
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

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Evangelical Friends Alliance

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Evangelical Friend

September 1967

Vol. I, No. 1

Read 'Borne of Four,' EFA's New Ministry in Mexico



"A college ought to know what it stands for..."

and these values should be perceivable in the daily lives of the faculty and students. An important part of the assessment of an institution . . . is the effort to apprehend the convictions or presuppositions having the greatest influence on what is thought and done. In general . . . this . . . dedication to well defined values . . . is weaker than it ought to be in the colleges we have studied. There is a lack of philosophical depth. The church institutions are floundering in this respect as is higher education at large. Happily there are some exceptions." p. 23.

Eight Hundred Colleges Face the Future
Manning Patillo, Jr. and Donald M. Mackenzie
The Danforth Foundation

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THE CHRISTIAN REVELATION provides a world view common to all Christians which becomes an integrating center for the liberal arts.

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MALONE

A CHRISTIAN COLLEGE OF LIBERAL ARTS & SCIENCES

515 TWENTY-FIFTH STREET N. W. ■ CANTON, OHIO 44709

In this issue

Evangelical Friend

Editor: Dean Gregory

Executive Editor: Jack L. Willcuts

Managing Editor: Harlow Ankeny

Missionary Editor: Evangeline Stanley

Regional Editors: Verlin Hinshaw, Kansas; Roger Wood, Ohio; Charles S. Ball, Oregon; Ira Berry, Rocky Mountain.

Contributing Editors: Leonard Borton, Everett L. Cattell, Gerald W. Dillon, Myron Goldsmith, Verlin O. Hinshaw, Lauren A. King, Harold B. Kuhn, Paul Langdon, Walter P. Lee, Fred Littlefield, Arthur O. Roberts, Lowell E. Roberts, Merl A. Roe, Milo C. Ross, John Robinson, Chester G. Stanley, Harold B. Winn.

Advertising Manager: Lloyde D. Johnson

COVER: Contrasts of Mexico—small tile-roofed businesses to magnificent structures of the Spanish colonial era—are caught in Taxco (near Mexico City) by Les Orde-man, staff photographer of the *Oregon Journal*. The Roscoe Knights are in Mexico City this month opening EFA's cooperative ministry.

The EVANGELICAL FRIEND is the official publication of the Evangelical Friends Alliance and is published monthly at 600 East Third Street, Newberg, Oregon 97132. Second class postage paid at Newberg, Oregon. SUBSCRIPTION RATES: \$3.00 per year. CHANGES OF ADDRESS: Send all changes of address and subscriptions to EVANGELICAL FRIEND, P.O. Box 232, Newberg, Oregon. Please allow four weeks for changes to be made. EDITORIAL: Articles and photographs are welcome, but we assume no responsibility for damage or loss of manuscripts, art or photographs. Address all manuscripts, letters to the editor, and other editorial content to The Editor, P.O. Box 266, Star, Idaho 83669. ADVERTISING: Rates are available on request. Address all correspondence regarding advertising sales to Lloyde D. Johnson, Advertising Manager, P.O. Box 882, Wichita, Kansas 67201. Production and offset lithography at The Barclay Press, Newberg, Oregon.

Application to mail at second class postage rate is pending at Newberg, Oregon.

Antecedents

First issues are not among the easiest tasks in publishing. But to see the final product take form, after piecing together the creative offerings of many people, is one of the satisfactions of publishing.

From the publishing and design standpoint, just what *did* precede Vol. I, No. 1 of the *Evangelical Friend*? First of all, it did not just fall together. There are reasons behind what we have done. The type face—9 point Times Roman—was selected for its classic features, sharpness, and ease of reading. All headlines are of

5 Why a new magazine?

In his first editorial, the editor spells out the concerns and reasons behind the new Evangelical Friend.

6 The Evangelical Friends Alliance

"It is a means whereby four yearly meetings can cooperate in areas of common need and ministry."

8 New dimensions in evangelism

"Too long has the church in America waited for people to come to it."

10 'Borne of four'

Veteran Missionaries Roscoe and Tina Knight begin their ministry as EFA workers in Mexico.

13 Five years of Friends Youth

Strengthened bonds of unity result from cooperative conferences, a common name and a magazine.

14 KORO Crusade

"Through this united effort we desire that every Sunday school will 'Keep On Reaching Out'."

Regular Features

*The Face of the World 2 / The Children's Page 16
Over the Teacup 17 / Books 18*

this same style giving overall continuity.

Secured as art director for the initial issues has been Frank Glickman, a Portland free lance designer. A graduate of the Rhode Island School of Design with a master's degree from Yale, Frank designed the original layout and format. He has employed certain up-to-date principles, giving flexibility in layout for future issues. Avoiding sensationalism, and false excitement, we feel he has combined interest, conservatism and good taste. Credits also go to Bennett Norrbo, Portland, spot illustrations on regular features; Judy Jackson Brown, Portland, il-

lustration on the children's page; Stan Putman of Portland, a Quaker and free lance artist, advertising layout; and Tom Lincoln, staff designer for Jantzen, now a designer in New York City, for the mast-head lettering. LeRoy Benham of our own staff put these elements together into what you now see.

This issue is not the final word—either in content or appearance. Changes may be made. But we do hope you find the new *Evangelical Friend* readable, attractive and worthy of its position as the official voice of the Evangelical Friends Alliance.
—HTA

The Face of The World



Friends meet in World Conference

BY JACK L. WILLCUTS

More than 1,000 Quakers from 36 countries met July 24 for the Fourth Friends World Conference to enjoy ten days of southern hospitality on the rolling, green campus of Guilford College at Greensboro, North Carolina. The carefully-prepared schedule of meetings, moving attenders from one brick, white-pillared building to another across the shady lawns, even allowed for more than fifty "worship-sharing" periods to be held si-

multaneously daily in small groups where Quakers seemed to feel more at home. Other than their numerical smallness, Friends searched earnestly to find what they held in common to share with others using the theme: "Seek, Find, Share," linked to a quote from George Fox, "No Time But This Present," which suggested contemporary urgency.

This proved to be a difficult task. The keynote speaker, a London Yearly Meeting Friend, Hugh Doncaster, in an earnest, forceful opening address, recognized the need for finding a common cause saying, "The world is dying, literally dying, for lack of Quakerism in action." That the world's needs are enormous was never challenged during the conference, but just what "Quakerism" is, became a major preoccupation of many meetings and discussions, both private and formal.

Doncaster tried to gather all types of Quaker views and terminology together early insisting, "Quakerism is the Christian faith as we understand it." Problems arose interpreting the "as we understand it" part. When he added, "There is only one salvation for the sins of man, and that is his personal Saviour, Jesus Christ," the meaning appeared clear.

But the mention of Christ as Saviour at all, was offensive to some. While the majority of Friends in the world, including newer Christians where Quaker mis-

sionaries have labored, readily respond to these definitions, majorities are not always overly important. Weighty Friends influence Quaker life, especially when they are deeply motivated. It was apparently hoped at the conference that through an effort to balance doctrinal distinctions in allowing Friends of different views to speak and be deliberately placed side by side in discussion situations, an homogenization of positions would occur thus allowing a common, acceptable-to-all kind of Quakerism to emerge.



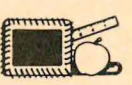



This attempt at fairness was appreciated; the courteous effort to find workable, acceptable answers and goals for Friends of today and the future was evident. From the viewpoint of evangelical Friends, this was an acknowledgment, not always evident, of a respect for Biblically-oriented, Christ-centered Christian faith that was appreciated. But the divisions were fundamental and too deep to be resolved with mere congeniality and goodwill. Everett Cattell expressed in his remarks to the plenary sessions of the conference, "Our polarities of difference rest ultimately on who Christ is."

On this there could be no compromise, so true unity was impossible and certain labels of group descriptions remain. This also affected every attempted action of

(Continued on page 18)

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"I assure you that every attempt will be made to continue the same spirit of dedication and concern that have been demonstrated at FBC through the years — to be of greater service to the church and to society." — President Harold O. Thompson, B.A., B.Th., M.S.



Write: Admissions Counselor
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Haviland, Kansas 67059

Why a new magazine?

Since the days of the early apostolic church, Christians have felt an inner motivation for getting together for worship, for fellowship and for the work of compassionate service. There is an invisible, yet powerful force that draws together those of like faith and like mind. Following the death and resurrection of Jesus, and the subsequent gift of the Spirit at Pentecost, the early disciples were drawn even closer together in the fellowship of Christian unity, even though the persecution, following Stephen's martyrdom, drove them out into every region abroad. Thus, like seed sown in the springtime breezes, the Spirit-filled followers of the Lord took root in their newfound environment and began again the work of "witnessing to win" all men to the Gospel of their risen Lord's saving grace.

And, so it is, again and again, the process of scattering and multiplying takes place as the church of Jesus Christ both sows the seed and develops the fields of Christian concern in the world.

To modern followers of Christ, like those early disciples, there is a strong inner compulsion to witness abroad, everywhere, the redemptive Gospel, and also to develop the fields where the witness has taken root.

More specifically, modern day Christians in the family of Friends have a deep desire for evangelism and also for development and enlargement of the church in their contemporary Jerusalem—the home base. Therefore, it was quite natural that members of the Evangelical Friends Alliance should feel the importance of some central unifying factor that would add a cohesive element to the structure of such a cooperative alliance of Friends. Strengthening the bonds of Christian unity among evangelical Friends could best be achieved, it was felt, by improving lines of communication among member groups.

Therefore, in January, 1966, the official body of the Evangelical Friends Alliance took action to recommend to

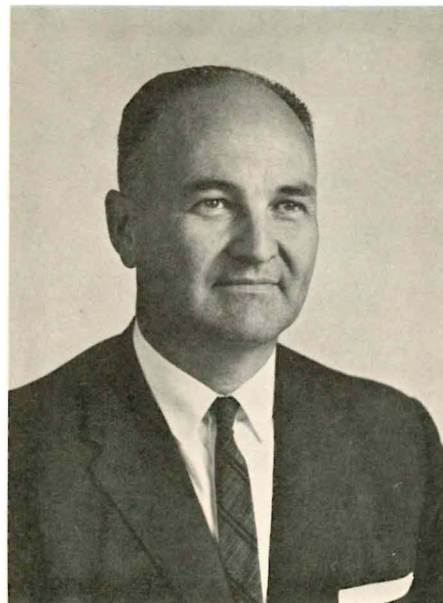
the constituent yearly meetings that all regional church magazines, along with the already existing cooperative magazine, the *Missionary Voice*, be merged into one magazine which would become the official organ of the Alliance. This recommendation was then adopted by all member yearly meetings and this first issue of the *Evangelical Friend* initiates the publication concern to build more adequate and stronger lines of communication among Friends in our world of today.

The name *Evangelical Friend* has been adopted for the new magazine, having been formerly used by Ohio Yearly Meeting as the name for their paper.

In America there is a welter of publications coming from the nation's presses, and discerning people must choose wisely in their reading habits. There are around 12,000 publications of all types on the American market today, with approximately 1,300 of these covering the field of religion. The *Evangelical Friend* must stand with these as a representative voice of the 23,000 member Friends of the Alliance yearly meetings, being distributed into more than 10,000 homes across the nation with each monthly publication.

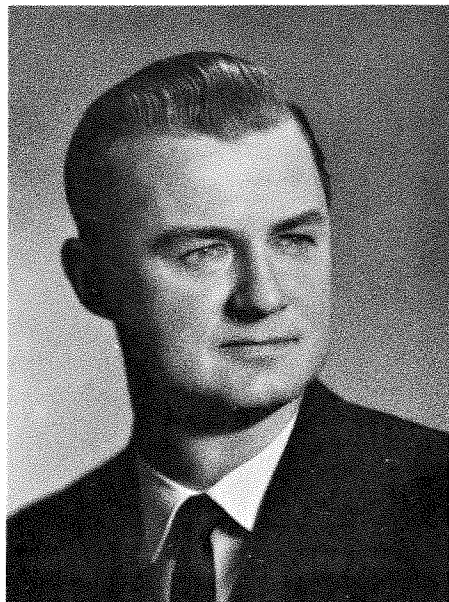
With a fervent prayer and a bold confidence in God's leading, we launch this new magazine into the great stream of current Christian literature. We purpose to be broad enough in our editorial policies to permit the discussion of every important Christian concern which touches the lives of mankind today, and narrow enough to eliminate from these pages trivia, fadism, and matters of little consequence.

Though this venture is new and the way ahead untried and unknown, yet, we do here and now humbly dedicate this first volume of the *Evangelical Friend* to the glory of God, to the edifying of the church, and to the extension of Christ's Kingdom throughout the world.



Dean Gregory has returned to pastoral work after fifteen years as General Superintendent of Oregon Yearly Meeting. He has been active in the Evangelical Friends Alliance from its beginning before becoming editor of the *Evangelical Friend*.

The Evangelical Friends Alliance



The Evangelical Friends Alliance is an organization of yearly meetings that confess their faith in the evangelical doctrines of Christianity and agree to work together toward common goals and objectives. At the present time, four yearly meetings—Ohio, Kansas, Rocky Mountain, and Oregon—constitute the entire membership. These represent three regionally accredited colleges, and one Bible college; six mission fields with a new one to be opened jointly in the near future; a dynamic youth work with eight youth conference grounds; and a vigorous church extension program.

In addition, each yearly meeting maintains a cooperative relationship with an established theological seminary—Asbury in Kentucky, the Nazarene seminary in Kansas City, Missouri, and the Western Evangelical Seminary in Jennings Lodge, Oregon. More could be said of these four yearly meetings and their challenging programs; however, this is enough to show that the Alliance is not an organization of four struggling groups, but four yearly meetings coming together in strength to do even greater things for God.

As the constitution of the Alliance states:

"The organization shall be an alliance of Friends yearly meetings which officially accept and propagate the evangelical doctrines of the Christian faith as herein defined, and agree to work together under the policies and arrangements herein stated in such areas of Christian endeavor as they shall at any time choose.

"The Evangelical Friends Alliance shall serve as the united voice and work for the mutual benefit of the member yearly meetings, to pursue cooperatively the work of the Lord and to strengthen the work of the Friends Church."

The purpose of the organization is at once quite obvious. It is not to be a divisive factor in the greater family of Friends. Membership is limited to yearly meetings rather than smaller groups such as monthly meetings. The objec-

tive is to work for the greater unity of all Friends upon the basis of a common faith in the Lord Jesus Christ, and a common sense of responsibility to proclaim the gospel of Jesus Christ to our generation.

These four yearly meetings have been sometimes described as divisive and independent. It is true that we have avoided certain organizational ties with other groups of Friends; and we, unfortunately, at times have appeared defensive and perhaps negative in attitude. This must be admitted. However, it is also true that many evangelical Friends have endeavored to live in harmony with other Friends in many different relationships, but with a disturbed conscience concerning certain teachings contrary to their faith, genuinely grieved by actions diametrically opposed to doctrinal positions of their own yearly meetings. They have witnessed the insidious undermining of Friends Christian testimonies, and the gradual infiltration of theological liberals into places of leadership, and the seeming impossibility of making needed changes. There have been reasons for independence, although many times we have longed for the fellowship of other Friends throughout the world.

The result was an organization whereby this passion for unity and fellowship could be fully realized without compromise of convictions, and whereby a means of cooperation could be achieved without surrendering the genius and strength of the yearly meetings' individual vision and involvement in the work. So often the local meetings have been discouraged in their dedication and vision by lack of spiritually dynamic leadership. We have earnestly sought to release and channel vital Christian concern and action wherever possible through yearly meeting initiative. The Alliance is not a merger of four yearly meetings into one "super yearly meeting." It is simply a means whereby four yearly meetings can cooperate in areas of common need and ministry.

"Why another Friends organization?" The answer to this is not difficult to find. The reasons must be discovered in the inadequacy of existing Friends' organizations. While one may see organizational defects with this or that group, the main reason is *not* organizational. It is theological and spiritual. It is recognized that throughout Quakerdom there are many individuals who are genuinely true to the faith and for these we have the highest regard and experience the warmest of Christian fellowship. However, it is also true that as an organization many Friends groups have been either theologically liberal or permissive. By this I simply mean that with many Friends, doctrine is not an issue. One is permitted to believe quite as he wills just as long as he is "friendly." Such organizations seem to have no united position doctrinally. They may be united in some other ways, but not in doctrine. If they are, they have said little or nothing about it. Even statements as to their belief in the Bible as God's inspired word, or as to Jesus Christ as the unique Son of God and the only Saviour of the world are often so vague as to leave serious questions about what was meant or whether anything was really meant.

Now, to those who are searching and groping this permissive situation may be alright, but to those who have accepted the Holy Bible as a divine revelation this vagueness and permissiveness seem impossible. The result is that the evangelical is many times grieved and feels no real fellowship with others in the Gospel. He has a message to believe and to proclaim. It is through this message that the world must be saved. It is little wonder then that sooner or later he is going to seek fellowship among those of like mind and among those who are deeply concerned to do something about their faith by sharing it with the whole world.

For this reason the Evangelical Friends Alliance was organized. It was for this, evidence of faith was given through a written confession of doctrines, and certain goals set for accomplishment—areas of concern in which the members could put their faith to work. These are five in number—Friends youth, missions, church extension, publications, and Christian education. Each of these areas of concern has been referred to as a commission made up of two Friends from each yearly meeting appointed by its corresponding board. It is the responsibility of these commissions to implement mutual concerns for vision and cooperation in these areas of endeavor.

The Friends Youth have effected a new name for their organization and adopted a most attractive emblem. They have had one national leadership training

conference and another one will be history when this article is read. A new handbook, setting forth the plans for a Friends Youth organization—with all of the suggestions and ideas needed for a going concern—has been published, along with an attractive monthly magazine called *Accent on Friends Youth*.

The Missions Commission has standardized a number of forms for use by the Alliance mission boards, planned exchange deputation schedules for missionaries, shared their problems and plans together in prayer, and outlined ideas for cooperation in various areas of missionary work. A part of this cooperative effort has been in the United Mission to Nepal and Christian radio work in Burundi, Africa. The major area, however, has been the opening of a new united Friends mission field in Mexico with Roscoe and Tina Knight going as the first missionaries to represent the Alliance. The four mission boards have cooperated for some time in the publication of the *Missionary Voice*. This will now be incorporated into this new publication of the Alliance, the *Evangelical Friend*.

The Church Extension Commission has likewise cooperated through discussion of common problems and plans. However, the biggest project has been the beginning of a new work in Omaha, Nebraska. This work, not quite a year old, and under the pastoral leadership of Harry Dillon, is making encouraging headway. These Friends have been meeting in a room at a hospital where temporary accommodations have been secured which are quite suitable. Property is being located, plans are being made for a building, and there is no question as to the success of this healthy new work.

The Publications Commission has been busy about the preparation of the new periodical called the *Evangelical Friend*. This paper combines the four periodicals of the yearly meetings, and the *Missionary Voice*. With Dean Gregory as editor and a competent editorial staff representing the four yearly meetings, the magazine promises to be one of the major publications among Friends today.

The Christian Education commission has likewise been busy giving counsel to the George Fox Press in its publication of Sunday school materials, and counseling together concerning mutual problems. The biggest forward move has been a frank facing of our failure to "reach and teach" as we should, and a challenging presentation of plans to change this situation. A four-yearly-meeting-wide contest is planned for September and October which we hope will

create momentum for some new goals in attendance.

The Alliance is a new organization. Its future is unknown. Although goals have been set and wise means of achievement have been planned, more is needed. Evangelicals have had a tendency to become negative and defensive in their attitudes. The future of the Evangelical Friends Alliance depends largely upon the degree to which we avoid this "self-righteous" trap. It has been the common sense of concern among those present at the Alliance meetings that our four yearly meetings be *positive* in our affirmations, *aggressive* rather than reactionary in our actions, and *redemptive* rather than judgmental in our mission. This does not mean that there is not a place to say no. Rather, it means that the church can only be built as we positively, aggressively, and with a keen sense of redemptive mission go out to proclaim a living Saviour. The prayers of all members in the four yearly meetings are needed that the spiritual goals along with the numerical and material goals of the Alliance may be realized. Let us all pray for a fresh baptism of His Spirit upon our united and waiting hearts.

Gerald W. Dillon, president of the Evangelical Friends Alliance, previously served as chairman of the Association of Evangelical Friends. A former pastor and evangelist, he is now professor of Homiletics and Church Administration at Western Evangelical Seminary.

New Dimensions in evangelism



Charles S. Ball, pastor, Bible professor and missions executive is a member of the EFA Missions Commission. He is a native of Ohio, former president of Friends Bible College (Kansas) and William Penn College (Iowa) and taught in the Bible department at Friends University (Wichita).

During the battle for Britain the people of London became conditioned to the noise and effect of the bombing. They had to—in order to survive! In our day we have heard so much about the population explosion that we, too, are becoming insensitive to its meaning for us as Christians. Here in America we still have room and food for all. Why worry? But this indifference will be disastrous to the Christian cause.

Just for a moment, permit yourself to be challenged again by the statistics.

It took from the time of Noah's flood until 1900 for the world population to reach 1.6 billion. In the last 66 years this figure has more than doubled. Robert C. Cook, president of the Population Reference Bureau, released the world population in the summer of 1966 as 3.346 billion, an increase of 65 million in one year, or 180,000 per day.

According to Mr. Cook one-half the population now living on earth has been born since the end of World War II. Also, half of today's population lives in the five largest countries: China, India, the Soviet Union, the United States, and Pakistan. A further estimate suggests that one-tenth of all the people who have ever lived are alive today. The population of the United States is now estimated at 200 million, with half this number under 25 years of age.

However, the saddest fact about these statistics is that the Christian church universal has not kept up with this amazing growth. While the 20th century has produced fantastic developments in all kinds of communication, the church hasn't as yet been able to communicate the Gospel so as to match the population increase with new births in the Kingdom of God.

Students of church growth tell us that only in a comparatively few places in the world is Protestant Christianity keeping up with the population explosion. Latin America seems to be one area generally where this is true. It is also an

area which is ripe for harvest where the church must evangelize before the night comes when no one can work.

Missionary News Service states that 51% of the population of Honduras and 48% of Costa Rica's is under the age of 15—the highest percentages in the world. Costa Rica's annual growth rate is 4.3%.

In Mexico four persons are born for one who dies. Their population now is 40 million and at this rate in 20 years will be 80 million. Mexico City has more than six million, and by births and migration it is expected to reach 20 million by 1980.

At the Evangelical Foreign Missions Association annual convention in Los Angeles in April it was reported that Guatemala had 426,307 evangelical church members. If they continue to grow at the annual rate of 11% and the national population continues to increase at 3.1%, half the population will be evangelical in 20 years.

In the United States church membership has continued to increase along with the population but in recent years church attendance has declined. Some are predicting that America may soon be down to 5% of our population in church on Sunday, as is true in Britain and Europe today.

Dr. Jack McAlister, founder and president of World Literature Crusade, in his address to the World Congress on Evangelism in Berlin last fall, called attention to interesting statistics in a recent Moody Church Missions Congress brochure. In 1830 the Boston Baptist Missionary Society stated that the world population was 800 million of which the Protestant population was 200 million. By 1960 the world had increased by 2,000 million, but the Protestant population still stood at 200 million!

What about the membership of Friends?

As long as many of us can remember, the total membership of Friends in America and the world has been quoted at about 125,000 and 200,000 respec-

tively. Many of our churches which have increased in membership have done so by transfers and births, and not by outreach and evangelism. Only a comparatively few new churches have been planted, have grown, and flourished. Most older churches have just maintained the status quo or have declined.

Many Friends churches are struggling and there seems to be a complex against trying to grow large churches. Something must be done about this. Too long have Friends proudly, though dubiously, been content to say, "But our influence is greater than our membership!" Perhaps true, but this isn't in harmony with the command of the great commission. Must not the Friends Church evangelize or perish?

Considering the millions and millions of people who are lost in our communities, our country, and the world, the command of Christ to "Go" stands as an indictment to every Christian who isn't obeying and doing something about it in one way or another. Too long has the church in America waited for people to come to it. Over and over again it has been demonstrated that outsiders won't come on their own initiative. Clever advertising and catchy sermon topics haven't succeeded in luring them from their comfortable homes, from television and radio, the beach and the mountains, to churches which may be cold, unfriendly, and lacking in both compassion and zeal.

If business as a whole was not succeeding today any better than the church, management probably would be replaced. More money would be spent by business analysts on research to find out why the people aren't responding or being reached. A program of development would be launched to find out what the people need or want, and the products would be presented more attractively to create a desire for them. If their growth was not 5% to 10% or more annually or, at least keeping up with the population growth as a minimum, they would

certainly not be content to be just "holding their own." Probably all recognize that the church isn't getting the job done which it is supposed to do. The question is: what is going to be done about it?

First, we must go back to our manual for church growth and development—the New Testament. Here we find adequate motivation and a great variety of methods. Every one that worked was pursued: public preaching, house-to-house visitation, personal evangelism in home and business places, meetings in synagogues, in schoolhouses, homes and market places. Everywhere and in every way possible they presented the "good news" to the people of their knowledge and acquaintance. The early church sent their missionaries to regions beyond where Christ was not known, concentrating on the great centers of influence and population—Antioch, Ephesus, Philippi, Corinth, and Rome, to name a few. The Book of Acts is the record of how the Gospel was spread from Jerusalem to Rome.

Second, the New Testament methods contain this important idea: an interest in the individual. Jesus talked with the one or two—Nicodemus, the woman of Samaria, or to James and John. Paul's secret of success is seen in his concern for each person as illustrated by the many references to individuals in his letters. The little letter to Philemon mentions nine people besides himself. The last chapter of Romans names over 30. The church today must be interested in people individually, and not just concerned about the world impersonally.

Christ—adequate for every need

Third, the compelling motivation must be to obey Christ and to go to others to tell them of His saving grace adequate for their every need. Those who have found this to be true have something greater to share than the latest styles, gossip, gadgets and automobiles. Members of the church must realize that without Christ men are lost; there can be no compromise with this truth.

Fourth, as a church and as individuals, there must be the essential cleansing and filling by the Holy Spirit to empower and motivate the church's service. Here again the church stands condemned if it does not avail itself of the known and preferred power and help.

Finally, it is important to realize that church growth and evangelism are possible in our generation. While the task today is greater than ever before, so are the facilities and the opportunities. With a fully dedicated church using every legitimate means and method, the evangelism job can be done. In fact, it is being accomplished notably in a few places and can be duplicated in many

more. But it is sinful to let sentiment and tradition be the dominating factors rather than concern and adventure, thus failing in the extension of God's Kingdom today.

The two fastest growing religious groups in the Northwest, and possibly in America, are the Jehovah's Witnesses and the Mormons. These we would class with the cults, but we surely can learn from their methods and dedication. Church membership has increased 65% in the past 25 years in the United States; during the same period, Jehovah's Witnesses increased 2000%. Cults put great stress on the individual and upon the printed page, and they have been very successful.

A church that is alive today will study and adopt various plans for evangelism, always using the New Testament as the basic guide. Wherever any program has really worked, those plans should be studied, tried, and evaluated. These will include home Bible studies, Salvation by Appointment, visitation evangelism, personal evangelism, coffee hours, youth camps, vacation Bible schools, Campus Crusades, Sunday schools, mass evangelism, public preaching, religious films, literature, radio and television programs. Indeed, whatever is either suggested in the New Testament or not contrary to it, let it be pursued with faith and courage, praying God's blessing upon it.

Finding the most suitable way

Furthermore, let every method be that best adapted to the individual and the respective church. Congregations differ just as individuals do. The important point is for every leader and every church to find the way best suited to each situation. Not all have the same talents and gifts, but the Holy Spirit will use every person who is dedicated to the Lord who wants to be used.

In probably every case, a poor method energetically pursued will result in more accomplished than a good method only half-heartedly tried. The same can be said of talents: the one-talent individual will accomplish more, when sincerely and earnestly seeking to be used of God, than the ten-talent man who only half-heartedly applies himself in the work that God has given him to do.

Sometimes it is necessary or desirable to change strategy and methods to do a better job of evangelism. A good leader has alternate plans, but always the same objective. Joseph H. Smith used to say: "People aren't gospel-hardened—they are method-hardened."

Neither the message nor the objective needs to be altered, but the methods should be as flexible as necessary to carry out the task of reaching the confused,

bewildered, and rebellious generation with whom we have to deal.

The glorious Gospel can be presented effectively in challenging ways by intelligent and venturesome men and women filled with God's Holy Spirit, and a new day of church growth and evangelism can possess the Friends Church across America. If the Lord tarries, the last decades of the 20th century will hold the greatest challenge and opportunity that the church of Jesus Christ has ever known.

STATISTICS OF MEMBERSHIP IN THE SOCIETY OF FRIENDS AROUND THE WORLD

| | 1965 | 1966 |
|--|---------|---------|
| AFRICA (41,747) | | |
| Burundi | 1,218 | 1,218* |
| Kenya | 31,450 | 31,555 |
| Madagascar | 7,700 | 8,622 |
| Pemba and Zanzibar | 225 | 225* |
| South Africa | 200 | 127 |
| ASIA (1,762) | | |
| China (no figures) | | |
| India (Bundelkhand) | 223 | 232 |
| India (Mid-India) | 262 | 264 |
| Japan | 275 | 271 |
| Jordan and Lebanon | 130 | 130* |
| Taiwan | 811 | 865 |
| AUSTRALASIA (1,557) | | |
| Australia | 908 | 908 |
| New Zealand | 633 | 649 |
| EUROPE (24,250) | | |
| Denmark | 53 | 53 |
| France | 150 | 152 |
| Germany and Austria | 530 | 533 |
| Great Britain | 21,154 | 21,175 |
| Ireland | 1,862 | 1,856 |
| Netherlands | 99 | 112 |
| Norway | 90 | 93 |
| Sweden and Finland | 145 | 156 |
| Switzerland | 117 | 120 |
| NORTH AMERICA (123,625) | | |
| Canada | 779 | 792 |
| United States | 121,731 | 122,833 |
| SOUTH AND CENTRAL AMERICA (6,201) | | |
| Bolivia | 3,000 | 3,000* |
| Costa Rica | 85 | 85* |
| Cuba | 319 | 319 |
| El Salvador and Honduras | 302 | 283 |
| Guatemala | 1,445 | 1,437 |
| Jamaica | 475 | 480 |
| Mexico | 197 | 197* |
| Peru | 400 | 400* |

196,968 199,142

*Figures of previous year used since no new figures available.

—From Friends World News

'Borne of four'

With the opening of an Evangelical Friends Alliance ministry in Mexico—being 'borne of four'—this fact becomes even more true: 'The sun never sets on EFA missions'

And they come unto him, bringing one sick of the palsy, which was BORNE OF FOUR. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. —Mark 2:3-5

After two years of careful planning, the first Evangelical Friends Alliance cooperative foreign mission project is launched this month.

Roscoe and Tina Knight are in Mexico City now searching for a suitable center to start a Friends Mission effort. During this first four-year term, they intend to engage in extensive home-to-home evangelism using the "home Bible study" methods so effective in the Latin America "Evangelism in Depth" programs. Their fluent use of Spanish and wide experience in Bolivia and Peru will be a valuable aid as they combine survey planning with actual on-the-spot missionary work.

Under appointment since January, Knights have had opportunity for deputization work among all the EFA yearly meetings. Oregon Yearly Meeting Board of Missions will be the sending agency, but the Knights are responsible to the Evangelical Friends Alliance through its Missions Commission. Their entire support comes from this source.

The EFA Commission had hoped to send the Knights earlier in the year but it has taken time to arrange for their support among the four yearly meetings. A budget of \$7,500 per year for their support including salary, housing, operation, vehicle expense and other equipment is the united responsibility of the EFA.

By working together with these choice, veteran missionaries in this new Friends field, the Scripture "borne of four" may be fulfilled again today! But if one cor-

ner is permitted to sag, the result will be disastrous.

With daring, persistent faith in a contemporary mission opportunity, we may see our neighbors in Mexico brought to Jesus! The Evangelical Friends Alliance is on the move for Christ in our united Mexican Mission. Let us pray together today for our first EFA missionaries—Roscoe and Tina Knight!

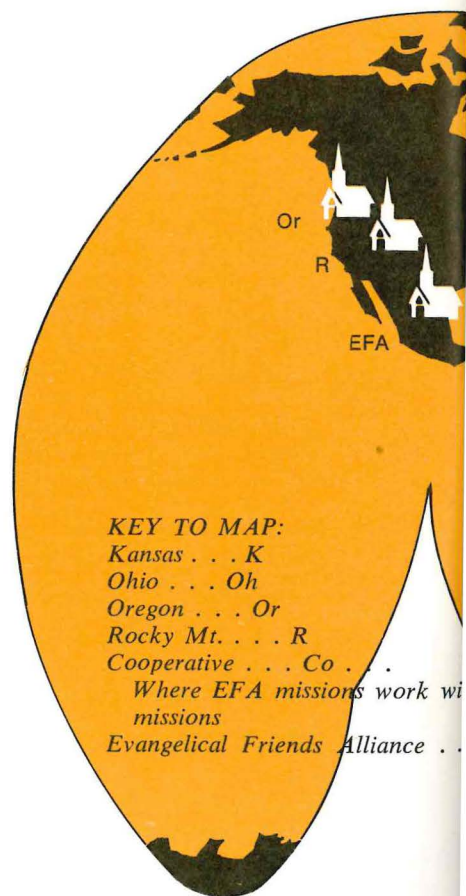
Our Call to Mexico

BY ROSCOE KNIGHT

The church was packed and the missionary spirit rose high as the challenge went forth from Walter Lee for missionary candidates for Bolivia. We were deeply moved as I whispered to Tina, "Honey, this is for us." We had been desirous of going to a mission field and had prepared for such work. Now God spoke to us simultaneously and the call soon came clear. A few months later our missionary career started on the highlands of Bolivia.

When God called, we had no doubts but that He was leading us to Bolivia. Many years later, while engaged in pioneer work in the mountainous regions on the eastern slope of the Andes, again the call came to go to another field to aid in starting a new work in Peru. That time, while we were contemplating the leading of the Lord, a verse from Deuteronomy stood out clearly—"Ye have dwelt long enough in this mountain, get ye up into the high plain." We were in the mountains, yet the high plains of Peru were much higher. We moved up. Though the testings came strongly in later months to doubt this definite calling, we stood on the assurance that God had specifically called us to that work. Our doubts were removed then and now. Looking in retrospect, we still are convinced that God led us there.

Now another door has opened for missionary service. More than three years ago, while visiting in Bolivia, Dean
(Continued on page 12, column 2)



KANSAS — Twenty-nine missionaries in Burundi, Africa.
James Morris heads up CABCO radio.



OHIO — Ten missionaries in Taiwan. Howard Moore is TEF (Taiwan Evangelical Fellowship) head in Taiwan. Nine missionaries in India. Anna Nixon heads the Literature work for Evangelical Fellowship of India.

Robert Hess is President of Yeotmal Seminary in Southern India. Twenty-eight missions work together.

OREGON — Two missionaries, Pastor and Mrs. Kim, in a Korean Church in Portland, Oregon.

Bolivia—Six missionaries.

Peru—Eight missionaries.

ROCKY MOUNTAIN — Rough Rock, Arizona—Three missionaries.

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."



Roscoe and Tina have both had an interest in missions since their teens. Both prepared for Christian service and felt a call for mission work in Bolivia to work in the Bible Training School. They went to the field in 1945 and spent two terms teaching and two terms doing pioneer evangelism. When they believed they should not return to Peru they felt a concern for opening a work in Mexico. They have three children. Two, Gary 19, and Beverly 17, will remain in Haviland. Karen 14, will go with her parents.

SUGGESTED READING

Church Growth in Mexico
by Donald McGavran

Gregory made the statement that there were relatively few churches in Mexico City. I casually stated that I would like to go there someday to work. Though no further consideration was given to this, the seed had been planted and an increasing concern came for Mexico. Then as the organizational structure for the Evangelical Friends Alliance developed, various ones expressed a concern that a missionary program be initiated at the same time. A desire and willingness to help in this work gradually came to us but again we were determined not to move a step in that direction unless God clearly opened the door and we definitely knew that this was His doing, not ours. There is nothing we want more than to be in the center of God's will. Also, unless He clearly opened the door for a work in Mexico, we had no desire to go.

At various times during the past two years, while plans have been developing, it seemed it would not be wise or feasible to continue. Yet, each time God has opened the door a little more until now the program is moving ahead. It is with full confidence that we enter this open door, knowing that it has been opened by God and not by man. A verse from Exodus has become alive to us in recent days, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." The field is prepared, the harvest is ready. Our prayer now is that we may be led to the exact place to begin working—to the people to whom the Holy Spirit is already speaking.

"Abraham, when he was called . . . went out, not knowing whither he went. By faith he sojourned in the land . . ." Many questions arise as a new work is contemplated: "Where will you start the work?" "How will you start?" "Do you have a mission or group to work with?" "Are there already some believers?" "Where will you get your pastors?" Few concrete answers can as yet be given to these questions. But perhaps some of the

preliminary plans and thinking will give an idea of the initial steps.

We do feel somewhat as Abraham probably did. We do not know just where the work will be started but probably in some part of the huge metropolis of Mexico City. We do not know where we will be living. There is not a single believer with whom we will start the work. There is no church. We will borrow no pastor of another group to begin a work. As the apostle Paul stated, "I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." We will not draw believers of other groups nor work in the immediate areas where others are proclaiming the Gospel. Since the Gospel of Jesus Christ can be adapted to any people of any culture it can be made indigenous to all races. For this reason, plans are to see a church established that will be a Mexican church—the "Evangelical Friends Church of Mexico."

At the outset, no social, educational, medical or agricultural work is anticipated with the exception of Bible training sessions for all laymen and especially for the leaders of the new church groups that will develop. It is fully realized that no one method or system of evangelizing can be transplanted from one country to another, yet the New Testament pattern of house-to-house evangelism, personal witness, starting services in private homes with all Christians being expected to spread the Gospel, is a system which has never been improved upon in the history of Christianity. We hope to follow this method as much as possible. Where it is permitted, mass and tent evangelism also has great value. Pastors and leaders for the new church groups must necessarily come from among themselves so intensive and continuous training will be essential, but being done in their own environment and gradually as they progress spiritually.

We go to Mexico with expectation—expecting God to lead to the right field, to give souls for our labours, to keep new believers from falling, to encourage when we are discouraged, to protect from danger, to touch in sickness, to give wisdom beyond ourselves, and to see His church built.

Brethren, Pray!

WYCLIFFE GOES TO DALLAS

New International headquarters for the Wycliffe Bible Translators, now in Santa Ana, California, will be established in Dallas, Texas. First units of the new complex are expected to be ready for occupancy in 1968.

—From Christian Times

Five years of Friends Youth

"We call ours Quaker Youth." "Ours is Christian Endeavor." "We just changed to Friends Youth Fellowship." Such were the comments as youth leaders from our four yearly meetings began noting the similarities and differences in their youth organizations and initiated the discussions of possible cooperative action five years ago.

In one of the workshops at the Malone conference of the Association of Evangelical Friends, two of the participants, Fred Littlefield and Lonny Fendall, were asked to convene a meeting to further explore the possibilities of systematic idea-sharing and joint action by the youth agencies. As their group met that fall in Colorado they saw immediately the need for adopting a uniform name to symbolize the united effort and to make practical the joint projects which might be planned.

The willingness to sacrifice personal preferences and traditional sentiments in favor of the furtherance of the group goals was evident in the discussion of the name. Two yearly meetings had recently completed the lengthy process of changing the youth group name, but were willing to change again to expedite cooperation. This same spirit of cooperation through occasional compromise has prevailed in the succeeding years and has made possible the things which the EFA Youth Commission has been able to accomplish.

This year has seen the publishing of a Friends Youth handbook by the Commission, entitled, *Friends Youth in Action*. This has been the product of several years of writing, revising and study, for it adds the superstructure to the cornerstone of the united name. Now available from each yearly meeting at a low cost, it provides a replacement for handbooks of interdenominational youth organizations formerly relied on.

One of the more widely-known projects of the Youth Commission has been the conferences. In 1965 the first National Friends Youth Leadership Con-

ference was held at Quaker Ridge Camp in Colorado. Recently, on August 5 to 9, the second such gathering was held at Twin Lakes Bible Camp in Iowa. The purpose of both of these was to provide training, inspiration and fellowship for selected high school youth from our four yearly meetings. A full report on the second conference is planned for the October issue of the *Evangelical Friend*.

Now in its third year of publication, *Accent on Friends Youth* is another visible example of cooperative effort among youth in the Evangelical Friends Alliance. In fact, the need for a quality youth periodical with a wide circulation was one of the things that originally motivated the formation of the Youth Commission. Several of the yearly meetings had published smaller periodicals or newsletters, but lacked personnel and finances. Both of these needs have continued to be urgent as *Accent* has been published, but the Commission is hopeful that the magazine can continue to be improved in quality and extended in circulation. The talents and labors of Fred Littlefield and Ron Stansell have been very valuable in the success of the magazine.

The yearly meeting youth boards have from time to time challenged their local youth groups with goals, projects or standards. These have had varying success in different localities and with different age groups in guiding the youth groups toward success. The Youth Commission has attempted some unification of these programs and themes, and has recently focused its attention toward adult sponsors in the local groups. This has been designated as one of the major projects this year for the Commission.

Youth leaders universally agree that the success of the local youth group depends to a great extent on the quality, effort and dedication of the adult sponsors. The problem is: How can qualified adults be challenged to give their time to being youth sponsors and how can they be trained to do this work

effectively? The Commission is hopeful that definite solutions might be found to this critical problem.

As the Youth Commission members meet together there is opportunity to share ideas. Thus a program which works well in one area may spread into another. This tends toward uniformity in youth programs, but the Commission does not discourage the distinctives of each yearly meeting. Some have stressed a high school winter youth conference, while others rely on the youth activities at Yearly Meeting sessions for inspiration and training. Some have developed summer service programs for older youth, often called "youth ambassadors" programs. Some yearly meeting youth boards serve as sponsoring agencies for summer camps. Some have programs on every age level while others focus primarily on high school youth. Some sponsor youth evangelistic teams which travel to local churches. All of these distinctive programs have been developed in response to needs felt in each yearly meeting and thus may not be effective in other places.

The Youth Commission is attempting to keep before it the objective of assisting each yearly meeting in improving its youth program, doing things that their size or available resources would not otherwise allow. As with the other Commissions of the EFA they are experiencing the difficulty of carrying on the work with only annual meetings. This and other hurdles will be crossed as the Lord continues to guide the youth work and directs into areas yet unexplored. People are at last realizing the dominant role youth are assuming in American life. A great deal of imagination and dedication is urgently needed to effectively enlist and train the youth within the perimeters of our Friends churches and send them forth as trained and talented Christian servants into a world they dominate more and more.

KORO Crusade

Keep On Reaching Out in Kansas, Ohio, Rocky Mountain and Oregon Yearly Meetings



"From the Sunday school comes 75% of the church members of all denominations, 85% of the church workers, and 95% of all ministers and missionaries." So stated the nationally known Sunday school leader, Clarence Benson.

Realizing the effectiveness of the Sunday school in evangelism, the Friends churches have placed strong emphasis upon it. The church that has a growing, strong group usually has a dynamic Sunday school constantly feeding the church.

Before the Sunday school can serve its purpose, boys, girls, men and women must be brought under its influence. Increased Sunday school attendance is a must. Many Sunday school leaders realize this, but do not know what to do to bring it to pass. There is only one way to build a Sunday school: Work at it constantly every month of the year. If people are to be reached by the Sunday school ministry they must be sought out and brought in.

Because the churches in the Evangelical Friends Alliance are united in the desire to reach their communities for Christ, the Christian Education Commission of the Evangelical Friends Alliance is sponsoring a Sunday School Crusade from September 10 through October 8, 1967, using the letters KORO, "Keep On Reaching Out," as the name.

Growth is possible

In similar crusades Sunday schools have shown tremendous growth during their participation, continuing with a greater enrollment when proper follow-up was used. The effectiveness is not limited by the size of the church or whether it is in the country or city, but with a concentrated effort every Sunday school can benefit with new life, enthusiasm and greater attendance.

To enable each church to compete with churches of comparative size, the following divisions have been arranged: Division A, 0-60; Division B, 61-125; Division C, 126-200; Division D, 201-above.

In each division a film strip projector will be awarded to the winning Sunday school and a wall plaque to the runner-up.

How to plan

One point will be accumulated for each person over the average attendance recorded in the 1966 Yearly Meeting Minutes. Reports will be sent to designated persons in the quarterly meeting who will forward the information to the following yearly meeting representatives: Kansas, Melvin Adkinson; Ohio, Paul Langdon; Rocky Mountain, Joseph Henshaw; and Oregon, Dorothy Barratt. By air mail, a sheet will be sent to each church before the following Sunday so every church will know how they are progressing in relation to the other Sunday schools in the Evangelical Friends Alliance.

Through this united effort we desire that every Sunday school will "Keep On Reaching Out" by bringing in new individuals to hear the Word of God. Every church has a responsibility to its community to do all possible to evangelize it for Christ. Through a concentrated effort of visitation during a crusade, many new friends can be made.

Enthusiasm and effort

During a recent *Christian Life* contest astounding results took place. A Sunday school of only 25 grew to 129 in the space of six weeks, churches were revived, and tents had to be used for additional class rooms. Now families have been won to the Lord. This can happen in the Friends Churches of EFA during the crusade.

It is the usual thing through a well-planned crusade for enthusiasm to run high. When the chapel is full the spirit of the people is optimistic. Its effect is felt in every area of the church. The spiritual results of a concentrated effort cannot be easily measured, but they are the most important. With renewed vision there is a greater expectation of the Lord's blessing in future days.

Friends Sunday schools all over the Evangelical Friends Alliance, from enthusiastic primaries to thoughtful collegians, will be involved in the KORO Crusade, September 10 through October 8.

The only way to lose

The only way to lose during this Sunday school crusade is not to enter, for surely every church that participates will profit from it. The Scripture admonishes us that "The effectual fervent prayer of a righteous man availeth much." During this time of special emphasis, Friends across the country will be simultaneously united in seeking to follow God's command to "Go."

Yes, to have real success during the crusade, it will take effort on the part of the entire church. Individuals will be needed to plan the crusade for your local church: advertising, planning visitation, arranging transportation, purchasing awards, organizing prayer support and carrying through on follow-up. The Lord's work is never done without effort. A Sunday school does not grow by itself, but through the laws of growth a Sunday school does grow when we enthusiastically set out to accomplish what the Lord has requested us to do.

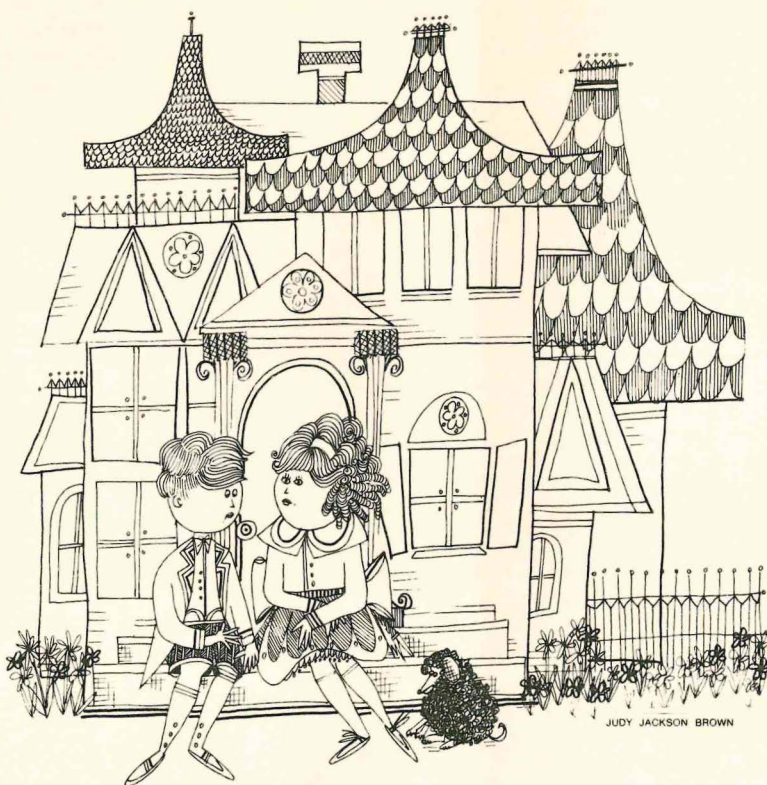
We serve a great God who desires that all men everywhere might come unto him. But how can they hear unless we go? In the days of emphasis upon KORO, may we "Keep On Reaching Out" in Kansas, Ohio, Rocky Mountain, and Oregon Yearly Meetings of Friends.



Howard E. Harmon is chairman of the EFA Christian Education Commission and has served several years as president of the Oregon Yearly Meeting Board of Christian Education. He has pastored three different "church extension" Friends meetings with notable success.

Back-to-school Blues

By Betty Hockett



"Back to school!" grumbled Perry.

"Yeah! Back to school!" echoed Patsy gloomily.

"Just think, only three more days of vacation and then back to that old school room."

The eleven-year old Masters twins were sitting on the steps of the front porch, commiserating with themselves. Right at that moment everything worthwhile and fun seemed to fade away as they contemplated their return to school. Even their little brown, fuzzy-haired dog, Chico, seemed sad.

"Boy! Summer went so fast! We didn't have near enough time to do all the things we'd planned. Perry, don'tcha wish we didn't have to go back to school at all . . . anymore!"

"That's for sure. Besides, Mr. Harris isn't going to be the sixth grade teacher

anymore so we don't know who we'll have. Probably some old ugly, cranky lady teacher!"

"Yeah! Probably so. Havin' a new teacher makes it all the worse . . . !"

They were still complaining when Pastor Martin drove into the driveway. Perry and Patsy skipped to the end of the walk and said almost together, "Hi, Pastor Martin."

"Hi, yourself! Is your Daddy home?"

"Not yet," answered Perry.

"He will be soon. We were waiting on the porch for him," added Patsy.

"May I wait for him with you?"

"Sure!"

Chico wagged his greeting as Pastor Martin sat down. "Well, I suppose you two are getting anxious for school to begin!"

"Ugh! School!" said Perry.

"Yeah! Don't mention it!" said Patsy.

"I get the feeling you aren't quite ready to get back to books and studies." Pastor Martin smiled, and then added understandingly, "But I can remember feeling the same way myself when I was a boy."

Perry explained, "Sometimes school isn't so bad, but there are so many things we want to do that it seems silly to waste our time studying. And we don't even know who our new teacher will be."

"Right now school seems pretty unimportant to you, but let me show you some of what God's Word has to say about it." Pastor Martin pulled out his small pocket Bible. "Here, look at II Timothy 2:15."

The twins read it together. "Study to show thyself approved unto God . . ."

Then the pastor added, "Another translation says it a bit differently: 'Do your best to win full approval in God's sight.' And doing your very best in studies is part of pleasing God and winning His approval. Some boys and girls choose to make going to school a waste of time, but those who love the Lord ought to apply themselves and work to get all they can out of school. Actually, God expects us—with His help, of course—to do our best in anything we do."

Perry and Patsy looked at each other and grinned. "I hadn't thought of it like that before," said Perry.

"Neither had I," said his sister.

"There are verses in Proverbs that mention the importance of getting wisdom," continued Pastor Martin. "When you have time read these . . . I'll write them down for you. Proverbs 3:13 is a good one and Proverbs 4, 5, 6, and 7, too."

Perry took the paper with the suggested verses. "I guess school is pretty important," he said, as Patsy nodded in agreement. "As Christians we do want to please God. I'm glad you showed us those verses."

Just then a bright red new Mustang went by. The driver smiled and waved. Pastor Martin waved back.

"That's Mrs. Norland. She and her family have just moved here. By the way, she's going to be the new sixth grade teacher."

"Sixth grade?" shouted the twins together. "That's our grade!"

"Hey . . . she's pretty!" observed Perry.

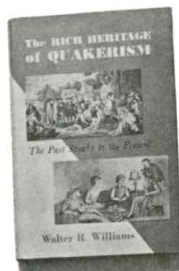
"And not old or cross looking," said Patsy.

Even Chico began to look happier as Perry concluded, "Maybe school won't be so bad after all."

(Hey, kids, look across to page 17 for a special puzzle!)

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Over the Teacup



Silence

By Catherine Cattell

You can never imagine how nice it is to have you back to chat with me again "Over the Teacup." It is exciting to have all the new Friends in addition. During the interlude, I have been trying out a few new brands of "tea" and we will see if you enjoy the "flavor."

I have been thinking about the need for silence lately, largely I suppose, because there is so little of it. The busier we are, the more noise there is, and the lonelier we are, the more noise we tolerate, and the more worried we are, the more we seek distraction. During the summer months when windows and doors are open, noise is without remedy! There are planes overhead; there is traffic, and the neighbor's lawn mower outside, not to mention Junior practicing his trombone lesson before an open window! And inside, we have the sounds we turn on deliberately by dialing favorite stations for favorite kinds of noise for background distraction. Much of it is turned on by children, in or out, who are restless and turbulent with "nothing to do, Mother," for three months of summer vacation.

Who speaks in gentle tones anymore? Try it and someone shouts in ear-shattering response, "What did you say?" So if you want to be heard, you have to compete with sounds of radio, television and whatever else is "on" at the moment.

And yet, so much of God's work is done silently. The harvest moon rises big and bright; the sun rises with a burst of color; the stars twinkle; the grass grows; the flowers bloom; the snow falls; the world turns; fruit ripens and human life develops within the mother—silently.

There are sounds, of course. The birds sing; the autumn leaves rustle; the water ripples; thunder rolls; the wind whistles; the frogs croak, and crickets do whatever crickets do—but even these sounds are wonderfully healing and restful. But

who even gets to hear them anymore?

Lately, I have felt the need for shutting out every possible man-made sound for certain times of the day, and just getting quiet. This involves quieting the tumult in one's mind and heart. Perhaps it is because these shout at us so loudly that we seek to drown them out with other sounds.

These, too, must be silenced. It is only then that God can do His work in us—only then can we hear what He *really* says, or sense His Presence. He is the answer and we live at a time when answers are hard to find.

If we listened more at home, perhaps we would have more helpful things to share. Our words would mean more. Practicing the Presence is now being experienced by others. It is a part of our inheritance. As Quakers, how did we lose it? It still works, especially in private. Try it and see!

"Be still and know that I am God."

**The Children's Page
PUZZLE**

After several years of searching for God and peace in his own soul, George Fox (the founder of the Friends church) happily discovered, "There is One, even Christ Jesus, that can speak to thy condition." He says that at that time "my heart did leap for joy."

How old was George Fox at this time? (Find the answer by working this Bible math problem:)

Add number of loaves in Matthew 15:36 to number of days in Genesis 7:17
Subtract number of people Peter stood with in Acts 2:14
Subtract number of years Hezekiah reigned in II Chronicles 29:1
Multiply number of men in white apparel in Acts 1:10
Add number of churches in Revelation 1:4; plus 2.

George Fox was years old.

(See answer on page 19.)

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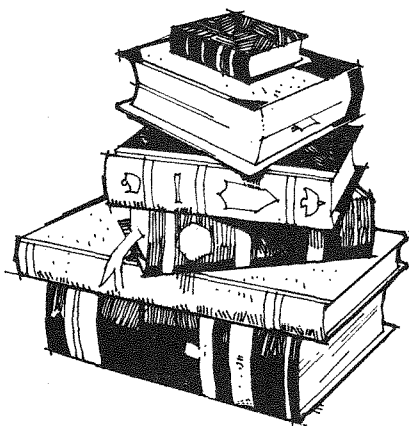
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Books



D. Elton Trueblood. *The People Called Quakers*. New York: Harper and Row, 1966. 291 pp. \$4.95.

Dr. Trueblood's book is not another history of the Quaker Movement. It is, rather, an examination of Quaker ideas and practices, with an attempt to show their relevance to the contemporary world. In his preface, Trueblood says he feels that the basic principles upon which Quaker faith rests are among those necessary for a revival of true religion. With this book he hopes to aid in that revival.

Throughout the book the author attempts to correct the badly distorted image of Quakers as being a people who are mild and harmless, unaggressive, antique and irrelevant. He does this by portraying the Movement's amazing vitality in various situations. Although the author is not propagandizing for any Quaker organization he does evangelicals a service in emphasizing the evangelistic zeal of the earliest Quakers. He warns against "lazy mysticism" and "sterile humanism" which can result from a misunderstanding of the term "Light Within." Trueblood points out, however, that religious experience and social concern have gone hand in hand in the Movement, and he illustrates this vividly.

Trueblood says that Quakerism has found a constructive "third way" when faced with the horns of several logical and theological dilemmas. This makes the Quaker position more relevant today than many other alternatives.

In looking toward the future Trueblood says that Quakerism cannot be faithful to its vision and task unless it is truly evangelical—Christ-centered in experience and evangelistic in practice. As an ethical, cultural society it cannot even survive, let alone shake the world.

At a few points Trueblood's remarks will be unacceptable to some Friends, but considering the broad spectrum of Quaker thought he has been quite fair and has done a commendable job.

—Leroy Brightup

The Face of The World
continued

the Fourth World Conference. While all Friends were concerned about "a world in the throes of revolution—political, social, religious," it was hard to find unified agreement on what to do about it. Put in oversimplified ways, why hurry with a cup of cold water if the cup is really empty, or why sit in cozy churches drinking the water without even a cup extended to dying humanity? Put another way, no social system changes will long improve humanity without a "heart-changing" salvation.

One of the values of the conference was surely the new awareness gained by all Friends of the experiences of others. Christian Friends from every country and yearly meeting were enriched when spiritual fellowship was found. Another value was the recognition of the real issues which do, indeed, divide Friends. To assume, however, that by merely bringing Quakers together will solve the differences, or that these differences are not really important after all, if we just learn to work better together in spite of them, is perhaps the greatest danger. It is difficult to identify with a Quakerism that requires vague, ambiguous expressions like "that of God in every man," "faith in our faith," or "contemporary Christianity." Are these really clear calls to Quaker action?

NEW TRANSLATION
A "BEST SELLER"

The American Bible Society reports its first English translation of the New Testament, "Good News for Modern Man, the New Testament in *Today's English Version*," is being placed in "about 25,000 new hands every day. If this keeps up, sales will soar to more than nine million the first year."

The TEV translation is also newly released on a 15 disc set of 16 2/3 RPM records with TV star, Bud Collyer reading. Talking Book Machines for playing these records are loaned by the U.S. Government to any legally blind person who requests one.

—From Bible Society Record

C. O. SLAIN

Frederic Cheydleur, 20, a Quaker from Orchard Lake, Michigan, performing two years of alternate service in Laos under the auspices of International Voluntary Services, Inc., has been killed by the Pathet Lao.

Engaged in rural development activities with a Lao co-worker, both men were killed during the night in the home they shared. "At three a.m., Saturday morning, March 25, an enemy force at-

tacked the military camp one mile from the village . . . simultaneously another enemy force went inside the village of Pakkhanian and converged directly on Fred's house, killing both Fred and his Lao assistant in what appears to be cold-blooded murder. No villagers were attacked; no food or supplies taken."

—From *July*, The Reporter for Conscience' Sake

Protestants Broadcasting in Mexico

In June "The Back to God Hour," a radio ministry of the Christian Reformed Church, was broadcast over a 14-station network reaching Mexico's major cities. Other radio networks are offering long range contracts to Protestant groups. Until recently Protestants could not buy radio time on any major network in Mexico.

—From Evangelical Action Magazine

"War costs during 1967 for each enemy killed is likely to continue at about \$400,000 . . ."

—From U.S. News and World Report

NEWS BRIEFS

George Fox College names Acting President

Dr. Milo Ross, for the last 13 years president of George Fox College, Newberg, Oregon, has been granted a year's leave for "study and travel." David Le Shana of Long Beach, California, was named Acting President and is to become Vice-President and assistant to President Ross a year hence.

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