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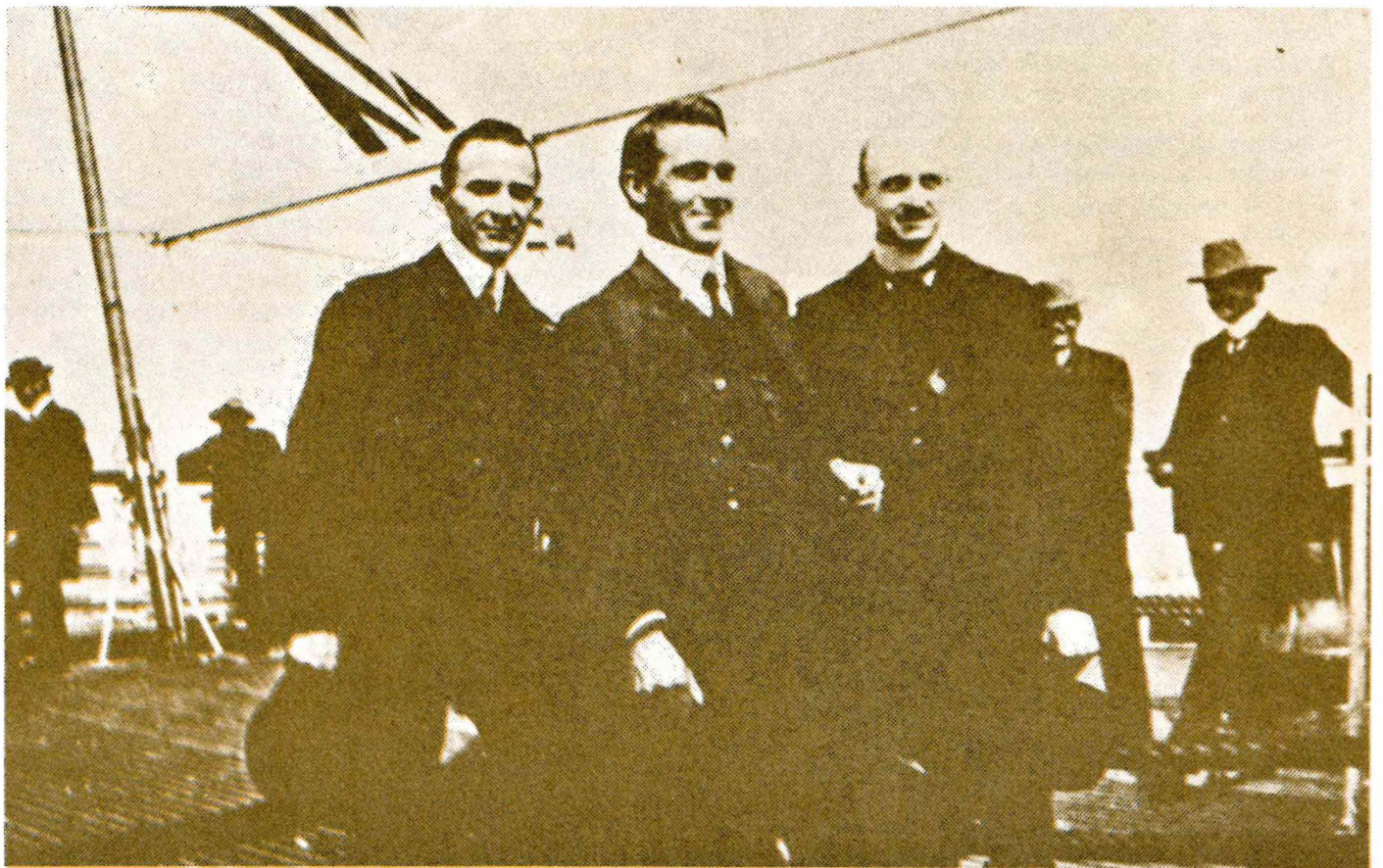
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Evangelical Friend

April 1981

Vol. XIV, No. 8

MISSION Frontiers For Friends



MISSION Frontiers For Friends

This issue of the EVANGELICAL FRIEND is the first time we have cooperated with Quaker Life magazine in a joint issue featuring identical articles.

The reason is to acquaint Friends of both the Friends United Meeting and the Evangelical Friends Alliance of the range of foreign missions in which Friends of the U.S. are involved. These are reported and shared alphabetically, alternating from FUM to EFA fields. Hopefully, this will enlarge our missionary vision and awareness of what God has done in Friends mission ministries and the remarkable opportunity before us today. — The Editors

The Missionary Challenge for Friends

BY HAROLD V. SMUCK

The first challenge for Friends is the very word *missionary*. Anathema to some and sacred to others, it may be more barrier than pathway to any common conviction among Friends.

Yet Quakers are a missionary people. Our quietist middle period is bracketed by the zealous preaching and traveling of the first generation and the mostly twentieth-century missionary programs close to the evangelical Protestant tradition. The latter involved Friends in Britain and in the U.S.A. from New England to California. Spanning a bit over a hundred years the movement has seen emissaries of the Good News spreading out to Asia, Africa, the Middle East, and Latin America.

Friends have engaged in education at all levels and in health services as well as in evangelism and church building. They have produced a major component of the United Church of Madagascar. They had initiated what is now the largest yearly meeting in the world—East Africa. They have created a rapidly growing and self-reliant church in Taiwan. They have brought into existence one of the small-

est groups of Friends in any country—a single small semi-programmed meeting in the West Bank of Palestine.

Why do Friends grow—when they do—in the burgeoning cities of America's West and South, in university communities, in Nairobi, in the rural villages of Guatemala? They grow because people share—as did the earliest Friends—a living, transforming faith.

Mission is more than evangelizing. The Christian mission is simply the Christian task or assignment. It embraces the way God calls us to live in an evil world; it embraces our care for the unloved and neglected; it includes our work to remedy social, political, and economic conditions that impoverish physically or spiritually. Yet at the heart of the entire "mission" of the people of God is the good news of God's matchless love, which transforms all who respond to it.

Having experienced that love, the irresistible impulse is to *share*. Sharing is one of the most accurate and seminal definitions of mission. A great Christian has said that mission is one beggar telling another beggar where they can both find bread.

Sharing suggests *equality*. We go to others, not to feed our own ego, not subtly to enjoy the power of giver over receiver, but to share brother to brother, sister to sister, the joy of a great discovery.

Sharing suggests *discovery*. We cannot share unless we have, be it material goods or knowledge of the source of spiritual treasure. Jesus used the figure of treasure in one of His parables. The kingdom of God is a treasure for which the discoverer would gladly give up everything else.

Sharing suggests *community*—another name for the church or for the "religious society" in Friends terminology. God's love embraces all the world. When we share it across cultural boundaries (a good definition of mission) we imply a worldwide community. If Friends in East Africa hurt, we

Harold Smuck, associate secretary of Friends United Meeting for the Wider Ministries Commission, grew up in the Colorado Springs, Colorado, Meeting. In addition to pastoral and youth assignments he has served Friends United Meeting in Jamaica, Palestine, and Kenya. He joined FUM's central office staff in 1966.

in North America hurt too. When we in North America suffer, Friends in Jamaica suffer too. Thus we create a Quaker reflection of the entire Christian community—"one great fellowship of love throughout the whole wide earth."

Remembering the sharing concept—embracing equality, discovery, and community—how does any Quaker body identify its missionary task? How do we know to what we are called? In any situation where a need is matched by our ability to respond we have a call. We cannot do everything, but we are called to respond corporately wherever and whenever we can to people's need for the Good News of God's love in Christ. Along with that news will go whatever wealth of money or skill or knowledge we can offer in the humility of the injunction, "Freely you have received, freely give."



The Missionary Challenge for Friends

BY JAMES E. MORRIS

The missionary challenge for Friends, to be genuine, should be based upon what God says about it in His Word. And, to be relevant, it should be based upon the real world in which we now live and upon our responsibility to it as God's ambassadors. The "challenge" of the missionary task lies in the fact that when both of these basic ingredients are brought into focus by the Holy Spirit, the missionary task takes priority and becomes binding upon all Friends today.

The Bible makes clear the missionary challenge. History, both past and contemporary, stands as a witness to the fact that a church's (Friends included) commitment to the missionary task ebbs and flows according to the degree of its conviction about the authority of the Bible. Whenever Christians lose their love for and confidence in the Bible, they also lose their vision for the missionary task of the church. Conversely, whenever they are convinced about the Bible and its truth, they are persuaded that the biblical mandate for the world missionary task cannot be escaped and is the priority of the church.

One vital part of the missionary challenge before Friends today is to make sure that all of our present missionary work is to be a true dispenser of the Gospel of the

Lord Jesus Christ and a meaningful display of what the Gospel can do in the individual life and the society and culture to which it is taken. A close examination of Friends missionary work on all fronts will reveal that there is a definite relationship between gospel declaration and long-lasting results.

The challenge of Friends missions both past and present is that it is the Gospel that is "the power of God for the salvation of everyone who believes." (Romans 1:16 NIV) If this ingredient, which is the core of the biblical mandate, would find its right place in present worldwide contacts and ministry of Friends, a new day for missions could dawn among Quakers.

The missionary challenge for Friends must be considered in the light of the present world situation. With over half of the people living today classified as "unreached peoples," Friends in no way can consider their task finished nor can they justify cutbacks in missionary programs. This should be a time of joining forces and expanding our missionary vision. As Queen Esther of old, Friends need to be questioned, "... and who knows whether you have not come to the kingdom for such a time as this?"

The present world condition of war and strife, international dishonesty and greed, affluency and poverty, and a low view of human worth, brings the Friends distinctives into bold relief as not only needed but as probable effective carriers of the saving Gospel of Christ. If God's dealings and leading to us as a church across the years have prepared us as effective missionaries to our present age, then we should thank Him and place ourselves at His service for world missionary outreach.

There is need to keep the present world situation in perspective and to try to look at it from God's point of view. With all the hurt, poverty, hunger, and injustice present, there is a tendency to look at the missionary challenge more in the light of those who have so much and those who have so little rather than in the light of the great commandment or commission of the Bible.

The challenge for missions is not primarily welfare or economics or education or medicine or justice. If all men were rich, the missionary task would still be the same. If all men were educated, if all were well-fed, if all had good jobs and lived under just governments, the great commission would continue to be imperative and urgent.

The basic challenge of missions today is the same as that pointed out by Jesus to His followers 2,000 years ago. The harvest is great, but the laborers are few. Too few of God's people are involved in the primary task He gave the Church. The challenge is to awaken the many Christians who are totally unaware of what is happening in the Church worldwide today and to get them excited and involved. The most exciting news among Friends today is coming from our mission fields. God is at work winning the lost of the world. This is where the missionary challenge should be for Friends!



James Morris, former missionary to Burundi under Mid-America Yearly Meeting, is the executive director of the Evangelical Friends Mission of the Evangelical Friends Alliance with headquarters in Arvada, Colorado. In this capacity, James speaks and travels extensively, including occasional trips to EFA mission fields.

Bolivia Friends in Bolivia 50 Years

BY JACK L. WILL CUTS

IT WAS at the beginning of the depression, in 1929, when Oregon Yearly Meeting decided to accept the challenge of opening a missionary ministry in Bolivia. Contact came from California Yearly Meeting, who were already involved in Guatemala. R. Esther Smith, a missionary from Guatemala, had visited La Paz and urged Friends to reach out to the Aymara Indian population of the high Andes.

In a rather impressive step of faith, this door was entered. First missionaries sent were warned by the few Methodists and Canadian Baptist missionaries preceding them that the Aymaras were almost unreachable. Illiteracy was high, cultural barriers had resisted penetration of the Inca Empire and the Roman Catholic influences. In the Spanish conquest of the country the Aymaras were bought and sold with the land (they couldn't be uprooted), so the large haciendas simply absorbed them and let them farm as they had for centuries. When possible the Aymaras were used as slave labor to plant and harvest the farm "owner's" field.

Friends started with evangelistic trips, eventually establishing schools. One custom adapted by the Aymaras resulting from the Spanish influence was the fiesta celebrations. These became an occasion for community social life, music, dancing, feasting, and, unfortunately, much drinking.

Building on these natural gatherings, the Friends used these fiestas for open-air preaching and evangelizing. As converts were found, small adobe chapels were built for worship, usually under the leadership of an Aymara community leader who had become a Christian. They were given Bibles and taught to read. The youth were soon the church leaders, for they were the only ones able to read.

A Bible School was started after a farm was purchased and became the training center for several hundred students who were exposed to improved agricultural methods

and some vocational instruction as well as classes in Bible, teaching, and pastoral care. These Christianized fiestas became church conferences and finally quarterly meetings. The shared meals, singing, and fellowship made a natural setting for classes in discipleship, for evangelism, and development of church identity.

Soon each area was dotted with small Friends churches. First a dozen meetings, then more, and finally a dozen *quarterly* meetings, until now Bolivia Yearly Meeting of Friends is independent with at least 180 churches and as many national pastors.

Peru

The missionaries also entered Peru in 1961, working primarily with the Aymaras again. The church in Peru, although widely scattered geographically as in Bolivia, has grown to 30 or more congregations with its own national leadership.

New fields are yet to be opened on the edges of the present efforts in both countries. Several cities in both Bolivia and Peru are open to enlarged missionary and evangelistic ministries.

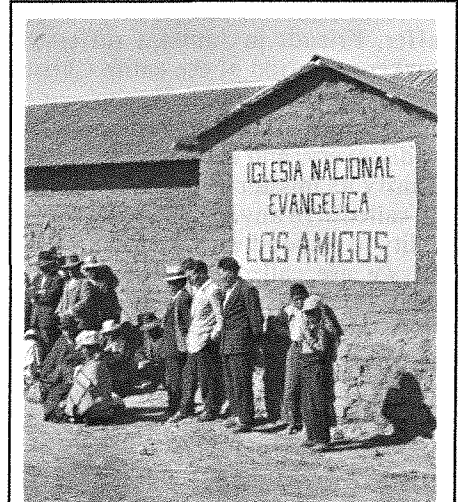
A direct result of Friends ministries in any of these areas already touched has been a vastly improved educational level with hundreds of Aymara second- and third-generation Christians now enrolled in secondary schools and universities. The standard of living is noticeably improved where churches are established. But most important is the new life of faith, hope, and knowledge of God through Christ this mission has brought to neglected people.

Overview of Friends in Alaska

BY JUNE SARVER

IT WAS in March of 1895 that a marvelous chain of events began to unfold, which eventually led to the establishing of a Yearly Meeting of Friends in Alaska—America's last frontier.

Quakers were not strangers to Alaska; they were among the early adventurers,



*Bolivia Yearly Meeting of Friends
was established in 1974.*

traders, and settlers. Nor were they the first missionaries. The Episcopalians and Presbyterians had already established missions at Point Hope and Barrow. Through these agencies the Eskimo had come to have a great desire for missionaries and Christian teachers.

At the turn of the century, young Quakers were caught up in the religious renewal that had given rise to the pastoral meetings among Friends and the resurgence of missionary enthusiasm. Anna Hunnicutt, a student volunteer from William Penn College in Oskaloosa, Iowa, was destined to be the answer to the Eskimo longing for missionaries. She was a member of Friends in Whittier, California, and attended that first session of California Yearly Meeting in March of 1895. Anna Hunnicutt expressed her deep desire to answer the call of God in her life for service in Alaska in that session. Since California Yearly Meeting had no mission field as yet, the way was opened for Anna Hunnicutt to work with the Kake Indians under the care of Oregon Yearly Meeting. Lizzie Morris accompanied her to that work. The following year Anna became a government teacher on Douglas Island, where Kansas Yearly Meeting had a mission.

The awesome moving of the Holy Spirit, demonstrated in events and circumstances during those two years, culminated in the arrival of Anna Hunnicutt and Robert and Carrie Samms in Kotzebue, Alaska, in 1897.

These first missionaries went to Alaska at the invitation of the Eskimo people but
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BELIZE, HONG KONG,
CENTRAL AMERICA,
INDIA, CUBA, MEXICO
CITY, EAST AFRICA,
THE PHILIPPINES,
JAMAICA, ROUGH
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REGISTER SOON FOR . . . **THE
FOURTH GENERAL CONFERENCE
OF THE EVANGELICAL FRIENDS
ALLIANCE IN BEAUTIFUL
OHIO AT MALONE COLLEGE
IN CANTON AUGUST 13-16, 1981**

COVER

When Willis R. Hotchkiss, Arthur Chilson, and Edgar Hole embarked for East Africa in 1902 to find a location for missionary service for American Friends, little did they realize the harvest the seed would produce. East Africa Yearly Meeting, established in 1946, is the largest body of Friends in the world. It is estimated those calling themselves Friends in Kenya now number well over 70,000! (Photo from the book *Quakers on the American Frontier* by Errol T. Elliott.)

ANTECEDENTS

History is made with this issue. Though it is not unusual for us to reprint from or publish similar articles to those of our sister publication, *Quaker Life* (Friends United Meeting), this is the first time we have worked together on a specific theme with content common to each.

A quick review of the writers and the 18 Friends fields about which they have written can be made by glancing at the table of contents to the left. Reta Stuart, our "Missionary Voice" editor, has written nearly all of the EFA related stories. Two other features in this issue follow the mission theme: Jack Willcuts's editorials and Betty Hockett's "Once Upon a Time."

It is doubtful such an all-inclusive up-to-date overview of Friends mission outreach has ever appeared in one publication. That fact makes the issue even more valuable as a historical piece.

But of more significance than history is the purpose: to inform readers in 21,000 Friends homes in America of mission frontiers for Friends, to encourage a broader perspective and prayer support for a people and place we never knew before. —H.T.A.

EVANGELICAL FRIEND

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under the compulsion of the Holy Spirit. They went to share the message of redemption through Jesus Christ and to demonstrate the presence of the living Christ in their own lives. From 1897 to 1981, a total of 82 different missionaries have labored among the Eskimo people. Their ministry has ranged from evangelism to the latest methods of business and accounting procedures.

Evangelism

Robert Samms preached to several hundred people on his first Sunday in Alaska, and the power of God was manifest. Most of the evangelism is now carried on by Eskimo pastors and leaders. Gospel trips by plane to outlying villages are common practice.

Education

From the beginning, missionaries taught adults as well as children in English. In 1901 the Government recognized the school, furnished a stove, fuel, school supplies, and some compensation for the teacher. Teaching people to read so they could understand the Bible was always a primary concern. Sunday school classes, summer Bible conferences, and later, the organizing of a Bible Training School, implemented that concern. Friends were the first mission organization to train Eskimo pastors. The Eskimo Friends churches were the first to support their own pastors.

In 1958 Friends established the first high school north of the Arctic Circle, but discontinued it when a government school opened later. George Fox College, located in Newberg, Oregon, had an extension center in Kotzebue from 1972 through 1974.

Presently, a resident Bible Training Program is difficult to maintain, but an Extension Course is thriving in the villages.

The Church

In July 1970 Alaska Yearly Meeting was officially established by California Yearly Meeting. Currently there are 12 monthly meetings.

The vast Kobuk region of Northwest Alaska is isolated and sparsely settled; almost 5,000 Eskimo people remain. Alaska Friends are in a difficult period of adjustment. They are confronted with a

multiplicity of problems brought by the white man's civilization.

Perhaps in another five years there will be enough adequately trained leaders to continue a fruitful ministry without the involvement of California Yearly Meeting.

June Fleener Sarver is a native of Searsboro, Iowa. She and Keith were married August 28, 1937. They traveled together in evangelistic work for three years and she took charge of children's activities. She has always had a keen interest in missions and has been in charge of Mission Education for California Yearly Meeting USFW. Living in La Habra, she enjoys a career as a homemaker and takes great delight in knitting while listening to "Dodgers" and "Lakers" games.

Burundi

BY RETA STUART

IN 1933 Kansas (now Mid-America) Yearly Meeting sent Arthur, Edna, and Rachel Chilson, former Friends missionaries to Kenya, to open a mission in an unevangelized area of Africa. After much exploration, in 1934 they founded Friends Africa Gospel Mission in Burundi at Kibimba, former German Lutheran site offered by Danish Baptists. Later, other stations began: Mutaho, 1939; Kwibuka, 1945; and Kwisumo, 1948.

Tiny landlocked Burundi, located between Tanzania, Rwanda, and Zaire, is a tropical country near the equator. But most of its terrain is mountainous and it enjoys an ideal mild climate. Burundi has the highest population density of Africa—about 391 per square mile—4,208,556 people, 10,747 square miles. It is one of the world's poorest nations, with over 90 percent of its inhabitants in subsistence agriculture and an average life expectancy of 42 years.

Friends Africa Gospel Mission is both evangelistic and service-oriented; it seeks to serve the whole man as well as to fulfill its major goals of evangelizing, discipling, and church planting. The mission was developed with four main departments: evangelistic, educational, vo-technical, and medical.

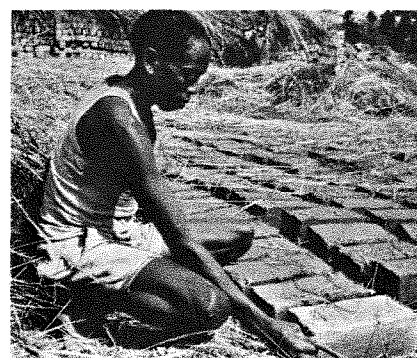
Medical work is centered at Kibimba Hospital, where an average of 7,200 pa-

tients a month were treated the first six months of 1980. A replacement is still badly needed for the mission doctor who retired in mid-1972. There was a dispensary at Kwisumo several years until lack of personnel closed it in 1974. Educational service began with primary schools that were first under mission, and then church, administration, until the government took them over in recent years.

Vo-technical work started in the Shop at Kibimba, but since 1966 it has been at Kwibuka Garage with service plus apprenticeship training. An important community development project began in 1979 at Kwisumo, in cooperation with World Vision. It is planned to build a church and vo-tech school in the capital, Bujumbura, where Friends started a congregation in 1972.

Missions in Burundi have had an outstanding history of working together. Among cooperative projects in which Friends have contributed significantly are Kibimba Normal School (with over 400 students currently); *Burakeye* magazine, official Protestant publication until 1970; a weekly program on the government radio station; a countrywide evangelism-in-depth campaign; and a national educational office. For years Friends helped others at Nyankanda Leprosy Treatment Center, with sole responsibility from 1965 to 1974. Friends initiated Radio CORDAC in 1963 and provided major personnel and funding until government closure in 1977. Also, Friends are allied with Free Methodist and World Gospel Mission in Mweya Bible School/Seminary, Grace Memorial Press, and Burundi Literature Center.

Among Burundi Friends, 1956 marked a milestone when the first 7 pastors were recorded; 13 more have since received this



The clay soil in Burundi is natural for making sun dried brick for church and school construction.

recognition, and others serve as lay pastors. There are over 40 congregations, with 13 monthly meetings and a membership of about 2,500, plus several thousand more adherents. Burundi Quarterly Meeting, officially set up in 1959, was divided into two in 1976.

Precipitated partially by political events, the turnover of some mission power and property took place in 1961-62, and in the late 1970s steps began for merging the mission into the national church. In 1977 Burundi Friends gained interim yearly meeting status; plans are presently underway for establishing Burundi Yearly Meeting, possibly in 1981.

Burundi is strategically placed in Central Africa. It is imperative to maintain and expand the church there which, thankfully, has been strengthened by unusual, powerful revival since early 1978. May we join in prayerful support of the Friends mission staff, which is smallest in number since 1946, and for the maturing Friends Church, which is approaching greater recognition and responsibility.

Belize

A

BY HAROLD V. SMUCK

TINY English-speaking Caribbean country surrounded by Mexico, Guatemala, and the Gulf of Mexico, Belize (formerly British Honduras) has had a Quaker "presence" for many years. Sadie Vernon, the lone Belizian Friend, works with the Belize Christian Council, having at one time been its executive secretary.

In response to proposals from Sadie Vernon, the Wider Ministries Commission of Friends United Meeting recently authorized funding about half the cost of a youth center in the one city in the small nation, Belize City. A volunteer person or couple would also be welcomed, appointment to be made through FUM's Wider Ministries Commission.

Recently the United Society of Friends Women and Wilmington Yearly Meeting have also funded a variety of projects and services. In 1979 FUM sent an adult work camp group to help with building repairs and teaching. No effort has been made to create a group of Friends, though if one develops naturally it would be welcomed.

All Christian groups in the country—ranging from Nazarenes to Roman Catholics—work harmoniously in the Council. The little nation of some 130,000 people can use more Christians, but not more denominations!

Hong Kong

H

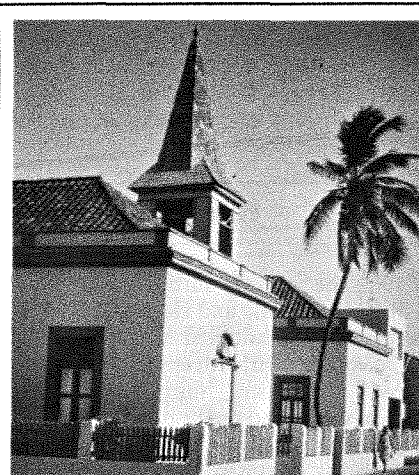
BY RETA STUART

ONG KONG is a British Territory with a total land area of 404 square miles. Yet three fourths of its population of 5,067,900 is crammed into a small area of 35 square miles. Despite its diminutive size, Hong Kong is outstanding in world trade, ranking about 17th among the exporting nations of the world.

Most of the population of Hong Kong, 98 percent, can be classified as Chinese, with many having come from mainland China. Though the housing situation is much relieved since the 1950s when many Chinese refugees arrived, it is still critical. In 1977 there were over 274,000 "squatters" without homes. In 1979 Hong Kong was inundated by boat people from Indochina, with about 10,000 arriving monthly.

Because of its proximity to mainland China, Hong Kong is in a strategic position relative to the evangelization of Chinese on the mainland. There are many exciting opportunities. This is important to Friends of Eastern Region (formerly Ohio) Yearly Meeting because of their heavy investment in China for many years before it was closed to missionary work, and their deep continuing concern for evangelizing this mission field that is the world's largest, with about one fourth of the world's people.

In 1975 Eastern Region sent David and Cindy Aufrance as missionaries to Hong Kong, on loan to OMS International, Inc. Aufrances teach in United Christian College, a secondary school of 1,324 Chinese students and a teaching staff of 44; this school is a joint project of OMS and the Free Methodist Church with the government. Aufrances live on the 20th floor of a high-rise apartment building in a 40-acre housing complex that has 80,000 people. Besides teaching, they also assist in local church youth groups and conferences; their ministry is vital since young people under 20 years of age make up 41 percent of Hong Kong's population.



Friends first came to Cuba in 1901 and 25 years later, Cuba Yearly Meeting was established. Friends in Gibara meet in this building.

Junta Anual Amigos De Centroamerica

Dependence, Independence, Interdependence

E

BY KEITH SARVER

VERY MATURE adult goes through at least three major phases in life: childhood, adolescence, and adulthood. These phases may usually be characterized as periods of dependence, independence, and interdependence. A mission field will often go through these phases as well enroute to becoming a mature, reproducing church.

Central America Yearly Meeting of Friends has certainly gone through these phases and in maturity has formed a partnership with California Yearly Meeting in the task of continuing to reach out with the message of transformation in and through Jesus Christ.

A letter just received in January 1981 from Filiberto Ruiz, general superintendent, reports: "While the year 1980 presented us some problems, we thank the Lord that they have been erased by the blessings that have been poured upon us superabundantly. Central America Yearly Meeting is growing greatly, to the extent

that the number of representatives to the Yearly Meeting session was approximately 300." The request then came for a bit of additional financial help in reaching out into more new areas. It was a request for a joint effort.

Birth

In 1902 the message through Friends first went to Guatemala and Honduras. In 1906 the project was adopted as a mission field of California Yearly Meeting. The birth required evangelism, nurture, education, medical work, and the beginning of training of nationals to extend the church.

Churches began to be organized almost at once, and by 1919 the first quarterly meeting was organized. The childhood stage was extended into the decade of the 1940s, when it became evident the church was growing up and feeling some sense of independence.

Adolescence

It was not until the early 1970s that signs of maturity became clearly evident. True, an autonomous Yearly Meeting was formed in 1970. Long before that, missionaries had ceased all pastoral work in local churches, and several local churches were supporting their own pastoral ministry. There had been times of mild resentment by a few people over the "authority" of North Americans, coupled with longings for continued support and help, but now the church was coming of age, and the relationship between the mission staff and the national church was more like a marriage.

Adulthood

Central America Yearly Meeting now consists of well over 150 monthly meetings in Guatemala, Honduras, and El Salvador. The growth rate over the past several years has averaged one new meeting each month. A Bible Training School is in full operation in Guatemala, staffed by national and North American teachers. A new Bible School is now operational in Honduras, and another will open in El Salvador in 1981.

A true partnership has now developed. There are no cries, "Yankee, go home," but the national church is in charge. The dominant concern of both church and mission is

expansion and continuing maturity. The chief end of all is the glory of God.

The ministry of Central America Yearly Meeting is comprehensive. A strong leadership team now provides administrative guidance for the Yearly Meeting as a whole, and the only missionary on the team is a consultant. The educational level is rising on a regular basis, and schools once operated by the mission with substantial subsidy are now operated by the church. They have their own bookstore, two camp operations, and a number of radio programs.

A relocation project for some of the poorest of the poor is now in the hands of those same poor who are now landowners and no longer destitute. They now have their own clinic work with only periodic checks by a missionary nurse.

Central America Yearly Meeting has come of age. May she never lose the urge to reproduce and grow until Jesus comes!

Growing up in Searsboro, Iowa, Keith Sarver has been superintendent of California Yearly Meeting since 1958. His pastorates among Friends have included Watseka (Illinois), Fountain City (Indiana), Wabash (Indiana), and Yorba Linda (California). Under his leadership, California Yearly Meeting has carried on one of the most successful programs of church extension among Friends. He is the author of The Quaker Image.

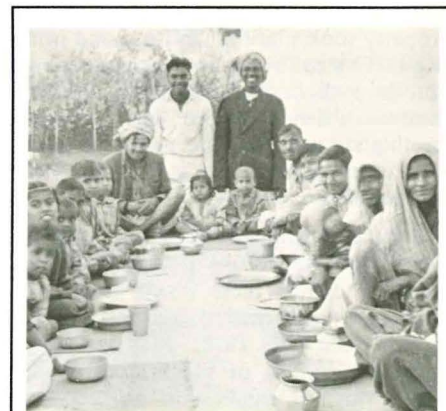
India

BY RETA STUART

IN 1896 Ohio Yearly Meeting (now Eastern Region) founded a mission in central India when Esther Baird and Delia Fistler arrived as their first missionaries in the area known as Bundelkhand. While this is one of the world's most difficult and unresponsive areas with very slow church growth, Bundelkhand Yearly Meeting has been established with a small group of believers. At Chhatarpur, where the main church is located, there is also a hospital, English primary school, and Hindi primary school. The church works with a group of Christians who provide an agricultural evangelistic program for villagers in the community.

The contribution of Friends to Christianity in India is far wider than just the local area where their three churches are found.

In fact, Friends were instrumental in the founding of the Evangelical Fellowship of India in 1951 when Dr. Everett Cattell became its first executive secretary. This organization, well-known in world mission circles, grew to include 100 missions, churches, and groups. The influence of Friends, both missionaries and nationals, is



Ready for Christmas dinner in India.

felt across India in such ventures as CEEFI (Christian Education Department of EFI) where Anna Nixon worked for 15 years until joining the staff of Union Biblical Seminary at Yavatmal.

The ministry of Union Biblical Seminary, which began in 1953 with Friends and 10 other missions cooperating, is far-reaching throughout Asia, as well as in India itself. Some 1,000 pastors and Christian workers have been trained there; the present student body of 207 comes from many different language areas. The seminary is the largest English-medium evangelical seminary of its level in Asia.

Since Anna Nixon's retirement from the field in 1980, Norma Freer is the only remaining Eastern Region missionary in India. She supervises the Christian English School of 215 children, many of whose parents are non-Christian and professional people or government officials. This school dedicated its new eight-classroom building in November 1980; it was made possible by a substantial grant from the TEAR Fund in England as well as extra funds from concerned Friends in the U.S.A.

Of India's 676,200,000 people, about 80 percent are Hindus. India has one of the world's largest Muslim populations, about 71 million. There are 1,652 known languages and dialects, with 14 official languages spoken by about 80-90 percent of the people. This vast nation presents a tre-

mendous challenge for evangelization. Dr. Donald McGavran estimates that in more than 2,900 of the total 3,000 castes and tribes there are practically no Christians at all. These unreached peoples represent a racial and cultural diversity greater than that of Europe, and a population approaching that of Africa and South America combined.

About 3 percent (18 million) of the Indian population is Christian. According to Indian tradition, the Apostle Thomas came to South India in A.D. 52 and founded churches in seven places. The greatest growth of the Church has been through people movements, first in South India and more recently in Northeast India, but these movements have not touched North and Central India. In some areas the rigid caste system with resulting persecution to those who accept the Christian faith has hindered the progress of Christianity. Recent events in Central India, where Friends are situated, indicate that there may be increasing persecution of Christians in that area. This should call fellow Friends elsewhere to earnest prayer.

Cuba

BY HAROLD V. SMUCK

ZENAS MARTIN went to Cuba shortly after an 1898 shipboard conversation gave rise to the idea of a Friends mission there. Today one of the buildings he constructed, the pastor's home in Holguin, is officially declared a historic building to preserve its appearance and assure its maintenance.

Friends grew from the time the first missionaries arrived, two of them being Spanish-speaking. Schools and meetings developed side by side. Schools were taken over by the government after the 1959 revolution. The Yearly Meeting, which was established in 1957, is very much alive and functioning.

Emigration over the years, particularly after 1959, greatly reduced a Yearly Meeting of near 1,000 members, until around 1970 an estimate of "about 250" was the best that could be obtained. One strong monthly meeting lost 30 families to emigration. The vigorous and growing monthly meeting in Miami, Florida, is made up of these emigrants and their families.

Today Cuba Yearly Meeting has an estimated 300 members in five functioning congregations. Four pastors, one of them serving also as Yearly Meeting secretary, are fully supported by the meetings. Two of these are younger men, graduates of the theological seminary at Matanzas.

A fairly ambitious plan for leadership development has been projected. Books, unavailable in Cuba, have been sought in Mexico. Two levels of training are anticipated—a modest course of study for all interested members and a more intensive program for a smaller number who are both interested and available.

Friends United Meeting has supplied funds in recent years to supply these books and to underwrite the leadership program. They have also raised more than \$12,500 to help with urgent maintenance and to repair buildings long neglected because of building material shortages in the country and the limited means of a Yearly Meeting hardly a third of its former size.

Cuban Friends have to function in partial isolation from the world Quaker family. In recent years they have been able to send members to the FWCC Wichita Conference in 1977 and Friends United Meeting's triennial sessions in 1978 as well as to FWCC-sponsored Latin American Quaker consultations, the latest being in Mexico in September 1980. Occasional visits of British, Canadian, and American Friends have been possible—though sporadic and unofficial. The latest visit was by a delegation of four from Friends United Meeting and Friends World Committee in 1978.

Encouraging signs for Cuban Friends in recent years have been the appearance of capable and well-prepared new pastors, the addition of new members, and the reopening of one or two places of worship. Government regulations are not onerous. Churches are free to thrive and prosper in the country with comparatively mild handicaps.

Mexico City

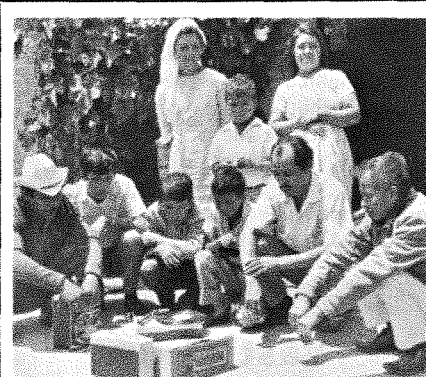
BY RETA STUART

IN 1967 the Evangelical Friends Alliance founded a new mission work in Mexico City with Roscoe and Tina Knight, formerly with NWYM in Bolivia and Peru, as the first missionaries. The Knights con-

tinued on the mission staff until 1976. Others who have served there include the following: Quentin and Florene Nordyke, Paul and Phyllis Cammack, Richard and Mary Ann Martens, David and Kathy Anderson. Current missionaries on the field are Everett and Alda Clarkson, formerly in Bolivia and Peru with NWYM, and Rodney and Barbara Routon of Iowa Yearly Meeting.

The purpose of the mission is to present the Gospel of Jesus Christ and to plant Friends churches among the Latin people. Methods of reaching mission goals are personal evangelism with use of tracts and Gospel portions, Bible study classes in homes, short-term institutes for lay workers, house churches, conferences, and youth camps.

While great growth was not experienced during early years of the mission, it has



A group of believers in Mexico City listen to a portable phonograph.

become obvious that a solid foundation was laid for developing a strong national church. At Elektra there is a stable nucleus of about 70 believers, with several families whose younger members comprise a very promising youth group. This congregation has capable local leadership with its own pastor. Also there is a smaller group of about 25 believers at Valley Ceylon that meets twice weekly for study, worship, and fellowship. During the past year or so new growth has begun, with some additional Bible study groups started. Prospects are good for continuing outreach and expansion in this section of Mexico City, which has some 2,000,000 people.

After considerable delay, in 1980 the main congregation of Elektra was able to purchase property for a church. Because of inflation, the property cost much more than originally anticipated, but local believers sacrificially raised nearly \$8,000 to supplement the \$11,100 given by the mission. A

pole building has been purchased by the mission to be used as a temporary church structure on this new property, and it is expected that the permanent building will be erected soon. After Elektra has had opportunity to build its own permanent structure, the mission plans to move the pole building to another site, in about three years, to help start another congregation.

While this work was started by the four yearly meetings of EFA, another yearly meeting, Iowa, also began to assist there in 1974, providing some missionary personnel and finances. In the future it is hoped that even greater cooperation can be encouraged among Friends in Mexico, with the possibility of working together to reach out into a new region of this near neighbor of the U.S.A.

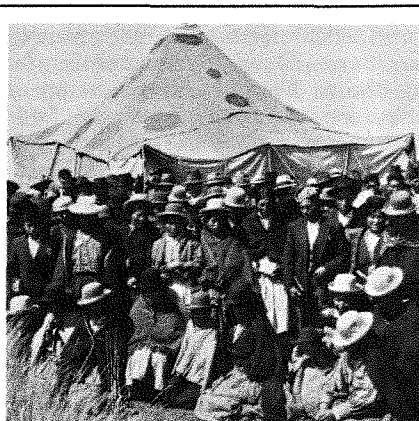
Mexico, with a population of about 70,000,000, has many unevangelized areas. Mexico City is currently the world's third largest city, with a population (total metro area) estimated at 15-18,000,000. It is now projected that by the year 2,000 Mexico City will become the world's largest megapolis with 31,000,000 inhabitants. Friends see this field as an important, increasingly fruitful one for missionary outreach in the world.

East Africa

BY MARY GLENN HADLEY

FRIENDS have been in East Africa since 1902 when three men—Arthur Chilson, Willis Hotchkiss, and Edgar Hole—followed Jesus' command "Go into all the world and preach the gospel." They found, upon arrival, that in sharing Christ with others they also would need to meet many physical needs. It was hard for people to respond to the Gospel when they were hungry and sick, so Friends became involved in agriculture and medical work. Schools also were begun in an effort to help people learn to read and write so that as they came to know Christ they would be able to read God's Word, which was translated into their language.

In 1946 East Africa Yearly Meeting was set off as a yearly meeting, and in 1964 the church became indigenous with all Kenyan leadership. It is healthy to look at what is happening today. We find that medical services are carried on through two hospi-



Tent meetings have been an important outreach to the Aymaras of Bolivia and Peru.

tals in Western Province. One is at Kaimosi and the other at Lugulu. The hospitals are managed by Friends Medical Services Council under East Africa Yearly Meeting. Edith Ratcliff, a registered nurse, is the only expatriate at Kaimosi and, Dr. Sam Palpant is the only expatriate at Lugulu.

East Africa Yearly Meeting is still involved in educational endeavors. Though elementary and secondary schools were put under government administration shortly after Kenya became an independent country, schools normally have church "sponsors." Including many *harambee* (self-help) schools, about 100 secondary institutions are today under Friends sponsorship. With 60 percent of the total population under 18 years of age, the government has not been able to keep up with building enough schools, and so welcomes *harambee* efforts.

Friends College began in 1971 to prepare young men and women for secretarial and accounting careers. Enrollment has grown from 20 to 200. The college operates a food preservation and nutrition unit in an attempt to help people plan ahead and prepare foods to use during the times of hunger.

Some agricultural work continues through the Rural Service Programme. Jim Hoeksema, a volunteer from FUM, is working with one of Friends' more recent ventures, Friends Technical Centre in Turkana, Kenya's northern desert area.

The Yearly Meeting recognizes about 70,000 members, who make up about 150 monthly meetings scattered from Turkana in the far north to Mombasa, the seacoast town in the southeastern section of Kenya. The majority of Friends are located in Western Province. A youth director is employ-

ed by East Africa Yearly Meeting and, with his helpers, is able to promote an active program. Friends Bible Institute continues to train young men and women for spiritual leadership in the church. Many of them will have to work as "tentmaker-pastors" because few will be employed by the church. The school offers a three-year course in addition to various "short courses." A few graduates, who enter the Institute at about junior high graduate level, go on to further training.

A Village Evangelism and Nurture Program was initiated through Friends Bible Institute in 1979 in an attempt to meet the desires of many for a deeper and more meaningful Christian life. The program involves a week of ministry by an evangelist, followed by a 10-week Bible study, and lastly four weekly classes on church growth and leadership. Discipling new Christians is recognized as a very important part of this program.

As the Yearly Meeting matures it is passing through a variety of growing pains. Leadership with a broad vision is needed so the church can grow spiritually stronger and more effective.

Friends are becoming more aware of Ugandan Quakers who live just west of Kenya. Many took refuge in Kenya during the recent Idi Amin regime, providing an even closer tie for Friends. Now may be the time to become active in supporting Ugandans as they pick up the pieces and go forward in rebuilding their church and country.

Beginning in 1962, Mary Glenn Hadley has served over a decade with FUM in Kenya. A nurse and nursing instructor at Friends Hospital in Kaimosi, in 1979 Mary Glenn facilitated the initiation of the Village Evangelism and Nurture Program, also known as Theological Education by Extension. Mary Glenn returned to the U.S. in October 1980, and will be living and pursuing her nursing career in Des Moines.

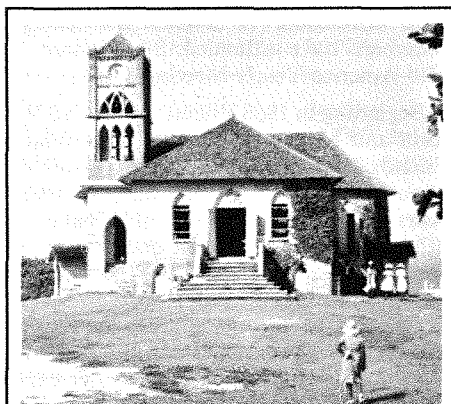
The Philippines

BY RETA STUART

THOUGH the Philippine archipelago contains over 7,000 islands stretched over 1,100 miles, 11 of the islands account for about 95 percent of the total land area,

and most of the people live on 7 of the islands. The Filipino population of 47,700,000 is culturally diverse, with many tribal groups; the dominant ethnic stock is Malay. The Philippines has one of Asia's highest literacy rates. Eighty-three percent of the population is Roman Catholic in faith, with 4 percent Protestant.

Through the initial assistance of Philippine evangelist James Prieto, Eastern Region began mission work in Metro-Manila in February 1978, with Jaime Tabingo as national pastor. Response has been enthusiastic, with very rapid growth. Already there are three groups of Friends—two in Manila and one 32 miles out of the city. There are



Seaside Friends Meetinghouse at Hector's River, Jamaica.

plans for further expansion, with strong hope for self-support soon. Actually the amount of financial aid being supplied by Eastern Region is minimal. Chinese Friends of Taiwan have also given some aid to Friends in Manila.

The pastor and his people are using unique, innovative methods of ministry that are culturally relevant, resulting in the evangelization of new people as well as the training of church leadership. The pastor works with an Advisory Council, which includes Howard Moore, Friends missionary on Taiwan, and Steve and Dick Cadd, missionaries from Northwest Yearly Meeting who work with Action International Ministries in Manila.

Friends are encouraged about prospects for continuing growth and outreach in this field, which is presently one of the world's most responsive areas. Since 1957 Protestants there have grown 20 percent faster than the national population, with some groups increasing as much as 35 percent faster. So far, Filipino Friends are surpassing this rate.

Jamaica

BY HAROLD V. SMUCK

THIS ISLAND nation had a strong Quaker presence almost as soon as England did. George Fox himself visited there in 1671, one of a number who spent several years there in Quakerism's first half century.

The second period of Quaker impact came in the middle years of the nineteenth century when British Friends visited due to their concern for slaves. That visit came as early as 1837.

American Friends came on the scene beginning with the visit of Evi Sharpless in 1881.

Today a yearly meeting of about 500 members in more than a dozen meetings operates with no overseas staff and only very limited financial aid from outside. Able leadership is provided by clerk Mildred Jones and executive secretary Frank Davis.

Gathered in three quarterly meetings, all in the eastern part of the island, the monthly meetings depend to a great extent on volunteer leadership. One pastor serves a group of meetings. A headmaster preaches regularly in others. One meeting, one of two in Kingston, is unprogrammed.

Closely allied to the Yearly Meeting is Friends Educational Council, a body with some endowment income due to the generosity of a Boston Quaker over 40 years ago. It operates Swift-Pursell Boys Home, Lyndale Girls Home, a Continuation School, and Friends Craft Industry. All these have had powerful impact on youth of Jamaica over the years, sometimes helping unpromising boys and girls develop into leaders who enrich their society.

Jamaican Friends have had to work against many obstacles to maintain their life and witness. Being English speaking and being near North America they have had dozens, perhaps hundreds, of visitors who, in a few weeks or months, know just how Quakerism in Jamaica ought to act and what form it should take.

They also suffer from emigration. Britain, Canada, and the U.S.A. are always appealing, especially so in times of turmoil or economic distress. Thus a steady drain of able members, often leaders, saps the strength of this small Yearly Meeting.

A third problem is economic. With a modest membership base made up of people of very modest means, it is not easy to support staff and essential activities. Generous local giving is supplemented by a grant from Friends United Meeting, a grant that is declining each year by 5 percent.

Despite the handicaps, Jamaica Yearly Meeting carries on in an impressive way. Despite a shortage of leaders, the meetings meet and institutions are staffed as many Friends give sacrificially of time as well as money.

The Yearly Meeting has recently emphasized its need to work with youth and leaders of youth. In response to their request the Wider Ministries Commission of Friends United Meeting hopes to send an able couple to work with youth and their potential leaders for the next three years.

It is satisfying that such potential means of leadership development receive high priority both by Jamaica Yearly Meeting and by the FUM Wider Ministries Commission.

Rough Rock

BY RETA STUART

IN 1952 the Navajo tribe gave Friends (Nebraska YM) permission to establish a mission on a two-acre tract of land at Rough Rock, Arizona; this mission is now sponsored by Rocky Mountain Yearly Meeting. The first missionaries at Rough Rock were John and Marjorie Cline of Garfield, Kansas. Several others have served there for various periods of time. Those with the longest terms are Mary Gafford of Penrose, Colorado, who served 23 years, and Vern and Lois Ellis of Center, Colorado, who went to the field in 1955 and are still active there. Since July 1980, Steve and Janelle Baron of Silverton, Oregon, have been working at Rough Rock.

Rough Rock Friends Mission serves about 2,000 Navajos in a 500-square-mile area in the central part of the Navajo Reservation. Characterized by arid climate and sparse vegetation, the reservation covers about 25,000 square miles (over 16 million acres), mostly in northeast Arizona. Once declared a "vanishing" people, now the Navajos are rapidly increasing in numbers. They have been referred to as the fastest-



These four sisters were among the early Navajo contacts at Rough Rock Friends Mission.

growing ethnic group in the United States, and are the largest U.S. Indian tribe. It is estimated that there are about 160,000 Navajos on the reservation.

Many Navajos still live in circular-type homes called hogans. They earn a living by raising sheep and goats, small-scale farming in irrigated areas, weaving rugs, and making jewelry. Employment is available to only a small percentage of the people. Few people over 40 can read, write, or speak English; many younger ones also are uneducated. An elementary school was opened by the mission in 1956 and operated for nine years. Now Rough Rock has its own elementary, junior high, and high school, managed by a local school board and financed by the Bureau of Indian Affairs and other federal and private grants.

The Navajos are a strongly religious people, but they worship the "created" rather than the Creator, paying homage to the sun, moon, fire, etc. Much of their action is governed by their fear of evil spirits. Their faith in the medicine man as their only source of help plus their worship of false gods make it hard to reach them with the Gospel of Jesus Christ.

The mission endeavors to evangelize and serve the Navajo people by many different means and methods, such as release time classes for children in kindergarten through high school, adult Bible school with classes in Bible, English and Navajo reading, camp visitation with services in homes, medical assistance, vacation Bible school, camp meetings, ministry to the sorrowing, provision of livestock water, maintenance of vehicles, and use of a bulldozer for earth-moving.

In 1966 Oak Ridge Friends Church was built 23 miles west of Rough Rock on Black

Mountain, and in 1973, 12 miles away, Baa nina'ilyahii Friends Church was dedicated. Services in these churches are conducted in the Navajo language. In 1977 Amos Redhair, Rough Rock pastor, became the first Navajo to be recorded as a Friends minister. Navajo Christians participate regularly in evangelism, church administration, and Christian service.

The door remains open and the challenge is great to communicate and demonstrate the love of Jesus Christ to needy Navajos in a home mission field right here in the United States.

Mexico

BY HAROLD V. SMUCK

MATAMOROS, just across the border from Brownsville, Texas, is a special place in Mexican Friends history. It was there that the first Quaker began his work in 1871. It was there that the latest Quaker venture began in the 1970s. This most recent venture is by Friends Board Mission of North Carolina Yearly Meeting.

In 1871 Samuel Purdie, also of North Carolina, discovered a way to fulfill a very serious missionary commitment. He discovered the newly formed Foreign Missionary Association of Indiana Yearly Meeting. He applied, was accepted, and set out with his new wife for Ciudad Victoria.

He found Matamoros more appropriate. It was there he began writing, printing, and distributing the little paper he had named in his imagination years before—*El Ramo de Olivo* (The Olive Branch). It became famous in Mexico and was distributed in Spain as well as several Latin American countries. The magazine reflected his strong concern for peace as a part of the Christian Gospel.

Between Matamoros I and Matamoros II several other streams of Quaker influence flowed into Mexico. Today there are six forms of Quaker presence or missionary concern in this country of some 70 million people.

From Samuel Purdie's work—although he did not set out to start a church—there still exists a vigorous congregation at Ciudad Victoria including a number of scattered Friends associated with it. The school at Matahuala also continues.

California Yearly Meeting nurtures a congregation in Mexicali.

In Mexico City a strong unprogrammed meeting, a member of Pacific Yearly Meeting, includes expatriates as well as Mexican Friends. It operates *Casa de los Amigos*, and its members are active in the Mexican Friends Service Committee.

In Mexico City the Evangelical Friends Alliance has more recently opened a mission. A growing meeting with a national pastor has resulted. They plan to erect a building and are eager to reach out.

Raymond and Patty Martin of Mid-America Yearly Meeting have long carried a concern for Mexico. With modest Quaker interest and no formal sponsorship they continue to nurture a network of congregations in Mexico. A national is in charge. Members have attended the sessions of Mid-America Yearly Meeting.

Beginning in 1958 Friends of Ciudad Victoria and Mexico City plus other isolated Friends have held a Reunion (gathering) about once every 18 months. In recent years they have sought the participation of other Friends groups in the country. Given the great distances and widely divergent background their only partial success should not be surprising. Yet the fact remains that six kinds of Quakers, numbering a few hundred, in a single country present a challenge.

Latin American Friends discovered one another for the first time at the Friends World Committee's Wichita conference in 1977. Soon afterward the FWCC's Section of the Americas opened an office in Mexico City with a national in charge. Since then Mexican Friends have been at the center of efforts to bring Spanish-speaking Friends closer together.

Taiwan

BY RETA STUART

AT THE CROSSROADS of East Asia, 90 miles off the southeast coast of China, Taiwan has the largest concentration of Chinese population outside the mainland. Chinese have been immigrating there for about 1,400 years, but especially since 1945 when China recovered Taiwan after 50 years of Japanese occupation, and 1949 when the National Government of China transferred there after being overthrown by the Communists. Taiwan has a



Twentieth Anniversary celebration of Taiwan Friends Church, 1974.

very high population density with 17,704,242 inhabitants in 14,000 square miles; all are Chinese except for about a quarter of a million aborigines.

Taiwan enjoys one of the highest standards of living in Asia, with rapid modernization and economic development taking place. Yet amid material progress, elements of Chinese culture are scrupulously preserved. Affluence has helped to prosper traditional Chinese religion (a mixture of animism, Taoism, and Buddhism), with larger and more expensive temples and shrines being built constantly. There is one temple or shrine per thousand people.

Missionaries are freely admitted into the country and, with national Christians, have a high degree of freedom in their efforts of evangelization through a wide variety of methods. As a result of vision and concern of the Men in Missions group of Ohio (Eastern Region) Yearly Meeting, their missionaries, Charles and Elsie Matti and Ella Ruth Hutson, who had formerly served in China, began working on Taiwan in 1953. By 1971 twenty-five churches with 1,319 adult members had been established.

The major purpose of the mission is evangelism, with discipling and church planting. Missionaries serve in a ministry of encouragement and enabling with the national pastors, and also function in auxiliary ministries such as writing Sunday school lessons and teaching missionary children on the elementary and secondary levels. Some former full-time missionaries continue to make significant contributions to the Friends churches in an associate role on the mission staff. The mission cooperates with over 20 groups in the China Evangelical Seminary at Taipei.

Growth in the Chinese Friends Church of Taiwan, which became a yearly meeting in 1977, has been dramatic, at a rate of about 100 percent over the past 10 years. Research conducted in 1980 found that Friends are the fastest-growing group of Protestants on the island. There are over 3,000 Friends in 29 congregations. Their giving is sacrificial; some of the churches have already reached self-support, with others well on the way. Dynamic, highly trained leadership has emerged among Taiwanese Friends, including many who are prominent in government as well as in business and society. Friends congregations include many bright, dedicated young people who hold great promise for the future of the church. Some of the pastors are well-trained and others are anxious to gain more training in order to continue to give good leadership to the churches.

When Dr. D. Elton Trueblood took a world tour in 1970, one highlight of his trip was his visit to Taiwan, where he encountered Friends work of surprising "magnitude and vitality." He named the greatest asset of Taiwan Friends as "a strong evangelical faith in which they are utterly unapologetic."

Palestine

BY LEWIS AND JOY CURLESS

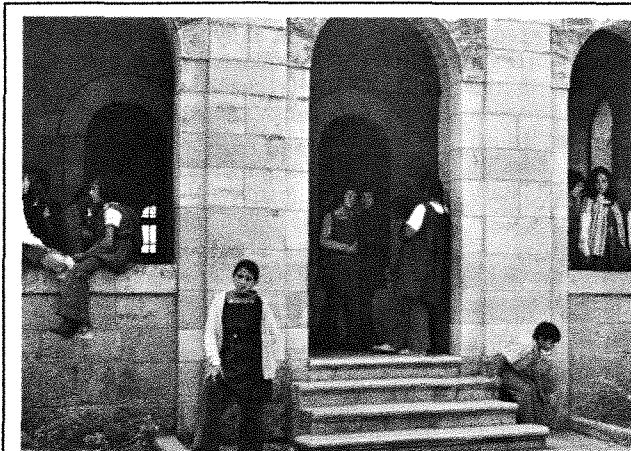
BETWEEN Palestine's coastal plain and the Jordan River valley, runs a ridge of rocky hills about 80 miles long. Ramallah, the home of Friends Boys School, Friends Girls School, and Ramallah

Monthly Meeting, lies 12 miles north of Jerusalem and roughly at the midpoint in these hills. Ramallah's altitude of about 3,000 feet above sea level gives it a very pleasant climate in the summertime. While the coastal plain and Jordan valley simmer, Ramallah stays cool and comfortable. Winter can be wet and cold, but one can look forward to the many nice days that punctuate the winter season, bringing warmth along with the sunshine.

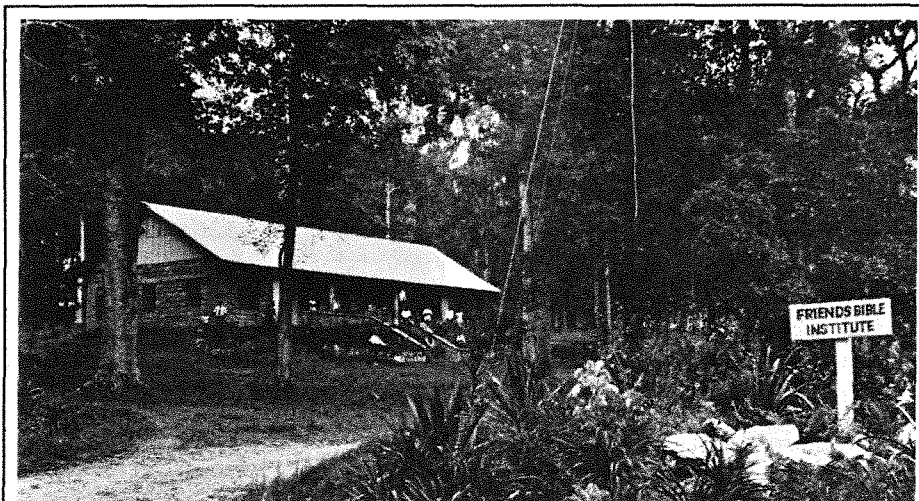
It was to Ramallah that New England Friends Eli and Sibyl Jones came in May of 1869 on their second trip to the Middle East. As the story goes, a young Arab girl approached the couple about starting a school for girls in Ramallah. When asked by Eli and Sibyl who would teach in such a school, the young girl, named Miriam, said that she herself would.

Education for Arab women is now well-accepted, but at that time it was almost unheard of. In the Arab society of that day, which was strongly patriarchal and patrilocal (a son brought his wife to live in his father's home), education for a girl was not seen to be of any long-range benefit to her family since she would marry and leave her father's house anyway. In spite of these and other difficulties, the school was started. It was not until 20 years later, in 1889, that the Ramallah Girls Training Home, later known as Friends Girls School, began classes with 15 girls at its present location. It was the direct offspring of that earlier vision.

The Ramallah Training Home for Boys, later Friends Boys School, began in 1901 with a similar dream. With support from Ramallah Friends and New England Yearly Meeting, Elihu and Almy Grant opened the Training Home for Boys in October of that year. In 1905 land at the present site of



Friends Girls School, Ramallah, Palestine.



*The front entrance and main building of
Friends Bible Institute in Kaimosi, East Africa.*

Friends Boys School was purchased, but it wasn't until 1913 that construction was started at the school site, and it was not until 1919 that the first academic classes were held in its rooms because of the intervention of the Great War.

The history of Ramallah Monthly Meeting runs parallel to that of the schools. Although never very large in terms of actual membership, it has held a position of prominence in the community far out of proportion to its actual size. The present meetinghouse is located in Ramallah itself, midway between the two schools. It is attended by a number of long-standing citizens as well as by American teachers at the schools and by other expatriates. Interested members of the meeting conduct Sunday school.

The schools and Monthly Meeting have continued to serve in spite of frequent periods of adversity and political oppression. They have endeavored to give stability in the form of spiritual guidance and academic training in an area frequently torn by bloodshed and political turmoil. In the years of their existence they have been a part of the Turkish Empire, under British Mandate rule, a part of the Kingdom of Jordan, and now are under Israeli military occupation.

There have been times when the situation demanded use of the schools' and meeting's facilities for other than traditional educational and religious purposes. Friends Boys School buildings were used as a hospital both during the Great War and during the Arab-Jewish struggles at the time of the partition of Palestine in 1948. Buildings at the Friends Girls School and the meeting-

house were used to house many refugees caused by this struggle. In fact a number of refugee children were born at FGS and in the meetinghouse.

Presently, FGS and FBS have about 430 and 380 students respectively. The curriculum offered at both schools is a dual one including one stream that is taught predominantly in Arabic for those whose native tongue is Arabic, and another that is taught mostly in English for native English speakers. A number of subjects in English are taught in common to both groups.

The schools have an open, space-available enrollment policy accepting both Christian and Moslem students who are able to meet the academic qualifications. The many friendships that are built between Christian and Moslem students at the Friends schools are a powerful antidote to the religious fanaticism that seems to be more and more prevalent in this part of the world. It is a healthy atmosphere in which the seeds of understanding and mutual respect have a chance to take root and grow. In such an atmosphere, it is our continuing challenge to present Christ in a sensitive way, trusting the Holy Spirit to work in His gentle manner.

The schools have a widely acclaimed reputation among people in the area. Many times those of us connected with the schools have heard people say one can tell a person who has been a Friends student. According to these people, an ex-Friends student, aside from academic achievements, has a reasonableness of demeanor and a gentleness of spirit unmatched by those who have attended other schools. The most telling en-

dorsement of the schools' reputation is an unspoken one. There are a number of children in the schools who are the fourth generation from their families to attend.

It is the hope of the staffs of the schools and of members of Ramallah Monthly Meeting that the vision that brought those Palestinians and Americans together nearly 100 years ago will continue to bear fruit. We also pray that God will continue to inspire those who strive to serve Him through these institutions.

Lewis and Joy Curless have served with FUM at Friends Girls School in Ramallah since 1977. Their prior experience includes service in the Peace Corps in India. Lewis had been principal at White's Institute, a vocational school operated by Friends, before becoming principal at FGS. Joy Curless holds an M.S. in education. She has served as teacher and coadministrator at Friends Girls School.

Uganda

BY HAROLD V. SMUCK

A NEW commitment to Uganda Friends was made by FUM's Wider Ministries Commission at their latest meeting. While the 1400-member Quarterly Meeting has been a part of East Africa Yearly Meeting, it has been forced by political circumstances to function fairly independently in recent years.

During the years when Friends were banned in Uganda, many members reportedly joined other churches that were not banned. A recent estimate indicates there may be some 700 Friends now in the country. They are concentrated in three areas, with the major group near Kenya's western border, west of Bungoma. Smaller numbers are found near Lake Victoria roughly south of Jinja and in the northwest section of the country, where many emigrated over a generation ago to settle on land cleared of the tsetse fly.

The way in which Friends from North America and hopefully from Kenya work with Uganda Friends has yet to be defined in consultation with them. However, a direction was set in the Commission's enabling minute. Emphasis is expected to be put on development of leadership for the church, sharing of the Good News, peace witness, and economic development with locally available resources.



BY JACK L. WILLCUTS

The Many Sides of Missions

Beyond conversion to Christ and heading the heathen toward heaven, what else happens in foreign missions? A lot. One example is a chocolate-processing industry recently developed among Bolivian Friends (no connection with Cadbury, another Quaker chocolate entrepreneur).

Today I went through the *El Porvenir* plant producing 50,000 unsweetened chocolate bars a month plus other products—all originated, owned, and operated by 35 Aymara Christians who contract to tithe their individual and business earnings to the support of Bolivian Yearly Meeting Friends churches.

But let's go back nearly 30 years. Benjamin was one of many Indian peons on an hacienda in 1951 obligated to work probably four days a week caring for crops of potatoes, barley, quinoa, sheep, and llamas. In a village market one day he heard a Bolivian Friend preaching and also giving tracts away. Benjamin became a believer.

Following a familiar pattern, his family and several neighbors soon became believers and started worshipping in Benjamin's adobe house on Sundays. The only problem, the hacienda *patron* suspected group gatherings of any sort and rode horseback into the meeting flourishing a blacksnake whip and threatened Benjamin unless these meetings ceased.


Fortunately it was harvest time and Benjamin was in charge of that. Instead of stealing potatoes surreptitiously from the Chuñavi Hacienda, which the peons did with expertise, Benjamin's awakened conscience would not allow this, nor even allow others to, either. The *patron* was soon amazed to find an ordinary yield suddenly a bumper crop! So (before a revolution later wrested large land grants from Bolivian hacienda owners) Chuñavi Aymara Friends Church was established. Now relocated, it nestles near the snowcapped Cordillera at some 13,000 feet altitude, where I visited last Sunday.

A young Christian from this congregation finished his work in the nearest Friends school and then journeyed back and forth to the capital city of La Paz for more education. Because of his obvious abilities he received a scholarship to study a few months in Israel, where he lived in a kibbutz and studied Israeli settlement cooperatives.

This became his model of the Friends chocolate industry built on the Yearly Meeting property in La Paz. They bring the chocolate beans from the lowlands, bake them in a cleverly designed rotating oven, grind, mold, package, and sell their products in a fast-growing business.

"Would this have happened if you were not Christians?" I asked. "Of course not. We can work together because we trust each other as brothers in Christ."

Another Aymara Friend added, "The real reason for this business is to help support our church and the Gospel. This is why God blesses our efforts." They grinned with obvious satisfaction. "Now . . . when we can get up to 100,000 bars a month, start exporting, and branch into coffee products too . . ."

We had prayer together with the 30 or so working in the plant, shook hands all around, took a few pictures, and felt this result is another confirmation of foreign missions. Other enterprises like raising bees, and other cooperatives, are springing up as an exciting development in a new Christian culture. 

Are Denominations Important in Missions?


C. S. Lewis insisted talk of questions that divide Christians from one another "has no tendency at all to bring an outsider into the Christian fold." (From *Mere Christianity*)

We're frequently asked if the emerging evangelical church in Bolivia and Peru is really *Friends*. Some are wondering, especially those of the Evangelical Friends Alliance who are not deeply denominational, if it really matters.

Those of us with deep core convictions about biblical truth important to Friends are curious, if not concerned, as to what Quaker characteristics (not American religious culture) are apparent among the Aymaras of Bolivia Yearly Meeting. This is especially relevant as we observe our 50th year in missionary work there.

Francisco Mamani is a second-generation Friend who pastors the First Friends Church of La Paz. He is also the United Bible Society representative for most of Bolivia, making frequent visits to other countries as well.

"Why am I a Friend?" Francisco thought a moment. I expected him to say what many do at home, "Because my parents are," or, "The Friends brought my people the Gospel." Instead he gave this incisive reply: "There are various reasons. One, our church is free of class distinction. Friends missionaries regard me as an equal, most other missionaries do not. Secondly, our Friends churches are bound together by love and trust in each other, not by rules, rituals, or by only church government." "Also," he added, "Friends teach a simple Gospel of holiness that is for every Christian."

He told of being invited, sometimes urged, by others to change denominations or churches because of one doctrine or another. But he said he had settled it in his own mind, he was more comfortable as a Christian as a Friend. 



REALITY

BY CATHERINE CATTELL

Life is a wonderful gift. There is so much that can be done with one's life—developed, disciplined, and dedicated. Or, on the other hand, wasted. There is such potential in each newborn child. Life is very precious and it is very *real*. We go to great lengths to preserve it, don't we? Life means hope.

Life moves from day to day, and we fall into life habits. We may flow from one activity or incident to another, marked only by commas. We do this, this, this, and this, or experience in sequence a variety of emotions in a day—joy, sorrow, elation, and disappointment—but life goes on.

Death is also very much a reality. It is then that one comes to a full stop, and a period finishes one's course on this earth. So far as the existence on this earth is concerned, there is no more hope. Nothing can be altered, mended, or improved. Life has gone from the form that but moments ago was alive, responsive, and warm. Blessed are those who come to the moment of death with all preparations made—put in order not only for affairs of this life but for the *life eternal!*

Death is very real for loved ones left behind. It is so final and changes drastically every familiar scene. The emptiness is very *real*.

But—for those who are in Christ Jesus eternal life is even a greater reality. Beyond our human imagination of what life is like on the other side, there is *life*—permanent, gloriously free from sorrow and pain, free also to enjoy the pleasures at God's right hand, and perfectly in tune with the purposes of the triune God, Ruler of heaven and earth.

I think the first moment of life in that climate would start with a glorious exclamation of JOY—more real than any earthly experience!

And then—there is the reality of the Presence down here—God making himself available to us who are left behind in our adjustment in picking up broken pieces to make a new life.

His strength is offered and His help in tangled situations. His arm is underneath to uphold in times of overwhelming grief. It is all very, very real.

"Fear not, for I am with *thee*
Be not dismayed, for I am *thy* God.
I AM *thy* God.
I WILL strengthen *thee*
I WILL help *thee*
I will uphold *thee*."

Since God has offered it all to me, I claim it all to start a new paragraph—
A Reality.

Catherine Cattell's beloved companion for 53 years, Everett L. Cattell, died on March 2 after several years of failing health. (See page 27)



WHAT IN THE WORLD ARE FRIENDS DOING?

BY BETTY HOCKETT

Hong Kong

How do you meet your neighbors on the 20th floor of your apartment building in Hong Kong? Especially when every apartment has a door and a gate that are both kept locked at all times? DAVE and CINDY AUFRANCE, our missionaries who teach Chinese students in a Christian high school, have found that their three-year-old daughter Becky is the key.

Blue-eyed Becky walks and rides her "car" in the halls of the apartment building and manages to find her way into everyone's heart. Within three months she'd met five of the other seven families on their floor. Becky got acquainted with a two-year-old Chinese boy, and her parents have now become good friends with his mom and dad. There is a good opportunity for ministry there.

There are 80,000 people living close to where Becky lives with her parents. That means lots of opportunities to share their Christian witness. (Also, plenty of reason to thank God that Becky narrowly escaped falling from their 20th floor window before Dad could build protective bars to keep her inside!)

Manila

Bible study in a beauty salon? Not usually, but it did happen in Manila. Last December some Friends had a Bible study in *Joy's Hair Salon* right while a customer was having her hair fixed. At the close of the Bible study, the customer (she'd never been to a Bible study before) invited this new group of Friends to meet at her house next time.

India

Do you walk to school? Or maybe ride the bus? Students of the Chhatarpur English School travel to school in *bicycle rickshaws*.

Mexico City

Since Joseph and Mary went from place to place looking for somewhere to stay before Jesus was born, the Mexicans have a Christmas tradition called a *posada*, when they go from house to house to visit. EVERETT and ALDA CLARKSON moved to a new community last fall, so on December 23, they held a *posada*, inviting neighbors to their home. They were delighted when 65 of their new neighbors came for fellowship and refreshments. There were also 25 from the Elektra Friends Church. The church youth group sang and gave testimonies, and Manolo, the pastor's son, preached a clear message about Christ. Soon some of the new neighbors began asking to hear more about Jesus.

Taiwan

DIANE DAILEY teaches a sixth grade class in a school for missionary children. However, the student body of Bethany
(Continued on page 20)

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First Day News

FRIENDS FOCUS

FRIENDS YOUTH GROUPS TO HELP BUILD

The Lynwood FY of Portland, Oregon, will make the 500-mile trip to Quaker Hill Camp on Idaho's Payette Lakes to work on a new lodge under construction. They will also lead children's Bible schools in Friends churches of Boise Valley this summer.

Permission has been granted by the Idaho State Highway Department for the young people of the Boise Valley Friends churches to help "clean the highway to camp" (the road between Boise and McCall, Idaho). Last year one FY group did it and earned \$3,000. This year 100 FYers hope to earn \$15,000 to apply toward the new Quaker Hill Lodge.

FIFTY MEN WANT TO JOIN FRIENDS

Rod Routon, newly arrived missionary on the Mexico City scene, writes in his first impressions of that work: "Recently a group of approximately 50 men from a lower income area in the southwest part of the city (who have been meeting together with Manuel Guzman, the national pastor, and Everett and Alda Clarkson), are wanting to join with us."

FRIENDS HOSPITAL PRESERVED

Friends Hospital in Philadelphia is America's first private nonprofit psychiatric hospital, founded in 1913. To maintain its ministry, Friends concerned with mental health needs are encouraged to support this respected institution. To learn more about its program and future, one may write Friends Hospital, Roosevelt Blvd. and Adams Ave., Philadelphia, PA 19124.

YEARLY MEETING IN A BULL RING?

The tabernacle in Chiquimula will no longer accommodate all who want to attend the annual conferences of Central America Yearly Meeting, so some of the most recent sessions were held in an outdoor arena with a capacity of 4,500 in that Guatemalan city. Central America Yearly Meeting welcomed representatives from Friends churches in Guatemala, Honduras, and El Salvador. Evening services were held in the bull ring, and approximately 200 people made new decisions for Christ.

--Adapted from the California Friend

DIRTY WINDOWS

"A woman couldn't believe how dirty her neighbor's clothes were hanging on the clothesline. Looking out her kitchen window the clothes looked terrible. She mentioned it to her neighbors. One day the critical and gossiping woman was outside and happened to look at the same neighbor's clothes and was astonished at how clean they were. It dawned on her that all along it was not the dirty clothes but her own dirty kitchen window that was the problem."

Many are able to see how bad the world, the church, and everything is as reflected through the pessimistic view of commentators, or worse, of our own gloominess.

--from Duane Hansen in the East Whittier "Friendly Visitor"

INJURED PASTOR IS FORGIVING

Neil Orchard, pastor of North Olmsted Friends Church (Ohio), was hit by a stray .22 bullet while standing at a window in the church on February 26. Rushed to the hospital, it was learned after surgery that no vital organs were penetrated. He was later interviewed on TV and asked if he would press charges against the juvenile responsible. He related how the youth and his parents had visited him in the hospital and the boy said he was sorry. "I told him that I forgave him and that I would not press charges." The reporter commented: "How refreshing to see an example of forgiving love in these violent times!"

CAMPING IS POPULAR

A total of 7,229 campers visited Friends Twin Rocks and Harbor Villa camp facilities during 1980. This is one of four Friends-owned camping and conference centers in Northwest Yearly Meeting, two in Oregon and two in Idaho.

'DRAWING NIGH'...

...is the theme of the Friends Men's Retreat at Ripley, West Virginia, May 1-3, sponsored by EFC--Eastern Region. The Friends Men's Retreat of Northwest Yearly Meeting held March 13-15 registered nearly 200 at Twin Rocks, with Tom Black, a Free Methodist leader, the speaker.

WASHINGTON PEACE SEMINAR MAY 3-6

The Fifth Annual Peace Churches Washington Seminar, "Peacemakers' Quest for Global Security," will be held at William Penn House in Washington, D.C., May 3-6, 1981. Some 45 participants are expected. Seminar and/or travel scholarships are available. Write William Penn House, 515 E. Capitol St., Washington, D.C. 20003.

WORDEN MEMORIAL LIBRARY FEATURED

Robert Leiniger, librarian at Friends Bible College Worden Memorial Library, has been asked to write an article for a special architectural issue of Library Journal.

YOUR HOME IS BUGGED

In every home there are two microphones per child--one in each ear. These highly sensitive instruments pick up the table prayers, ordinary conversation, incidental remarks, and intensities of sounds. These are transmitted to impressionable minds. The sounds become vocabulary to the child and a basis for action and reaction. And parents are heard to say, "Where did he/she pick that up?"

--adapted from Camas, Washington, "Friends Bulletin"

HAVERFORD DONATES FIRST EDITION OF PENN'S BOOK

On January 29 the University of Pennsylvania acquired its three millionth volume, a gift of the first edition of William Penn's book No Cross, No Crown published in 1669. The book, which Penn wrote while in prison, is a plea for equality and morality. Haverford College donated the book during the year that marks the 300th anniversary of the founding of the Province of Pennsylvania by William Penn. Edwin B. Bronner, librarian and professor of history at Haverford, presented the book at a special luncheon at the University.

EVANGELIST GLASSBURN AVAILABLE

Owen W. Glassburn, a Friends pastor and evangelist for a number of years in Ohio, is available for evangelistic work in the Midwest and West Coast in April, May, and June. The Glassburns recently conducted missionary evangelism meetings for seven weeks in the Philippines. Write P. O. Box 444, Marion, IN 46952.

QUAKER HIGHER EDUCATION CONFERENCE ANNOUNCED

The second national conference of the Friends Association for Higher Education will be held at Guilford College, Greensboro, North Carolina, June 19-23, 1981. The theme: "Toward a Concerned Community of Teaching and Learning." Eight workshops are planned. All Friends colleges and universities are invited to participate.

CAN YOU TOP THIS?

Rose Drive Friends Church in Yorba Linda, California, reported that \$148,000 had been given at the end of 11 months toward a total Faith Promise goal of \$200,000 for the year, no doubt one of the largest contributions to missions at home and abroad of any Friends church in the world.

'DELAYED MANILA' JUST OFF THE PRESS

The memoirs of Anna Nixon, who has just retired from many years of missionary service in India, has just been published under the title Delayed Manila, 1941-1945. To order a copy send a contribution of at least \$5 to Friends Foreign Missionary Society, 1201 - 30th Street N.W., Canton, Ohio 44709. Add 67 cents for postage.

EAST AFRICAN FRIENDS

A few years ago a group of Friends in the Elgon region of Kenya withdrew from East Africa Yearly Meeting. Just last year a proposal was put forward to reorganize the entire Yearly Meeting into regions, maintaining a central organizational structure but giving much more freedom to the various regions. This was approved in the 1980 sessions of the Yearly Meeting, but then it was learned that there was no provision in the church constitution for such a reorganizational change. However, the Southern Region had gone ahead with their own reorganization and is refusing to cooperate with the established Yearly Meeting. "Some Friends have failed to rise above tribalism and they have compounded their problems by mixing their personal political ambitions with the affairs of the church," as reported by Harold Smuck.

Why do we report this? We remember that North American Quakers were separated into camps in the 1800s and that we have never fully recovered from those unfortunate divisions. So we do not point the finger at East Africa Friends--we want to join with them in prayer for a return to the centrality of the Christian faith that draws all believers together in Jesus Christ.--Editor, California Friend, as reported in "Reedwood Today"

QUAKER NAMES IN STRANGE PLACES

Queen Victoria of England had a personal physician, a Quaker doctor who developed an antiseptic to help prevent infection. His name? Dr. Lister. Listerine is still with us. Another Quaker saw that London children in the 19th century were poor and undernourished. He created a crisp brown wafer of whole wheat flour that was inexpensive and nutritious. His name? Sylvester Graham. Graham crackers caught on. Another Quaker was concerned about the popularity of beer, so he developed a soft drink and made it popular even though it contained no alcohol. His name? Hires. Hires root beer is still available and nonintoxicating.

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Evangelical Friends Church—
Eastern Region
1201 30th Street N.W.
Canton, Ohio 44709

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

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(Continued from page 16)

Elementary School of Taipei is not limited to just children of missionaries. There are Mormons, Taoists, Buddhists, and Confucians. You can imagine that their Bible classes get pretty exciting at times. Diane says that they are studying the Old Testament. She thinks that living on the island of Taiwan is almost like being back in Old Testament times because many people there worship idols, burn incense, and offer food and animal sacrifices in the temples.

Burundi

Why would children voluntarily give up playtime at recess to pray for unsaved teachers and parents? What would cause them to pay back things they'd stolen from friends and family? Or make them remind their Christian parents to have family prayer at night? And why do you suppose they would agree to walk *many* miles up and down steep, winding, often slippery mountain paths among the banana and coffee trees to visit faraway areas to tell about what Jesus had done in their lives? What would make them publicly give up a favorite dress or pair of shoes because they felt it had come to mean more to them than it should? LISTENING TO THE VOICE OF GOD AND OBEYING—that's what did it!

GERALDINE CUSTER, missionary nurse, reports that one day Sammy and Robin, three-year-old missionary boys, came to her house and announced, "We've come for a prayer meeting." So, Gerry and the two boys prayed, then sang "Jesus Loves Me."

United States

Many boys and girls and men and women are praying for the missionaries and for the Christians in other lands. Are you?

Thanks to Reta Stuart, administrative assistant at the Evangelical Friends Mission office, for this information. —B.H.

HOUSTON FRIENDS CHURCH

is opening a downtown meeting at 917 Jackson Street, Houston, Texas, and we welcome all Friends in the Houston area to attend the meeting for worship at 11:00 a.m. Sundays. Further information can be obtained from Jim Jenkins 713/864-7269.



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

Former Hostages Describe Faith Experiences in Iran

WAVERLY, IOWA—Worshippers at two Lutheran services—here and in Minnesota—recently heard firsthand accounts of Iranian captivity from former hostages Kathryn Koob and L. Bruce Laingen. "I fully expected to come home," Koob told a gathering at her alma mater, Wartburg College, here. She said she and all the hostages "were willing to wait 10 or 15 years for our release. We told the guards we would be around to see their children and grandchildren if it took that long."

Laingen, who grew up near Odin and was baptized and confirmed at another nearby Lutheran church, told the congregation at Zion Lutheran Church that the hostages experienced "a kind of renewal of inner strength that we had gained growing up." He said he had his own "quiet nightly dialogue of prayer with God." Prayer, he said, "came with special meaning for me at times such as after the war began with Iraq and blackouts became a nightly affair Somehow God seemed closer to us at that time, despite the danger that some people faced and despite the apprehension that we faced."

Speaking of the power of prayer, he said: "I don't think any group of people ever were the beneficiary of such a magnificent outpouring of prayer as the 53 of us We were literally floating on prayers, awash with prayers. We didn't know it as much as we know it now, but we knew it in our hearts." —E.P.

Joni Advocates 'Handicapped Awareness Sunday'

WOODLAND HILLS, CALIFORNIA—Joni Eareckson is urging churches to become involved in ministry to the handicapped during the United Nations' International Year of Disabled Persons. "Joni and Friends," an organization she launched in 1979, is suggesting that churches designate a "Handi-

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capped Awareness Sunday" on May 3 to spotlight the needs of the disabled and the contribution they can make to the church. With the focus this year on disabled persons, "Joni and Friends" seek to alert churches to the needs of that segment of the population. "There's a cheapness about the value of human life in our society that often shows itself in the way many folks relate to handicapped people," Joni says. — E. P.

Media Must Complement, Not Undermine, World Evangelization, Sweeting Says

WASHINGTON—Calling for greater recognition of the "centrality" of the local church in world evangelization, Moody Bible Institute president Dr. George Sweeting issued some stern words of caution to parachurch leaders and television evangelists at the recent NAE-NRB Convention here.

Emphasizing the "Bible way of evangelization is establishing and building local

churches," Sweeting warned that the proliferation of parachurch groups and media evangelists may be undermining the church's role in evangelization. The media often quote parachurch leaders and not pastors, he lamented, and he implied that the millions of dollars raised "aggressively" by parachurch groups may be at the expense of churches. He also suggested that churches are losing the services of many seminary and Bible college graduates who

Gospel, substituting entertainment for the Word of God, promoting bigness at the expense of individuality, and engaging in extravagant spending and excessive life-style. "Wasting money is as much an act of violence against the poor as refusing to feed the hungry," he declared. — E. P.

Carter Family Joins Rebel Congregation

PLAINS, GEORGIA—Former President Jimmy Carter and his family on January 25 became members of the Maranatha Baptist Church in Plains, Georgia—joining a rebel congregation that split from Mr. Carter's old hometown church because the deacons would not allow a black to attend services.

Mr. Carter, who attended the First Baptist Church of Washington while he was President, said he had little choice but to join Maranatha Baptist Church now that he has moved back to Plains because "these are my people." About 95 people attended

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are being signed up instead by parachurch organizations.

"It is my personal conviction that parachurch groups are to serve the local churches and be accountable to them," declared Sweeting. The media, he indicated, should be viewed in the same light—as "an instrument given us to carry out the great commission."

However, dangers exist in media ministries, he cautioned, and he cited four of them: adding to or subtracting from the

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the morning worship service along with Mr. and Mrs. Carter and daughter Amy.

The Maranatha Baptist Church was formed by about 50 people in the spring of 1977 after the deacons of the all-white Plains Baptist Church refused to allow Rev. Clennon King, a black minister from nearby Albany, Georgia, to join their congregation. —E.P.

Chinese Church Reopens

HONG KONG—About 600 Chinese Christians joyfully attended a Thanksgiving Service in December at the Shih Chi Christian Church in Shih Chi to commemorate its reopening. *Chinese Around the World* has learned recently. The idea to reopen the church, which was "donated" to the local authorities during the Cultural Revolution, germinated about two years ago in prayer meetings in the homes of some preachers and Christians. They explored the possibility of reopening the church and began discussing the matter with local officials. They were told that about \$30,000 *Ren min bi* (about U.S. \$20,000) were needed to repay the maintenance and some repairs done to the church building by the authorities.

Earlier last year, officials told them that the church was ready to be reopened for service if the money could be paid. The preachers began raising money and, with much help from individual overseas Christians, finally gathered the sum as well as a renovation fee of about \$10,000. They also began organizing the church board. The 800-seat church was reopened with the Thanksgiving Service. More than 1,000 Chinese Christians celebrated Christmas in the church on December 25. —E.P.

Religious Leaders Confront Reagan on Human Rights Policy

WASHINGTON—More than 20 Southern Baptists, including the current and a former president of the 13.6 million-member denomination, joined a large contingent of American religious leaders in requesting a meeting with President Reagan to express their concern for the nation's human rights policy. SBC president Bailey Smith and former president W.A. Criswell added their signatures to a letter to President Reagan from approximately 270 Protestant, Catholic, and Jewish leaders.

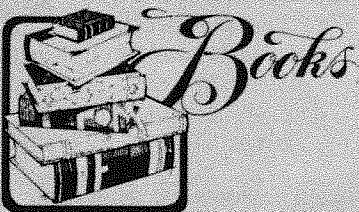
Originally, 71 American religious leaders sent a letter to Reagan in December expressing their concern for human rights. The second letter, which requested a meeting with the President and contained an additional 200 signatures, followed after the leaders

received what the letter called a "curt acknowledgment" from Richard Allen, assistant to the president-elect for national security affairs. In the second letter, the religious leaders said they opposed human rights violations "wherever they occur," but are particularly concerned "about nations where the United States has extensive economic, political, and military involvement."

Glen Stassen, Baptist seminary ethics professor, pointed to the current unrest in El Salvador as an example of the importance of whether U.S. foreign policy takes a "human rights approach" or "uses military imposition." Stassen contends that a military approach has not proven historically effective in preventing communist takeovers of countries. "It's a question of which way we're going to go," he said. "During the Carter administration, while we were pushing human rights, not a single nation produced a successful communist revolution." —E.P.

Rubber Ducks Don't Kill People

NEW YORK—Commenting on National Rifle Association slogans against gun control, such as "Guns don't kill people; people kill people," Reform Judaism's social-action commission said, "People do kill people, but they don't do it with sponges, rulers, and rubber ducks The handgun, known not to be useful for hunting, is made and sold for the purpose of shooting people." —E.P.



Margaret Hope Bacon, *As the Way Opens: The Story of Quaker Women in America*, Friend United Press, Richmond, Indiana, 1980, \$8.95

"Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised." (Proverbs 31:30 RSV) From well-known Quaker women from the past such as Lucretia Mott and Mary Dyer to their somewhat lesser-known modern counterparts, Margaret Hope Bacon has given us the story of women who have feared, loved, and obeyed God. The praise they richly deserve comes in this book. And yet it is no book of the glamorous sort that glosses

over the trials and tribulations faced by the women. Rather, it is the story of women who felt that above all else obedience to the light of Christ within was required of them. And so obedience was their choice, no matter what the difficulties. It is also stories of courage—as women sure in their self-images and supported by meetings, friends, and families went forth to do that to which they were called.

As The Way Opens tells of Friends women involved in the whole gamut of life's activities—as preachers and teachers, reformers and abolitionists, peacemakers, and workers for human rights for all. Margaret Bacon shares with us the tales of those who pioneered in the professions, like Elizabeth Blackwell, the first woman doctor in the United States. We become better acquainted with Susan B. Anthony and other famous Friends women, but just as importantly we are introduced to some who are not so well-known, yet who have also made an impact on Quakers and society at large. Women such as Elizabeth Chandler, Mary Wright Plummer, Joy Ridderhof, as well as others, have their stories told.

In light of the search for models for Quaker Christian women today, it may be that *As The Way Opens* will fill this need, providing models of women committed to serving God and humanity, as well as—in many instances—becoming deeply involved in family life. Well-written and inspiring, Margaret Hope Bacon's book is must reading for all Friends endeavoring to see and live lives that blend faith and action.

—Sharon and Brent Bill, *Jericho Friends Meeting, Winchester, Indiana*

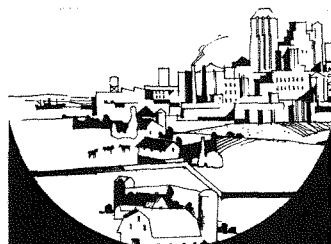
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FRIENDS CONCERNS



E.F.C.— EASTERN REGION

Focus on Malone

Dr. David L. McKenna, president of Seattle Pacific University, will be the guest speaker for the 1981 Malone commencement set for Saturday, May 23, at 10:00 a.m. in the First Christian Church. Baccalaureate will be held during the chapel hour the week prior on Friday, May 15, in Osborne Hall.

Reservations are still being accepted for Malone's Summer 1981 Oriental Tour. The 25-day study and travel tour will run June 5 through July 1. More information is available through the Office of Academic Affairs.

Mrs. Pat Fehlman was recently appointed Director of Public Relations at Malone. A graduate of Patricia Stevens Career College in Florida, Mrs. Fehlman has served for the past 10 years as Director of Creativity for Fehlman Advertising. Together with her husband, John, they serve as Marriage Encounter Executive Couple for the Eastern Region of the Evangelical Friends Church.

Nineteen seniors have been selected to be listed in the 1981 edition of *Who's Who Among Students in American Universities and Colleges*. Among those selected for the honor are the following Friends students: Anna Boyd of Boston Heights Friends, Tamara Fansler of Bellefontaine Friends, Patricia Little of Westgate Friends, Kenneth Stanley Hinshaw of Amboy Friends, Douglas Paul Weingart of Alliance Friends, Judith L. Nutt of Sebring Friends, and Teri Lynn Wells of Broadview Heights Friends.

Malone College baseball coach Robert W. Starcher has been selected by the United States Baseball Federation to serve as an assistant coach for the USA-Korea series to be held this summer in Tokyo and Seoul. Head baseball coach at Malone for eight years, Starcher serves as president of the NABA Baseball Coaches Association and is a member of the Executive Committee of the American Association of College Baseball Coaches.



ROCKY MT. YEARLY MEETING

Christian Faith in Action Witnesses to Nonbelievers

By Sherry Allen and Dick Eckroth
First Denver Friends
Outreach Committee

"My brothers, what use is it for a man to say he has faith, when he does nothing to show it? Can that faith save him? Suppose a brother or a sister is in rags with not enough food for the day, and one of you says, 'Good luck to you, keep yourselves warm, and have plenty to eat,' but does nothing to supply their bodily needs, what is the good of that? So with faith; if it does not lead to action, it is in itself a lifeless thing.... But can you not see, you quibbler, that faith divorced from deeds is barren...? As the body is dead when there is no breath left in it, so faith divorced from deeds is lifeless as a corpse." (James 2:14-26 NEB)

"Then the king will say to those on his right hand, 'You have my Father's blessing; come, enter and possess the kingdom that has been ready for you since the world was made. For when I was hungry, you gave me food; when I was thirsty, you gave me drink; when I was a stranger you took me into your home, when naked you clothed me; when I was ill you came to my help, when in prison you visited me.' Then the righteous will reply, 'Lord, when was it that we saw you hungry and fed you, or thirsty and gave you drink, a stranger and took you home, or naked and clothed you? When did we see you ill or in prison, and come to visit you?' And the king will answer, I tell you this: Anything you did for one of my brothers here, however humble, you did for me." (Matthew 25:34-40)

Upcoming Events in RMYM

Here is a list of some upcoming activities in Rocky Mountain Yearly Meeting. For more information consult your pastor.
Yearly Meeting at Quaker Ridge Camp—June 10-14, 1981
Youth camps at Quaker Ridge Camp:
Juniors—June 22-27
Junior High—June 27—July 3
Senior High—No date set yet

As Christians we follow Christ's commands to evangelize non-Christians and to pray for one another. We are obedient in studying God's Word and building ourselves up as a body of believers. The Bible also tells us to go out into the world and thereby demonstrate our faith in action. Yet we fall short in the realm of action.

We visit the sick in our congregations... what about the scores of sick people in hospitals, nursing homes, and hospices that have no one with whom to share their pain? We are so busy ministering among ourselves that we neglect others. Our suggestion is not to forget our internal needs; rather, the challenge is also to consider the world beyond the church communities. Much of the volunteer work in the community at large requires time and a commitment but little or no training or prior experience. There is a special blessing received when one goes out into the world to help others.

When Mother Teresa ministers to the poor and the sick of Calcutta whom she finds dying in the streets, she ministers through faith and action. The Bible tells us it is not enough to pray for lost souls; we are expected to show the world Christ's love.

—from a First Denver Friends
newsletter

"Till Divorce Do Us Part?"

By Paul Moser

Recently I've done a great deal of thinking about marriage and the importance of it. The Lord sees marriage as a sacred vow and a sacred institution.

The vow often repeated in the wedding goes like this, "To have and to hold, from this day forward; for better or for worse, for richer or poorer, in sickness and in health, to love and to cherish till death do us part."

Somehow I think a lot of people consider that it says "Till divorce do us part." The marriage vow is not only made to each other but also to God. Ecclesiastes 5:4-5 simply says, "When you make a vow to God, do not be late in paying it, for He takes no delight in fools. Pay what you vow! It is better that you should not vow than that you should vow and not pay."

God has no delight in fools; that is just what a person shows himself to be when the marriage vow is broken.

Bill Gothard points out that there is ample scriptural background for the vow "till death do us part."

1. God made the two one flesh (see Genesis 2:24). In marriage two people give a part of themselves to each other and a oneness is born that causes strength. The sickness of this world that says you can make physical love to anyone is giving yourself away and eventually you have nothing to give.

2. The Lord uses marriage to illustrate the entire redemptive process (see Ephesians 5:22-30). In these verses there are statements to the fact that Christ has given himself for the church. The husband's love should be such that he gives to his wife. He needs to be very interested in setting apart his wife; clean, ready for the return of the Lord.

3. Because of this love, the example is that of Christ and the Church (see Ephesians 5:32). The reason some churches may be struggling and not growing may very well be that the husbands do not love their wives and they do not understand how much Jesus loves the believers and wants to teach them.

4. The lifelong marriage vow brings an understanding in living a victorious Christian life. In Romans 7 Paul gives the example of a woman who is divorced from her husband and then remarried. She is in adultery, but if her husband dies, she is free to remarry.

We are free from sin because of the work of Christ. We were made to die to the law and were able to be made alive to the Spirit. The law brought us to knowledge of sin, and so then we are dead to sin.

The lifelong marriage vow keeps us from sin. The God-ordained relationship sets us free to give and receive real love and to understand God's love toward us. The imitations of marriage the world has only leave us vulnerable to sin.

5. Many have said that the partners are free from the marriage vow; if either one breaks the vow; then the other is free from the bond of the vow. However, they are not free from the vow to God (see 1 Corinthians 7:39 and Romans 7:3).

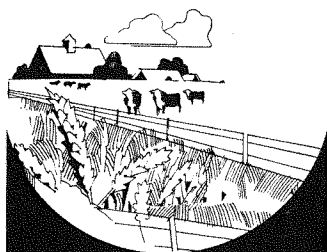
God intends for the couple to stay together for a lifetime. Marriage is not to be taken lightly, but is to be entered into with serious consideration. God will have something to say to this generation that has such a low opinion of marriage.

Strong marriages strengthen society because they are the core of culture. They are the backbone of everyone's life. The young person who knows that Mom and Dad love and cherish each other will grow up with a set of values that will carry on. (The points on marriage were taken from Basic Youth Conflicts material.)

—from a New Hope Friends
newsletter

Where to Send News

Church news and news for the Yearly Meeting should be sent to Mike Henley at 250 W. Prospect #12, Fort Collins, CO 80521, (303) 221-0371. Pictures are welcome and can be returned after use. Plan ahead for special activities because of the normal delay in publication of items.



MID-AMERICA YEARLY MEETING

The Anatomy of a New Church: What Church Growth Is Not!

"I have discovered that church planting and growth is not charts, plans, seminars, statistics... though each of these help. Neither is it faith, fruit, or feelings! Primarily it is obedience—to Christ and people. I am learning the reality of Jesus' statement, 'I will build my church....' Loving people in the name of Christ means finding their need and then giving to it from what we have. We begin love by giving. At FCC God has allowed us the privilege of giving to many." So said David Hickman, pastor of MAYM's newest church, Friends Community Church of West Wichita.

Hickman said some other things, too, in an open letter to the meetings of MAYM and in his midyear report to the Home Ministries Division of the Outreach Board:

Worship Style—Every Sunday, as we gather for worship at FCC, there is an intense spiritual anticipation to meet Jesus and experience what He is doing in our midst. People are accepting Jesus, life-styles are being radically changed, physical healings occur, and people are into the Word—so much so, that we recently extended our Sunday school by 30 minutes to learn about Friends history and organization rather than giving up Bible time. One man who received Jesus just two months ago has read the New Testament six times. Another has even read our MAYM *Faith and Practice* twice within three days after obtaining it. Can you imagine that?

Facilities—We meet in the Fireside Room of Maple Gardens Retirement Center. It is a beautiful carpeted room, about 50 x 100 feet, with comfortable furnishings, fireplace, library, piano, kitchen facilities, and blackboard. The atmosphere is relaxing and nonthreatening to non-Christians. This is not a nursing facility, so the people are still active, interested, and excited about having a church in "their home." I have been appointed chaplain of Maple Gardens. In return there is no rental fee charged to the church.

Profiles—A congregational profile shows an age span from 4 to 90 years of age with several in each decade. Most adults are upper-

middle income people with business management and leadership experience. There are two families with some Friends background. Others represent nearly every major denomination—or no church background at all. There are 15 children; thus we have two children's classes and one for adults. We are praying for future Sunday school teachers.

A spiritual profile would be as varied as any congregation—some with great spiritual maturity—others, in church for years but without a personal experience. Just last week (early January) a 65-year-old lady who had attended church every week for 56 years accepted Christ. How exciting now—but how tragic for 56 years! Several of our younger couples with families still need Jesus.

Testimonial—Alan Lee is secretary-treasurer of Cessna Finance International and a regular attendee at FCC. He recently said, "Attending FCC allows me the opportunity to fellowship with other Christians. We read the Bible and then discuss how it can be applied to our lives. We pray together and I very much enjoy and need this opportunity." He has captured the basic reasons why more than 60 persons worship with us each Sunday.

Rejoice with all of us at FCC about the way in which God is honoring the commitments made by MAYM for "home ministries outreach" last August at the Yearly Meeting sessions.

"Anyone for Coffee and Donuts?"

By Gerald Teague

For excitement and allure, board meetings rank with an invitation to watch you water your plants... usually!

No! It was not all coffee and donuts—although a lot of that was consumed! Neither was it only "four furiously frantic days in February." Oh, it was February, and there were four days, and they were frantic—but it was just not the usual MAYM MIDYEAR BOARD MEETINGS!

Come to think of it, they were really quite *unusual* in that they were, I think, the best attended (the fine weather helped); the most candidly realistic (tough issues were honestly faced); and the most creatively productive (seems that more innovations and firm decisions were produced than in recent years).

See what you think!

New Budget—Although budgets totaling \$435,000 were submitted by the boards, the Stewards Board recommended, and the Executive Council approved, the UFP (Unified Financial Program) be held to the same level as the current 1980-81 UFP of \$364,000—which was 30 percent above the previous year.

Additional needs for worthy programs proposed by the boards are being studied for separate funding

through individuals designating their concerns.

New Fiscal Year—The Stewards Board recommended also (approved by the Executive Committee) that MAYM operate on a fiscal year dated September 1 to August 31, to avoid the annual difficulty of functioning during July and early August on a budget that is not approved until the August sessions of Yearly Meeting.

New Church—MAYM extension has advanced considerably by the noteworthy growth in attendance and finances reported for the Friends Community Church of West Wichita. Pastor David Hickman continues to see attendance in the 60's and the reaching of new families and converts regularly—all since the opening in mid-September, 1980.

New Church Location—Also under extension efforts (Texas Area) Northwest Houston Meeting has a new pastor and a new meeting facility. Pastor Jim Jenkins (formerly associate pastor of Northshore Meeting in Houston) is a 40-year-old Houston police sergeant soon to retire from "law enforcement" and graduate to "grace enrichment." The newly inspired folk now meet in a beautiful, new downtown building—the Houston Police Association auditorium.

New Church Union—South Houston Meeting is in the process of uniting with an independent congregation in a \$750,000 facility on six and a half acres. There is much expectation for a great new movement of God in this endeavor.

New Church Plans—MAYM's Northwest Area churches (Emporia, Topeka, Kansas City, etc.) are blazing new trails by moving together to establish a "new church planting" somewhere in the Kansas City region; target date: July 1982.

New Yearly Meeting—The machinery continues to move toward the establishing of Burundi Yearly Meeting (Africa) after 47 years of mission work in that "heart-shaped country in the heart of Africa." Memorial Day Sunday, this May 24, is the target date for the churches of MAYM to commemorate the honor roll of missionaries who *have given* and who *are giving* their lives in Africa—commemorate by the appropriate gesture of a memorial offering that will serve as a "love gift" to the national church later in the year upon the official recognition of Burundi Yearly Meeting.

News of August—The Executive Council confirmed the program for the Yearly Meeting sessions, August 3-7, 1981, will speak to the theme, "The Deeper Life," through such speakers as John Williams, Jr., pastor of Canton Friends Church (EFC—ER) and Howard Macy of the faculty of Friends University, Wichita, Kansas.

A New Thing—When the MAYM Representatives gathered on Saturday of midyear boards, it was a "first." Approximately 75 assembled to hear the prompt and thor-

ough reports of the boards, including their programs and budgets. This was the first of several steps to be taken to close the participation gap between the boards and the churches of MAYM. The spring months until Yearly Meeting sessions will see other communication—written and personal—visited upon the meetings to seek the fullest understanding and the most intelligent participation in the work of the whole of MAYM—"doing together what none can do alone!"



NORTHWEST YEARLY MEETING

Senator Mark Hatfield Invited to Speak at EFA Conference

Senator Mark Hatfield is being invited to be one of the speakers for the Evangelical Friends Alliance General Conference to be held August 13-16 at Malone College in Canton, Ohio. Russell Myers, superintendent of Eastern Region Friends, will give the keynote address, and Jack Kirk, editor of *Quaker Life*, will speak at one of the sessions.

Tours of Quaker historical points will be arranged, and on Sunday attendees will visit surrounding Friends meetings for morning worship. Publicity materials will be distributed soon, and every effort is being made to keep registration as inexpensive as possible. Local Friends are being asked to extend hospitality by opening their homes to guests without cost.

The theme of the conference is "Building the Family... of God... of Friends... in the Home," and special activities, classes, and events are planned for children, as well as parents. There will be ample room for RV equipment. Friends in the Northwest are encouraged to consider making EFA conference a part of vacation time.

George Fox Foundation Names Knudsen as Executive Director

Jerry B. Knudsen has been named as the new executive director of the George Fox College Foundation based in Newberg, Oregon. Knudsen left his position as president and chief executive officer of the Stewardship Bank of Oregon, now in organization. He has had 17 years of

experience in banking, including 14 with Western Bank, having left a position as assistant vice-president to help in the founding of the Stewardship Bank in Portland.

The Foundation has been seeking a new executive director following the resignation of Ron Bowden, who served just over a year, following the late Milo C. Ross, former George Fox president, who served for nine years as the Foundation's first director. For the last seven months George Fox Development Director Maurice Chandler also served as Foundation Executive Director while the search committee made its study for a permanent replacement.

The Foundation is a separate corporation from the college with the purpose of creating capital for the direct financial support of the college. The Foundation, one of only a few of its kind in the United States, is guided by a 20-member Board of Directors. It has shown considerable growth, and an estimated \$100,000 annual financial support to the college is projected.

Around George Fox College

Donald M. Joy, professor, author, and education consultant, headed a list of 20 speakers and leaders at a recent three-day Christian Education Conference at George Fox College. The conference, open to the public, included workshops, general sessions, and exhibits by national and regional organizations and companies supplying materials for use in Christian education. It was sponsored by the college's Department of Christian Ministry and Office of Church Relations.

Kerri Filosi, a Bay City, Oregon, junior, is George Fox College's 1981 Homecoming Queen. She is an ele-

Coming Events

April

27-28 Theological Conference, Dr. Carl Henry speaker, George Fox College

May

1,2 & 8, 9 Music Theater, *Hello Dolly*, GFC

11-15 NWYM Ministers' Conference, Twin Rocks Conference Center speakers; Ian Thomas, Ed Hales

15-17 Young Friends Conference, Newberg

22 Spring Concert, George Fox College

22-23 Theater Arts *The World of Carl Sandburg*, GFC Alumni Banquet

30 Baccalaureate 10:30 a.m., speaker Rev. Art Beals; Commencement 2:00 p.m., GFC, speaker: Dr. John R. Dellenback

mentary education major and a singer with the GFC New Vision Singers. Homecoming activities included campus tours, an alumni reception, alumni chapel, decade reunion luncheons, an alumni basketball contest, a band concert, and a Homecoming basketball game.

"Learning from Each Other" was the theme for Minority Emphasis Week at George Fox College, which included a series of talks, panels, and classes utilizing minority persons or persons working with minorities.

A grant of \$165,000, with another \$50,000 if it is matched, has been granted to George Fox College by the M.J. Murdock Charitable Trust of Vancouver, Washington. The grant brings to \$700,000 the amount the Trust has awarded to the college for establishment and operation of the television production center. This grant completes a \$750,000 plan by the college to establish the center to become a self-supporting program of the college.

"Adoption Action" was the topic of a one-day conference hosted by the George Fox Social Service Program in cooperation with the Department of Social Concerns of Northwest Yearly Meeting of Friends. Workshop topics included "Orphans: Where Are They?" "Hard-to-Place Kids," "Transracial Adoptions," "Ways to Help Children," and "Private and Public Adoption Services." "Adoption Action" is our attempt to inform interested people of the opportunities and needs that exist," said Bruce Longstroth, head of the college's Social Service Program.

Diane Thompson directed the children's choir in "Sing of our God" in recent morning services.

All church leaders, including staff, elders, committee chairpersons, and task force members were shown how much they are appreciated at a Leaders' Appreciation Breakfast. Preparation was made for the coming year.

Year-end reports revealed increases in a variety of areas from 1979 to 1980. Worship attendance increased 12.8 percent, Sunday school attendance was up 9.3 percent, giving to the General Budget increased \$29,000, and Outreach Budget was up over \$10,000. The number of members gained tripled.

Goals for the coming year include the strengthening of new Christians, evangelism training, new ministries for children, expanding adult Christian education, upswing in college and teen ministries, additional physical facilities for worship and Christian education, further development in the intercessory prayer ministry, and a growth in local and international outreach.

DAMASCUS, Ohio

Recent guest speakers have been missionaries Howard and Mary Evelyn Moore. Revival meetings were held by Owen Glassburn, with Larry and Kathy Willett ministering in music.

Ben Staley presented information to the youth group on draft registration and C.O. status.

Steve Steer and Dean Cobbs, accounting graduates, provided tax service to the people of the congregation. Half of the donations received went to their Sunday school class and the other half to the church.

OMAHA, Nebraska

The Men's Prayer Breakfast recently hosted the Friends Bible College basketball team. There were twenty-one in attendance.

Two church members recently reached new academic achievement. Brad Benke earned a bachelor's degree in business management from the University of Idaho. He now works in Fresno, California. Don Rice received his certified public accountant (CPA) license recently.

A KUMECHURFRNS night was hosted by five families February 15. It was a special time of fellowship and spiritual sharing.

FIRST FRIENDS, Salem, Ohio

Salem First Friends Church was well represented at the third annual Mayor's Prayer Breakfast. Also, Friends Men have been meeting regularly with Christian brothers of other Salem churches for a weekly Saturday breakfast at the Lamplight Cafeteria.

MORNINGSIDE FRIENDS Port St. Lucie, Florida

Due to the action of the Yearly Meeting Executive Board, Morning-

FRIENDS GATHER

ALLIANCE, Ohio

Mary Jo Birkhimer has begun a "Sixty-Plus Ministry" to provide fellowship and love to "over-sixty" members. Volunteers, including boys and girls, provide various services.

Chris Cline spent two weeks with *Project Partner* in Haiti. Besides assigned projects, the group was able to visit churches and give their witness.

High school senior Curt Blasiman, a congressional page in Washington D.C., has received a straight A report card and has been named semifinalist in competition for the National Merit Scholarship.

Lee Murphy was named teacher of the month upon his retirement from teaching junior or junior high boys for 29 years. David Mitchell, one of his former students, became teacher of the class.

The Common Meal Quartet of Earlham School of Religion provided a fine musical program for a Sunday evening service. Following the concert, a Fun 'n Fellowship time was held in the Fellowship Hall. Featured was the "Oldy-Weds Game" with Lee and Iris Murphy, Curt and Dorothy

Binkley, Harvey and Eunice Smith, and Art and Pat Jones participating. Announcer was Dean Willet and host was Roger Wayt. Winning couple, Art and Pat Jones, received a free trip to Paris (Ohio), and the losing couples received an hour of free counseling from the pastor.

BELLEVILLE, Kansas

We had union services at our church during February. All the churches in town participated, and a large crowd attended.

Twelve members of our church, together with our pastor, attended the Area meeting March 1 at Great Bend.

Our pastor, Beth Shapiro, besides serving our church is involved in the Ministerial Alliance Hospice program and is taking classes on Personal Relationships, so she is a busy person.

Our church has been steadily growing during the past year.

CANTON, Ohio

The youth enjoyed a Valentine Ski Weekend at Peak 'n Peek in New York under the leadership of youth pastor Dave Tebbis.

Summer Camp Schedule

QUAKER HILL

Senior High School—July 6-12
Junior High School—July 19-24

TWIN LAKES

Junior High School—
August 10-15

TWIN ROCKS

Tween—July 13-18
Junior Boys—July 20-25
Junior Girls—August 3-8
Surfside—August 16-22
Family—September 4-7
Adult Fellowship—
September 18-21

CAMP HARMONY

(formerly Island Hopping Camp)

Senior High—July 31-
August 4
Senior High—August 7-11

Let's Be Friends

The Honest Truth

BY HOWARD R. MACY

The redundant phrase "the honest truth" warns immediately that the truth may not always be told. Even though there aren't corresponding phrases such as "the dishonest truth," or "the almost honest truth," deceit often intrudes in our everyday lives. This fact shocks only the thoroughly naive. What is alarming, however, is the indication that integrity may be in sharp decline in our time.

Evidences of this decline confront us frequently. In a recent television interview, a researcher reported on an experiment in which 75 out of 100 persons failed to act honestly in as simple a situation as going through a grocery check-out stand. The researcher himself not only studies deception, but defends it. Sissela Bok's practical book, *Lying*, though not defending deceit, shows how widespread the problem is both for individuals and institutions. From "Almost Honest John's" used car lot in Portland, Oregon, to the halls of government in Washington, D. C., "the honest truth" often seems to have disappeared. Individuals in many walks of life know that the pressure to conform to almost routine deceit is very great. Really!

Precisely on this issue the traditional Quaker trait of integrity can encounter contemporary culture in a striking way. Ever since George Fox insisted that Jesus was serious when he said, "Let your 'Yes' be 'Yes,' and your 'No,' 'No,'" honesty has been a Quaker hallmark. Jailers trusted Quaker prisoners to walk unguarded from one jail to another. Friends shopkeepers and artisans prospered when their neighbors learned how reliable they were. This distinctive reputation for integrity, well-deserved, lingers even today in numerous brand name products. (Have you ever heard of Presbyterian Oats? Or Baptist Motor Oil?) Truth requires that we humbly admit that Friends were not the only honest Christians. Yet it was of our forebears they used to say, "A Quaker's word is as good as his bond."

My father taught me that the old adage about a Quaker's word was not a mere relic of the past. I hope that I can teach my children and grandchildren the same thing. In an age of deceit, Friends can stand as a beacon to integrity. A life lived in straightforward truthfulness is, in the end, very winsome. It joins our sense of what *ought*

to be with a demonstration of what *can* be. It shows that honest living is both practical and possible. Even more, such a life points beyond itself to the truth that we have experienced and that is the foundation for all of our living. This witness is worth making.

Because dishonesty is so prevalent, we know that maintaining integrity, as important as that is, is not always easy. Blatant lies ("little white" or otherwise) can be readily refused, but there are subtler deceptions. Some are tempted to exaggerate ("stretch"?) the truth in ways that distort it, even in a good cause. Others, in deference to certain tastes in etiquette, take up fawning flattery as a means to their ends. The Quaker inclination to understatement ("How's your wife?") "She seems to be as she sometimes is.") may also obscure the truth. Sometimes in our Friends gatherings we adopt an ambiguous vocabulary of polite, mutually-agreed-upon deception. Temptation to adopt "the almost honest truth" lurks everywhere. Nonetheless, even with its difficulties, one can live a life of integrity in the power of Christ.

Quaker lives should make the phrase *the honest truth* unnecessary. Let's be Friends.

side Church is no longer considered an extension church but has become a "full church." A five-year plan of church development was begun under the care of the Evangelistic and Pastoral and Extension Board. With indications of goals being met, the board recommended autonomy, and it was approved. Financial support by the board will continue for the remaining two and one-half years of the five-year plan.

A new sanctuary building is under construction. Various members of the Building and Finance Committees have shared their visions, concerns, and inspiration with the congregations during services in February.

Anna Nixon was a real blessing when she spoke recently. She reported the great influence of the Evangelical Friends Mission in India for the cause of Christ.

NEW HOPE Hay Springs, Nebraska

New Hope Friends held a Christmas program December 21. This year, along with the usual participation of the youth, each family was asked to participate in some way. Participation included special music, narrations, and a nativity scene. Members of the church used their favorite Scripture or a verse that helped them in some way during the year as tree decorations.

Several church members used the holiday season as an opportunity to

share Jesus with neighbors through Christmas carols.

PLEASANT VIEW Robbins, North Carolina

The junior and senior youth sponsored a hot dog supper and bazaar for the building fund and for Camp Hawthornberg. Two hundred dollars was presented to the district and \$2,100 to the church.

The youth were in charge of the morning service at which the 52 hostages were honored along with all who are in the military, and a man who had lost his life in Italy. Flowers were provided to families of servicemen.

Sixteen pins were presented in a recent service for perfect attendance.

SMITHFIELD, Ohio

A new choir is being formed to sing special music for Easter.

The Ladies' Missionary group has been quilting one morning each week as a money-making project. A study is being made of the lives of the Eastern Region missionaries.

Teacher Barbara Vandeborne has been busy teaching many Bible verses to the junior church.

URBANA, Ohio

Bob and Theresa Cody, Circleville, Ohio, were guest speakers recently. Theresa, a former member of Urbana, and her husband and two young sons will be leaving soon as missionaries in Papua New Guinea.

FRIENDS RECORD

BIRTHS

COWAN—To Brian and Teresa Cowan, a son, Johnathan Brian, January 11, 1981, Grinnell, Iowa.

DENNY—To David and Cheri Denny, a son, Phillip David, January 30, 1981, Damascus, Ohio.

HILDEBRAND—To Tim and Barbara Hildebrand, a son, Jeffrey Wayne, February 24, 1981, Mt. Gilead, Ohio.

HOOPES—To Clark and Marva Hoopes, a son, Matthew Ryan, February 15, 1981, Canton, Ohio.

HUGHES—To Doug and Becky Hughes, a son, Jamin Douglas, February 17, 1981, Cincinnati, Ohio.

MEIMER—To John and Edith Meimer, a daughter, Terry Lynn, February 13, 1981, Mt. Gilead, Ohio.

WOOD—To Ernie and Pat Wood, a daughter, Elizabeth Paige, December 28, 1980, Colorado Springs, Colorado.

MARRIAGES

BEEBE-TUNING. Lori Beebe and Ronald Tuning, March 14, 1981, Newberg Friends, Oregon.

BRUMBAUGH-POWERS. Gladys Brumbaugh and Ralph E. Powers, February 13, 1981, Alliance, Ohio.

PIERCY-WENGER. Robin Lyn Piercy and Jerry Dean Wenger, December 13, 1980, Mt. Gilead, Ohio.

SCOTT-MENDENHALL. Lyla Scott and Lewis Mendenhall, December 31, 1980, Hay Springs, Nebraska.

ZIEMKE-MITCHELL. Barbara Ziemke and James Mitchell, February 7, 1981, Alliance, Ohio.

DEATHS

CAIN—Fred Benton Cain, minister, 91, of Benkelman, Nebraska, January 8, 1981.

CATTELL—Everett L. Cattell, minister, 75, March 2, 1981, Columbus, Ohio.

CRAVEN—Everett H. Craven, minister, March 7, 1981, Nampa, Idaho.

GEORGE—Eva George, February 28, 1981, Tigard (King City), Oregon.

GULLEY—Emmett W. Gulley, minister, 86, February 25, 1981, Nampa, Idaho.

PETERSON—Everett Peterson, 65, January 11, 1981, Colorado Springs, Colorado.

IN MEMORIAM EVERETT L. CATTELL

September 16, 1905 - March 2, 1981

THIS MEMORIAL TRIBUTE TO EVERETT L. CATTELL
IS CONDENSED FROM ONE PRESENTED BY HIS PASTOR, GALEN WEINGART.

Everett Cattell was a recorded Friends minister, a graduate of Marion College, and had a Master of Arts degree from Ohio State. For 21 years he served as a missionary in India with the Friends Foreign Missionary Society, holding various positions in these years: executive secretary to the Evangelical Fellowship of India, the first chairman of the Board of Governors of the Union Biblical Seminary in Yavatmal, India, a co-opted member of the Executive Committee of the National Christian Council of India, and a frequent pastor/preacher at Kellogg Memorial Church in Landour.

Later Everett served three years as general superintendent of Ohio Yearly Meeting (now EFC—ER), five years as the president of World Evangelical Fellowship, and 12 years (1960-72) as president of Malone College. He played a very active and formative role in the Association of Evangelical Friends, Evangelical Friends Alliance, Evangelical Friends Mission, and Friends World Committee for Consultation.

He was recognized as a statesman in Friends and wider Christian circles. He had also received the honorary degree of Doctor of Divinity from Asbury Theological Seminary in Wilmore, Kentucky, and the honorary Doctor of Literature from George Fox College in Newberg, Oregon.

Everett accomplished two major objectives of his retirement years, completing a book, *The Nature of Christian Mission*, and another on the Christian world view that will soon be published. He also authored *The Spirit of Holiness* in 1963.

The life of Everett L. Cattell had an amazing wholeness and balance. His was a life filled, led, and used by the Spirit of God. "The steps of a good man are ordered by the Lord." (Psalm 37:23) He was to many a great hero of the Christian faith. Those who observed his life, received his counsel, listened to his preaching and his teaching will remember the characteristics of his life that came through were born of the Spirit of God. The Holy Spirit as the Spirit of holiness, the Spirit of truth, the Spirit of counsel, the Spirit of knowledge, the Spirit of mercy, and the Spirit of uprightness—these qualities were exemplified in the life of Everett Cattell.

Everett was *strong in his intellect*. He believed that Christians should serve the Lord our God with our minds as well as with our hearts and spirits. There was little room in his own life for shabby thinking. And somehow he inspired those who heard him and knew him to have a similar characteristic concern for truth.

Everett was a man of *integrity*. He believed in uprightness, in wholeness, in balance in our lives. He had a special kind of ability to integrate his life and to encourage others to do the same. He had a concern for the integration of faith and learning, for the integration of the devotional life and the life of service, and for the integration of the private and the public life.

He was a man of *wisdom and insight*. Everett had a great understanding of the overall picture in various situations. He had a good grasp of things. That is what made him such a wonderful counselor.

Everett was *selfless in his interests*. He carried great concern for people everywhere—in his family, in his church, in his community, in the college, in the yearly meeting, in outreach ministries, and far beyond the outreach ministries of his own yearly meeting to those of the Christian church around the world. He was very concerned for those who were hungry, naked, thirsty, in prison, or had other needs. Everett Cattell was not a "bumper-sticker" kind of person, but he had one bumper sticker on his car that said a great deal about this quality in his life: "Live simply that others may simply live."

Everett had a *rich devotional life* and a rich prayer life. He used a personal prayer

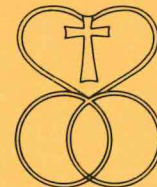
guide. In it are prayers for each day and prayers for the week.

There are many similarities in his life to that of George Fox as described by William Penn:

"I shall, as God shall enable me, declare who and what he was; not only by report of others, but from my own long and most inward converse, and intimate knowledge of him; for which my soul blesseth God as it hath often done . . . the blessed instrument of God, had a vision of the great work of God in the earth . . . the Lord was his Leader indeed . . . He was a man that God endued with a clear and wonderful depth; a discernor of others' spirits, and very much a master of his own . . . It showed beyond all contradiction, that God sent him . . . As to man he was an original, being no man's copy . . . In his testimony of ministry, he much laboured to open truth to the people's understandings, and to bottom them upon the principle and principal, Christ Jesus, the Light of the world . . . He had an extraordinary gift in opening the Scriptures, to speak that which he had received of Christ . . . But above all, he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behaviour, and the fewness and fulness of his words, have often struck even strangers with admiration, as they used to reach others with consolation."

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Check when applicable:

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____ I would like meals and lodging at Malone College.

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____ I will make my own arrangements for lodging.

____ I would like lodging in an area Quaker home.

____ I would like camper/trailer space at Malone College.

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