “What are you telling them about ME?” “When are you going to go over and ask forgiveness?” and finally the topper—“GO NOW—remember I am with you.”

It was a long walk from my front yard to their front door. Satan attacked all the way: “They’ll never let you in,” “What makes you think they’ll even listen to you?” “They were wrong, not you; they even gave the dog away.” They saw me coming, but the Lord had prepared the way. They invited me in, asked me to have a seat, and after light conversation, I said, “Barbara, I came over to apologize for my crummy attitude about your dog. Will you please forgive me?” She gave me a long look and in a quiet voice said, “Yes.” WOW . . . a half-dozen spouting Mt. St. Helens later I came down to earth. And then Barbara said, “It takes a big person to do what you did.” And I said, “Well, no, it’s that I have a big God inside of me.” The husband then chimed in and said, “You know the interesting thing is that you were right about us and the dog. We could not keep him contained nor did we take the proper disciplinary action with him.” And I said, “Yes, but my attitude was wrong.”

How many times are we RIGHT but our attitudes are not CHRISTLIKE.



*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*

### ‘The Women’s Room’ by ABC-TV Attacked by Anti-smut Unit

TUPELO, MISSISSIPPI—A media-monitoring group here says that the decision by ABC-TV to broadcast a television adaptation of *The Women’s Room* reveals the “anti-family, antimarriage, antitraditional social values” of the network. The broadside was launched by Rev. Donald E. Wildmon of the National Federation for Decency.

“The decision to show the vicious, ugly, blatantly biased film brings into the open what many have known for some time,” he said. “The antifamily values they have been very subtle in promoting for the past several years are now being advocated openly by

ABC. The veil has been raised and the public can see the clear intent.” The film, based on a novel of the same title by Marilyn French, depicts suburban housewives in a state of drudgery and oppression. They seek escape through extramarital affairs.

In the past Mr. Wildmon has directed most of his ire toward CBS-TV. But in this case, ABC was the only major network to accept *The Women’s Room* after the other two turned it down, he said. “ABC was willing to admit their willingness to exploit to the hilt by airing the program,” he said. *The Women’s Room* is expected to go on the air sometime in October. — E.P.

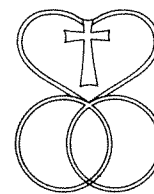
### Leading Latin American Methodist Is Reported Kidnapped In Bolivia

NEW YORK—A prominent Methodist church leader in Bolivia was abducted there recently by armed men and his whereabouts unknown, according to a United Methodist World Division report released in New York August 29.

Rev. Mortimer Arias, general secretary of the Confederation of Evangelical Methodist Churches in Latin America, was kid-

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7-9 KANSAS  
14-16 N. CAROLINA  
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napped soon after he returned to his home in Cochabamba, Bolivia, following a four-week visit to Methodist churches in neighboring Brazil. The reason for the abduction was not immediately clear.

The United Methodist Church has also reported that 2 of its church administrators in Bolivia along with 10 Roman Catholic priests were released in August after about a month in prison. The released captives said they had been tortured. Kidnappings and torture by police and plainclothes right wing paramilitary units have been widely reported in Bolivia since the military junta led by Gen. Luis Garcia Meza seized power July 17.

—E.P.

### Church Group in Britain Asks 'Peace Tax' Option

LONDON—A group of British churchmen and parliamentarians has launched a "Peace Tax" campaign, aimed at seeking tax exemption for persons opposed to government military spending. The group wants legislation that would allow people who have conscientious objections to contributing to a military defense budget to allocate their tax money to a "peacemaking" fund. The campaign was launched with a letter to the British newspaper, *The Guardian*.

—E.P.

### New Building Materials Planned In Scheme Using Waste Products

MONROVIA, CALIFORNIA—World Vision International here has donated \$46,000 for a pilot project to develop new building materials for the Third World from "throwaway" agricultural waste products. Called CORB (Corrugated Roofing Boards from Agricultural Residues), the product has the look, feel, and strength of commercial corrugated building materials. But it is composed of such waste materials as rice straw, sugar cane bagasse, coconut husks, and other agricultural wastes normally thrown away.

Project officials said the CORB plants are planned for Africa, Asia, and Latin America. The first one will be established at Silliman University in the Philippines. "The beauty of the manufacturing process is that the product can be made with virtually any kind of fibrous waste agricultural material," said W. J. Chambers, a retired building contractor and comanager of the project. He said none of the plants will require electricity to operate.

Some 35 countries have already expressed interest in the CORB building process, World Vision officials said.

—E.P.

### Church Relief Project Probed

MONROE, WASHINGTON—A newspaper series has prompted federal officials to investigate a church program here that solicits sponsors for the impoverished children in Indonesia, Africa, and Haiti. In a copyright series of articles, the *Everett Herald* reported that the Evangelical Scripture Mission of the Monroe Bethel Church has been placing advertisements in Christian magazines asking readers to send at least \$10 a month to sponsor the child.

But, the newspaper found, sponsors receive identically worded letters supposedly sent by the children they sponsor. One letter even included the same grammatical mistake in a message that supposedly came from a Haitian girl and from an Indonesian boy. Robert M. Story, assistant inspector in charge of the U.S. Postal Service in Seattle, confirmed that the operation is being investigated for possible mail fraud.

—E.P.

### Halt Draft Registration, Liberty Lobby Asks Court

NEW YORK—The Liberty Lobby has asked a federal court here to block the draft registration program, contending that by registering only 18- and 19-year-old men the government was practicing age discrimination. The self-styled patriotic and nationalist organization accused Congress of selecting "a particular age group to do their dying."

The Liberty Lobby, a backer of many right wing causes, advocates a strong national defense policy that would guarantee "an invulnerable fortress America." The suit contends that men up to age 38 should be registered as they were during World War II, so that any potential conscription would "fall on all men physically and mentally qualified," said Jim Tucker, managing editor of the lobby's *Spotlight* publication. But the strategic intent of the court action is to scrap the registration altogether. If Liberty Lobby wins the suit, "we think that Congress would not dare" to extend the program to older men, Mr. Tucker said.

—E.P.

### Israeli Declaration of Jerusalem Concerns Major Christian Groups

JERUSALEM—Israel's proclamation of Jerusalem as its capital runs counter to the stance of mainline American Protestant and Orthodox churches and of the Vatican. By a vote of 69 to 15, with three abstentions, the Israeli Parliament approved a bill declaring all of Jerusalem, including the Arab eastern sector, as the capital of the Jewish state.

The vote does not change the city's de facto status, since Israel annexed East Jerusalem shortly after capturing it from Jordan in 1967, and has regarded the entire city as its capital for the last 13 years. But the Israeli unilateral action aroused international criticism.

Rev. M. William Howard, president of the National Council of Churches, issued a statement saying, "This action will only serve as further provocation and incitement in the already hostile relations between Israelis, Palestinians, and other Arabs."

The National Council of Churches in the United States, which represents 32 major Protestant and Orthodox churches, said it believed that Jerusalem should be physically unified, but that "this does not mean that [we] support unilateral actions of the occupying power."

—E.P.

### 'Church Plan' Amendment Receives Senate Approval

WASHINGTON—The U.S. Senate gave near-unanimous approval here to pension legislation that will preserve the right of denominational employees and missionaries to continued participation in denominational retirement plans.

The legislation, amending the Employee Retirement Income Security Act of 1974 (ERISA), was approved 85-1. It contains an amendment introduced in the Senate Finance Committee by Sen. Herman E. Talmadge (D-Ga.) that clarifies definitions of church employees and church agencies affected by ERISA.

Without the clarification, virtually all denominational workers outside local church ministries would have been excluded from participation in denominational retirement programs by the January 1, 1983, effective date.

—E.P.

### Born-Again Manson Figure Has Freedom Bid Rejected

FRONTERA, CALIFORNIA—Five years after she announced her Christian conversion and was baptized in prison, Susan Atkins, a member of the "Charles Manson family," has been refused parole.

"I will continue doing good as a human being, because that's what's right," said Susan Atkins, 32, after being notified that she would not be paroled. During the two-hour hearing, she told the parole board, "The realization of what I've done repels me as a person." She has been serving a life sentence for her role in the 1969 Tate-LaBianca murders. Her autobiography, *Child of Satan, Child of God*, described her



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initial commitment to Charles Manson as a "messiah" and her subsequent conversion to Christianity in prison.

— E.P.

### Indian Parliament Considers Freedom of Religion Measure

NEW DELHI, INDIA—A new "Freedom of Religion" bill, designed to repeal current restrictive state legislation, has been introduced into the Indian parliament.

Sponsored by Ram Jethmalani, an opposition member of parliament and civil rights activist, the five-clause bill seeks to provide unrestricted freedom of religion to all faiths, including the right to win converts.

It also seeks repeal of laws enacted earlier by three Indian states—Orissa (1967), Madhya Pradesh (1969), and Arunachal Pradesh (1978)—that prohibit conversion by "force" or "fraudulent means" and prescribe stringent penalties for offenders, including jail terms and heavy fines. A 1978 move by an independent member of India's Parliament to devise similar religious curbs

for all of India failed in the wake of massive protests mounted by all segments of India's minority Christian community.

— E.P. via R.N.S

### Madalyn O'Hair's Son Calls Atheist Movement a Failure

DALLAS—William Murray, son of Madalyn Murray O'Hair, says miracles have happened in his life since he denounced atheism and gave his life to God.

Referring to his mother, he says, "Her organization could be called a ministry or a personality cult. But it's in trouble. If I headed the atheist movement for 20 years and had only 1,240 members nationwide, I'd look around for something else in my life."

— E.P.

### CCOWE '81 Planned for Singapore Next June

SINGAPORE—The second Chinese Congress on World Evangelization (CCOWE '81) will be held in Singapore June 17-24 in 1981. The Chinese Coordination Centre of World Evangelism (CCCOWE), sponsor of the once-in-every-five-year event, announced recently that about 1,400 Chinese church leaders from all parts of the world will converge at the meeting. The first Congress was held in Hong Kong in 1976.

The theme for CCOWE '81 is "Life and Ministry—Chinese Churches Confronting the Eighties." The aims are (1) To promote

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"I was with my mother's organization for two years and it nearly destroyed me," Mr. Murray, 34, says. "It is miraculous what God can do in lives through faith."

When he was 16, Mr. Murray was the plaintiff in his mother's court battle that resulted in the U.S. Supreme Court decision to ban state-mandated prayer in public schools. He stunned the Christian community recently when he said he was born again into Christianity and made a public apology for his role in his mother's suit.

## It's too bad

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unity and cooperation among Chinese churches; (2) to tackle problems facing Chinese churches today, (3) to explore the evangelization of mainland China, (4) to study evangelistic strategies of various areas, (5) to encourage the cooperation of Chinese churches with western and Third World churches, (6) to encourage the commitment of young Chinese Christians to the ministry, (7) to envision the ministry of the Chinese Church in the eighties. According to a spokesman of the Programme Committee, Chinese make up one fourth of the world's population, and yet 99 percent of them have not accepted Jesus Christ as Savior.

—E.P.



## THE OLD GREEN TENT

BY BETTY M. HOCKETT

It used to be big and sturdy with room inside for lots of people. There was plenty of room for eager and curious Aymara Indians to sit on the floor between its flapping sides to hear preaching and see pictures, to sing and testify and pray. Within its shelter there was good protection from cold Bolivian altiplano\* winds or Yungas\*\* rains.

But now, in 1980, the *old green tent* is mostly just something to be remembered.

"I was only a little boy when you put up the old green tent," said the young Aymara man, now the busy pastor of a Friends church deep in the heart of the jungle-like Yungas. "You put it up right here on the soccer field in the center of town." The missionaries, having long forgotten all about the occasion, listened carefully as he went on with his story. "Here, let me show you something." He drew out a small piece of once-orange paper. Glued to the middle was a tiny Bible picture card. English words below the now-faded picture of Jesus calling His disciple Matthew said, "Come, follow Me." "While you were having meetings in the old green tent, you gave this picture to me. [The missionaries had most certainly forgotten all about giving out the tiny Bible pictures glued to bright construction



*The old green tent.*

paper.] From then on I have wanted to follow Jesus."

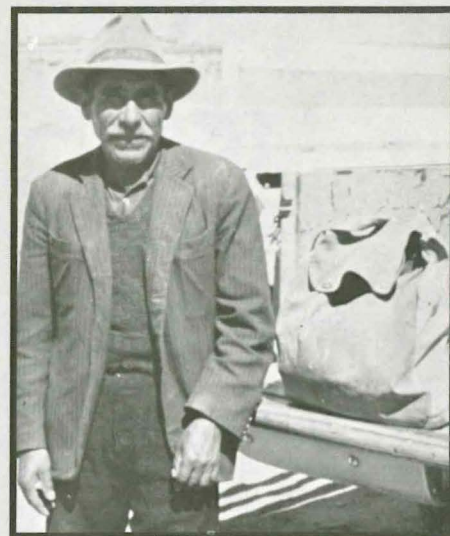
The missionary couple looked at one another and then at the excited young Aymara pastor. Oh, how good it was to be reminded of exciting things that had once happened in the old green tent.

The ground inside the old green tent was almost always hard. But, the Bolivians were used to hard things. Softness was not a part of their lives. Mamas sat on the ground, wrapping their bright, full skirts around them. Their legs stayed warmer that way. Papas sat on the other side of the tent. They were on the splintery-board benches (if there happened to be any, that is). Babies slept quietly on Mama's back, or maybe on that of big sister. Toddlers wiggled and piglets and chickens and dogs were roaming to and fro while Mama and Papa eagerly listened to all that the missionary said.

Singing—lots of it—was an important part of every tent meeting. The songs about Jesus and His grace and love and friendship often brought tears to the eyes of sad Aymara Indians. Life was hard; it was good to know that Jesus could bring joy and peace into their lives.

For many years the old green tent, in spite of being heavy and cumbersome, was put up and taken down over and over again. Small farming communities, little villages, high on the windy altiplano or deep inside the forested Yungas—the old green tent brought joy and blessing to many, even to those who hadn't planned it to be that way.

"I remember the old green tent," said an older Aymara man to the missionaries. "You don't remember me, but I stood way off at the side while you put it up. I was going to make trouble for you. My friends and I didn't want you and your tent coming to our town. I was determined not to listen to anything you said, but somehow I kept hearing you anyway. Something kept us from doing what we planned, and long after you and the old green tent were gone,



*Lucas and his green canvas pack with the Good News.*

I remembered what you had said. Now I am a Christian!" The missionaries dabbed at their eyes. Tears as well as smiles came when remembering about the old green tent.

And then came the time when a mob of angry and drunken Aymara men fell upon the old green tent, slashing it to shreds. The missionaries were sad! The people of Northwest Yearly Meeting were sad. (They had helped to buy the old green tent in the first place.) The Aymara Christians were sad! The old green tent was done for!

Or at least that's what everyone thought. All but Lucas, that is. This older Aymara man could see a new use for part of the remnants of the old green tent. By hand he stitched together pieces of the heavy canvas into a pack—a pack that was made to hold tracts. These tracts told the Good News about God, His Son Jesus, and the life promised to all who believe. For as long as Lucas lived, he walked along dusty roads, across dry ground, over farm fields, carrying the green canvas pack and giving out the Good News to all he saw. There had been life left in the old green tent after all!

Yes, the old green tent now in 1980 is just mostly something to be remembered. But there are still Friends missionaries in Bolivia and Peru who need our prayers. There are still Aymara boys and girls and mamas and papas who are needing to know about Jesus now. God's work goes on beyond just memories. It is a reality, right now in 1980.

*Thank you to Tina Knight, who supplied the idea and information for these true remembrances about the old green tent. BH*

\*The high plains

\*\*Low jungle areas



# FRIENDS CONCERNS



## ROCKY MT. YEARLY MEETING

### Jesus Christ Makes the Difference in Life

*Editor's note: Jesus Christ made a difference in the lives of the apostles. "Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking what we have seen and heard," said John and Peter in Acts 4:19, 20. Here are testimonies of people who have found Jesus in two Yearly Meeting churches, New Hope and Denver.*

#### NEW HOPE TESTIMONY:

I was raised in church, but it took me 20 years to realize that being in church no more makes one a Christian than being in a garage makes one a car.

I guess I supposed I was a Christian simply from spending so many hours in church and Bible school. What it amounted to was a lot of head knowledge of Jesus, but not heart knowledge.

Off and on there were times when the Spirit really began to speak to me. I can remember wanting to "go forward" at altar calls, but holding onto the pew so my feet wouldn't move.

I was scared of what people would think, as most of them assumed I was a Christian already. Why do we let what others think keep us from the joy of Jesus?

When I was a senior in college I finally faced up to my phoney churchianity and surrendered to the love of the Holy Spirit of Jesus. I was led to make this decision by the joy I saw in Christians around me at a prayer and praise gathering. I knew that I did not have that joy and peace but that I could have it by asking the Lord and allowing Him to give it to me.

I'm not saying that life since then has been all fun, games, and smiles, but there has been an underlying joy that only Jesus can give.

I pray that anyone reading this who has not allowed Jesus to have control of his or her life will seriously consider what I have had to share. Let go and let in God. Life without Jesus is a hopeless end; life with Jesus is an endless hope.

#### DENVER YOUTHS TESTIFY

"One day I was in my house and I ran out to my backyard and asked my dad if I was old enough to become a

Big C. Then we went into my room and prayed. He said it was all done. I asked if I could go out and play. That same day I told some kids and they decided to become God worshipers."

—Luke

"I became a Christian when I was small and had been told about accepting Jesus into my life and had been told it so many times that I knew it. One night during our devotions I asked Jesus into my heart."

—Mike

"I was about four or five years old when I became a Christian. I was on the way to church and asked Mom what one had to do to go to heaven. So I prayed."

—Brian

### Midwinter Youth Camp Will Be in Late December

Youth in Rocky Mountain Yearly Meeting churches can attend the annual Midwinter Camp at Quaker Ridge Camp in late December. The camp combines social fun with Christian living lessons. For registration details or information consult with your pastor.

### Hinshaws Honored in Anniversary Party

Pastor and Mrs. Lloyd Hinshaw of Vale, South Dakota, were honored for their 40th wedding anniversary last summer.

The Hinshaws were married July 29, 1940.

Hinshaw has been associated with the Friends church 40 years. He took over the Vale pastorate in 1974. Other churches the couple has pastored include Wichita and River-ton, Kansas; Selling, Oklahoma; Denver and Colorado Springs, Colorado.

Lloyd is now also a supply pastor at the nearby Wesleyan Church in Belle Fourche. He also has spoken at revival meetings in several states and remains active in that capacity.

The couple have four children: Mrs. Robert (Joan) Bogan, Denver, Colorado; James Hinshaw, Denver, Colorado; Rev. John Hinshaw, near Wichita, Kansas; and Mrs. Marty (Judy) Williamson, of Vale. There are 13 grandchildren.

### Empire Friends' Children Enjoy VBS

*(Editor's note: Youths throughout the RMYM participated in vacation Bible schools last summer. Here is a brief report of one such school.)*

Twenty-five Vale-Empire children attended VBS July 21-25. The theme was "Witness."

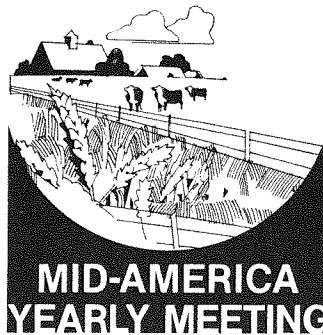
An offering from the school went to a mission in Guatemala.

Each day the Jubilation Puppets appeared. Puppets were Terry Sulzbach, Alisa Williamson, Debbie Williamson, Carla Trohki-meinen, Linda Bowen, Terri Pauley, and Lisa Dutton.

Lois Sulzbach directed the school.

### Barons Join Rough Rock Staff

Steve and Janelle Baron joined the Rough Rock mission staff July 13. The couple, from Silverton, Oregon, has one son, Landon. They will help other staff members in running the Arizona mission. Other mission staff members include Helen Descheeny, the Redhair family, Diane Hutson, and Vern and Lois Ellis.



## MID-AMERICA YEARLY MEETING

### Mid-America Yearly Meeting 1980: 'New Call,' New Vigor

A "New Call to Discipleship" was more than a theme! It was a stated goal—an appeal to the finest expression of Christian witness and stewardship! As it worked out, everything about the week of Yearly Meeting moved the heart, mind, and will toward that goal. The preaching called us to God, the music led us to praise Him, the business directed us to do His work—and the approved budget will prompt us to depend on Him!

**KEYNOTE BANQUET**—By the hundreds they came—to gather at Wichita's civic center, Century II, for the annual opening banquet sponsored by the Women's Missionary Union and the Men's Fellowship. Roger Frederickson, one of Wichita's leading ministers, helped us to feel the global scope of our responsibilities with a challenge to world evangelization that was worthy of a William Carey or an E. Stanley Jones.

**THE PREACHING** was marked by an appropriate balance of emphasis on "service" in the mornings and "devotion" in the evenings. The mornings were empowered by such speakers as Howard Macy, Max Huffman, Dorothy Barratt, and Jerry West. Leonard Ravenhill, of book fame, called the congregations nightly to a high degree of holy living and a fresh awareness that "George Fox's 17th Century Friends did so much with so little—and we 20th Century Friends do so little with so much."

**BUSINESS AS USUAL** could not be used to describe daily activity, as hard issues were met, difficult

deliberations were held, and progressive decisions were made. The week's work brought changes and a new call to service.

**YOUTH YEARLY MEETING**, under the sponsorship of the *Education Board*, was enlarged by the further development of the junior high program and the addition of a college/careers group. Over one hundred high school youth plus sponsors and counselors lived, worked, and "programmed" their own Yearly Meeting on a sister-college campus nearby. The board shared the concern for a return of evangelism in the Sunday school. The Camp Board announced a new Men and Boy's Retreat to be at Camp Quaker Haven in April 1981, with Tom Decker, director.

**THE FOREIGN MINISTRIES BOARD**, established as our fifth board, was formerly a part of the Outreach Board. The board reported a reduced field staff due to furloughs and personnel changes. The Shaffers are serving their first term on the field, and Ed Rehwinkel is in his final steps of preparation to go to Burundi early next year.

**THE OUTREACH BOARD**, Home Ministries Division, introduced and succeeded in passing a 10-year program (for the decade of the 1980s) of planting seven churches—starting with the Friends Community Church in West Wichita, with pastor Dave Hickman already on the field. Second, there is a fresh thrust in northwest Houston in partnership with the Friendswood Area churches. The total funding for the two projects represents a \$45,000 investment the first year.

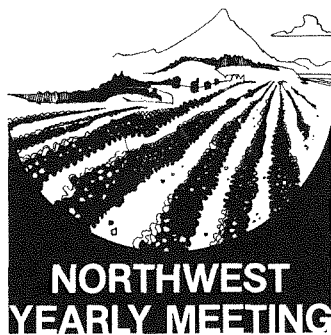
**THE SPIRITUAL LIFE BOARD** programmed and funded a Yearly Meeting-wide "Holy Life" ministry with Max Huffman—engaging him for three months of ministry in 1981, in response to a felt need to restate to this generation the tenets and claims of our fervent Christian faith.

**A DIRECTOR OF DEVELOPMENT**, Jerry West, was appointed to serve on a part-time basis to communicate programs and ministries to congregations. A former pastor, Jerry was most recently the successful administrator of Texas Friends Churches.

**THE STEWARDS BOARD** recommended, and the Yearly Meeting approved, a record high budget (Unified Financial Program) of nearly \$400,000, to support the programs of the year.

**EVALUATION**—Only a *New Call to Discipleship* will bring to realization the projected plans of the vigorous arms of MAYM—as noted above. So, indeed, the 1980 sessions of our Yearly Meeting were a **NEW CALL**. Only the years ahead will demonstrate whether a **NEW DISCIPLESHIP** was produced.





### Superintendent's Corner

So many people and churches are claiming to be biblical today. We see signs reading "We are a Bible-based church," "We believe the Bible," "We are a New Testament church." We hear individuals say, "I just believe the Bible," "I just take it straight from the Word," "I'm not interested in denominations, I'm just interested in being a Bible Christian."

All of that sounds good and I am happy about an increased interest in God's Word as a mandate for a lifestyle. But sometimes I feel those statements reveal an arrogant, proud attitude that really says *my* (our) interpretation of the Bible is the only one and "we won't listen to anyone else." It may also say, "I'm not willing to submit to anyone else's interpretation; I will only abide by my own."

A word of caution. Proper interpretation is a matter confirmed by the Christian community as it is revealed by the Holy Spirit. Remember the Jerusalem Council confirmed some guidelines for life and practice for the new Gentile Christians—it was not what one person said, but the Spirit-guided prayerful consensus of the whole Body!

Surely you want to be biblical and so do I. I don't think any major denomination or Christian group began except with a desire to be biblical. In an age when Satan is attempting to deceive God's special people, we need to be extremely cautious, taking God's Word seriously, that our biblical position is indeed one rooted in sound biblical study, is in harmony with the rest of Scriptures, and can be affirmed by God's people (2 Timothy 2:15)!

—Jack L. Willcuts

### Around Northwest Yearly Meeting

■ One highlight of Yearly Meeting sessions is the recording of Friends ministers. Recognition of the gift of ministry was given during 1980 sessions to the following: Randy Morse, missionary to Peru with Northwest Yearly Meeting; Roger Sargent, pastor at Rose Valley Friends, Kelso, Washington; Bruce Bray, pastor at Maplewood Friends, Portland, Oregon; and Mark Kelley, pastor at Talent Friends, Talent, Oregon.

■ Dorothy Thomas is now studying Spanish at a Baptist language school in Texas. She will leave for Guatemala under California Yearly Meeting next spring. Dorothy's address is RGBI, P.O. Box 840, Edinburg, Texas 78539.

■ Three churches celebrated anniversaries in Northwest Yearly Meeting this month: Melba, Reedwood, and Boise First Friends.

■ T. Canby Jones will be featured speaker at the Quaker Emphasis Week at George Fox College November 12-14.

### Around George Fox College

Two programs this month begin the new Chehalem Valley Lyceum Series, a community-oriented fine arts program with 10 programs scheduled for the initial series, which begins October 9 with a concert by noted pianist Istvan Nadas and will continue through April 1981. Recently the Oregon Arts Commission awarded a \$2,000 grant to George Fox College to help support the series. All programs will be held in Wood-Mar Auditorium.

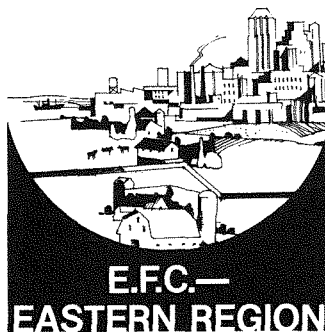
About 300 new students arrived on campus Sunday, September 28, to register and become oriented to life on the campus of George Fox College—the largest group of new incoming students recorded. Classes for all students began October 2, and the month is full of campus activities, volleyball games, a raft race on the Willamette River, as well as weekend retreats by the band and choir.

The life of former George Fox College President Levi Pennington has been chronicled in a book titled *Portrait of a Quaker* written by Donald McNichols. McNichols, retired professor of English at Seattle Pacific University, has been a GFC board member since 1964 and is a former dean of the college. Pennington's career ranged from classroom teaching, lumber camp work, and newspapering to preacher and college president. The illustrated, hardbound book about Pennington was published by The Barclay Press, Newberg.

George Fox College business professor Roger Crabbs has been hon-

ored in Washington, D.C., by President Jimmy Carter for directing the nation's Small Business Institute Outstanding Case of the Year. Crabbs, who joined the George Fox faculty last fall, was coordinator for the case while at the University of Portland and has now established the Small Business Institute program at George Fox. The program uses seniors in business administration as consultants for local small businessmen.

Students in Oregon's Christian colleges have organized to promote fellowship and to share ideas. So far the organization involves about 2,500 students at George Fox (Newberg), Western Baptist (Salem), Warner Pacific (Portland), and Multnomah School of the Bible (Portland). A 16-page tabloid newspaper serves as a vehicle for the communication of ideas and activities on the various college campuses. A talent show followed by a chicken barbecue, then an evening concert by national Christian artists, and sponsoring a booth at the Jesus Northwest Festival in Vancouver, Washington, were events during the last year. Future programs are planned to bring the schools together to promote unity and fellowship, to share resources that are available and unique to each institution, and to represent Christian interests in social and political concerns.



### Eastern Region Friends Churches Adopt 'Strategy For the Eighties'

By Lucy Anderson

The 168th Yearly Meeting of Eastern Region Evangelical Friends Churches was held August 15-21. The delegates approved a "Strategy for the Eighties" emphasizing evangelism and planting new churches.

An exploratory feasibility study will be undertaken this year with a report due next August regarding possible administrative regional management offices in two added locations. The goal of establishing five new churches in each of the next three years at a budgeted investment of \$100,000 each year was approved.

Superintendent Russell Myers, in a moving keynote address, urged



John Grafton announces the 1981 schedule for EFC—ER to begin Yearly Meeting sessions on Monday, August 10, with the General Conference of Evangelical Friends to convene on Thursday, August 13, and conclude on Sunday, the 16th, at Malone College.



Giving thanks... enjoying delicious food... fellowship with friends—these are a few of the fringe benefits during Yearly Meeting week.

Friends to catch a vision of personal evangelism as a practical New Testament method of growth and then dare to GET INVOLVED. "You may have Paul Rees and Billy Graham as pastors," he said, "but you will be anemic spiritually unless you get involved." As to possible methods, he stressed the Sunday school as a tool of growth. "If I were a pastor, I would spend 50 percent of my time building the Sunday school," he advised. Varied methods of outreach were explained, including using bivocational pastors, tentmakers, church planters (graduating seminarians), single church sponsorship, along with cosponsorship of new churches by established congregations.

The pulpit ministry of Dr. Dennis Kinlaw, president of Asbury College, was greatly appreciated by all at both morning and evening services. He made the Scriptures come alive as he applied biblical principles to everyday living. "Problems may be your greatest asset," he said. "Take the afflicted man in the second chapter of Mark. His sickness was his greatest asset because Jesus used the man's affliction to teach them who He was."

### Coming Events

#### October

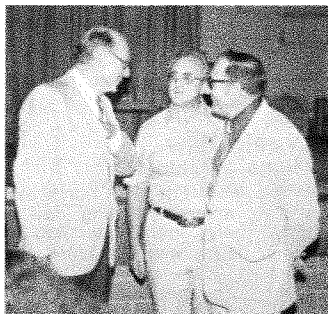
24-25 Missions Dept., NWYM  
27-29 Evangelism Dept., NWYM

#### November

7-8 Education Board, NWYM  
12-14 Quaker Emphasis Week, GFC  
13-15 GFC Auxiliary Bazaar  
15 GFC Band Pops Concert, 7:30 p.m.  
21-22 GFC Fall drama production



The "banner booth" with Londa DiSabatino displaying possible designs and colors in felt.



Dr. Dennis Kinlaw, speaker at both morning and evening sessions, takes time to renew acquaintance with Lowell Shreve (center) and Eddie Lockwood (right).

At the Wednesday evening service, four ministers were recorded: John Leedy, Allen Richardson, Frederick Sams, and Norman Voltz. In addition, five ministers were received through the transfer of credentials: Jon Johnson, Charles Nutt, Robert Stroup, Norville White, and John Woods. In his message that followed, Dr. Kinlaw said: "What a privilege to be chosen to minister! What Christ has become to us, He sends us out to become *that* to a lost world."

Guest ministers of music were Bill and Faye Pruitt of Portland, Oregon, whose testimonies and songs inspired listeners in every service. Ron Crecelius, chaplain and spiritual life director of George Fox College, was the special youth speaker, and Dorothy Barratt the Christian education consultant.

The Saturday evening banquets drew an attendance of 1,266 persons, with special programs for children, youth, singles, men, and women.

On Sunday afternoon Bruce Burch, administrative assistant, introduced the audience to the Summer Ministries groups who, sponsored by the Youth Board, had traveled to Mexico, the Navajo Indian Reservation, Canada, Taiwan, and through central and eastern United States in special concerts. It was reported that 126 young people partici-

pated in nine projects, along with 18 adults who either directed or supervised their tours. Reports from three youth camps held at Camp Caesar revealed that 202 attended the Junior High Camp, 58 singles were at the Trailblazers Retreat, and 294 were registered at Senior High Camp.

James Morris, executive director of EFM in Arvada, Colorado, spoke twice during the week, sharing his concern that evangelical Friends must continue cooperative efforts to reach the unreached around the world. Furloughing missionaries Jack and Celesta Rea (Taiwan) and retiring missionary Anna Nixon (India) were in attendance, as well as Charles and Leora DeVoi, who retired in January. Pastor Chow from Northside Friends Church in Taipei brought greetings personally from Taiwan Yearly Meeting, and Mission Board President Charles Robinson reported on his trip to India last December.

Highlights from business sessions (including reports) were:

- North Olmsted, formerly an extension church, was approved as a full monthly meeting.
- Friends Disaster Service will be incorporated.
- Friends Action Board has joined in a lawsuit against the State of Ohio regarding conditions at Mansfield State Reformatory.
- The Spiritual Life Commission was placed under the E P & E Board in the structure of committee responsibilities.
- Dental care was added to the medical plan coverage for pastors.
- Minimum salary for pastors is to be \$245 per week with auto allowance of \$145 per month. Also, each church is to provide W-2 forms for pastors, beginning in January.
- The Erie Church property has been sold, and the Trustees will be selling both the Georgetown and Jackson properties.
- Camp Gideon was the name chosen for the camp owned by the Yearly Meeting near Carrollton, Ohio.
- The *Evangelical Friend* will continue to be distributed on a gratis basis to member families and adults instead of going to a subscription plan.
- The preliminary 1981 Missionary Outreach Budget totals \$726,199, with \$218,978 added as the Appropriations Budget. The apportionment per member was set at \$25.70.
- Changes in the *Faith and Practice* (Discipline) were approved in order to be included in the new issue to be published in October.

William Casto of Gilead was introduced as the 1981 outreach chairman using the theme of "Together in the Unity of Faith" for the Outreach Conferences in the fall. His vision is to help Eastern Region Friends believe and trust God for "one million dollars for outreach" next year.

Appreciation was expressed to Martinsville church for the new

tables constructed and donated for the clerks' use. Harry Mosher was recognized for 15 years of service on the Finance and Stewardship Board. Honored at the reception for retiring pastors were the Waldo Seawells and the Earl Cosands. (Absent, but also retiring, were the Owen Glassburns and the Milton Colemans.)

Tecumseh Friends Church invited all to attend the 40th anniversary of "Dynamic Kernels" on September 28, and Salem First Friends urged all to help them celebrate their 175th anniversary on the weekend of August 22-24.

Next year EFC-ER will host the EFA General Conference at Malone College. Yearly Meeting sessions will begin on August 10 and conclude with the Conference scheduled for August 13-16.

## Eastern Region Happenings

THE SOFTBALL TOURNAMENT that is featured annually on Labor Day weekend for both men's and women's teams from Eastern Region Friends churches attracted much enthusiasm at Canton's Willig Field.

Twenty-eight teams competed in the men's division and eight in the women's division.

In a hard-fought battle, Columbus Westgate emerged for the second year in a row as first-place winner; Alliance was second; Salem First was third; and Canton Blue came in fourth. In the women's division Lisbon Trinity again took the title, and Richmond-Hanover placed second.

Tom Forsythe and Larry Werstler both members of Canton Friends, the host church, were coordinators for the tournament.

RETREAT FOR FRIENDS WOMEN was held the first weekend of October at Camp Neosa near Carrollton, Ohio. This was the fifth annual retreat, and this year the theme of the conference centered around one word—"REJOICE!" Anna Nixon, recently returned from India, spoke at the Sunday morning worship service. At the Friday and Saturday evening services a lay witness format was used with the following women giving their testimonies: Anita Gossett, Jan Stuckey, Georgia Kensler, Celesta Rea, Leora DeVoi, and Tina Knight. Special Saturday seminars were led by Ethel Mae Glassburn, Arlene Kelbaugh, Celesta Rea, Carol Williams, Martha Weingart, Pat Crawford, Anna Nixon, Tina Knight, and Virginia Diggs.

Eleanor Chambers, who toured China during July, presented a slide program entitled "Inside China." On Sunday morning a drama named "Outstanding Women God has Used" focused on the contributions of Elizabeth Fry, Mary Slessor, Eliza Gurney Kirkbride, and Joy Ridderhof.

The Planning Committee included Barbara Miller, Liz Hart, Iris Murphy, Virginia Diggs, Sally Roher, and Lucy Anderson, chairman.

The retreat was an inspiration and a time of spiritual renewal for some 200 women who took time from busy schedules and pressing obligations to meet together... apart... and REJOICE!

SEMINARS FOR PASTORS in each of the nine districts will be conducted by Superintendent Russell Myers and assisted by Joe Roher on the topic "Growing an Evangelistic Church." The three-day workshop includes an in-depth study of basic principles of church growth with an application to the local church each pastor represents.

The schedule includes:

Virginia—Sept. 24-26 at Providence  
Northeast Ohio—Oct. 14-16 (Option 2) at Alliance  
Northern Ohio—Oct. 28-30 at Barberton  
Northeast Ohio—Nov. 11-13 (Option 1) at Alliance  
Western Ohio—Nov. 17-19 at Marysville  
Central Ohio—Dec. 2-4 at Alum Creek  
Michigan—Jan. 5-7 at Raisin Valley  
Piedmont—Feb. 18-20 at Greensboro  
Eastern Ohio—March 10-12 at East Richland  
Penn.—March 16-18 at a place to be named later.

OUTREACH CONFERENCES during the fall are being planned by Don Worden and the Headquarters staff. Guest missionaries who will be visiting each district include Jack Rea; Anna Nixon; Geraldine Custer and Gary Young, both from MAYM field in Burundi; and Roscoe and Tina Knight from NWYM mission in Bolivia and the Mexico City field. William Casto, Outreach chairman, is also assisting in promoting the Yearly Meeting Missionary Outreach for 1981. "Together in the Unity of Faith" is the theme for the conferences. Let us pray that Eastern Region Evangelical Friends will catch a vision of what God can do when His people work together in the unity of faith.

FOUR TRAILBLAZERS have recently been appointed by the Friends Youth Board, beginning their two-year appointments in September. These include Connie Bancroft of East Goshen, who will be teaching in the Englewood, Florida, Christian School and assisting with the youth and music program of Sarasota Friends Church. Barbara Black of Williamsport and Lori Grafton of Battle Creek will also be employed in Sarasota and will assist in the Sunday school ministry of the church. Judy Rauch of Damascus will locate in Atlanta and help with the day school that Charity Friends Church sponsors.

Bruce Burch, coordinator for the program, is optimistic that more

singles will become interested and will want to apply to participate in this significant ministry of assisting new churches in Eastern Region areas.

A NEW CARETAKER for Camp Gideon has been named by the Camp Development Committee. He is Randy Gifford; he and his wife, Barbara, and children have already moved to

the campsite and are living there in a trailer. The address for the Giffords is 7261 Salineville Rd. N.E. Mechanicstown, Ohio 44651. Their telephone is 216/738-6871.

MALONE YOUTH CONFERENCE speaker this year will be Tim Kimmel on the weekend of October 24-26, assisted by David VanHuisen, vocalist, and the music team "Glad."

## FRIENDS GATHER

### ALLIANCE, Ohio

Shirley Waggoner, recently retired from public school teaching, is now serving for one year at a World Gospel Mission school in Tegucigalpa, Honduras, teaching first grade.

Arthur J. Shreve, a charter member of the church, celebrated his 100th birthday August 16. He was given a surprise party by the church, where he was presented the traditional birthday cake and a montage of pictures, prepared by Bud Bindley, of his home, school, business, church, and other spots of interest in his life. Letters were read from Congressman Ralph Regula and Senator Thomas Walsh. "Doc" Shreve for many years was an optometrist and jeweler, having worked at his trade until he was 96. He still attends church faithfully.

Elective class in Sunday school during August was "Friends—In History and the Present." The introductory class was given by Dr. Byron Osborne. Russell Myers taught "What Our Yearly Meeting Is All About." Ruth Alma Mitchell had the topic, "Women and Friends History" and presented a matching quiz on the subject. Lucy Anderson concluded the series with a "Capsule of Friends History."

### BELOIT, Ohio

Special for vacation Bible school was the Summer Ministries Puppet Team, of which Bret Meeks of Beloit is a part.

Twenty-five people from Beloit church attended the camping weekend at Camp Gideon sponsored by the Yearly Meeting.

### CALDWELL, Idaho

During May, Cindy Carpenter conducted a series of "Floral Art Design" followed with August Koch teaching basket weaving as he had been taught as a boy in Germany. A good response was received from these classes.

A farewell dinner and money tree for Mr. and Mrs. Roy Haines and family were held at the fellowship Hall. Roy having felt the call of our Lord is now enrolled in college at Haviland, Kansas.

On June 14 an "all family breakfast" was held in honor of Father's Day.

Caldwell Friends Church was honored with guest speaker Dr. Randy Davenport, chaplain of Gideons International, who spoke on "The Role of Christian Education in our Troubled World." Dr. Davenport is a brother of Melvin Davenport.

Caldwell Friends Church was saddened with the passing of Richard Cossell, a former pastor of our church.

A dinner meeting was held by the WMU on June 19 at North's Chuckwagon, with installation of officers and revealing of "Pollyannas."

The family of Mr. and Mrs. Ray Goodin surprised their parents with a reception held at the Fellowship Hall in honor of their parents' 40th wedding anniversary.

### CANTON, Ohio

At a recent Vespers Service, VBS codirectors Carol Williams and Donna Keller gave a slide presentation, with commentary, of the activities of the 180 children and 42 adults involved.

The fifth- and sixth-grade classes, directed by Jim and Karen Diggs, spent a fun-filled day at the Geauga Lake Park. The youth of the church spent an exciting day at Sea World with youth pastor David Tebbis and his wife Karen. A swim party, picnic, games, and petting horses were organized by Sue Shafer for retarded adults, held at the Bernie Johnson home as a program of RAP.

A "Celebration of God's Family" began with the dedication of eight children and ended with the film *Climb a Tall Mountain* for Vespers. Also included were special music and sharing. The celebration was organized by Leon and Tricia Gerig.

"Friends of Jesus," a group of young men from Westgate church, Columbus, ministered to the congregation recently.

### DAMASCUS, Ohio

A series of Christian films has been shown in the church parking lot following Wednesday night prayer meetings. This program met with good success.

A series of four classes for altar counselors was held during prayer meeting, with youth director Watson Cosand and Pastor Kirby alternating as instructors.

The youth group held their annual Cedar Point outing recently.

"Academy Awards" was the theme for the Sunday school picnic. COUPLE OF THE YEAR was awarded to youth director Cosand and his faithful dog, Barney. FEEDING THE 5,000 Award was given to Mr. and Mrs. Don Saltsman and Mr. and Mrs. Gene Morton for hosting groups all year long. Small awards were given to winners, making it a real fun time.

### EMPIRE, Vale, South Dakota

The Friends Bible College singers gave a summer concert at Empire Friends. Alice Beyer presented a ventriloquist act. Church members are working on an addition to the parsonage. The expansion includes two bedrooms, a study, a bath, and remodeling.

### FERRY ROAD Danville, Virginia

Fresh flowers, reserved seats, special escorts, and a super supper were some of the special attention given to the senior citizens on a day designated just for them. Keith Turpin, Elder of Spiritual Life, gave the message entitled "Memories." Granny Turpin read a poem entitled "Not Growing Old." For the supper the tables were covered with gold table covers and the honorees' tables had baskets of small gold summer flowers, candles, and gold place cards.

### MELBA, Idaho

Melba Friends Church has had an active service in the community this summer. We sponsored vacation Bible school under the director of Peggy Anderson. It was held every Thursday for six weeks, with a variety of activities for the children, including swimming each afternoon.

The Friends Church was in charge of the Fourth of July activities in Melba. Dave and Jo Marts directed the activities along with help from the youth group. The youth and their puppets were on the church float, which won first place in the parade.

Harley and Amy Adams have returned to Melba as pastors. They left Melba nine years ago to preach in many other Friends churches. We are happy to have them back again.

The Friends Youth planned the annual Silver City trip on August 10. After the church service, the congregation packed their picnic lunches and drove up to the old ghost town for a lot of fun and fellowship.

On August 16 the youth planned a "Pioneer Day" in which there was a barbecue, homemade ice cream, a country store, and horse rides for the children. This was also a community activity.

### MORNINGSIDE

#### Port St. Lucie, Florida

Summer brought a variety of guest speakers and special events, including Rev. Richard Blaine, and Rev. Nathan Adams. "Perpetual Spring," a musical group from Indiana under the leadership of Al Seawell, presented a concert. A fellowship lunch with them followed the inspirational service. Two films *Out There* and *The Miracle Goes On* brought challenge and blessing to the church family. Jack and Celesta Rea, on furlough from Friends Mission in Taiwan, showed slides and shared with an interesting approach their work with the mission.

"Congratulations, You're Gifted" concluded the series of studies on the "Gifts of the Spirit." This study has been a profitable time of research and sharing concerning these helps for Christian ministry and service.

### OLYMPIC VIEW Tacoma, Washington

Olympic View Friends Church met for their annual planning day to define their goals for 1980-81. General policy was discussed and duties of each committee were stressed. The meeting was well attended.

The success of the "Reaching Out to the Community" program is shown in the increased attendances for both morning worship (24 percent) and for Sunday school (17 percent). Our goal is to achieve a higher rate of success during 1980-81.

Julia Retherford, who has taken over the office of mission coordinator, is already starting to prepare for the Great Commission Conference in November. One of her goals is to get the youth interested in the mission program of the church. We are indeed very fortunate to have her as our mission coordinator.

Vacation Bible school at OVFC was a great success with a record number of children (195) enrolled this year. Of this number 44 percent did not belong to any church. The theme for the week was "The Fruit of the Spirit." Fun combined with learning, assisted by "Mr. Conductor," the music machine, and puppets made it a week enjoyed by everyone including teachers and helpers. Sunday, September 10, saw the closing of this very rewarding week, and the parents were invited to join their children on the final day and to appreciate the amount of work and effort that had gone into making this a very memorable week.

### RAISIN VALLEY Adrian, Michigan

The congregation enjoyed the ministry of the orchestra, part of youth summer ministries. A potluck and time of fellowship preceded their presentation.

"Summer Olympics" was sponsored by the Christian Education (Continued on page 28)



# WHAT KIND OF PEOPLE SPONSOR REFUGEES?

People with fears of the unknown. People like the members of Harbor Baptist Church.

When they first considered refugee sponsorship, they had many questions: Where will the finances come from? Who will teach them English? How do we find them jobs? What will we do if they get sick? And how do

we help them get over the loneliness of a homeland they'll never see again?

They rationalized: "We know the refugees need help, but with only 67 members in our congregation, there must be other churches that could do a better job."

But, they couldn't escape the

stories in the newspapers and on television. People forced to run for their lives. Atrocities. Refugee camps. They knew they had to respond.

"Five days after we sent our application to World Relief, the phone rang and our family was assigned," Pastor Jack Smith relates. "One month later our family arrived at North Bend Airport. With their first smiling 'hello,' our great adventure began. Thank God we did not miss this opportunity."

In the months that followed, sacrifices had to be made, but there were never any regrets. While they were teaching the refugees how to adjust to a new culture, the

refugees were teaching them some things about appreciation and how to maintain dignity while relying on others. Harbor Baptist Church was learning about cross-cultural communication. And they were becoming missionaries without leaving home.

What kind of people sponsor refugees? Those who see more than statistics, who see real people in need, and who care. People who understand the ministry of unconditional love, who are willing to run the risk for Jesus' sake, who have the confidence that God will meet every need in His own wonderful way. People of love. And people of faith.

More than ever before, we need people who will provide a new start for a refugee family—churches, Sunday school classes, businesses. People like those in Harbor Baptist Church who cared enough to make it happen.

**Experience the joy of being a missionary without leaving home.**

Dear Jerry,  
I want to help!

☐ Please send me more information on how our church can experience for ourselves the joy of being a missionary at home by sponsoring a refugee family.

☐ I'd like to know more about Harbor Baptist's experience with the Luu's. Would you arrange a personal phone conversation with members of the church for me?

☐ I cannot sponsor a refugee family now but would like to contribute \$ \_\_\_\_\_.

☐ We'd like to schedule the film "Strangers at our Door" for showing in our church on

(date) 1st choice \_\_\_\_\_

or (date) 2nd choice \_\_\_\_\_

Church \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Name \_\_\_\_\_

Church position \_\_\_\_\_

**World Relief** 

Jerry Ballard, president  
Box WRC, Wheaton, IL 60187

The International Relief  
and Development Arm of the  
National Association  
of Evangelicals.

Harbor Conservative Baptist Church  
Winchester Bay, Oregon

The Sanh Luu family

Jack S. Smith, pastor



(Continued from page 26)

Commission, followed by a picnic and softball game.

The pastor, one youth, and three singles served as counselors at Camp Caesar.

### REEDWOOD, Portland, Oregon

Reedwood's "Singles Retreat" was a complete success. A brief but enthusiastic report from Pastor Don Green told of an outstanding weekend with "Parents Without Partners" recently. He said they were primarily concerned with going deeper in the things of the Spirit that would bring about spiritual maturity. A spirit of unity permeated the conference.

"Adventuring with Bible Heroes" was the theme for another successful Bible school this summer. Under the able leadership of Linda Dulio, some 250 participated in Bible study, crafts, music, memory work, and recreation.

Anne Clark opened the "Gingerbread House Preschool" in the Lambert House this September. Anne has had a preschool in northeast Portland for the past five years with an enrollment of 85. This is a new feature for Lambert House, which houses Reedwood's program "Day Care for the Elderly" and activities of the high school youth.

### URBANA, Ohio

Family Night started with a puzzling surprise—the pianist playing the traditional wedding march. The bride and groom of a few days, Ruby Frazier and John Linaweaver, dressed just as they were for their private wedding, quickly entered and were welcomed with applause. Following supper James Chess led in the singing of rounds and choruses, humorous poems were read, and Linda Porter sang a medley of songs depicting the Christian family from courtship to their eternal home with the Lord.

Special for vacation Bible school was Betty Smith and her dummy, Andy. Her ventriloquism was a joy and inspiration to the children as well as to the guests attending the excellent closing program.

### WINONA, Ohio

"Summer Olympics" was the theme of the Sunday school picnic. The Sunday school was divided into teams representing various mission fields. Each team carried their flag and wrote their own national anthem and presented it during the opening and closing ceremonies. The various athletic events demonstrated "exceptional skills." Gold, silver, and bronze medals were presented, followed by a devotional time.

## FRIENDS RECORD

### BIRTHS

ASHBY—To Jeff and Carolyn Ashby, a daughter, Carrie Ann, July 29, 1980, Danville, Virginia.

BARNETT—To Roger and Sandi Barnett, a daughter, Melinda Kaye, April 14, 1980, North Valley Friends, Newberg, Oregon.

BILLETTE—To George and Carol Billette, a son, Andrew John, May 2, 1980, North Valley Friends, Newberg, Oregon.

DINGMAN—To Ron and Debbie Dingman, a son, Shawn Aaron, August 28, 1980, Newberg Friends, Oregon.

DOYLE—To Duane and Karen Doyle, a daughter, Danielle Marie, August 1, 1980, Winona, Ohio.

EICHENBERGER—To Steve and Diane Eichenberger, a daughter, Cherice LaVonne, August 22, 1980, Newberg Friends, Oregon.

FESSLER—To Charles and Kathy Fessler, a son, Charles Levi, August 1, 1980, Canton, Ohio.

GRUBER—To Jim and Linda Gruber, a son, Edward David, July 19, 1980, Winona, Ohio.

HAUG—To Ken and Judy (Campbell) Haug, a daughter, Elizabeth Catherine, August 4, 1980, San Diego, California.

KELLEY—To Dave and Carol Kelley, a son, Christopher Isaak, September 19, 1980, Newberg Friends, Oregon.

KING—To Rob and Betty King, a daughter, Allie Marie, May 19, 1980, North Valley Friends, Newberg, Oregon.

KNOX—To David and Teri Knox, a daughter, Leah Ann, August 2, 1980, North Valley Friends, Newberg, Oregon.

PETERSON—To Randy and Sue Peterson, a son, Shane Michael, July 18, 1980, Beloit, Ohio.

POWELL—To Jim and Patti Powell, a son, Aaron James, July 18, 1980, Winona, Ohio.

POWELL—To John and Marcia Powell, a son, Steven Michael, July 31, 1980, Winona, Ohio.

RAY—To Jim and Deanna Ray, a son, James Robert, Jr., July 15, 1980, Winona, Ohio.

ROBINSON—To Charles and Becky Robinson, a daughter, Amanda Joy, August 4, 1980, Athens, Ohio.

ROGERS—To Dale and Launi Rogers, a daughter, Sarah Jayne, April 30, 1980, North Valley Friends, Newberg, Oregon.

SHERAR—To Doug and Monica Sherar, a son, Ryan Douglas, April 4, 1980, North Valley Friends, Newberg, Oregon.

SHREVE—To David and Georgia Shreve, a daughter, Lynn Marie, July 29, 1980, Winona, Ohio.

SKEITH—To John and Jean Skeith, a son, Jonathan Steven, August 20, 1980, Olympic View Friends, Tacoma, Washington.

SMITH—To Teryl and Jane Smith, a son, Timon Mark, July 11, 1980, North Valley Friends, Newberg, Oregon.

SPERLING—To Marshall and Louise Sperling, a daughter, Sarah Louise, August 19, 1980, North Valley Friends, Newberg, Oregon.

STOLL—To Jack and Linda Stoll, a daughter, Katherine Jo, June 27, 1980, Denver, Colorado.

### MARRIAGES

ALTHOUSE-HANNAY. Bonnie Althouse and Robert Hannay, July 26, 1980, Winona, Ohio.

FRAZIER-LINAWEAVER. Ruby Frazier and John Linaweaver, August 2, 1980, Bellefontaine, Ohio.

HIGGINS-ROMBALSKI. Karlyn Higgins and Ryan Rombalski, June 14, 1980, at Reedwood Friends, Portland, Oregon.

JOHNSON-HAMPTON. Bonnie Johnson and Dick Hampton, August 23, 1980, Vancouver, Washington.

KARPER-FORTNEY. Terri Lynn Karper and Randy L. Fortney, July 11, 1980, Beloit, Ohio.

MERTEL-SULZBACH. Pam Mertel and Roger Sulzbach, August 23, 1980, First Denver Friends, Colorado.

MURPHY-SOLTIS. Janet Murphy and Jeffrey Soltis, August 2, 1980, Alliance, Ohio.

STUTLER-TOWNSEND. Lucinda Gail Stutler and David Donn Townsend, July 26, 1980, Beloit, Ohio.

TWYMAN-WINNER. Cindy Twyman and Charles Winner, August 8, 1980, Alliance, Ohio.

WILLETT-SLEEMAN. Becki Willett and Scott Sleeman, August 23, 1980, North Valley Friends, Newberg, Oregon.

WILLIAMSON-KNOTTINGHAM. Kaye Williamson and Paul Knottingham, August 28, 1980, Newberg, Oregon.

### DEATHS

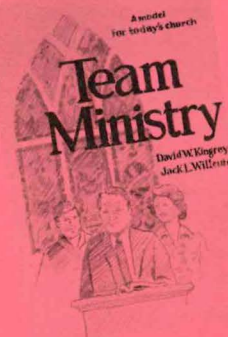
BARDO—Esther (Mrs. Ray Bardo), 85, 1980, Damascus, Ohio.

BUCHMANN—Nicholas James, infant son of James and Connie Buchmann, June 28, 1980, Winona, Ohio.

KNOWLES—Kate Mary Knowles of Camas Friends, Washougal, Washington, September 7, 1980.

MILLER—Laurie Miller, 17, Westminster, Colorado, August 21, 1980.

WILLIAMS—William E. Williams, August 18, 1980, Canton, Ohio.



## Team Ministry

### A Model for Today's Church

By  
Jack Willcuts  
and  
David Kingrey

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