

1962

The Concern of Evangelical Friends for the Fellowship of the Gospel Among All Friends, July 1962

Arthur O. Roberts Editor

Follow this and additional works at: <https://digitalcommons.georgefox.edu/concern>

Recommended Citation

Roberts, Arthur O. Editor, "The Concern of Evangelical Friends for the Fellowship of the Gospel Among All Friends, July 1962" (1962). *The Concern*. 14.

<https://digitalcommons.georgefox.edu/concern/14>

This Journal Issue is brought to you for free and open access by the Archives and Museum at Digital Commons @ George Fox University. It has been accepted for inclusion in The Concern by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.

CONCERN

THE CONCERN OF EVANGELICAL FRIENDS

for the fellowship
of the Gospel
among all Friends

“Ye are my friends,
if ye do whatsoever
I command you.”

John 15:14

expressing the CONCERN of evangelical Friends in the areas of theology, Biblical study, outreach, and devotional life.

dedicated to a Christ-centered renewal of spiritual life among all Friends.

praying for an enlarged Quaker witness to the Gospel throughout the world.

Editor: Arthur O. Roberts, Professor of Religion and Philosophy,
George Fox College

Contributing Editors: Everett Cattell, president, Malone College, Canton, Ohio. Eugene Coffin, pastor Alamitos Friends Church, Garden Grove, Calif. Lowell Roberts, president, Friends University, Wichita, Kansas. Jack Willcuts, editor, The Northwest Friend, Newberg, Oregon. Walter R. Williams, minister, Ohio Yearly Meeting.

CONCERN is published quarterly by the Association of Evangelical Friends. Subscription price, \$2.00 for one year, \$5.00 for three.

Address all editorial correspondence to the Editor, George Fox College, Newberg, Oregon

Make all checks for subscriptions and gifts payable to:
The Association of Evangelical Friends, and mail to the treasurer,
Lloyd Hinshaw, 4995 Newton, Denver 21, Colorado.

Second-class mail privileges authorized at Newberg, Oregon.

Vol. 4, No. 3

July, 1962

To Reflect and To Hope

BY GERALD DILLON

President, Association of Evangelical Friends

The spring of 1947 was a time of anticipating, planning, and praying for the first conference of evangelical Friends, held at Colorado Springs, Colorado. I well remember those days. As a young seminary graduate it was a joy to share the fellowship of men like Edward Mott, Byron Osborn, Walter Williams, Calvin Choate and others. Much has happened since then. Four similar conferences of Friends across the nation have been held and we look forward to the sixth, at Malone College, in a few days. Some of the older leaders are no longer with us, others are inactive, and new ones have arisen to take their places.

Unquestionably the concern that brought evangelical Friends together was both theological and spiritual. Liberalism with its social gospel had dried up the refreshing waters of salvation in many quarters. Yearly meetings were restless with inner division and discord with many of the Friends thirsting for the fellowship of faith and the communion of the Holy Spirit. It is little wonder that out of the heart of Friends everywhere came the ultimate expression of an association that would both quench the thirst and challenge to greater exploits for Jesus Christ.

Looking back upon these brief years a picture is formed of the Spirit-led concern of evangelical Friends. The first aspect is the statement of purpose. Described in more detail in the constitution (printed elsewhere in this issue of CONCERN), the purpose is to "promote the fellowship of the Gospel among all Friends." From the beginning it was obvious that such fellowship could not be contained within geographical areas or organizational structures. Christians who devoutly loved the

gospel came from many different areas and groups and found rich fellowship. This fellowship needed to be enlarged, to be shared with the hundreds who could not come to the conference, and made a reality among many groups of Friends. It became the objective of the Association, therefore, to work for revival and the spread of the evangelical faith and concern throughout Quakerdom. This objective has been realized to a considerable degree; although there remains yet much to be done. Friends have come to the conference, have read the CONCERN, shared in the fellowship with other Friends; and the result has been an enlarged fellowship of the Gospel among Quakers across America—and to a limited extent, around the world. Individuals have gone home concerned for the spiritual life of their own hearts, their monthly meetings, and yearly meetings. They have in turn worked that Christ might be lifted up in the warmth of an evangelical fellowship at home. Progress at this point has been significant.

A second concern growing out of the first and finding expression through the Association has been the development of a sense of policy. Friends have valued highly the yearly meeting and its work. Friends united in the view that the Association should be one of individuals and not another "yearly meeting", or supra-yearly meeting. The wisdom of this was obvious. A union of yearly meetings committed to a definite task would limit the fellowship to those which might join, shutting out many Friends who individually shared our fellowship. Nor should the Association seek to do what has historically—and rightfully—been done by the yearly meetings. This would only make for competition and tend to divide loyalties rather than to unify in faith and fellowship. Evangelicals are grieved over the unofficial and unethical manner in which certain committees and groups usurp the place and authority of yearly meeting bodies. Evangelical Friends wish not to be guilty of this sort of activity.

So it was that through prayer, discussion, and planning the Association came to be a spiritual force serving the interests of the church, on the local and yearly meeting levels, as carriers of concern and compassion, seeking to work by the power of divine truth and the dynamic of the Holy Spirit.

I shall not forget the impact the first conference made upon my mind and heart. In the missionary service Walter Williams spoke from the text of the Great Commission. The outline was simple, the words were weighty, the spirit intense, the impact powerful. Christ reached His Church through this faithful servant. For the first time in my life I sat in a large gathering of Friends and saw them visibly moved. I, too, was moved. I left with a different concept of the Friends Church, with a burning desire to work for

the faith of our fathers. I think my experience speaks for others. Hearts have been changed, a new spirit of fellowship and oneness pervades Quakerdom, challenges theological and spiritual have been accepted. A new day has dawned for the Friends people.

Thus a third concern finding expression through the Association was the discovery of a source of power. Friends generally were weary of pressure politics, even in the name of religion, suspicious of attempts to legislate the kingdom into existence. There were strong cries that "something must be done" for Friends. The question was "how". Should we seek to bring pressure by a strong official organization which would precipitate decision and discussion on the yearly meeting level? In a spirit of quiet waiting upon the Lord in prayer divine direction was received. The source of power must be in the moral power of truth and love—the means of the Holy Spirit. What cannot be accomplished in this spiritual manner must not be attempted some other way. Friends had traditionally—and at times quite emphatically—affirmed the baptism of the Holy Spirit. Now was the time to practice our faith, to rely upon Him to do a work in and through us. Our faith must be in Him that when the truth is spoken in love, He would bear powerful witness to its authority; and that thus the church would be revived.

Such has been the case. With a minimum of organization and machinery these conferences have provided times of waiting upon the Lord, listening for His voice, and pouring out petitions to Him for the life of the Friends church. God has answered. Invariably, each conference has been brought to a holy hush as hearts were bathed in the outpouring of the Holy Spirit. Christ has been in the midst. Words were scarcely needed—our worship was powerful, beyond words.

All is not perfect. There are weaknesses in the Association; criticism has been offered by its friends. Perhaps the most acute has been the charge of inherent organizational weakness and lack of official relationship to the yearly meetings. Thus many of the worthwhile concerns for action have not been implemented. Be this as it may, God has brought the Association and conference into being for such a time as this; He has blessed with a special sense of His presence, and is clearly leading for the future. While we may be structurally powerless to do what the yearly meetings can and must do in our day, we may yet perform an important leavening influence within the society of Friends. Let us as evangelicals find in Him the wisdom to transmit His love, the grace to transcend difficulties and problems, and the power to transform the world in which we live. In this purpose and concern let us gather at Malone.

Youth Emphasis

This issue of CONCERN features young Friends, with articles prepared by young people and those whose responsibilities in the church give them leadership among youth. Among our contributors are the following. Ron Woodward is Youth Secretary for California Yearly Meeting. An ambitious, dedicated Christian, he has done much to lead the young Friends in his state. Lonny Fendall is a full-time student at George Fox College who devotes himself creatively to the work as President of the Oregon Yearly Meeting Christian Endeavor. Fred Littlefield, as Assistant to the Superintendent for Kansas Yearly Meeting, devotes considerable time to advising and working with the young people in his area. Reta Stuart, presently completing special journalism training at Syracuse University, will return to Urundi, Africa, in August, to continue devoting her efforts to the creation of good literature for Friends and other Christians in this new nation.

Our youth will be represented in greater force at Malone than at any of the other conferences. May they find ways for increased fellowship and effective service!

MacMillan Company is making available quite an array of paperbacks of religious nature. Some of them are reprints of the classics of Protestant liberalism, such as Switzer's QUEST OF THE HISTORICAL JESUS, Fosdick's RUFUS JONES SPEAKS TO OUR TIMES, and Bowne's THE WORLD'S GREAT SCRIPTURES. Included also is the one volume NEW TESTAMENT IN MODERN ENGLISH, by J.B. Phillips, and that inimitable "reverse-twist" study of temptation by C.S. Lewis, THE SCREWTAPE LETTERS, which includes also the little sequel for our decade, "Screwtape Proposes a Toast".

The Fabulous American. I am fabulously rich. I have never been desperately hungry. I have never been a refugee. I have never been a prisoner. The secret police have never knocked on my door at night. No lepers roam the streets of my village. I have always lived within a few miles of a doctor's services. In our town I have never heard the guns of approaching armies. I have never seen enemy troops occupy our town. No one died in our community this year of starvation. Our house has many rooms and each member of our family has a bed. It is little wonder that to nine-tenths of the earth's people most Americans appear to be fabulously rich. —Robert S. Krieder, Mennonite Board of Christian Service. (Excerpted from HIS, June, 1962)

Youth, The Friends Church and Outreach

BY RONALD D. WOODWARD
Youth Secretary, California Yearly Meeting

The youth of America represent a sizeable mission field. No missionary would dare complain about the lack of population on this particular field. Opportunities are virtually unlimited. In every state of the Union the continued construction of new public school classrooms bears witness to a fast growing youth population. Colleges are currently at a loss to know how to keep pace with the increasing number who are seeking higher education. In all age-levels the schools of our nation are teeming with young people—each one a person for whom Christ died.

With the harvest field so plentiful, how do the mission compounds look? Are our churches equally overcrowded? Certainly in response to this we as Friends must confess that there yet remains much to be done. The comparative size of our youth groups will show that we have barely scratched the surface. And yet, what a tremendous heritage to which we are heirs—over three hundred years of witness to the all-surpassing worth of a personal life-changing Christian experience! Are we who believe so deeply in the very basic principles of the gospel equal to the challenge which lies before us? Greatness is the need of the hour—greatness in spirit, greatness in thought and greatness in dedication.

What then is the nature of the task which lies ahead, and how can we possibly meet it?

Basic to any missionary task is the Great Commission. Twenty centuries ago the imperative was stated: "Go ye into all the world and preach the gospel to every creature." (Mark 16:15) And, the "every" is all-inclusive. Presumably it includes freckle-faced junior high kids in Kansas, high school student body presidents in New York State and would-be nuclear physicists at Cal Tech. All such are part of the harvest field. The needed strategy for the church would be almost self-evident to a first-grader—a

simple matter of deployment. Move the missionaries from the mission compound out into the field!

How often, though, by our actions in the church have we twisted the Great Commission into something that sounds like "Go ye into all the world and preach the gospel to every creature that comes to Sunday School." Actually, instead of obeying our Lord's injunction to "go", we are saying to the youth of our community, "You come to us, on our terms, in keeping with our schedule, and on our 'home court'". Is this not shifting the responsibility from our shoulder to that of the non-Christian teenager who is by nature self-conscious and strongly governed by the security of "the herd"? Self-acceptance will reveal to us that it is never easy to leave our friends in our own little world to enter an environment which is completely new, unfamiliar and perhaps even hostile.

It is the conviction of this writer that any success which has been enjoyed by those active in Young Life Campaigns has been due in large measure to their perception that such traditional church tactics have been ineffective for the above reasons, and that the Christian's mandate must be, "go where they are". A City-Wide Evangelistic Campaign for Headhunters in Los Angeles would be at best, strategically unadvised.

Second only to a proper understanding of the Great Commission is the need for the recruitment of volunteers. Here again, we face a problem of strategy in the local church. The New Testament would teach us that within the body of Christ there are varieties of gifts and varieties of service (1 Corinthians 12:4-5). Some individuals possess the capacity and talent for youth work—a God-given gift—and some do not. This fact is probably quite self-evident. However, with the assurance that "to each is given the manifestation of the Spirit for the common good" (1 Corinthians 12:7), we can be encouraged that even though there may only be a few equipped for youth work, there are a few. God is faithful. And, those who are so gifted should be brought to recognize their gift in much the same manner as we recognize and record a gift for the ministry—initially through the close fellowship-in-love of the local meeting.

Failing to take seriously the New Testament teaching concerning spiritual gifts, however, we too frequently are possessed with the "Nominating Committee Mentality" which leads us to assign systematically our best people to a long list of decreasingly important committee responsibilities. When at last an exhausted nominating committee confronts the position of "Youth Sponsor", the dearth of available people is keenly felt, and one of two eventualities is liable to result. Either some very capable person already burdened down with church jobs is implored and cajoled

into "helping our young people", or else the committee looks to the fringes of the church membership roll and recruits an inexperienced young couple who "ought somehow to be worked into our

The program for the workshop on youth at the Association of Evangelical Friends Conference will be as follows:

Thursday, 2:30 - 4:00

I. FOR SPONSORS AND ALL ADULTS
INTERESTED IN YOUTH WORK:

- A. UNDERSTANDING TEENAGERS - 2:30 - 3:15
("What makes a Teenager Tick")—Fred Littlefield,
Kansas, Leader.
- B. CONDUCTING YOUTH WORKSHOPS - 3:15 -
4:00
("Local Leadership Training")—Lonny Fendall,
Oregon, Leader

Friday, 2:30 - 4:00

II. FOR YOUTH LEADERS, WOULD-BE
LEADERS, AND ALL YOUTH:

- A. PROMOTION OF YOUTH WORK - 2:30 - 3:15
("Teens Reaching Teens")—David Leach, Rocky
Mountain, Leader
- B. PROGRAM IDEAS - 3:15 - 4:00
("Rules for Proper Programming")—Raymond Grams,
Ohio, Leader

Saturday, 2:30 - 4:00

III. FOR YEARLY MEETING YOUTH LEADERS ONLY—
Dale Field, Kansas, Leader

Discussion on mutual concerns such as:

How can we improve our effectiveness through closer cooperation? Areas of Youth work in which we can cooperate and steps to closer unity for better youth organizations.

church program." Tragedy ensues if subsequent events demonstrate the person of God's own choosing was by-passed in favor of another job. Church leaders as well as nominating committee members must also be brought to recognize that some important church tasks, including that of the youth sponsor, are very

time consuming. The capable person of God's choosing must not only be recruited, but freed from the one thousand and one other responsibilities which would hinder the fulfillment of his calling.

If the commission is understood and the workers enlisted, the actual task awaits its commencement. For youth as well as adults our goal might well be stated in the words of St. Paul:

Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ. For this I toil, striving with all the energy which he mightily inspires within me. (Colossians 1:28-29 - R.S.V.)

The long-range objective, of course, towards which we strive, presupposes an entrance into grace, a beginning, an initial experience of God's salvation in Christ Jesus. Our first objective then, is to so present Him that young people might believe that Jesus is the Christ, the Son of God; and that believing they might have life through His name (John 20:31).

This task is at once both exceedingly difficult and simple. It is simple because it is not our doing at all; it is the redemptive operation of God's Holy Spirit upon the penitent heart of a young person who "only believes". It is difficult because it presupposes an intelligible presentation of the gospel on our part and the all-important communication to the new believer of what is involved in living the Christian life.

Fuzzy thinking is a communicative disease, and Friends, unfortunately, are not immune. It is tragic whenever we are instrumental in producing the misunderstandings and resultant confusion which so frequently plague the minds of young people concerning the Christian life. It is certainly the Father's will that each new Christian overcomes doubt and gains assurance and that guilt-free joy, both of which come from his new filial relationship and from the authority of the Word of God. To accomplish this, however, the Lord must in part work through us. And we being earthen vessels unwittingly are prone to place pitfalls between the new Christian and God's intent for him.

We are usually rather quick to cite as an example of this, that particular set of pitfalls which liberalism and its more popular theological successor, neo-orthodoxy, have interposed. Characteristic of both of these movements recently, especially among Friends, has been an increasing sensitivity to the need for "a decision" of some kind, a personal involvement, a commitment to the cause of Christianity. This sensitivity has found its expression in appeals to youth to "help out God", "look to the Light within", "come forward and join the church", "give your life to the Lord",

or perhaps "step out to show us all that you want to do God's Will". All these appeals, however, may be in themselves ambiguous and confusing, especially when not followed up by any specific counsel or instruction. "What am I to do now?", the youth yearns to know. "What does this decision involve in terms of my whole life-pattern?" "What's my new relationship to God?" Such questions, if unanswered, become tremendous pitfalls, sufficient to prevent many a young pilgrim from reaching the Eternal City.

To lump liberalism and neo-orthodoxy into one basket would, of course, be a gross oversimplification. Even the labels are not wholly adequate, but each school of thought is characterized by certain theological principles and emphases. When liberalism calls for commitment, it does so with an uncertain sound, for without a Biblical view of sin there can be no call for repentance. The heart knows its own estrangement from God, and a theology which denies it will produce confusion and guilt. Neo-orthodoxy, on the other hand, while valuing sin and repentance, tends to cloud its own call with a hazy emphasis on a mystical and ineffable "confrontation" with Christ. Too frequently lacking is a stress on the "eternal transaction", the passing from death unto life which became the experience of some three thousand on the Day of Pentecost. He whose heart has been pierced by the Holy Spirit and brought to penitence for sin craves that assurance of reconciliation with God which will enable him to thunder with Paul—

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God (Romans 5:1-2).

An ineffable experience alone becomes just that—ineffable, i.e. —something which is incapable of being expressed in words and which may become raw material for doubt and confusion in the hands of the adversary.

Unfortunately, a failure to communicate clearly the gospel is not the sole inheritance of liberalism and neo-orthodoxy. Evangelicals must confess to their share of fuzzy thinking. They too have been the authors of an inestimable amount of guilt and confusion in the hearts of seeking young people. In the minds of how many is a "trip to the altar" all that is needed? Are not fundamentalists among those to whom an ecstatic feeling is sufficient evidence that the seeker has "prayed through" and everything is all right? The tragedy in many a summer camp is the oft repeated story of the camper whose experience just "didn't last"

—chiefly because no one took the time to really communicate in love what all was involved when he responded in obedience to the Holy Spirit. Much encouragement and back-slapping may have centered around the experience, but very little around the camper himself, his peculiar problems and doubts, and those basic principles which are so vitally important in beginning with Christ. At this point the Navigators are to be commended for their invaluable witness to the church concerning follow-up. Their "B-Rations" and other helpful follow-up material have awakened many evangelicals to their whole responsibility in evangelism.

The task which lies before us, then, might well be broken down in the following order:

- 1) A proper understanding of our mandate, the Great Commission,
- 2) The recruitment by the meeting of those youth leaders of God's own choosing, and,
- 3) An intelligible and clear-cut communication of the "whole" gospel to the youth on the mission fields of America.

Certainly the future of our church depends on our response.

Friends Youth and the Friends Church

BY LONNY FENDALL

President, Oregon Yearly Meeting Christian Endeavor

The average American youth is a "pampered hothouse plant," characterized by "compromise, conformity, and intellectual poverty. Many American youth have not yet joined the human race." These are not the words of some irate parent late on a Saturday night, but of the Gallup Poll on Youth. These statements were made only after asking 200 questions of some 3,000 youth across the nation.

Many of those commenting on today's young person have not taken quite so much trouble to understand him. Cries of disgust and bewilderment not too infrequently come from the lips of a pastor or an elder in the church. Somehow it always seems to be

the kids down the street or in the church in another area who are going to the dogs.

Concerned Friends are also seeking to understand the youth who are growing up in their churches—or should be. This is certainly in order, for that young fellow who insists on whispering in church may in a few years be speaking from the pulpit, and the girl who constantly writes notes in the back seat may be writing provocative articles for the church magazine before long.

The future development of the church gives ample cause for us to help our youth find their place in the Friends church. It is a sobering thought for the Sunday School teacher to realize that in his class sit missionaries, monthly meeting clerks, pastors, and choir directors.

However, one need not look to the future to see the importance of our youth. Within their ranks lies the greatest mission field imaginable. The schools are bursting at the seams with young heathens. These are kids who have needs and will respond; for statistically, spiritual decisions come in the greatest number in the teen years. This does not doom the unsaved person who has finished college, nor does it mean that a certain portion of our youth will automatically respond to the message of salvation. Victories come through efforts of those who have caught the vision to work with these youth. Why have so few answered a call to the "mission field?"

At the same time youth are important for their influence upon the church in the present. Very often a church that is growing and is optimistic is one which has a strong group of youth. A meeting that is discouraged and stagnant in most cases has not felt the energy of Christian youth who are enthusiastic and dedicated. Youth are not only tomorrow's church leaders, they are the leaders of today.

A look at the past might help us to see where we stand in developing our youth programs now. Attendance and membership figures are higher than in the past. But Grandpa had a much shorter list of names he could invite. Nor could he hop in his Impala and comb a ten mile area for prospects.

New programs and activities have been introduced, but a careful comparison with those of the past will reveal striking similarities. We do things differently, but do we do them better? Activities for youth in the past were perhaps not so commonplace nor were taken for granted so much. Again the question, "Have we come as far in 50 years as we might have?"

It is time that Friends examined our ministry to youth in several areas. The Lutherans have done this by conducting a research project covering some 2,000 young people and as many adults.

Computer machines helped process the 12-page questionnaires filled out by the representative group. The still incomplete results reveal some strengths and weaknesses in the way the youth are being trained, are developing their beliefs, and finding their place in the church. This method may not be the answer but it indicates that someone is concerned and is willing to frankly admit where the failures lie.

The emphasis of our youth groups is a basic factor to be considered. For what purpose do they exist? A group surely would stress the training of its members as leaders in their group and in the church, but this is not enough. The youth must have the drive to evangelize their own age group as an integrating and cementing force among them. It is fine to have the fellowship a Christian group can provide, but over-emphasis on this results in shallowness and stagnation.

Researchers at Harvard University have tried to analyze the teenager of the twentieth century. While having many needs, he is most concerned about being liked, being accepted, knowing when he is in love, and knowing what the future holds. Younger ones and post-high school youth have different needs, but no less important to them. These things have a profound influence upon their lives. The church, more than any other group in the community, is in a position to meet these needs. The teenager can find the security he needs in a Christian group and in a personal relationship to God. By this means he can be liked and accepted. And how can one know about love without knowing of God's love? The Christian young person is able to commit his future to the direction of God's will. These needs will be met only by an integrated and purposive youth group.

Various programs and activities are introduced for the youth group each year. Throughout these there must be a spiritual depth which goes beyond mere gimmicks. Variety is important but there must also be vitality. Youth are not slow to recognize the genuine article—in buying hamburgers and in "buying" a youth program.

What about the relationship between youth and the church. It was no accident that Christian Endeavor chose as its motto, "For Christ and the Church." Dr. Pusey of Harvard has said that young people today want a creed to believe and a song to sing. They will be loyal to the church if they are convinced that it is worthy of this devotion. An older church member recently remarked that he had made a special effort to see that his transfer in job location placed him in a town where there was a Friends church. One wonders whether very many of the youth have identified themselves with the church to this extent. They may not be hostile to the church, but fail to understand its significance.

In too many cases there is a lack of appreciation for the history and doctrines of the church. Everyone knows that we criticize most severely that which we do not really understand. Youth are no exception, for the Gallup Poll showed that 54% of the youth are quite critical of the church. They say it is not keeping pace with a changing world. They reveal a meager knowledge of the message of the church in comparing it with a vending machine—"put in a nickel and you get a reward." The mere mention of a doctrine class elicits groans or snores from many kids. As a consequence they do not know what they believe, or why. Some churches have proved that youth can be trained in the teachings and background of the church in a way that will fascinate them, not frustrate them.

Not only have youth not bothered to understand the church, but the problem is mutual. Billy Graham says that "the teenager lives in a kingdom all his own. His language is jive, his philosophers are the disc jockeys and his lawgivers are the rock-'n-roll song writers." But the leaders of the church were once kids themselves, and could with a little effort discover what makes teens tick.

Whether or not the older one realizes it, the young person wants to be a part of a group that will give him an opportunity to serve. They want to roll up their sleeves and dig into something that looks tough. They are sick of "Mickey Mouse" jobs which do not challenge them. The church must not only find a place for the youth to serve which demands their very best, but it must prepare them for the task. If the church does not provide this opportunity, youth will find it elsewhere—and they are doing it.

How much should we leave up to the youth? Should adults plan their activities and direct their programs? There is no simple answer for this, since the age of the group and other factors enter in. Younger groups must be carefully supervised by trained sponsors. Even up through junior high age, if adults are not there to give direction, things may not get done. But high-schoolers and older ones will not tolerate domination by adult leaders. They want adults there, but not to run things for them. It takes real faith for the adult to turn responsibilities over to youth who may make frequent errors, but this gives a great deal more strength to the program in the future.

A final matter facing Friends today concerns our uniting together. Few would question that local groups are strengthened by working with others in their Quarterly Meeting. By the same token more can be done by the Yearly Meeting as the various Quarterly Meetings pool their resources, leadership, and ideas to accomplish common objectives. Can this principle not carry over to the Yearly Meetings cooperating together? A loose and un-

SIXTH TRIENNIAL CONFERENCE
of the
Association of Evangelical Friends

one College, Canton, Ohio

July 18 - 22, 1962

WORKSHOPS

Missions - Chester G. Stanley
Ch. Educ. - Paul Langdon
Publication - Earl Barker
Education - George Moore
Evangelism - Earl Smith
Social Concerns - Wayne Conant
Doctrine - Arthur Roberts
Youth Work - Fred Littlefield

RATE SCHEDULE

Residence Hall (for couples)
\$2.00 first night, \$1.00 each
night thereafter.

Gymnasium accommodations,
\$1.50 first night, \$.50 each
night thereafter.

In both cases the above price
includes one blanket, two
sheets, two bathtowels, and two
handtowels.

Motel and hotel accommodations
—two or three miles distant—
vary in price; reservations made
according to price bracket de-
sired.

Meals at the college cafeteria;
breakfast, \$.50; lunch, \$.85,
dinner, \$1.25. Excellent res-
taurants are available for those
who wish to drive into the city.

All meetings will be held on
the gymnasium floor of Osborne
Hall except workshops and com-
mittee meetings.

Morning	Afternoon	Evening
Conference Theme: "The Mission of Friends"		7:30 Welcome Everett L. Cattell President's Address Gerald Dillon
9:30 Devotional Byron Osborne 10:30 "The Problem of Growth" Discussion Lowell Roberts	1:30 Business Meeting 2:30 Workshops 4:00 Board of Administration and Committees	7:30 "Frontiers for Friends in Moral Integrity" Arthur Roberts
9:30 Devotional Dean Gregory 10:30 "The Role of Church Polity in Outreach" Discussion Milo Ross	1:30 Business Meeting 2:30 Workshops 4:00 Board of Administration and Committees	7:30 "Frontiers for Friends in Evangelism and Extension" Eugene Coffin
9:30 Devotional Merle Roe 10:30 "The Relevance of the Quaker Principle of Authority to Evangelism and Outreach" Discussion - Walter Lee	1:30 Business Meeting 2:30 Workshops 4:00 Board of Administration and Committees	7:30 "Frontiers for Friends in Life Commitment" Sheldon Jackson
9:30 Bible Hour T. Canby Jones 10:30 "The Relevance of the Message to the Mission" Charles Ball	3:00 Missionary Meeting Panorama of Evangelical Friends Missionary Work Walter Lee	7:30 "Frontiers for Friends Overseas" Dr. W.E. DeVol

restrictive bond between those close in denominational positions would strengthen all involved.

As we then view the overall pictures of the work among Friends youth, we are at the same time disappointed and encouraged. Glaring weaknesses appear which should have been taken care of before now. Other things indicate definite progress. It is not enough just to view ourselves in the mirror. There must be subsequent action. We must project ourselves into the future in an effort to strengthen this vital area of church life.

What type of advancement is needed? Improvement must be made in facilities and programs. The Yearly Meetings and Quarterly Meetings must not be held back by inefficiency of methods and procedures. There also must be a renewed interest in outreach. The group which is satisfied with the status quo is singing its funeral dirge. Beneath all efforts to improve programs and activities, there must be a solid foundation of spiritual depth. Without this there is a weak structure which lasts only until the winter storms. Friends youth groups cannot be built on a fly-by-night basis.

This does not mean that the youth group must be out of date and out of touch with the current situation. The youth fellowship exists because it is able to meet kids where they are. Without this feature, Sunday School and church would take over the task of reaching the youth. If the youth society is to be up-to-date, there must be constant change, but its purposes and policies must remain the same. A spiritual purpose gives it stability that outlasts temporary changes.

The heart of the nation skipped a beat recently as it waited to hear about the fate of the latest astronaut, Scott Carpenter. It was relieved that he was safe, but disappointed that he had missed his target by 250 miles. Too many youth groups are this way today. Like Carpenter they have made elaborate plans and preparations, but something has gone wrong. The mark is being missed. But the tragedy is that few realize it. The T.V. set is not sending the news across the nation. We as concerned Friends have a responsibility to rescue Friends youth and guide them to their proper destination.

The FRUIT OF THE VINE meditations for this quarter (July-September), are written by Catherine Cattell of Ohio; Eugene Coffin, California and Dorothy Craven, of Kansas. These three friends bring fresh challenging thoughts from the holy Scriptures which will be enjoyed in family or personal devotional periods. The quarterly sells for 35c or \$1.40 per year and may be secured from the Barclay Press, 600 East Third, Newberg, Oregon.

Friends Youth and the Church

BY FRED LITTLEFIELD

Assistant to the Superintendent, Kansas Yearly Meeting

Evangelical Friends have been bound by discipline and desire to carry an active interest in youth. There have been periods of passivity which have crept upon us as a Church and as local meetings. With these we have noted a marked decline in program and productivity. Nothing is more demoralizing to a congregation than to realize that there are no youth, or very few, to carry on the work and worship of the Church. They are not only "the church of tomorrow", but in a very real sense they are a vital part of "the church of today."

To relate how important youth organizations are to the church, first let us review the question, "How important are youth to the church?" Besides the factor of morale already mentioned, youth represent a large segment of the growing edge of the church. Families are won to the Lord and the church most often through the interest shown in the children by the church. It also seems to be true that unless the parents are won, or at least one of them, it is difficult if not next to impossible to hold the children through the strategic Junior High and High School years. Indeed, if they are the exception and we maintain our hold upon them, it is generally due to the extra effort put forth through the youth organization and the special interest of adult leaders.

Youth also can make an important contribution to the spiritual life of the church. Most of us can recall the new zeal and fire with which we were born into the Kingdom. It was not always according to knowledge or wisdom but with some guidance we learned to render some acceptable service. No one can be in the presence of a "new born" child of God without catching a little of the warmth of this "first love." It refuels the fire of the souls of many older Christians and may result in spiritual upsurge and revival for an entire congregation to have youth bowing at the altar of the church to yield their lives to Christ.

May I inject a bit of concern and warning to our adult members. Too often we throw cold water on the fire and zeal of young Christians. We are so afraid they will become fanatics. "But it is easier to restrain a fanatic than to resurrect a corpse." Fanaticism is not our danger so much as formalism. You can have dead formalism as much without outward forms of worship as with them. Of course, young Christians need guidance, but it is easier to guide momentum than to overcome inertia. You can guide them in witnessing, for example, once they get started, more easily than you can get them to begin witnessing for Christ. Of course, your example is the best means of guidance. Too many of our critics of youth in the church are of the Ephesian variety of Revelation, Chapter 2. They have "left their first love" and are so far removed from it that they have forgotten the immediate results of being "born again."

How important is it to have an organized youth program in the church? It is just as important as it was for the apostles to ask the early Church of Acts 6 to look for "seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." They were neglecting certain widows; we often neglect certain youth. Our disciplines interrogate us monthly and quarterly with, "Do you provide for the suitable Christian education and recreation of your children?" We often salve our consciences with, "Sure, the Sunday School takes care of that!" But what about the Sunday evening training hour? They need this "on-the-job training" to become good church leaders.

What provision is being made for their social life and recreation? God has created youth with a desire for these things. It is normal and right. If the church does not provide for it, then they will seek it elsewhere. And the devil has plenty to attract them his way in this respect. If we neglect this important aspect of their lives we may as well write them off our books and leave it to the public school dances, lodge halls, etc. to do it.

On the other hand, we must not make the youth organization only a social club. Youth can be challenged with deep spiritual exercise. They rally to the call to commitment and consecration to Christ. They should be challenged to prayer and faithfulness to the prayer meeting. When Christian Endeavor was at its peak as an international organization, it included in the active member's pledge, "I will be present at the mid-week prayer service of the church, unless hindered by some reason I can conscientiously give to my Savior." Many of our adults do well to live by this standard today.

To work efficiently with youth, we must have some type of organization or the few who are given the direct responsibility of

their supervision will probably be plunged into the pit of despair in a short time. And the local organization needs a parent organization to help in providing program ideas and materials. Some groups may run the danger of being over-mechanized, but not the Quakers in regards to youth organizations.

A number of churches are pooling their top talent for the purpose of planning, writing, and producing better youth lesson materials. At the present time, Ohio, Oregon, Rocky Mountain and Kansas Yearly Meetings are cooperating with four other denominations whose basic doctrines are the same as held by evangelical Friends, to publish Aldersgate Teen Topics. Subscriptions for this youth lesson quarterly are handled by the youth organization of each participating yearly meeting. A basic curriculum is planned by an Editorial Board of one member from each of the five denominations. The eight basic subjects covered each year are: Bible, Doctrine, Church, Personal Christian Living, Music and Sacred Art, Christian World Missions, Christian Citizenship, and Special Days. Two lesson writers have been chosen from each denomination.

What can be done to improve our existing youth organizations among evangelical Friends and would it be possible or feasible to pull our organizations into closer unity or union? This question, though floating around in several corners, has never been brought out into the open for a very close look. Each Yearly Meeting has been doing a commendable work for the limited budgets with which we operate and the fact that only one, and that perhaps our smallest yearly meeting, has a full-time worker directing youth activities. Overhead costs for personnel, promotion, and printing are very high. The only sensible answer is to cut down duplication to a minimum and increase the volume of what we can produce at the best quality possible.

Oregon Yearly Meeting has maintained the use of Christian Endeavor with their own adaptations. With their improved "Behind the Scenes" paper generally printed monthly, they do a fine job of promoting the program of their C.E. along with one page of The Northwest Friend.

A Christian Endeavor Union was organized in Kansas Yearly Meeting 75 years ago. It was only a few years after the initial beginning of the original society. Although the official connections with the International Society of Christian Endeavor have been quite remote, the ties are very strong in certain areas. The state organization in Kansas has now been dissolved. However, our evangelical Friends in Texas are quite active in the support of their state organization. "The Quaker Searchlight" devotional magazine for youth which Kansas Yearly Meeting C.E. Youth have published monthly for nearly three years has met with much

appreciation from young people and pastors alike, but the volume is much too small to produce it economically with the quality desired. Program promotion is done through two pages of The South-west Friend which is devoted to C.E. work.

Rocky Mountain Yearly Meeting inaugurated a new organization which they have called "Quaker Youth" at their midwinter youth convention in December, 1961. They developed their organization by adopting portions of several other yearly meeting plans.

Ohio Yearly Meeting changed several years ago from the Christian Endeavor organization to their own Friends Youth Fellowship. They have done a magnificent work with youth, but undoubtedly could benefit from a closer bond with other evangelical Friends youth organizations.

It certainly must not be said that the best plan is to drop what we have and start over. Surely no one concerned Friend, however intelligent or wise he may be, should try to chart the course of that which could only be done by the corporate leading of the Holy Spirit through prayer.

George Fox desired, as did David of old, to "serve his own generation by the will of God" in the manner which would best reach his generation for Jesus Christ. Fox sought to organize his followers in the method that would best perform this commission.

It is in this same spirit that we trust that evangelical Friends youth and their leaders will approach the Canton Conference with a definite concern and prayer that the will of the Lord be done.

On Being Positive

BY RETA STUART

An old popular song suggests, ". . . accentuate the positive; eliminate the negative." This succinctly expresses my Quakerly concern nourished this fall by personal experiences as a Kansas Quaker in the East.

One particular experience crystallized this concern. Our religious journalism class interviewed Bob Laubach, Syracuse University lecturer, for a feature article assignment. He mentioned his C.P.S. service as a conscientious objector with Quakers in

Maryland and New York City during World War 2. In connection with this service, Bob stated that he preferred a positive approach to helping the world rather than a negative one sometimes manifested by pacifists.

I began to wonder whether we Quakers have a positive witness today. When asked about our beliefs, we may respond (as I did more than once to various inquiries here), "We don't practice the ordinances and we don't believe in war." These "don'ts" distinguish Quakers from most Protestants.

The lady who remarked, "The Quakers? Oh, yes! They're the people who don't believe anything," characterized a common conception about us. Because of this conception, Friends leaders often warn, "Be positive. Explain that we value the sacredness of human life and personality. Say we do believe in baptism and communion. . . as spiritual. Don't say don't!"

Paul Barnett's booklet, "Treasures of the Friends," brings out five distinctive treasures of Friends belief. Why? Not for the sake of historical research but to awaken us to re-examine and reactivate rusty, dusty tenets of faith. Evangelical Quakers need to witness (by word and work) positively to these treasures.

But this is not enough. If we really possess these treasures, should not our voice be heard in a world facing possible catastrophe? When we get together, do we make any resolutions to inform the world of our stand? At Kansas Yearly Meeting last October, our press committee chairman expressed concern about our silence on current issues. Other religious groups, traditionally non-vocal on certain subjects, are now speaking. . . perhaps they have been forced to do so because some of us are silent.

With our historic peace testimony, surely we could speak to the live issues of disarmament and nuclear testing or fallout shelters. Liberal Quakerism is vocal. If conservatives really have a positive testimony, could not their voice be even clearer perhaps?

Privately we may deplore our nation's mad spending of billions to put a man on the moon by 1970. It may be time in 1962 to speak publicly with positive suggestions about the use of American money for more constructive purposes. We could cite many other examples.

Our Quaker ancestors had a voice. Do we? Or, are we known as the people who don't believe or say anything?



Reflections from a Traveler's Notebook

BY FRED NEWKIRK

Pastor, First Friends Church, Vancouver, Washington
(Fred and Mardella completed a world tour this spring)

"Opportunity Unlimited" could be the name of a new missionary organization founded by evangelically-minded Quakers. Why? Because time flings itself at our feet, the God-less minded peoples of the world eagerly await our help, and we dawdle around making changes in the Discipline as if we had eternity to finish our work. We search diligently for a program which will shove up our dwindling membership here at home, instead of sending forth to all parts of the world a stream of school teachers, college professors, farm experts, private industry personnel, economic advisors, medical doctors, dentists and nurses who should be coming from our training programs.

Right now there are opportunities multiplied for people of any creed or non-creed to fill in government, industry and missions. Government and industry jobs pay transportation to and from the United States, good salary and reasonable working conditions while on the job. Although on many of these positions one's opportunity to hold street meetings might be limited, yet one can find occasion for some sort of valuable Christian testimony. Other religious groups have recognized these varied opportunities for years and have been selling their young people on the idea of foreign occupations.

If a young person does not feel called to his Yearly Meeting's field, why shouldn't he nevertheless be challenged to consider foreign service, whether on the field of another Yearly Meeting or through other agencies? Are we so small that we consider these people as exclusively ours?

Whether we like it or not, this is the day of opportunity in many countries of the world. The United States has awakened the masses of the world to the desire for material goods by our Hollywood movies, tourists, government officials, Armed Forces, news reporters and magazines. For instance, the U.S. tourist has invaded

every nook and cranny of the world, usually loaded with greenbacks, and spending freely—as if on a private Marshall Plan. The citizens of these visited countries see the United States in the light of our representatives. Every American is rich, they say. Amazingly enough, even the poorest man on the street knows that "Uncle Sam" gives money to many countries, so our abundant foreign aid program has created its problems, also. The masses are awakened in their desire to have money and will not be satisfied with F-100's for the Air Force or M-1's for the Army.

In many countries the people have been taught to read by the missionaries, so they no longer wish to work on the farm. The mission health programs have raised health conditions and the populations are consequently exploding. Industry has been unable to provide sufficient employment. Students and political leaders have been to Europe or the United States, and have seen for themselves what we have. As a result they are thoroughly dissatisfied with their present living conditions.

The result is a boiling, seething, mass of humanity—wanting and not having. They cannot yet realize how the U.S. has struggled for three hundred years to develop our great land. We have worked hard, been stewards of the land. Our forefathers sacrificed many pleasures to bring our present generation its high standards of living. But men do not want to listen to such stories of hard work. They want their sores healed now, their pleasures and comforts provided, now. They hunger without the restraints and disciplines of Christian principles. Isn't it apparent why Christian leadership is needed, why evangelical Quakers are needed?

For two and one half months, my wife and I traveled 30,000 air miles to twenty-one different countries. In Berlin we stared at both sides of the Wall and took a brief look at the "glories" of Communism in East Berlin. The people were shabbily dressed and sorrow wreathed their faces. Few automobiles passed on the streets and bombed out buildings were everywhere. At least East Berlin is no good as a showcase for the Great Leap Forward. How can Communists help anybody when they cannot help themselves?

The most stirring moments came during our trip when we elicited responses like this. In Spain an artist told us "You are the first person in my life to tell me about these things (plan of salvation). I want to be a Quaker like your people in America." For the first time in his life this thirty-nine year old Spaniard had heard the Gospel. In the same city a young Englishman—a car salesman—was amazed to hear us testify that Christ lived within. He also had never heard of the personal experiences which one may have with God. He eagerly listened as we explained the way of Life.

In the city of Addis Ababa, Ethiopia, we sat in the office of a high government official who administered the private schools for

the country. We asked him what the needs of his country were. He replied that his people needed to be taught trade skills, that the need was desperate. Any church group would be welcome to establish such a school or schools. "My people need your instruction," he said.

In Kenya, a well-educated young man who knows his people well made this statement. "My people will buy any idea from an American, we are so hungry for your ideas and way of life." Another Kenyan, twenty-nine years old, when asked what he wanted more than anything else said, "Education. Education can bring me anything I want. I quit a good job for a white settler to secure more education."

Opportunities of every kind existed wherever we went. Opportunities for witnessing for Jesus Christ to people who had never heard of God's love for individuals; opportunities to help people educationally who had an unbelievable thirst for knowledge. We could have settled down in a dozen places; our hearts were torn as we left those conditions, those opportunities behind.

We Christians have two responsibilities confronting us. First the great commission of Jesus Christ; secondly to share the technological skills of our Western civilization—a civilization which derived much of its strength from the power of the Gospel. The *Inter-Varsity Christian Fellowship* magazine, *IHS*, for June, 1962, reports that Afghanistan, a Muslim nation, is eager for Western teachers and technicians and hopes many qualified young people of character will fill these positions. Christians, we are needed across the seven seas as well as at home in the local church. If we do not go, others will, others who are wiser in their day than the children of Light. In Europe and in Asia when we introduced ourselves as church workers, came this question: Are you of that new movement? You see, the Mormons are moving rapidly from door to door. In Hong Kong eighty young men make the rounds from family to family. The Evangelicals have two. One Chinese from Hong Kong studying in the U.S. said, "The Mormons are well received because their approach is scholarly and courteous to the prospect, and they come to our homes."

"Opportunity Unlimited" could be a new stimulus to our young people to consider what are the alternatives if evangelical Christians do not mobilize for action. The Quakers have had a glorious history of being concerned for the needs of mankind in all parts of the world. Does this all have to be past history? Cannot evangelical Quakers consider what their united efforts should be today?

The Constitution of the Association of Evangelical Friends

(The following constitution was adopted at the Denver conference, 1956. It is reprinted so that the stated objectives of the Association might be more widely known.)

ARTICLE I

Name

The Association of Evangelical Friends

ARTICLE II

Purpose

The purpose of this organization shall be to promote the fellowship of the Gospel among all Friends. This we aim to do by achieving through organization the following objectives:

1. To provide fellowship and inspiration among those of like precious faith.

2. To make articulate the united voice of evangelical Friends in all current issues pertaining to doctrine and life, encouraging all who bear the name of Friends to a positive declaration of the Gospel of Christ.

3. To provide a possible means of association, interchange of concerns and cooperative promotion of the evangelical Friends service in the various areas such as missions, evangelism, education, publications, youth work, relief, and peace.

4. To promote among all Friends the sense of Christian responsibility for active participation in the speedy evangelization of the world, and to work for revival throughout Quakerdom, relying solely upon the moral power of truth and love and the dynamic of the Holy Spirit for the accomplishment of this task.

ARTICLE III

Statement of Faith

1. We believe the Bible is the divinely inspired, infallible and authoritative Word of God, fully sufficient to instruct man in the way of salvation through Jesus Christ.

2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit. Him we consider

to be the only proper object of divine worship.

3. We believe that as a consequence of the Fall, man is utterly depraved, but nevertheless able, by the light of Christ, Who "lighteth every man that cometh into the world," to respond to the offer of redemption by grace. We own no principle of spiritual light, life or holiness inherent by nature in the heart of man which may serve as a basis of salvation.

4. We believe that in the person of Jesus Christ the Divine and human natures are united so that He is truly and properly God, and truly and properly man; we believe in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

5. We believe that regeneration by the Holy Spirit is absolutely essential, and that this is of God's free grace alone, through which, upon repentance and faith, He pardons our sins and imparts to us a new life.

6. We believe in holiness of heart and life through the instantaneous baptism with the Holy Spirit subsequent to the new birth and to His continual presence and ministry in the sanctified heart.

7. We believe in the immortality of the soul, the resurrection of the body, the final judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

8. We believe in the personal and spiritual priesthood of the believer, the continuous and inward spiritual communion of the body and blood of Christ, and in the one essential baptism with the Holy Spirit for the believer.

NOTE: This does not in any way constitute a new statement of Friends belief, for we are in full accord with the historic evangelical position of our church as summarized in George Fox's letter to the Governor of Barbadoes and in the 1887 Richmond Declaration of Faith. These articles of faith are to be considered only as a brief restatement of the essential doctrines of evangelical Friends.

ARTICLE IV

Membership

Membership in the association is open to any individual who subscribes to the evangelical Friends statement of faith and believes in the purpose and objectives of this association.

ARTICLE V

Meetings

The association shall meet every third year at an appropriate time and place as designated by its administrative board. Each triennial meeting shall be known as a conference of evangelical Friends. A general invitation shall be issued for the attendance of Friends who share in the interests and objectives of the organization, regardless of their place of membership or geographical location.

ARTICLE VI Administrative Board

Section 1. Membership and Appointment.

a. The board shall be composed of ten members of the association, five of whom shall be appointed by the association for terms of six years at each triennial conference. (At the time of the adoption of this constitution, five shall be appointed for six years and five for three years.)

b. At the first business session of each conference, the association shall appoint a nominating committee of seven members, representative in character, whose duty it shall be to bring to a later business session the names of five members who are established in the evangelical faith and capable of participating in all the responsibilities of the board. Other Friends may then be nominated from the floor. The association members shall vote by ballot on all those named, and shall declare elected to membership on the board those who receive the five highest numbers of votes. The new members shall take office at once, to serve until their successors have been elected.

Section 2. Organization.

a. After the appointment of new members and before the close of the conference sessions, the board shall meet and elect from among its members individuals to serve for three years in the following offices: Chairman, Vice-chairman, Secretary, Treasurer, and Director of Publicity and Promotion. The chairman shall serve as the presiding officer in the meetings of the board and in the sessions of the conference. Other officers shall perform the functions usually appertaining to their offices.

b. The executive committee of the board shall consist of its officers, namely: Chairman, Vice-chairman, Secretary, Treasurer, and Director of Publicity and Promotion, and two other members appointed by the board at the time of its organization. Any three or more of the members of the committee, provided either the chairman or the vice chairman is included, may carry on any business which the board may delegate to its executive committee.

Section 3. Duties and Responsibilities.

a. The board shall supervise the planning of the triennial Conference of Evangelical Friends. It shall select the time and place, formulate the program, and engage the participants. It may perform this function as a committee of the whole, through a special committee appointed by it, or through its own executive Committee.

b. The board shall determine the order of procedure in the triennial conference, establishing the schedule of services and calendar of events. It shall give consideration to any proposal for variation from the program as formulated and exercise its best judgment regarding the same.

c. The board shall be the executive body of the association in interim periods between conferences, implementing any actions approved by the association and taking such steps as seem advisable to promote the objectives of the association.

d. The board shall receive applications for membership, shall give them careful and prayerful consideration as to qualifications, and propose such names as they approve to the association for action.

ARTICLE VII Association Finance

The program of the association shall receive its financial support from, first, voluntary offerings; second, by the membership fee of one dollar (\$1.00) for the triennial period from conference to conference.

Voluntary offerings shall include individual gifts which members may feel led to contribute and public offerings taken in the sessions of the conference. Also, members may receive public or private offerings apart from conference sessions for the support of the work.

All funds shall be placed in the hands of the treasurer, who shall make disbursements by direction of the association or the administrative board and shall render a financial report to each conference.

ARTICLE VIII Amendments

This constitution may be amended by majority vote of the members present at any triennial conference, provided the amendment is made known to all members previous to the conference, and provided the proposed amendment is submitted through the administrative board to the first business session of the conference, then held over for further consideration and final vote in the last business session of the conference. If approved it shall become effective immediately.