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Evangelical Friend

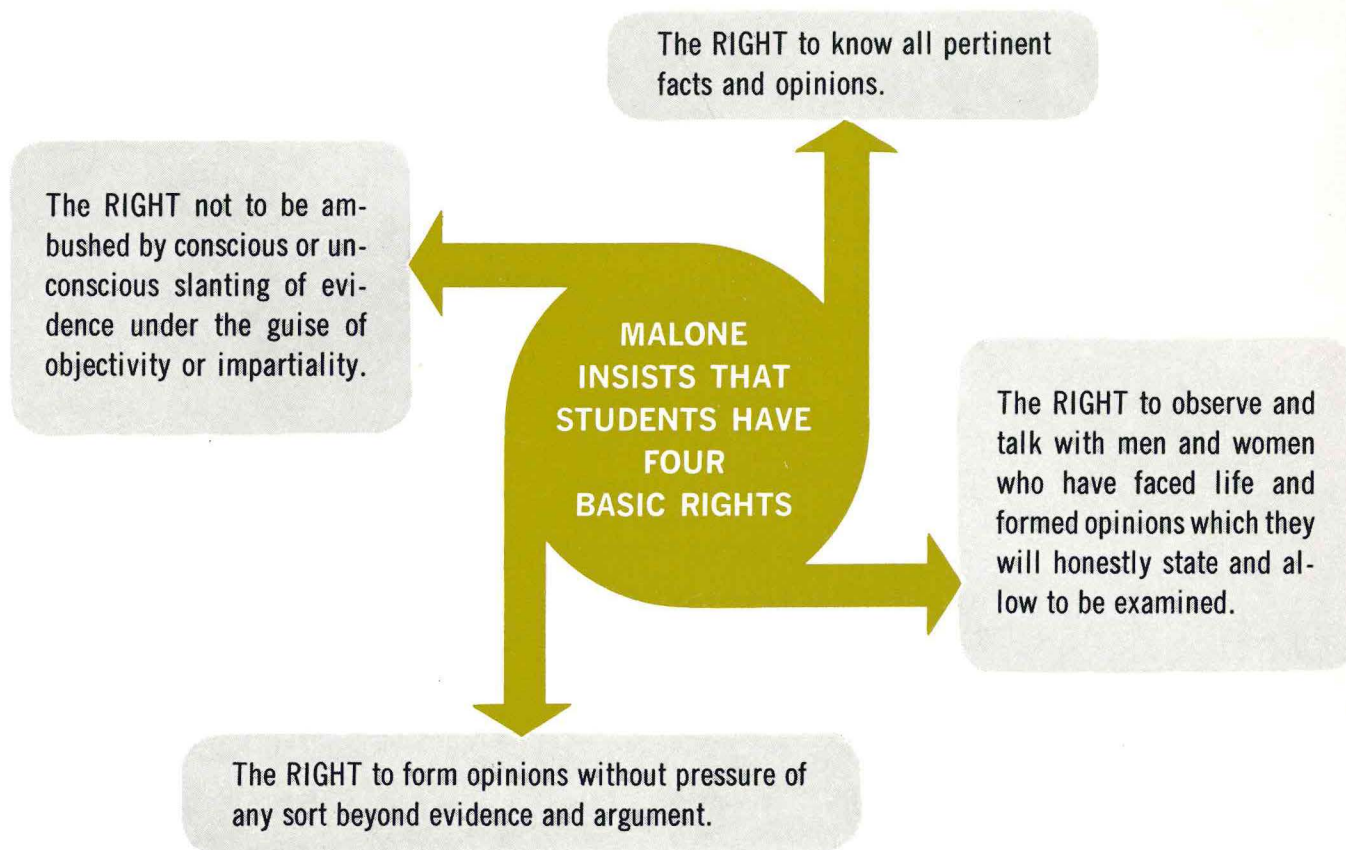
March 1969

Volume II, No. 7

The Christian college—the arm of the church



What about the RIGHT rights for students?



MALONE COLLEGE is an evangelical Christian college with a commitment to both positive Christian faith and freedom of inquiry.

Malone holds that dialogue among people of all ranges of commitment and non-commitment strengthens both the academic and Christian purposes of the institution. In this dialogue the college deliberately seeks to show how the Christian faith confronts the problems of the world.

Malone's faculty is therefore not impartial. It is impossible to be impartial about

things that really matter. For clear and honest dialogue it is better for a faculty member to have an openly announced position than to profess an impartiality that is unattainable.

Malone College has openings for serious-minded students who are seeking these objectives. We would welcome correspondence with prospective faculty who share our commitment.

You can assist the college through support provided by gift annuities, gifts of securities or property, or by including the college in your will. Inquiries are invited.



Malone College

515 TWENTY-FIFTH ST., N.W., CANTON, OHIO 44709
Accredited by the North Central Association of Colleges and Secondary Schools.

Evangelical Friend

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Cover

Symbolic of our emphasis on higher education—especially Christian colleges and our own EFA Friends schools—is this photo taken on the campus of Malone College, Canton, Ohio. (Photo courtesy Malone College.)

Antecedents

It has been our pattern through these first 18 months of publication to give each issue some theme—a thread of emphasis that would give continuity and purpose to the publication, thus stimulating new interest in an area of ministry or concern.

There can be no mistaking the “thread of emphasis” this month. One glance a couple of inches to your right will show at least nine pages devoted to our Christian colleges. The future of our church lies in the spiritual and academic strength of our colleges. They deserve our daily intercession.

* * *

We welcome a new department editor to the EVANGELICAL FRIEND with this issue. Joining our staff as editor of our important Missionary Voice section is Mrs. Esther Hess who, with her husband Robert, has been serving on Ohio Yearly Meeting's mission field in India. Already active in planning forthcoming issues, we are sure Esther Hess will continue the fine tradition of presenting interesting and informative articles set by former department editor, Evangeline Stanley.

The Hess family returned to the United States last fall and now reside in Canton, Ohio. The October 1967 and May 1968 issues of EVANGELICAL FRIEND give some background on the Hess family and their work in India. Welcome, Esther Hess! —H.T.A.

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NEW FRIENDS BIBLE COLLEGE PRESIDENT TAKES OFFICE

HAVILAND, KANSAS (EFA)—Newly-elected president of Friends Bible College, Robert S. Staley, arrived in Haviland, with his wife Elizabeth and daughters Clair and Vicki, in time for the opening of the second semester. A reception to honor President and Mrs. Staley and to introduce them to the Bible College community was held in the Broadhurst Student Center on January 29. Saturday, April 12, 1969, is the date set for the inauguration of Robert S. Staley as the eighth president of Friends Bible College.

EVANGELICALS DELIVER EARNST MONEY TO METHODISTS

PORTLAND, OREGON—A check for \$25,000 was delivered by officers of The Evangelical Church of North America to the United Methodist Church to seal a formal agreement on the purchase of church properties of 46 Northwest congregations on December 10, 1968.

While the value of the property exceeds \$4 million, officials of the United Methodist Church agreed to a total settlement of \$690,266 plus the indebtedness, currently totaling \$632,875, for which the congregations are responsible. The \$25,000 was earnest money, with the settlement balance payable in 90 days.

The settlement followed long months of negotiations. While from one viewpoint it constitutes paying a "second time" for the properties since the local congregations paid for the properties in the first place, on the other hand, they now get to redeem the properties at one-sixth their value.

INTERNAL REVENUE SERVICE WILL NOT BILL SELF-EMPLOYED

WASHINGTON, D.C.—An important change has been made for people who make installment payments on their federal income taxes (ministers and missionaries generally are in this category), according to the *U.S. News and World Report* of January 6, 1968.

In the past IRS has required a quarterly payment with Form 1040 ES filed on April 15, and subsequently has billed the taxpayer on June 15, September 15, and January 15 for the remaining amount due.

In 1969 the taxpayer will file his estimated tax on April 15, but will then be on his own to send in the quarterly installments on time. The new Form 1040 ES will include four "declaration-vouchers" which will be sent in with the quarterly payments.

—*Missionary News Service*

MINISTERS CONFERENCES

SEBRING, OHIO (EFA)—William Waltz, president of the Ohio Ministers Conference, announces their 1969 Ministers Conference to be held at Camp Muskingum, Carrollton, Ohio, May 5 to 8. Dr. Robert Coleman, Asbury Theological Seminary, will be the featured speaker, with Ohio General Superintendent Russell Myers and others on the program.

NEWBERG, OREGON—A joint Oregon-California Ministers Conference is slated for April 29 to May 2, 1969, at Richardson Springs, California, with Dr. Harold Englund, Fremont Presbyterian Church, Sacramento, California, as guest speaker. Gerald Dillon, Western Evangelical Seminary; Milo Ross, president of George Fox College; and Ted Cummins, pastor of the Arcadia Friends Church are among other speakers scheduled for the conference.

NAE VIETNAM REFUGEE CENTER REOPENED

HUE, VIETNAM—The Christian Vocation Training Center of the National Association of Evangelicals World Relief Commission, seized a year ago by Viet Cong during the Tet offensive, has been reopened to serve more than 20,000 refugees living in five camps here.

The operation includes an elementary school, a vocational training center, and a farm and animal husbandry division, according to WRC's executive vice-president, Everett S. Graffam. Currently there are 150 elementary school pupils and 200 others learning a trade at the center. Literacy for adults, Vietnamese history, and Bible are also taught.

—*Missionary News Service*

HOLINESS GROUP CHANGES NAME

INDIANAPOLIS—Representatives of the Holiness Denominational Publishers Association meeting here voted to change the name of the organization to the Aldersgate Publications Association.

The constitution under which the HDPA had been operating for several

(Continued on page 17)

Betty Wretling

Time to trade it in

"I wish I knew what that rattle is I hear on the right side of the car," my husband said one day as we were driving down the highway. "Don't you hear it?"

"No," I said and went on with my knitting.

"Open the glove compartment and move things around and see if that will stop it."

This was no new experience with me but I put my knitting needle down, opened the glove compartment, jiggled things around, and closed the door.

"I still hear it," he said, "don't you?"

I had not noticed it, but since I am a woman, there are only three things about a car that concern me: air in the tires, gas in the tank, and a comfortable seat.

Car rattles do not annoy me, but I am familiar with the pattern that usually follows after my husband first notices them. They seem to get worse and worse; then on the way home more and more we pass by the car lots (strictly a coincidence, of course). Finally, when the rattles are unbearable, we trade in the car for another one.

I am familiar with the pattern that follows after we have traded cars, too. Wash jobs become more frequent and the whole family is more careful with the newer car. We polish it, shine it, and stand back admiring it.

However, the newness does not last and it is not long until we begin to notice the rattles and squeaks. With each passing week and month more and more rattles appear. So we grumble and complain and soon you will hear us say, "Guess it's time to trade it in."

Several years ago in a church we were attending I heard a lady make a remark about our pastor. She said, "Let's vote him out." Now this remark was not made by a heathen in a far-off land but by a saved, sanctified (and, may I add, a

(Continued on page 18)

This article is reprinted from the *Herald of Holiness* of February 14, 1968, and is used with permission.

Adoring worship; obedient service

Reading the history of the Christian church always brings a new appreciation for the benefits which we enjoy—benefits which have come to us through the Christianizing effects upon society where the Gospel has been put into action.

In 1776, for example, only six Americans of every 100 were members of religious groups. Now church membership has risen to approximately 60 percent of the population. While cold statistics do not say everything, they still do say something. We must admit that suspicion, superstition, hatred, and violence still plague our land and our world, but there is also a great reservoir of good which is set against the world of evil. In fact, it seems that this savoring influence of righteousness and justice must be acting as a great dam, holding back the powerful forces of darkness that would completely inundate the whole world if the church and God's Holy Spirit should suddenly be removed from the scene.

Through the Bible and by the direct influences of the Holy Spirit, Christianity teaches and promotes the idea of the sacredness and dignity of every man, including his whole being, intellect, emotion, will, and physical body. A human being, whatever his age, race, or station in life, is more than a mere blob on the pages of history, more than a pawn on life's great chessboard to be moved about by others more powerful than himself, more than a machine to turn out so much work in a lifetime. The Bible says, "And the Lord God formed man of the dust of the ground . . ." This is where a lot of thinking on man's identity stops. But inspiration will not and cannot stop without the full revelation: ". . . and [the Lord] breathed into his nostrils the breath of life; and man became a living soul." (Genesis 2:7)

There would be a good deal more peace in the world today if all of us could grasp the importance of this "built-in eternity" and "sacred identity" of every man, who is indeed an eternally

living soul.

How our hearts yearn for the literal fulfillment of the ancient prophecy of Micah, ". . . and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." (Micah 4:3, 4)

Somehow, this longed-for millenium of peace seems to elude the cleverest schemes of men and nations united in its pursuit. Someday it will come, not as a result of human achievement but in the consummation of a divine intervention in human affairs. And Christians may well reecho the supplication of Holy Writ, "Even so, come, Lord Jesus."

While we may draw sweet personal comfort from this hope kept alive by faith—"Which hope we have as an anchor of the soul, both sure and stedfast . . ."—our neighbors and many in the world are wondering about the Christian answer, not for a future time, but in the here and now, relating to urgent human needs.

A recent government survey of hunger and malnutrition in the United States reported that more real need may exist right here in our own country than in many of the underdeveloped "emerging" nations where we have been sending our millions in foreign relief funds and goods. Charity surely must begin at home, but after that it must reach all the way around the world. And charity is far more than physical relief of suffering—it is also the offering of the good news from God, a very necessary part to the fulfillment of life for every man. If a man is given hope, he can endure any hardship. Without hope life is a bitter struggle for survival.

With all the marvelous powers and possibilities of scientific research and discovery, it seems we should be ap-

proaching that golden age which idealistic men have fondly dreamed of and written about in glowing terms. But that hope of human deliverance is proving to be only a miserable mirage, due exclusively to the unregenerate nature of man which is ". . . not subject to the law of God, neither indeed can be." (Romans 8:7b)

The teachings of Jesus concerning human relationships ought to be highly important to the Christian conscience, but the great principles given in His Sermon on the Mount and in numerous other Scriptures are too often laid aside for easier, more temporary solutions to the human dilemma. We don't deny His teachings as valid commandments for His modern Church; we just neglect them and postpone their application.

Jesus said He came, not to destroy the law but to fulfill it. Using the law as a basic and foundational standard, He outlined and defined the higher standards on the subjects of the sacredness of all human life, sexual purity, the sanctity of marriage, faithfulness to one's word (without swearing), the Christian alternatives to revenge, and the Christian attitude of love to replace hatred toward enemies. All this He summed up with the terse but explicit command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48)

What a high standard for human conduct!

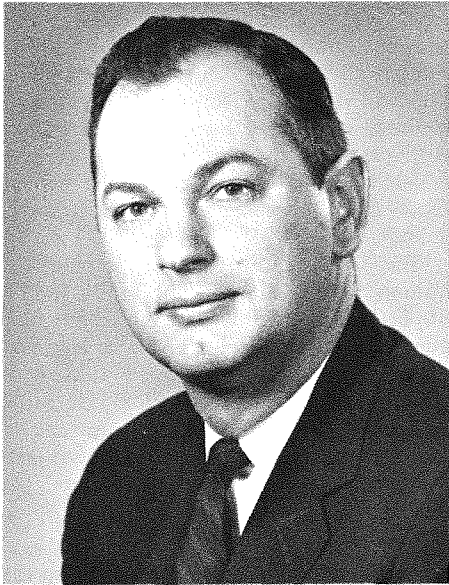
If put into practice, the teachings of our Lord would revolutionize the church's approach to current social upheaval.

The symbol of Friends ought to be drawn and interpreted through the faithful, experiential practice of "adoring worship" and "obedient service," and in that order.

Jesus' reference to salt and light as symbols of His followers ought to apply to 20th century Christians as well as those of the first century.

—Dean Gregory

The role of the chaplain in the Christian college



James B. Reapsome is chaplain and assistant professor of religion at Malone College, Canton, Ohio. He holds the Th.M. from Dallas Theological Seminary and has had graduate work at Colorado College and Southern Methodist University's Perkins School of Theology. His career has included daily newspaper reporting and public information work for the military and with Inter-Varsity Christian Fellowship. From 1961-67 he was the editor of The Sunday School Times. He came as Malone's chaplain in 1967.

I was Malone's first chaplain; there was no model for me to follow. For me that was a break because it allowed me to experiment and to make adjustments accordingly. The administration had outlined what my responsibilities were in certain broad areas: the overall chapel program, counseling, chairing the Religious Activities Committee, planning special spiritual emphasis weeks in the fall and spring, and working with student groups and faculty toward the development of spiritual vitality on campus.

Christian colleges have differed, not only on the role of the chaplain, but on whether or not they should even have one. Many do not. Some that for years never had one now do. As I checked into the situation to see what was being done elsewhere, I found there was no one pattern. Men in the college chaplaincy seemed to be carving out their own roles.

On one campus, for example, the chaplain has nothing to do with either the chapel program or the Christian service projects. His chief function is counseling, which he does with great effectiveness. Other chaplains place more stress on preaching or teaching. I was advised in one case to preach at least once a week. Perhaps the growing thing is to have chaplains involved with the students in Christian outreach off campus. This will be an added facet of the chaplain's role at Malone next year.

Looking back over the last year and a half, it seems to me that the Christian college chaplain can make his greatest contribution to spiritual growth and development on the campus by what I would call a ministry of training and encouragement. I tend to downgrade the institutional role of the chaplain accordingly. That is, I don't think his greatest impact will come in administering the official college chapel program, arranging for speakers and music, presiding at the services, and preaching himself. The reason I say this is because students tend to suspect "official" compulsory religion,

and if the chaplain's chief role is to run that program then I think he lessens his effectiveness.

The chaplain should be extremely sensitive to student feelings and plan a chapel program that is both convincing and interesting. Part of the pressure he must resist is from various segments of college life that want to "use" chapel for a variety of worthwhile purposes. The chaplain can find himself boxed in by demands for chapel time from campus groups, church and denominational sources, and the college administration itself for reasons of protocol.

His must be a great tightrope-walking act, so he achieves balance in the overall program, with solid biblical content, and variety in subject matter. His greatest problem, of course, is to find speakers who know how to relate to students. It is no wonder that students are bored with chapel when they have to endure so much mediocre speaking, the same tired jokes about "captive audiences," and even the same sermon outlines. Last year no less than three speakers used the same outline.

Once the chaplain has the chapel program pretty well in hand, he can start to concentrate on creative ideas for "troop training." The troops in this case are the Christian students and faculty. I soon discovered that if anything was going to be accomplished for Jesus Christ on our campus, these people would need both vision and training. Perhaps the chapel speakers could be compared to the artillery, but the real life and death struggle for Christian faith doesn't take place in chapel; it takes place in the classrooms and in the residence halls. That's where students pick up and refine their ideas.

Because of this, I have emphasized small groups in the residence halls. It is very difficult to pass spiritual initiative and responsibility from the home and the church to the student himself, but this must be done. If not, the Christian college simply perpetuates spoon-feeding and the graduate goes into the world as

"The real life and death struggle for Christian faith doesn't take place in chapel; it takes place in the classrooms and in the residence halls. That's where students pick up and refine their ideas."

a weak-kneed layman. College is his real chance to develop spiritual muscle by feeding himself.

There is pitifully little being done by Christian colleges to develop the means of personal spiritual growth and outreach. Few students arrive on campus with any notion whatsoever of what it means to grow in Christ themselves or to help other students find Christ. Therefore, I see the chaplain's role on this level. We have tried from time to time with small groups on campus and in our home to give help in personal Bible study, prayer, and Christian witness.

Incidentally, the chaplain's home is crucial to the whole thing. It's amazing how students appreciate the atmosphere and friendliness of a living room, to say nothing of the chaplain's wife's food!

Using this approach, the chaplain can work toward three goals: (1) To conserve what faith and commitment already exists in the faculty and student body; (2) to train and work with these people toward developing spiritual growth and outreach; (3) to reach through them the elements of indifference and outright unbelief on the campus.

The chaplain must work quietly, establishing his identity and rapport with some sort of unofficial "core" group of Christian people who share his vision for these objectives. It doesn't take long to find out who means business for Jesus Christ on campus and who are those just putting in time under a Christian context. We also have an Inter-Varsity chapter at Malone and working with this group has provided another means for spiritual influence and ministry.

The chaplain must be careful not to become a spiritual "exclusivist," thinking that all spiritual ministry on campus must come under his domain. I'm particularly thankful for every means of spiritual penetration: the faculty who find a way to share their faith, pastors in the community where many of our students attend Sunday services, and outside speakers who come to campus. I like to have

some speakers stay on for several days for counseling. This has been a fruitful means of winning students to Christ.

There tends to be some kind of polarization on campus between those with some depth of spiritual commitment and outreach, and those who either don't want or don't have this kind of experience with Christ. Part of the chaplain's role is to unfreeze this hardness, and to try to keep lines of communication open between the extremes. He must avoid being identified too closely with what the outsiders call the "goody-goodies," but at the same time he must be careful to make his own convictions clear. The ideal, of course, is to be completely open to both camps. I personally welcome every chance I get to appear outside my official role, so that I come across as a real flesh and blood person and not some stuffed shirt.

Some chaplains set as their primary target the known rebels, the known complainers, because these students give the administration plenty of headaches. In some cases this has alienated chaplains from the administration. I've tried to make clear to the students that I'm not some kind of moral policeman in cahoots with the dean of students. I have been involved a few times in cases of students up for discipline, but try to stay out of this area. I have tried to aim for the Christian student who is open: (1) to help keep him from drifting into indifference and away from a place of spiritual usefulness; and (2) to help him see that what he is and does while at Malone is crucial for both his own life and future and for the overall spiritual tone of the college.

Perhaps the chaplain's role could best be summarized by saying that he is the catalyst for effective experiments in Christian living in that most difficult place, the Christian college, where it is so terribly easy to plod along under an atmosphere of official but often phony profession of orthodoxy. Somehow, with all the rules, the prayers, the flag-waving

pronouncements, the chapels, it is very difficult to stir up Christian muscle. Consequently, people become bored with the whole thing and tend to chuck it as unreal.

The chaplain, it seems to me, must buck the tide of boredom and apathy, raise the sticky questions, and give answers that make sense in a biblical context. If he does this, one by one, here and there, he will find people willing to respond, and the Christian college will have again justified its existence spiritually as well as academically.

The Christian college

The Christian college or university provides the opportunity for the student to seek Truth through all areas of human experience. He learns that Truth may be found in the lecture hall or in the chapel, in the Word of God and in the written works of man; that meaningful experiences may be had in the laboratory and in the prayer room. He is taught to realize the purpose of life as well as its processes; he learns to know the God of the universe as well as the universe. As he seeks to apply Christian principles in the classroom, in the dormitory, and on the playing field, he learns that the life which Christ taught can be lived and that as he applies Christ's teachings to every discipline of life his own life takes on new purpose and meaning. Recognizing the sovereignty of God and priesthood of redeemed man, the student is encouraged to know the Christ who said, "I am the way, the truth, and the life." By knowing and serving this Christ he comes to experience the greatest satisfaction in the fulfillment of his personal destiny.

Stanley Perisho, pastor of the Meridian Friends Church in Idaho, has written this meaningful statement on the Christian college. He is to become the director of admissions of Friends University in July.

Our Friends colleges



Friends Bible College

Friends Bible College has become one of only two Bible schools in the nation to enter a cooperative arrangement with another college in a joint-degree program.

Beginning with the opening of school in September, Friends Bible College established the program with Kansas State Teachers College in Emporia.

The joint-degree program provides an opportunity for students to receive two degrees in five years from the institutions. A participating student would study three years at Friends Bible College toward a Bachelor of Science degree in religion, then would attend two years of classes at Kansas State Teachers College to complete work for a bachelor's degree in education.

The Emporia school has approved five major areas in secondary education: music, business, home economics, industrial arts, and English.

A student entering the program as a freshman at Friends Bible, at the conclusion of three years of study, is accepted automatically at Kansas State Teachers College upon recommendation of the Friends Bible faculty. "Transferring" is eliminated and no credits are lost.

Since Kansas State Teachers College is a National Certification Association Teachers Education school, students with

their certification will be automatically accepted in other states for teaching without further work.



Robert S. Staley has been named president of Friends Bible College. He was endorsed unanimously by the college Board of Trustees. Board chairman David Smitherman made the announcement.

Staley, who was administrator of Heritage Christian Schools in Indianapolis, Indiana, took over the college's top position at the beginning of the second semester.

Staley holds a master's degree from the University of Idaho and has taken special management accounting courses at the University of Washington. He is a former director of public relations of King's Gardens Schools in Seattle, Washington, and is a former manager of Best Universal Lock Company.

The new president takes over from an interim administrative committee governing the college for the past 16 months following the resignation of President Stanley D. Brown.



Issuance of \$375,000 worth of bonds has been authorized by the Friends Bible College Board of Trustees.

The bond issue is part of a long-range

program of development. Funds received from the sale will be used to underwrite the operation of the school during its first three years as strictly a Bible college, to repay funds presently borrowed, and to place the financial responsibility for the school in the hands of the Board of Trustees.

The bonds are an investment and not a gift or annuity. They bear 7 percent interest and mature in two, five, seven, ten or thirteen years. Bonds are available in denominations of \$5,000, \$1,000, \$500, or \$250 or multiples thereof.

Friends University

Friends University is one of 12 liberal arts colleges in Kansas initiating a new program to train teachers for urban, inner-city schools.

Goal of the program is to provide an adequate education for the rapidly increasing number of economically underprivileged children in large metropolitan cities. An immediate objective is to increase the supply of teachers for these areas.

The program will attempt to acquaint prospective teachers with the psychological and sociological factors motivating the behavior of persons in an urban-deprived society.

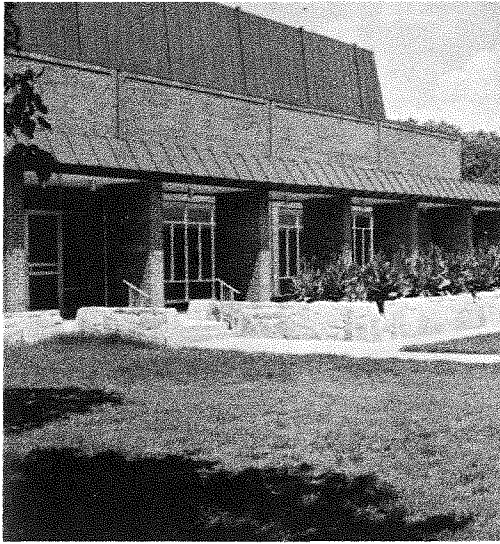
The first phase of the program was

Music and drama are playing vital roles at our Friends colleges. Here is a cellist at George Fox College, and drama students at Friends University.

Another important aspect of the Christian college is teacher education. A student from Malone College teaches in a sixth grade classroom.

One of three new dorms at George Fox College is decorated to welcome alumni at homecoming.





The sign on this desk at Malone College's registration—"Problems? May we help you?"—has a much broader meaning as the Christian college serves our young people of today.

The fine arts center at Friends University, and a student registering alums at Friends University's homecoming.

started in February through the Cooperative Urban Teacher Education Program of Kansas. The student teaching phase will be carried out in cooperation with the Wichita public schools.

The initial phase is designed for juniors or seniors as a semester of student teaching and related seminars. A second phase is scheduled to begin later. It includes course work in Negro history and urban sociology to be taken prior to entering the student teaching phase.

A tutoring program has been inaugurated by Friends University to give experience to juniors enrolled in a psychology course.

But Wichita school children are receiving reciprocal benefits, while the prospective teachers gain practical experience and develop an understanding of the learning process.

Children needing remedial help in any subject area, grades 1 through 12, are eligible. One-hour sessions are offered three days a week to the students for just \$5 for ten weeks. Needy children unable to pay this amount, however, are not excluded.

Groundbreaking ceremonies for Friends University's new \$667,000 library were held in November.

The 37,000 square-foot building will

seat 450 students when completed and will eventually hold 100,000 volumes. The two-story structure will be carpeted and fully air-conditioned. Individual study carrels and space for audiovisual equipment will be included.

A federal grant of \$389,191 has been approved for Friends University by the Department of Health, Education and Welfare. Funds will be used for construction of a new science building with a total cost of \$1,202,572.

Construction of the new three-story reinforced concrete frame structure with 25,079 square feet is expected to start in May.

Thirty-one students and four sponsors participated in the fifth United Nations-Washington, D.C., Seminar during the first term.

The nine-day tour included briefings and tours of the United Nations, and sightseeing and briefings in Washington, D.C., through cooperation of Kansas fourth district congressman, Garner E. Shriver.

Dr. Hale T. Shenefield is visiting professor in economics this year. Dr. Shenefield is an economist, consultant, author, and lecturer.

For 16 years Dr. Shenefield has been

in the field of economic development, including work as program officer for the Marshall Plan and successor organizations.

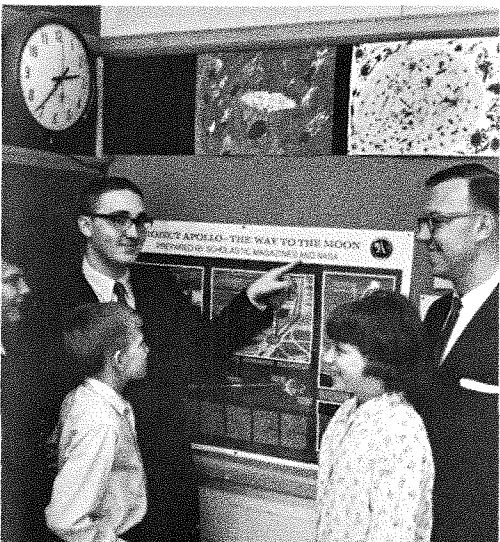
He spent part of his time as an international financial advisor and in negotiation work in Washington, D.C., and later served as a technical assistance area specialist and loan officer in the Inter-American Development Bank.

The 19th annual Friends University Pastors' Short Course featured Dr. Raymond Cramer, director of Family Counseling and Research Center in Forest Falls, California, as speaker.

George Fox College

A new \$225,000 three-floor residence hall to house 75 men was constructed on the eastern edge of the campus during the summer and early fall months. With completion of the new dormitory, a co-ed dormitory is now being used as a women's dormitory. Also constructed during the summer was a new \$125,000 addition to the student union building. The two-floor addition, including basement, houses an expanded bookstore, a new student mail center, a large TV and recreation room, and lockers for off-campus students.

Looking toward the future, the building is constructed to allow a future second and third level. The new addition



Amid the library stacks at Malone College.

Cheerleaders at Friends University.

Another student teacher at Malone watches sixth grade children as they demonstrate life in India.

Inquiring minds explore the marvels of God's universe in our colleges' science classes.



was financed by students through student body fees.



George Fox College will expand its campus to Israel beginning July 6 under a plan developed by the faculty International Studies Committee and approved by the College Board of Trustees.

George Fox President Milo C. Ross will be director of the six-week course ending August 17. The overseas campus will be the Friends Schools campus in Ramallah, Israel, ten miles north of Jerusalem. Courses will be offered in Biblical Archeology, The Middle East Today, and The Holy Land in History and Prophecy. Total cost, including transportation, will be \$1,299.



A three and one-half year drive for a new two million dollar chapel and fine arts complex was begun in December. The new center is planned in three sections of three stories each with total floor space of more than 75,000 square feet, nearly three times larger than space in the present largest campus building.

Funds are to be raised through the Newberg community, the Oregon Yearly Meeting, Oregon corporations, alumni of the college, and national corporations and foundations. A Chicago-based fundraising organization is helping to promote the center.

More than \$30,000 were raised in a nine-month drive to renovate the top floor and chapel of Wood-Mar Hall, the "Old Main" on campus.

Remodeling is to be completed in March. Remodeling includes installation of a sprinkler system, new lighting and heating, and the installation of additional seats, increasing seating capacity to 600.

The building, constructed in 1911, now houses administrative offices and a mail center on the two main floors.



The first endowed chair in the 78-year history of George Fox will be added in September through a \$200,000 gift by M. Lowell and Margaret Edwards of Santa Ana, California.

Given to the college in 1966, that gift has now grown to over \$420,000 through investment. The chemistry chair will have a \$200,000 endowment base; another \$40,000 will be used to purchase new chemistry equipment, and another \$200,000 will be used as an endowment for scholarships for premedical students. The chair marks the start of a chemistry major at the college. Edwards, an alumnus of George Fox, is inventor of the Starr-Edwards heart valve.



George Fox students have started a \$30,000 project to develop a seven-block long park in Hess Creek Canyon in east

Newberg on the campus. When completed the parkway will include scenic footpaths with indirect lighting, benches, picnic tables, informal gardens, an arboretum, and recreational areas. The project is to be carried out in six phases over the next two years with heavy utilization of student labor.



Newberg area senior citizens are again this year being given opportunity to attend courses without charge at George Fox. Begun last year and drawing statewide attention, the program is for residents 62 and over.



Sheldon Jackson, president of Friends Bible College in Haviland, Kansas, for 18 years, was visiting scholar in history at George Fox College for the winter term.

Jackson, who is completing work on a doctoral degree at the University of Southern California, was professor of history, then president of Friends Bible College from 1946-64. He currently lives in Glendora, California, and is associate professor of history at Azusa Pacific College.

Jackson is the second visiting scholar under a new program instituted by the college this year. Dr. Lester DeKoster, director of libraries at Calvin College (Michigan), lectured in political science during the fall term.

PHOTO BY HUGH ACKROYD

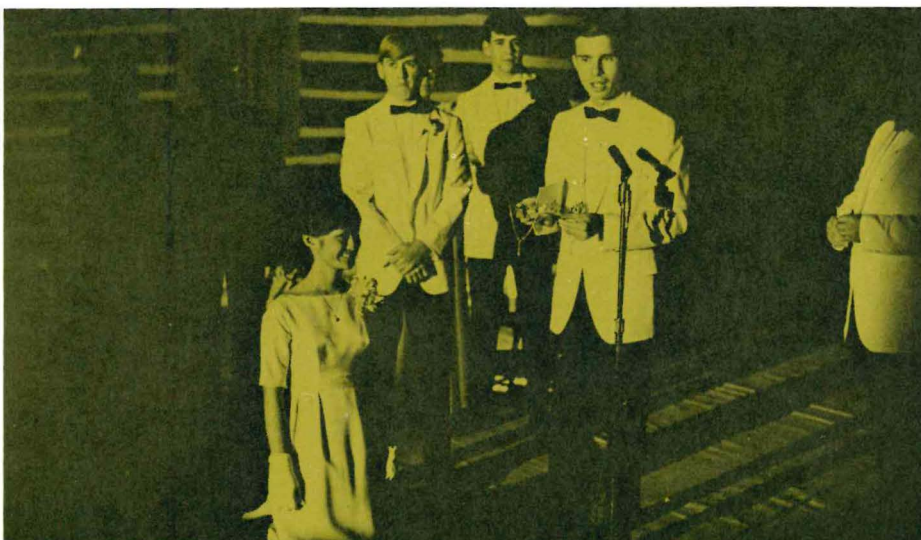




PHOTO BY IRVING LLOYD

Malone College

Malone College has announced plans for an "Education for A.D. 2000" program planned to keep the college education curriculum relevant to the changing needs of society in the years ahead.

Designed to keep courses and students current with changes in knowledge, technology, and increased internationalization and urbanization of society, the program starts in the fall of 1970 with an interim session between Thanksgiving and Christmas.

Freshmen and sophomores will work together on a single large topic which will either cut across disciplinary lines or involve study of a foreign culture or area.

The junior year will be given to projects of individual or small group study, and the senior year will attempt to bring together the whole of a student's college career.

"Education for A.D. 2000" will emphasize the ability to go on learning rather than the memorization of facts. The program aims for flexibility and actively encourages "testing out" of any of the requirements.

The general education curriculum will be organized into five areas: Man and His Basic Skills, Man and God, Man and Nature, Man and His Past, and Man and Society.

Education majors at Malone are being thrust early into significant areas of involvement with learners. The plan involves students as early as their sophomore year beginning to tutor disadvantaged children, serving as camp counselors for Canton Schools and even doing some classroom teaching.

A number of junior and senior students are also being trained and employed by area school districts as tutors for children with learning disabilities. The students are not only learning, but are receiving pay for their work.

Teacher education continues to be the largest single program at Malone with over 60 percent of the 180 June graduates last year entering the teaching field.



Computerization has come to the Malone campus with installation of an IBM CALL/360: BASIC computer for use in mathematics instruction.

The new computer is also being made available to the Information Retrieval Committee of the Advanced Planning Committee. The committee is outlining a faculty-approved general education course in information retrieval which is a part of the overall "Education for A.D. 2000" program.

Installation had been planned for just two months, but student involvement and interest led to extension of the experimental period for two to three months.

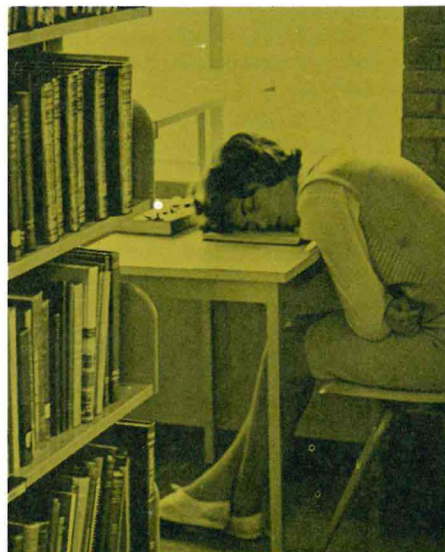
For the past 12 years Malone basically has been a college for commuting students with 75 percent commuting and 25 percent living on campus. Malone is now beginning a switch in the opposite direction.

Currently the ratio is nearly 60 percent commuting students to 40 percent resident. According to President Everett L. Cattell, "it is inevitable in the next few years that Malone will become predominantly a residential college—probably 75 percent residential."

College officials view this as a "healthy development" allowing the college to have a greater influence on student lives. The Board of Trustees has taken action looking to construction of more dormitory units as soon as possible and a new library and other facilities to care for a residential student body.



Among those on campus during the year for speaking engagements were John Milligan, Jr., judge of the Canton Family Court, who delivered the address at the first summer commencement at Malone; Jay Kesler, vice-president for personnel of Youth for Christ International, who was speaker for the annual fall Christian Life Week; and Ohio Yearly Meeting General Superintendent Russell Myers, who talked to Friends students enrolled at Malone.



The queen of George Fox College's homecoming is crowned in an impressive ceremony.

A Friends University student prepares for a career in elementary teaching through their cooperative education program.

Togetherness during the rush and excitement of college is precious at Friends University.

And who doesn't deserve a rest from the rigors of college life—especially at a study carrel midst library stacks (at GFC).

The Christian college—the arm of the church

There is a problem-crisis in Christian higher education. What does one do with a problem-crisis? In business, we might use "trial and error" or look at techniques used by others who find themselves in trouble.

In education, there is a new attack—new only in its formalization—called the system approach. An oversimplified adaptation would suggest three steps for problem solving: (1) determine where you are; (2) determine where you want to be, and (3) plan and develop the techniques by which you get from one to the other.

This approach forces attention on the totality of the problem with all of its ramifications. In church work, this total, comprehensive view is seldom taken. We must recognize that there are problems within problems, organizations or systems within systems, each having its own solution to be sought, and each related to the other.

In this framework, the building of the Church—the kingdom of God—becomes the overall problem of concern.

Within this there are other circles, each a part of the whole, each interacting with the other, for example, church extension, missions, evangelism, Christian education. Each is a system of its own; each has its own problems. But certainly the Bible teaches that every facet of Christian endeavor is related to every other facet. These systems must work cooperatively for the total goal. To neglect or to downgrade one is to work against the whole.

However, it is true that each of us has certain responsibilities, special callings, special places of service. The place of major concern for this writer has been in

Christian higher education. Therefore the purpose of this article is to show the relation of this system—Christian higher education—to the whole, both in terms of goals and problems facing it.

Most would agree that the major goal of the church is the building of the Church—the Bride of Christ—the kingdom of God. This should be the major goal of every subsystem previously mentioned, whether it be evangelism, church extension, or missions. This calls for a totality of operation and planning on a grand scale as to scope, time, and effort.

With this groundwork laid, my specific concern can thus be stated: The evangelical Christian college must be the arm of the church. And applying the formula previously stated, we ask, "Where are we?"

OUR POSITIVE STRENGTHS

On the positive side of the ledger, we have the following: (1) In our evangelical Christian colleges we subscribe to a basic philosophy that is Christ-centered with a Christian world view, which maintains that the final word to all of life's problems and the final word to man's deepest needs is found in Jesus Christ. This is our reason for being. That the living God is the source of all wisdom, excellence, and truth is the antidote for the intellectual arrogance which is so common in educational circles.

(2) We have competent, dedicated faculties. That the best teachers are in the biggest schools is simply not so. Of course there are exceptions in both kinds of institutions.

(3) Our colleges have resources, including attractive, well-kept campuses, equipment worth many thousands of dollars (most of which has been given by concerned individuals, foundations, and government grants, and not from the general fund). To compete in the educational world, we must have this equipment. It is as unrealistic to attempt to get along without it as it would be to attempt to farm with horses and a walk-

ing plow, or to operate a factory without power tools.

(4) We have dedicated, loyal alumni, members of our churches, and other friends who conscientiously support the college with their prayers, their money, their interest. Without this, we could not exist.

THE DEFICIT SIDE

On the deficit side of the ledger, we have the following: (1) Negative attitudes by some people who think that the Christian college is nice, but not necessary—a belief that reflects a lack of understanding of the bid of the secular world for the minds of our youth.

(2) The secularism of our times that looks upon our brand of Christian higher education as narrow, bigoted, and therefore something that should be eliminated.

(3) The position held by some that the Christian college is unimportant in the life of the church.

(4) Rising costs and inflation accompanied by inadequate support.

If we are to be the arm of the church, where should we be going. The college can be the arm of the church in three ways. First, by providing an education which is Christian for *all* of our youth. In 1636 Harvard was founded mainly to provide the Church with an educated ministry. But in our complex world the total membership must have a high level of education if we are to exist. Our church must have men and women trained to think, although thinking, by itself, will not solve the world's ills. Most thinking is done within two frameworks: that of the wisdom of this world; and that which recognizes Christ as the source of all truth.

The perspective from which thinking is done determines the value choices and ethical standards of our lives. As the various disciplines are studied, the answers arrived at by students will be greatly influenced by the professors (whether or not they, themselves, hold a Christian world view).

George H. Moore is a graduate of Adrian College, received his M.Ed. from the University of Oregon, and the Ph.D. from the University of Iowa. He is presently a visiting professor at Malone College on sabbatical leave from George Fox College.

"What will be the future of the church if potential leaders and all members are educated in a naturalistic philosophy which considers moral and spiritual values of little importance?"

Dr. Edith Brown, pioneer Christian physician and educator in India, in defending her policy of maintaining Christian instructors in her medical college argued that those students who do not have Christian instructors are receiving instruction in the sacred mysteries of life from teachers who do not have the Christian understanding of life. And Paudila Ramabai reinforced this concept in remarking that the science of medicine is a dangerous instrument in the hands of persons with no fear of God before their eyes.

All disciplines have a bearing on the problem of the nature of man, his purpose in the universe, his final goal for being. The kind of understanding one has about these things will determine his enthusiasm for evangelism, missions, church extension, the total work of the church.

The second way the Christian college can help build the church is to help its students relate their vocational choice and calling to the mission of the church. A question not often asked is, "In the vocation or profession which I feel called to follow, how may I use the insights of that profession or calling in building the Kingdom?"

The Christian college is often looked upon as a sheltered, cloistered place, one which prevents contamination with the world. But here the suggestion is being made: first, that the student should be confronted with the challenge of looking at a vocation as a means of a new kind of witness, a place for the demonstration of Christian graces, virtues, and concerns in the marketplace, the office, the shop—how the Christian operates in integrity, honesty, and loving concern in his vocation; and second, that the question should be asked, "How can the insights, the skills, the techniques of my work help build the Kingdom?"

But it is more than this. The question should also be asked, "How can the insights, the skills, the 'know-how' of my work help build the Kingdom?" The

large corporation asks how they can make use of their resources to the biggest advantage. In our congregations, we have professional people, artisans, merchants, psychologists, housewives who could use the skills developed in their work to further the work of the church; and, also of importance, to show to the world how Christian faith enriches the distinctive things that they do. This is a challenge the Christian college can present to its students.

A third way that the Christian college can function as an arm of the church is as a resource institution. The land grant colleges of America were established, not only to educate young men in the fields of engineering and agriculture, but to serve as resource institutions. As a result, we have the agricultural experiment station and the science and engineering research centers that make their findings available to industry. Both industry and education use personnel from the colleges and universities as resource people.

In our church colleges we have departments in communications, education, music, and literature, manned by professors with advanced training. Here are untapped resources that could be of great worth—a most effective form of service.

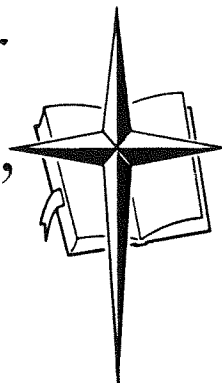
The final consideration is, "How do we get to the goals which have been suggested?" Basically, the success of all of our programs, such as missions and church extension, depends on concerned friends at the local level familiarizing themselves with the object of their concern. Those interested in missions work through the local missionary society, study missions, pray for missions, carry out missionary projects, and encourage others by personal invitation to do the same. Our men interested in church extension follow the same pattern. Something like this conceivably could be the answer in respect to the mission of higher education. Whether or not it is done will depend on the breadth of our vision for the total scope and work of the church.

What will be the future of the church if potential leaders and all members are educated in a naturalistic philosophy which considers moral and spiritual values of little importance, which places selfish interests and considerations above the kingdom of God?

Mark Van Doren has pointed out that we all know about dogs and cats and horses, but that nobody knows what man is or should be; that the question as to what man is has never been answered. This is the wisdom of this world—this is a picture of the emptiness of modern secular education. The antithesis to that is the educational philosophy of our evangelical Christian colleges that finds its answers as to the nature of man and his ultimate purpose in Christ. These are the colleges that can be an arm of the church and help build the kingdom of God.

A word of warning should be added—only with a greater concern, expressed in prayers and in support by the constituency will the colleges be able to carry out their role as an arm of the church.

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'Did you say young people?'

BY ANNA NIXON

Young people—250,000,000 in India under 21. Restless. Yearning. Searching. Like young people everywhere. "Too many older people don't understand us." One said this to me last Tuesday.

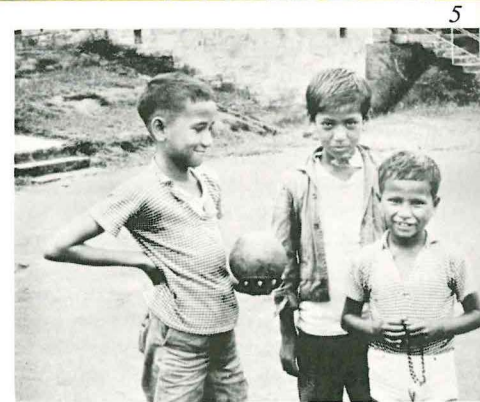
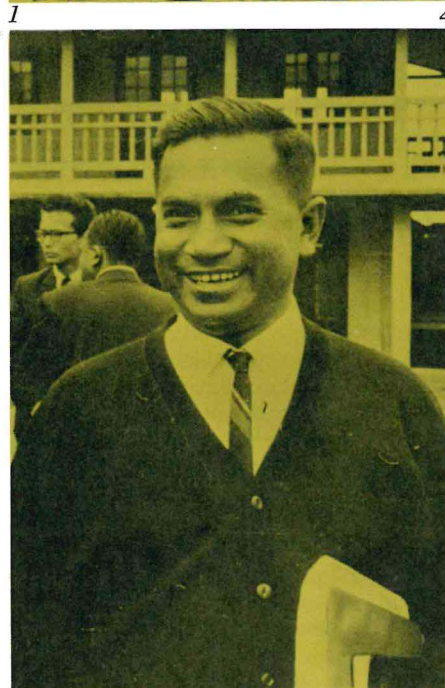
I'm not surprised that you exclaim, "What? Who's doing it? Did you say *young people*?" when you first hear this story.

I was amazed, too. Young people marching barefoot down the road, but they're not yippies. Hair long and entwined with flowers but they're not hippies. Clothing may be faded, but that's not for show—it's necessity. They're not rebelling, not carrying flags, not striking and not smoking pot. Not *these* young people. They've got a purpose and it's not just to protest. They're building, not destroying. They're going against the tide. They're doing things for God.

During October in Shillong, a city in the hills of Assam, Evangelical Fellowship of India sponsored a penetration plan. Over 1,500 young men and women volunteered to distribute tracts throughout the area. The revival following, attended by crowds up to 10,000, made such an impact that in a city bus, as someone spoke of it, an offering was taken to help with the campaign expenses. An 18-year old girl gave her watch and gold bangles. Hundreds were touched. The last night 200 went weeping to the altar.

I was up there in Shillong for a week to hold a Sunday school workshop as a part of the penetration plan. It was a great experience to be among those hill tribes whose culture is very different from other parts of India. More than 100 teachers attended the workshop and went into the campaign with a new zeal to win others for Christ. Recently a letter came from one of those teachers telling of her

Anna Nixon is in her fifth term as a missionary to India under Ohio Yearly Meeting of Friends. She is working in Christian education in cooperation with the Evangelical Fellowship of India.



1. A CEEFI project in action. One of the teen-agers reviews the month's Bible verses while another shows CEEFI pictures. 2. Sunday school children in Shillong having a share in the offering. 3. Little boys like to help with the offering, too! 4. Mr. F. A. Roy was secretary of the Shillong Penetration Plan. 5. Who will challenge these boys who, like many, found a game more interesting than going to Sunday school?

"They've got a purpose and it's not just to protest. They're building, not destroying. They're going against the tide. They're doing things for God."



first soul-winning experience.

As I visited a large city in the south, I saw a long banner proclaiming, CHRIST IS THE ANSWER. "What's this," I asked. Young people themselves gave the answer as they crowded around the car. They had distributed tracts to every college student in the city who would accept them. Thousands of tracts were distributed. Some of the colleges were hostile to Christianity. In those places the Christian message angered certain leaders who tore up the tracts and threw stones, injuring a few of the students. The next day the schedule called for taking the message to another such hostile campus. Those making arrangements approached the matter gingerly, afraid no one would volunteer. But when they put the question, to their surprise all the Christian young people simultaneously stood to their feet. Many students responded to the invitation to come to special meetings and hear lectures on the topic proclaimed by the banner, CHRIST IS THE ANSWER. Some went further and responded to Christ.

What thrills me most, of course, is to hear about young people taking up the challenge to teach Sunday school. When they get the new CEEFI Sunday school curriculum books in their hands, even teen-agers find it possible to take the message of Christ to others.

I heard of this first from a town near Bombay. One person who cared enough for young people opened heart and home to give them, week after week, some inspiration and training. Hundreds are now enrolled in the village classes taught weekly by these young people.

From another town in the same state I received this report: "Every Sunday afternoon 50 teen-age girls go out in eight teams to different villages far and near to have Sunday schools and share the Word of God and the blessed news of salvation with children who do not know the Savior. This experience is enriching the lives of our high school and young working teen-agers and giving them a vision of

the spiritual needs of others living in the villages where there is no church."

From Shamshabad toward the south, I've heard of young people, including high school students, who are attending village workshops to learn how to teach. There they have caught the vision of the hundreds of children who have no one to teach them.

From Akola District, near Yeotmal where the Hess family used to live, good news has reached us of a young man who has gone to 16 villages seeking those who will teach. "In these village workshops," came the report from there, "it is not just the teachers who have attended, but the whole church."

From way down south, another has recently written me that eight new Sunday schools have been started. One by one young people who have never taught before have been trained to take responsibility.

"The conditions under which we work make it difficult to teach well," admits the person who is furnishing the inspiration for this development. "Crowd 60 children into a room no more than 8 by 10 feet with another ten or so standing outside alternately listening and talking, and it is no wonder that the children are uncomfortable and find it hard to listen at times. This is no excuse for stopping the work but a challenge to overcome.

"Is it worthwhile? The answer is, Yes! A conservative average total weekly attendance of these eight meetings is 400, and 90 percent of them would not be reached with the Gospel in any other way."

Last week when the young college student said to me, "Too many older people don't understand us," he was frustrated by some of us in his desire to do some positive service. He wanted an avenue of expression to show his love for God. Do we have the courage to open up those avenues for him and others? Thank God, some do. And as time goes on I hope others will—in India and throughout the world.



Bible School training in Bolivia

BY MARIE E. CHAPMAN

The first formal effort of Oregon Yearly Meeting of Friends to provide Bible training for the Bolivian pastors and workers was the opening in 1947 of the Helen Cammack Memorial Bible Training School. That this institution bore the name of Helen Cammack, who passed away in Bolivia in 1944, gave evidence of both her personal concern for religious education and a desire on the part of Oregon Yearly Meeting to provide training facilities for young Aymara Indian students in a growing national church.

The Bible School from its location at Copajira, the Bolivian Mission farm, soon became a center of activity. A three-year course of study was augmented by numerous extracurricular activities and opportunities to put into practice the lessons learned in the classroom. Students were financially assisted to enable them to attend school, since the location of the Bible School on the Mission farm provided opportunity for them to cancel required costs by working in the fields or on campus.

The vision and concern for a Bible training school bore fruit during the existence of the Helen Cammack Bible Training School—a period of over a decade. In addition to the annual eight-month course of resident study offered to young men, separate short-term courses were developed for young women, older women, and older men who were active workers in the church. Although a large percentage of graduates and Bible School students did not enter full-time Christian work, it was gratifying to see the way in which Bible School-trained leaders came to the forefront in directing the affairs of the Bolivian Friends Church.

However, with the confiscation of the Mission farm in 1961 due to Communist agitation, the activity of the Bible School was suspended, and for a period of five years the only training provided

for church workers was by means of classes at Quarterly Meeting or conference time. In 1963 our Bolivian field experienced a transition period, with the changeover from a mission operated work to a strictly indigenous National Church operating under the leadership of a ten-man executive council.

Little by little the Lord laid the vision and concern for leadership training upon the nationals themselves. He enabled them to recognize the spiritual coldness creeping into their churches because of a lack of pastors and workers with sufficient training to adequately oversee the spiritual life of their churches. In February, 1966, the Patmos Bible Institute was opened under the direction of the Bolivian Friends Church. A talented, capable leader, and graduate of the Copajira Bible School, Carmelo Aspi, was named as director. Other nationals and missionaries assisted him on the faculty, and studies were made available to Aymara young men and women. A curriculum of study, patterned to some de-

gree after that of the Bible School at Copajira, offers a three-year course of study covered in resident study six months each year. Students are responsible for their own boarding arrangements and expenses, school supplies, and tuition fees.

Patmos Bible Institute graduated its first class—four girls and four boys—in August, 1968. Not only is it noteworthy that the Institute is operated under a national director, but that its administration and financing are by national effort. Missionary personnel serve only as teachers, and limited foreign funds are employed only in areas of initial investment, such as library, classroom equipment and certain supplies.

In addition to the regular curriculum of Bible studies, special opportunity is offered for instruction in typing, carpentry, and other essential trades by which a worker can supplement the meager salary received from his church. Music has been given a prominent place in the curriculum of Patmos Bible Institute, with accordion, choral and choir directing instruction provided. Perhaps one of the major factors changing the appreciation for music among our Aymara believers might well be the influence of the Christian radio station, "La Cruz del Sur (Southern Cross)," in La Paz, Bolivia. It is now common to hear quartets, duets, and choral groups in the services. A few years ago singing other than unison was practically unknown.

Analyzing the place of the Bible Institute in the total program of their national church, the Executive Council of the Bolivian Friends Church concluded that the Institute must be maintained at all costs. Certainly this indicates the vital part that leadership training plays in the development of an indigenous church. The Lord has promised to build His Church, and Patmos Bible Institute is contributing toward the development of a Spirit-filled church among the Aymara Indians of Bolivia.



Marie Chapman, with her husband, Ralph, served in Bolivia for 16 years under Oregon Yearly Meeting of Friends.

The doctor visits the leprosarium

BY PERRY RAWSON, M.D.

We have a special guest today. Ezra is from the Nyankanda Leprosy Treatment Center. His clinic number is "3," which means he was the third patient treated by Dr. Muck when he began his work there in November, 1949.

Ezera, as they spell it here, is one of the dispensary workers. He has his own home a little distance from Nyankanda on good land. He has a good wife, who is a former patient, and six children. He is about 40 years old and is here today to be examined for glasses.

His hands are deformed because of nerve involvement, but they are still very useful and partly flexible. Best of all he loves the Lord and has lost most of the fear of men. (Have you?) He has had many problems. His last baby died. Another patient has taken away much of his land by fraud, and his chance of recovery of the land isn't very good. But he has a good spirit and is a happy Christian and a faithful worker.

Now that you know a bit about Ezera, we shall preview a little history of our work with leprosy and leprosy patients. During the years from 1949 to 1968, 1,920 patients have been treated at Nyankanda. Now we have about 60 patients resident, 30 of whom will probably need permanent institutional care. There are several who are about to move to their own homes, either nearby or to their former neighborhoods if possible. A few patients have died, not of leprosy normally, but some with it. The greater number are arrested cases with no activity of the disease when discharged. The disease can return, however, after apparent cure, so we prefer to call them arrested cases.

Our present cases are kept at Nyankanda as short a time as is possible. A survey of this country many years ago produced a reported number of cases at about 1,100. Now from 900 to 1,200



cases are being treated by three different ambulatory units. There are probably about 300 more cases than this that I know about. There are about 3,000 cases now under treatment, with one sector of the country not having ambulatory work on a large scale. I can't at present classify those cases as to actual activity. Without doubt some arrested cases, cripples, and negative cases are being treated.

Experts agree that to cut down incidence of new cases in an area, 75 percent of active cases must be treated. So American Leprosy Mission, which supports Nyankanda, has recently bought us a new Land Rover. Mafero, our head African nurse, went to Addis Ababa, Ethiopia, in February to learn more about ambulatory treatment so we can begin such treatment about four months from now. This brings the patients in for treatment much more effectively than a temporary home in a leper colony.

The cripples mostly have damaged hands and feet because of lost pain sensation. Wounds become easily infected, and they are burned often because they cannot feel pain. A few motor nerves can be involved, too. They do learn to use their eyes to avoid accidents and learn especially to save their hands and feet.

There are fine Christians among our people and great souls in battered bodies. Ezera is among the more fortunate ones. He has negative skin tests and his hands, though damaged, are very useful.

I am the doctor at Nyankanda about three or four days per month besides working at Kibimba Hospital. Our son, Edward, is general manager and farmer at Nyankanda. He lives there with his wife, Joan, a nurse, and our granddaughter Beth. Betty Schultz is a physical therapist at Nyankanda and a bookkeeper. She is loaned to us by World Gospel Mission. Mafero, a graduate of a five-year nursing course, heads up our African staff. We have a fine church at Nyankanda, though there are many problems. Please continue to pray for the work here.

Dr. Perry Rawson is medical director of the Kibimba Hospital in Burundi, Africa, serving under Kansas Yearly Meeting of Friends.

Face of the World

Continued

years was revised to conform to the directives of the National Holiness Association, in anticipation that the Aldersgate Publications Association would become a commission of the reorganized NHA. The revised Aldersgate Publications Association constitution has been submitted to the NHA for study and approval.
—E.P. News Service

MEN IN MISSIONS CONFERENCE

DAMASCUS, OHIO (EFA)—The 1969 Men in Missions Conference has been announced for May 23-25 at Camp Muskingum, Carrollton, Ohio. Geared to present a time of challenge and inspiration under the theme of "Frontiers of Action," the conference will feature a Father-Son banquet, recreation, sports, and interesting speakers.

MENNONITES, QUAKERS PLAN RELIEF PROGRAM IN BIAFRA

AKRON, PENNSYLVANIA—The Mennonite Central Committee, headquartered here, and the American Friends Service Committee of Philadelphia have joined in a relief program for starving persons in Biafra. The work will be carried out only in African territory controlled by the Republic of Biafra, secessionist former Eastern Region of Nigeria. Both agencies have programs in federal Nigeria which will continue separately.

—E.P. News Service

U.S. CONGRESS ON EVANGELISM

MINNEAPOLIS—Eight thousand pastors, laymen and evangelists from across America will gather in Minneapolis September 8-13, 1969, for the United States Congress on Evangelism.

The program planning committee announces that Dr. Oswald C. J. Hoffmann, speaker on the "Lutheran Hour," will give the keynote address with Dr. Billy Graham bringing the welcome at the opening of the Congress and the closing address. Among the other speakers will be Archbishop Marcus Loane of Sydney, Australia.

RADIO CORDAC GRADUATES FOUR FROM RADIO INSTITUTE

BUJUMBURA, BURUNDI—Christian radio station CORDAC's training institute graduated four students this year from its four-year course. The first three years were dedicated to classroom instruction along with some practical experience. During the fourth year they worked as apprentices to complete their training.

The graduation exercises took place in Radio CORDAC's large studio-chapel room, where the staff and guests gathered.

—Missionary News Service



Trials and troubles

BY HAROLD WINN

Every pastor has his share of troubles and discouragements. Sometimes laymen may think that a pastor has no problems, but those who are pastors know differently.

There are about four things that we can do when troubles, problems, and discouragements face us. We can try to run away from them, which may seem the easiest. However, when we do this, we sooner or later discover that we didn't get away from them for they followed us wherever we went.

We can magnify them and become problem conscious. When we do this, we dwell on our problems and even take them to bed with us. We then unconsciously inflate them beyond their true size. When we do this, we cause the shadow of our troubles to fall across our path day and night. We work, study and preach in this shadow, thus making ourselves and others unhappy.

Then, if we choose to, we can tell our people about our troubles and problems. This usually involves other persons in the church and often results in tragic divisions and injuries to the church, which we are called to shepherd and lead unitedly. One law by which I live is to try to never injure another person's name or reputation in the thinking of another person in the church. By holding to this personal rule, it saves me from telling about troubles, for troubles and problems are usually people-centered. Also I find most people want you to listen to their troubles instead of listening to yours.

The fourth and best thing that we can do is to turn them over and commit them to the Lord. This means a decisive committing of the person and the whole situation to the Lord. One will be tempted to take it out of the hands of the Lord when it arises again to plague and irritate one, but this temptation must be resisted as firmly as any other temptation. Many

This is the last in a series written from pastor to pastor by Harold Winn, minister at Salem, Ohio.

times, this pastor has turned burdens and problems, too heavy to bear, over to the Lord.

Some problems are perennial; they just keep coming up. Here God wants to help us to commit these troubles to Him time and time again and really have them in His hands. There is a very meaningful verse in Romans 12:19 which in Phillips translation reads, "Never take vengeance into your own hands, my dear friends: stand back and let God punish if he will. For it is written: Vengeance belongeth unto me: I will recompense."

May God help you and me, with a resolute and trustful spirit, to commit our troubles to the Lord and then to believe Him to help us and to strengthen us so that even in our troubles and discouragements He may be glorified.

I expect when we get to heaven, and look back over our trials and troubles, we will find how unreal and magnified some of them were. We may even discover that a good bit of the time we were the man who was walking and carrying a sack of wheat. He was offered a ride in a wagon by a farmer going in the same direction. The man climbed into the wagon and sat down but still held the sack of wheat on his shoulder. He could have set it down with such ease, relieving his shoulder of the burden, but he carried the wheat all the way home.

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Time to trade in!

Continued

board member) of that local church.

I thought of some people who constantly pray for our missionaries in foreign lands, upholding them and supporting them loyally. They remember the missionary suffering persecution from the heathen across the waters. And yet pastor after pastor (their missionary) comes into their church, lives in their parsonage, and is treated by them like the heathen treat the foreign missionaries in some places.

Oh, they don't throw rotten eggs or tomatoes while he is preaching or mob around his car threatening to turn it over, nearly frightening his wife and children to death. They use different tactics than the heathen.

They love him when they call him and when he arrives on the scene. They work hard and the church shows a gain. Then just like the old car, the new begins to wear off. They no longer "polish" him each day, standing back proudly saying, "Isn't he wonderful?" Instead, they begin to notice the "rattles" and "squeaks," and with each passing week and month more faults appear. So they begin to grumble and complain and soon you will hear them say, "Remember how good our other pastor was? Why, he did this and this and this. . . . But it is almost recall time; guess we better trade him in."

They get on the telephone and drive miles to visit others who they think can be influenced to vote their way. (This is amazing, due to the fact that up to now they have not had time to participate in the visitation program.)

Time after time, as I have seen this happen, my mind went back to one of our favorite cars. We had thought we should trade it in. In spite of all the rattles and squeaks that annoyed us, we just could not afford to change. So we kept it, fixed it up, polished it up, and did our part to help it go like it should.

We were amazed at how different a car it seemed to be. How much smoother running and how much more attractive, even though it was still the same old buggy! We polished it, loved it, and there was a note of sadness in our hearts when years later it finally had to go.

I guess pastors and cars have something in common. You can trade them in for a different model, but the newness lasts only for a while. Or you can keep them, love and care for them, shine and polish them, and you will be amazed at the difference it makes. There is a reward sometimes in keeping them rather than yielding to the first impulse of, "It's time to trade it in."

Debra goes to school

BY BETTY HOCKETT

"My first day at school! Just think, Mother, I *really* get to go to school!" Nine-year-old Debra's eyes sparkled with the feeling of happy anticipation.

"Ah, Debra, it is indeed a grand day! Your father and I have always prayed that someday you would study things that we did not have the chance to learn. It did seem an impossibility, though, since we are not a wealthy family. But now Mrs. Fry has been the answer to that prayer of so many years. To have a school right here in our own place—that is more than we had ever dared hope!"

Debra hugged her mother. "Isn't Elizabeth Fry wonderful? She invited all of the children around here to come to her school!"

"Ah yes, my daughter. Mrs. Fry is a fine person. Not many young women who are as rich as she is would care to go to all the bother of teaching a flock of poor children. Aye! She is a grand and beautiful person. May the Lord bless her!" As Debra's mother thought of the concern for the education of the underprivileged children that the young Quaker woman, Elizabeth Gurney Fry, had shown, her lips began to tremble and tears ran down her cheeks.

Quickly becoming serious, Debra asked, "Why is it that usually only the rich children can go to school?"

Her mother wiped the tears away with a corner of her well-worn apron. "I guess it is just the system of our times. Perhaps it has always been so in our England. At least that is the way of things as long as I can remember in this eighteenth century. The rich have and do, and the poor just get along as best they can. Sometimes it is hard to understand!" She was quiet for a moment and then smiled. "Be happy today, my dear Debra! God is our helper!"

"Oh, Mother, I am happy! And I have already thanked God this morning." Debra stepped out into the warm sunshine. She looked up and down the

road. "When Thomas and Rhoda come it will be time to go. They've been there before!"

Suddenly Debra asked, "Do you suppose Mrs. Fry will ever come to our house? She visits some of the poor people, you know. Rhoda told me that she even gives clothes to some of the children who don't have enough to wear. I think she must love everybody!"

"Indeed she does. I doubt that she will visit us, though, because we have more than some families do. Surely she is led by God now because they say that in her growing-up years she gave her time only to dancing and parties and things like that. I guess it was a while before her marriage that she began wearing the plain



*Emma Batham
from
her friend
Elizabeth Fry.
1828.*

Elizabeth Fry, well-known Quaker lady who was born in 1780, held classes for children who were too poor to go to regular school. This picture of her was taken from an engraving found in a very old book owned by Mr. and Mrs. Calvin Gregory, Newberg, Oregon. This is actually her signature as she wrote it on the flyleaf of the book in 1828.

dress that some of the Quaker women wear. She started saying *thee* and *thou* at that time, too. She surely is a kind and generous woman. And now the school! Truly God must lead her!"

"Here they come! It's time to go!" squealed Debra, hurrying to meet Rhoda and Thomas.

"Good-bye, my Debra. Mind your manners and thank Mrs. Fry for everything!"

The girls walked carefully along the narrow lane, not wanting to get any more dusty than necessary. Thomas ran ahead, kicking little stones to make them bounce in the thick dust. Horses at the other end of the field and the bird singing gaily on the fence post were scarcely noticed by Debra on this exciting day.

"Rhoda, you've been here before. What will we do?"

"Oh, lots of things. Mrs. Fry always reads the Bible to us and sometimes she reads other stories, too. Then she helps us with our numbers and we get a chance to read some words, too. I like it a lot. She's so kind and beautiful and her voice is so pretty sounding. Thomas doesn't like it; he thinks school is a waste of time, that is, all except on the days when Anna Lee is here. Then he likes it! Once he even got to sit by her!" The girls looked at each other and giggled.

"Oh, you!" shouted Thomas from in front as he turned and made a face at his sister. "That's all you know about it!"

They were still laughing at Thomas' embarrassment when Joseph and Elizabeth Fry's large home, Plashet, came into sight. Behind it was the small building which was used for the school. Debra's heart began to beat faster as she saw the tall, fair-haired Elizabeth Fry holding the door open for the children. She smiled as they went in to join the others who had already arrived. Rhoda and Debra sat down together on a rough wooden bench along the wall. Thomas found a place beside two other boys on the floor.

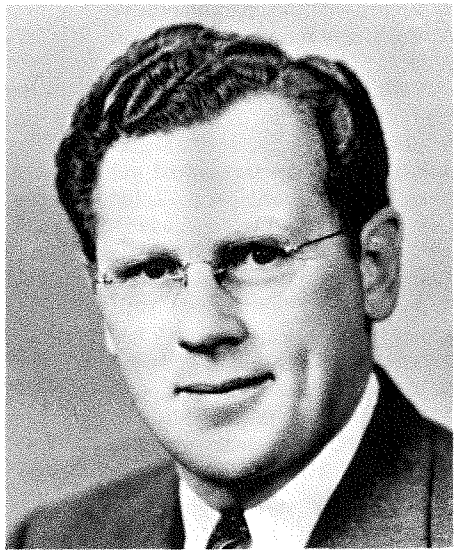
Debra blinked hard; she was so happy and excited that she felt like she could cry. To know that at last she would be able to learn to read and write was almost too good to be true! Immediately she loved the soft-spoken teacher. Elizabeth Fry's love for the poor children, who were sometimes ragged and dirty, showed through in her words and actions as she prepared to begin that day's session.

"Maybe someday I can be a Quaker," thought Debra. "A Quaker teacher, that's what I'll be!"

Then the teacher began, "Good morning, boys and girls . . ."

Debra settled back against the wall, putting her daydreams aside. School had begun!

The self and Christian sanctity



Contributing Editor Harold B. Kuhn is professor of philosophy of religion at Asbury Theological Seminary in Wilmore, Kentucky. He received the S.T.B., S.T.M., and Ph.D. at Harvard University, has had postdoctoral studies at the University of Munich, and sabbatical study at the Universities of Mainz, Munich, Berlin, and London. He came to Asbury in 1944. He is a frequent contributor to Christian journals including *Christianity Today* of which he is also a contributing editor. Harold Kuhn is a member of Ohio *Yearly Meeting of Friends*.

The proper relation of the *self* to the Christian life, and especially the role of the believer's individuality in relation to the life at the plane of heart purity, has often been unclear. On the one hand, the Christian shares the common "will to live" and feels the common instinct for self-preservation. On the other hand, there has been emphasis upon "death to self," "crucifixion of the self-life" and similar themes.

The Scriptures are not silent upon this subject. On the one hand, Job speaks for all of us, at least in some of our moments, when he reports, "I abhor myself." On the other hand, St. Paul suggests that "no man hateth his own flesh"—read it "no man can properly hate his own self" if you will. There are Scriptures which suggest a proper and constructive attitude toward the self, and to these we turn.

The words of our Lord, "Thou shalt love thy neighbor as thyself," seem determinative for one obvious aspect of the question. Here Jesus, in a social context, lays the basis for belief in the rightness of self-love. This Second Commandment may fairly be interpreted to say in part, Love thyself!

Lest anyone interpret this as giving an endorsement to egoism and self-centeredness, let it be noted that the Gospel of Christ proposes to make the self fit to love—worthy of being loved. And here, dear friend, is much more than meets the eye. It is the "natural man" operating at the level of normal instinct and normal reaction that ought to be abhorred.

When Paul speaks of man's right to "nourish and cherish" that which gives substance to his selfhood, he does so within the context of the high level of Christian grace of Ephesians 5. The suggestion here is, that not only is a proper self-love essential to the integrity and survival of the individual, but that there is a level of Christian sainthood at which the self becomes lovable. Certainly the new birth is basic to this; but the trend

and tenor of the New Testament is that something both unlovely and unlovable within man survives regeneration. It is this residual and carnal "something" that calls forth the profound yet simple message of a full cleansing.

Love thyself! Yes, but only a self which has submitted itself to the profound therapy of grace is worthy to command this. As the body is not built for disease, so the spirit of man is not built to shelter and nourish impurity and defilement. Holiness both conditions and adorns the inner self, and thereby makes it the measure for the love of the neighbor. "Love thy neighbor as thyself"!

It becomes clear that self-love, in its full and correct sense, is rooted in a full redemption. Let it be noted in turn that the realization of this turns upon another attitude toward the self. Paul urges the believer in Romans 6:13 to "yield yourselves unto God, as those that are alive from the dead." Here the self is to be yielded, committed, surrendered.

Clear thinking suggests that we point out here the difference between "the self" on the one hand, and a carnal self-centeredness on the other. The latter is clearly something with which the grace of Christ proposes to deal decisively and crucially. Its proper treatment is death, crucifixion if you please. But no operation of grace is designed to eliminate or mutilate the self.

Yield yourself! Ah, yes, this is something to which the regenerate heart can and does respond. Many of us can testify that at conversion we felt a profound desire, not always spoken but always *there* nevertheless, for a closer relationship with Him whom our souls had come to love. It found expression, for example, in such words as "deeper yet, I pray; and higher every day!"

The yielding of the self, without reservation or qualification, is the normal sequel to conversion, an essential step in growth in grace. F. B. Meyer likened this

yielding to the surrender of the whole keyring of the life to Christ. This suggests that the self which yields will be content with nothing short of receiving—of realizing.

We recognize, of course, that the decisive and epochal yielding by which entrance is made into the life of sanctity becomes a pattern for the living out of the sanctified life. The action by which the self lays hold of great promises for purity becomes to the cleansed heart a continuing pattern. Thus the self is reckoned to be “dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Here yielding becomes a sustained attitude—and this attitude both sustains the grace of inner cleanness and makes the life to be open-end for the renewals, the infillings, the special enduements of the same Spirit.

Some may, at first thought, feel it to be a too-steep descent from high ground if we note that Scripture lays down a third mandate concerning the self. But note the further words at this point. “If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” (Luke 9:23) Deny yourself! It goes without saying that this is addressed to those who will exemplify discipleship at its best.

The denial of the self is a continuation of the command to self-yielding. It has been noted that the yielding attitude must be sustained as a continuing quality of the life of sanctity. The command to conscious and intentional denial of self has at least two major thrusts. First, it lays upon the Christian the obligation to the discipline of the basic drives of life. Perhaps a few moments of closer examination will help us here.

Devastating harm has been done, even by well-meaning persons, by the preaching (happily not frequent in these days) that entire sanctification will eliminate the instincts which are part and parcel of our survival: hunger, sex, desire for the integrity of the person, etc. These are not evil in themselves, but are the building blocks of moral character and moral behavior. These must, however, be brought *and kept* under the control of God's Spirit.

The clear implication here is that there must be a continuing and continual self-discipline of the basic motivations. Both body and imaginations must be kept under the control of the cleansed spirit, and marshaled actively for service to the commands of God and the interests of the soul.

Lest we seem to be merely negative in the approach to the question of self-denying, let it be said—secondly—that the intentional denial of the self is designed

to liberate the energies of the inner life to God's service—to the serving of His interests. The person in whom the denial of the self has become a spiritual “way of life” is one in whom the cross has become the operative center of his life. There is no higher way of living than this.

We see, do we not, that denial of the self is a means to a *higher affirmation*. It proclaims that one is servant of the One who also carried self-denial to the point of making Himself “of no reputation” until His Father highly exalted Him, and gave “him a name which is above every name.”

Christian sanctity implies—yes, demands—this type of affirmation. Discipleship is never a kind of packaged resource, to be exploited for the benefit of the disciple. It is rather a commitment, a consignment of the self to One worthy of a total allegiance. Taken seriously, this is a daring proposition—and yet the New Testament will not let us off short of it.

We have taken a look at the Christian understanding of the self. It appears as something to BE LOVED, TO BE YIELDED, TO BE DISCIPLINED in self-denial. Within this framework, the self finds its true element and its true dimensions. When it becomes dead indeed to sin, it becomes alive unto God. Here it *finds itself* through the “corn of wheat” principle. In dying, it finds genuine and satisfying freedom. In continuous yielding and sustained denial, it finds resources for glorious affirmation.

*Jesus, of Thee shall be my song,
To Thee my heart and soul belong:
All that I have or am is thine,
And Thou, Blest Saviour, Thou art mine.*

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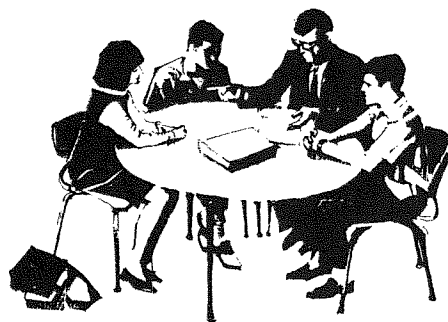
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Reach and Teach



BY MARJORIE LANDWERT

WHY SEPTEMBER?

By now the news has been circulated that the George Fox Press, through the Aldersgate Publications Association (holiness publishing companies), will be offering a new Sunday school curriculum in *September 1969*. This is welcome news to all who have desired a new curriculum with our doctrinal persuasion. But someone is sure to ask, “Why is it to begin in September and not October?”

There are some very valid reasons for the new quarter arrangement. This means the fall quarter will include September, October, and November. Winter quarter will be December, January, and February. Spring quarter will be March, April, and May and the summer quarter includes June, July, and August. Basically this has been done for the following reasons:

1. A youngster or youth will begin his new Sunday school year at the same time he begins his new school year.
2. In this arrangement, Easter will always come in the same quarter.
3. The quarters more nearly conform to the seasons, thus allowing you to order more accurately according to attendance.
4. The International Uniform Series of lessons will also be slated for this change soon.

We've all learned to live in a world of constantly changing auto designs, work schedules, and living places. If we can understand the reasons and make an effort, we can accept this change created to help us to do more effective work in Sunday school.

It will mean changing promotion dates to September, possibly changing teachers then, and ordering materials a month earlier. Get samples of the new curriculum soon and begin planning now to use it in *September 1969*.

FOR YOU TO PONDER . . . KEEP AT IT

It is easy to give up a job; it is not easy to stay with it. But as Christians we are admonished to be faithful to our

responsibilities. Sometimes we act as if our task is to be successful in Christian work. This is not so. Our task is to be faithful to our calling and leave the results in God's hands. Paul tells us in 1 Corinthians 3:6, "I have planted, Apollos watered; but God gave the increase." When we are faithful, God will take care of the success.

Let's keep doing our work faithfully. The work of Christian education does not always yield immediate visible results, but it does pay big dividends in the future. Keep sending the cards, making visits, taking personal interest in the individuals of your group, doing the extra things for your preparation. Remember, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

HAVE YOU TRIED THIS?

If you are not quite satisfied with the way *your* class or group is responding, why not try making it *their* group instead of *yours*? People receive much more benefit and enjoyment from activities in which they are participants and leaders rather than just spectators.

There are many ways in which you can make the class or group theirs instead of yours. Try assigning duties such as caring for the room and equipment, greeting people, following up absentees, contacting new people, planning for socials and projects. If your group is of junior age or above, they should select their own leaders and assignments.

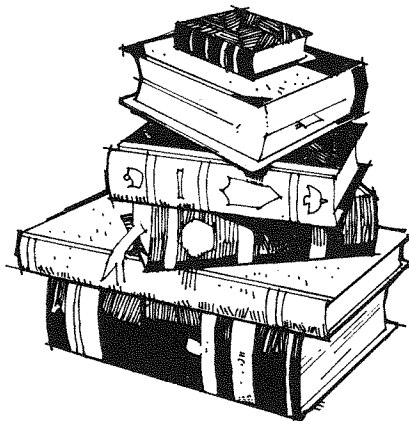
Your methods of instruction will also help the class to be theirs. Those involved can pray, read Scripture, lead music, provide special musical selections, and give short devotional talks. They will learn more from your session if they are doing more than listening by answering questions, discussing, telling the stories, using the visuals, participating in dramatic activities such as finger plays, dialogue, role playing, doing things with their hands, and taking part in projects or assignments.

Make *your* group *their* group and see if you do not spark new interest, enthusiasm, and learning.

SUPPLEMENT SUBSCRIPTION OFFER

Some readers have indicated a desire to receive more than their own yearly meeting's *Supplement* to the EVANGELICAL FRIEND. For the following yearly rates, you may receive one (\$1.50), two (\$2.00), or all three (\$2.50) additional *Supplements* in any combination. For details write EVANGELICAL FRIEND, P. O. Box 232, Newberg, Oregon 97132.

Books



Lela Gordon Chance, Repentant Rebel, Vantage Press, New York, 1969, 145 pages, \$3.75.

To experience a sense of satisfaction as one finishes a book is a silent tribute to the one who gave it form and public view.

It would be a challenge for most of us to recount the events of a full life in 12 comparatively short chapters. This is not to imply a simple narration, for so many facets of interest are included.

The young reader will soon feel that here was an adult who understood and loved children. Those growing into maturity will find helpful ways for meeting life, conquering as well as failing. For the reader in the middle years, it is a gentle reminder of how to treasure the days and hours so precious as we walk in "the way." And to the retired, it is the joy and peace as well as contentment with those years that remain.

Actually, this book deserves a second reading for as one leisurely peruses, some detail and sharp insight escape as one hastens on with the pull of action. Enthusiasm was a constant companion and will be so for a majority who choose to read this book. The style is vivid with brief descriptive sentences that never deter the imagination from creating its own pictures to accompany the narrative.

What a wholesome summation for life: to find God, loving and helpful; to find friends and family; to find love so ever-present and a purpose worthy of commitment in which to work and minister to those who travel a similar road.

—Pauline E. Casado

Norman L. Geisler and William E. Nix, A General Introduction to the Bible, Moody Press, 1968, 480 pages, \$6.95.

Unlike many other works on Bible introduction, this new book confines itself to only three major considerations: (1) Inspiration of the Bible, (2) Canonization

of the Bible, (3) Transmission of the Bible. These three important aspects relating to the Bible, however, are highly important to the actual study of the text itself. These three, the authors state, are links in the chain of revelation "from God to us."

Out of the maze of theories on the inspiration of the Scriptures, valid conclusions are drawn, leaving no doubt as to the authors' persuasion or the Bible's own view of its inspiration. The authors' conclusion is: "God directed the expression of the writers' thoughts without disturbing the free exercise of the writers' personalities. The end product is as authoritative as if it were mechanically dictated, but as writer-orientated as if it were humanly created. The means is dynamic, and the end result is authoritative and canonic Scripture."

Six chapters are devoted to the canonicity of the books of the Bible, or how these books have received human recognition and acceptance as authoritative portions of divine revelation.

To many people the subject of the canon remains an obscure mystery. The authors skillfully trace this very important subject from its definition through its full development in both Testaments.

The final link of revelation's chain is the transmission of the Bible from those first and original autographs, down to the translation of the Scripture into the languages and dialects of the people of the world.

This volume should fill an important place as a textbook and source book in Christian schools of higher education, as well as providing a rich mine of authentic material about the most important book in every Bible student's library.

—Dean Gregory

Vance Havner, It Is Toward Evening, Fleming H. Revell Co., 1968, 128 pages, \$3.50.

"One thing is certain: '... it is toward evening' ... It is toward evening as this poor delirious world hurtles on toward judgment at the end of the age." Thus Vance Havner, well-known evangelist-author for half a century, speaks of our age as it fulfills the prophetic timetable of the Bible.

This is not so much a treatise on the end of time as it is a reverent review of life and its myriad experiences related by a prophet of God looking back from the summit of 50 years of Christian ministry.

These vesper walks over hallowed (and often humorous) pathways seem to bring a quiet and peace to heart and mind, as the eveningtime of life becomes night.

—D.G.

Marks of an educated man

To be truly educated, a person should be able:

To listen attentively. No one can be generously educated and understanding without being able to be a good listener. We are to be teachable more than talkative. Solomon made the observation that "He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding." (Proverbs 17: 27-28)

To think clearly. To think at all is one of life's deepest disciplines. To think clearly should be the evidence of an educated person. With perspicacity and penetration, with reason and reasonableness, with common sense and caution, with instruction and insight, he should be well-advised and not worldly-wise. With observation and objectivity he can sift evidence from opinions, proof from propaganda, and with good judgment he can weigh evidence. He has foresight, and is also taught by hindsight, and should be free from folly and frivolity. To every problem there is an answer, and by diligent observation and logical thinking he proceeds toward the solution thereof.

To speak and to write accurately. An educated person should be concise and not clumsy, precise and not ponderous. Good grammar is a godsend to him and correct spelling is evidence of his education. He has both clarity of thought and felicity of expression so as to communicate cogently and not to confuse himself or others. To be effective in communicat-

ing to others, he is unaffected and unostentatious.

To read widely. It was Sir Francis Bacon who wrote: "Reading maketh a full man, conference a ready man, and writing an exact man." He added: "Read not to contradict, nor to believe, but to weigh and to consider." To be educated is to be interested, inquisitive, industrious, informed. It is to be intrigued with learning, to be independent of the opinions of others and yet not to be opinionated.

To live honestly and heartily. While preparing for life during college years, one should not forget to live! Education should cultivate integrity and uprightness, probity and high principles. One is to be both trustful and trustworthy, open-minded and openhearted, courageous and constant, conscientious and consistent. Life is the great adventure entrusted to us by the Almighty, to be followed by eternal life whose duties and delights we can only faintly discern. Life is an opportunity to serve Jesus Christ and our fellow men, an apprenticeship to learn the gladness of giving and the triumph of trusting, and the discipline to overcome obstacles that develop Christian character. Life, I repeat, can and should be an adventure with God into each untrodden day.

To move purposefully and prayerfully. To be liberally educated is to have aims and goals, and the earnest endeavor to reach them. One is to be a pilgrim on his way to the City of the Great King, and not merely a purposeless, wandering hobo throughout life. He makes decisions and with determination pursues the chosen pathway. He has perseverance, patience, and old-fashioned pluck. He has both spontaneity and originality, and is responsible in the performance of life's profession.

To have convictions and stand for them. The educated person is tolerant of others and willing to evaluate their opinions. He is, however, intolerant of error

and untruthfulness. He has come to convictions of his own, achieved by study and thought, and in matters spiritual (and others as well) he is "ready always to give an answer to every man that asketh . . . a reason of the hope" that he has.

To experience the freedom that is in Christ and to live triumphantly therein. The Lord Jesus declared plainly: "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36) That freedom includes forgiveness of sins to the penitent who accepts the Savior's offer of pardon. He said, "Him that cometh to me I will in no wise cast out." (John 6:37)

The Bible further states that: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:12) There is freedom from the penalty of sin by the death of the Savior, and freedom from the domination of the old life because of His indwelling presence. The Scriptures give that assurance, saying: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Romans 5:10)

True education causes us to be increasingly aware of our utter dependence upon God. It makes us sensitive of heart toward Him and swift of action to do His bidding. Worship and work are alike our duty and delight.

Sensitive to the Word and will of God, solicitous for the welfare of one's fellowmen, sensible in thought and sound in speech; such are the *marks of an educated man*.

How do you measure up?

The above article was written by the late V. Raymond Edman, dedicated Christian scholar who was president of Wheaton College, Illinois for many years. It is reprinted by permission of Collegiate Conversationals, American Tract Society, Oradell, New Jersey 07649

Over the Teacup



My opinion

BY CATHERINE CATTELL

Have you ever been wrong about some feeling you have had about someone? Did you ever change your mind? Just how reliable are our opinions? Are they worth expressing so positively? I knew a man once who expressed his opinions in a tone of voice that brooked no contradiction. When he spoke, the ultimate in wisdom had been uttered and, as far as he was concerned, the matter was permanently settled. His opinion was

final because he cared only for his own thoughts. He was completely self-centered and other people's thoughts held no interest for him. The fact that he was an Indian only proves how very much alike we all are. People everywhere are overly fond of their own opinions. After all, we are what we think.

Opinions are formed so subtly—by what we hear, propaganda, by our experiences and reactions to them, and also by our temperaments. There are many variables, which is the reason people of the same family can differ so violently about the same thing. In a church committee one seldom gets a unanimous opinion on anything from relocating to choosing Sunday school material.

There are those who respond readily to change, and there are those who shy from change of any kind. There are those whose concerns know no limits and there are those whose concerns do not reach the neighbor next door. There are those who feel it is a privilege to have a part in Kingdom advance, and there are those who are allergic to any financial involvement of any amount. There are those who feel that youth are worth sav-

ing and there are, alas, those who are interested only in youth who fit into their own pattern.

How then can anything be decided? How can we move in any direction at all, fractured as we are by differing opinions? How can we know who is right?

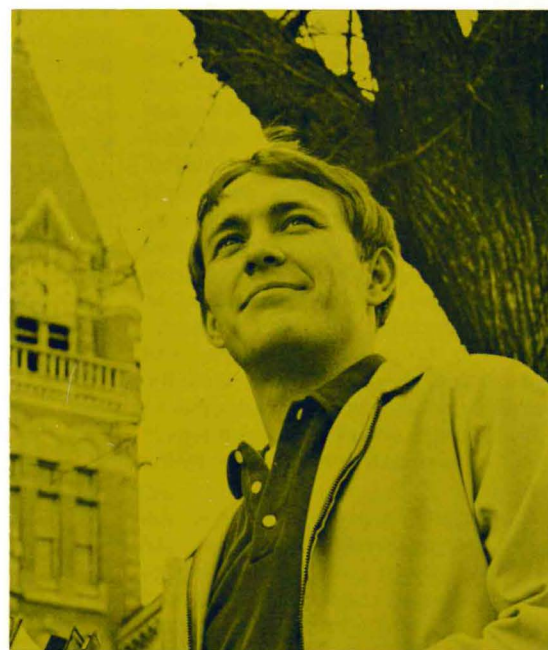
It is confusing, isn't it? I sit here chatting with you, while my cup of tea is getting cold, wishing that our opinions would not cancel each other out. How frustrating it must be for our children to hear Christian grown-ups at constant odds with other Christians about so many things!

Actually we need each other. We need to hear each other's opinions in order to see all sides. It is important to share them, not to break fellowship over them. There is a right way and we have been promised that there would be a voice behind us saying, "This is the way, walk ye in it." The voice is of one whose ways and thoughts are far higher than ours and who can guide us together into all truth. But we will have to tune out the static and interference to find it.

In my opinion, it's worth trying!

Friends University Is Building for **YOUR** Future

■ Friends University is on the move. The University is offering the unique cooperative plan of study and 21 departments have been consolidated into seven fully-accredited divisions to update the academic structure. ■ Students choosing the co-op plan may alternate quarters of work with study quarters. Valuable job experience in major study fields as well as income are earned during quarters of full-time employment. The co-op plan is strictly an elective program. Those not choosing the program will follow the customary college schedule. ■ More than 400 courses in seven divisions provide excellent educational programs with emphasis on individual student-faculty relations. Students may choose to major in the areas of Language and Literature, Social Science, Religion and Philosophy, Natural Science and Mathematics, Fine Arts, Education, Psychology and Physical Education, and Applied Arts. ■ Dedicated to the highest moral, spiritual and academic standards, the University enrolls nearly 1,000 students from 25 states and 16 countries. Friends University continually seeks to improve its service to the Kansas Yearly Meeting of Friends and the nation.



For more information write:

**Admissions Office
Friends University
2100 W. University
Wichita, Kansas 67213**

NORTHWEST

SUPPLEMENT

VOL. II, NO. 7—MARCH, 1969

TO THE EVANGELICAL FRIEND

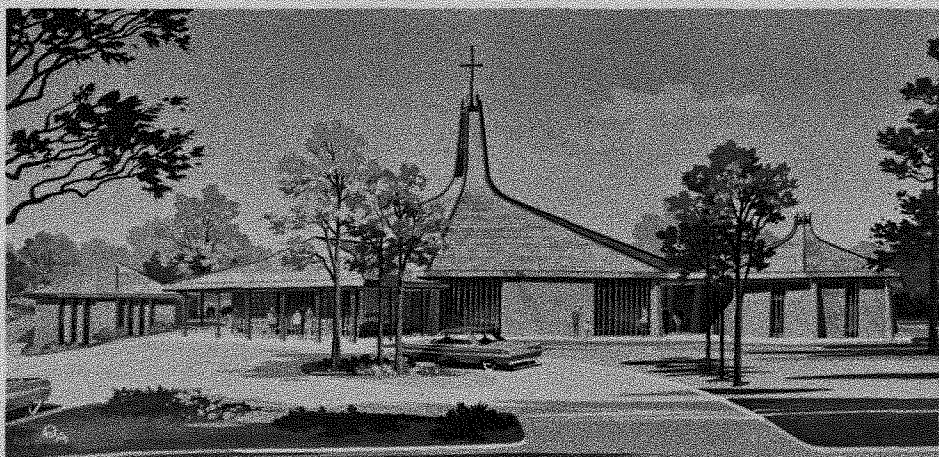
OREGON YEARLY MEETING OF FRIENDS CHURCH

FRIENDS CHURCH HEADQUARTERS
P.O. Box 190, Newberg, Oregon 97132
Telephone (503) 538-4448

JACK L. WILLCUTS
General Superintendent

EILENE MACK
Administrative Secretary

BEATRICE GOLDSMITH
Business Secretary, Treasurer



Portland First Plans for New Location

First Friends Church of Portland has just finalized the plans for their new building to be built at S.E. 29th and Steel St., Portland, Oregon. Architect Donald Lindgren is in the process of preparing the working drawings. It is anticipated the building will be under construction by June 30.

The new edifice will provide for about twice as many people as can now be seated

in the present sanctuary. The plans call for a two-story educational building, a chapel, sanctuary and administrative offices. Shrubbery from the Lambert Gardens will be used to landscape the property. The men from First Friends are currently balling and storing the plants for this purpose. Richard Evans is heading the building committee and C. Wilbur Field, Jr., is directing the financial appeal for the new plant.

PLANNING NEXT YEAR'S BUDGET

The proposed United Budget for the church year of 1969-70 (beginning July 1) was prepared by the Executive Council in the Mid-year meetings. The total is \$156,231.00. Local churches are asked to make voluntary pledges to this budget as they prepare their annual local budgets. A detailed explanation of the United Budget is being sent to each church for study. Our missionary and other outreach ministries are supported by the United Budget.

FRIENDS IN KLAMATH FALLS

For the past several months, Evert Tuning has been pastor of the Free Methodist Church in Klamath Falls, Oregon. The Yearly Meeting Board of Evangelism has learned the Free Methodists plan to discontinue the church if Friends will continue meetings in the city. A Friends "Mission Church" will bring the several Friends families together in Klamath Falls, with the Free Methodist families and others worshipping with them invited to join in this new venture.

Between 30 and 40 attend this church in

Klamath Falls under the pastoral leadership of Evert Tuning.

SHARE CALL RESPONSE

The first Share Call under the new program is for the Northeast Tacoma Friends Church. Construction of this new church, which has relocated to a more strategic area, is now underway. Appealing for \$5.00 rather than \$2.00 and only two calls a year rather than three, the Board of Evangelism is hopeful a larger amount can be made available for each church helped by the Share Program. As this goes to press, \$2,939.00 had been received for the Northeast Tacoma Share Call. If you haven't sent your contribution or shareholder card, why not do so today?

STEWARDSHIP BOARD PLAN

At its Midyear meeting, the Board of Stewardship voted to send representatives to an N.A.E. sponsored "Stewardship Seminar" in Los Angeles in March. The program includes special studies in developing a stewardship program in the local church, in preparing a realistic church budget, how to teach stewardship in the Sunday school, and other resource ideas. Stewardship leaders from different denominations will participate in the sessions.

PASTORAL LEADERSHIP AND CHURCH GROWTH

PART II

By JACK L. WILLCUTS

Included in last year's pastoral report forms were 17 possible reasons to be checked which might be barriers to church growth in your local situation. Of these 17, two were cited more than twice as many times as any other. These two were "lack of local leadership," and "difficulties in getting people to take responsibilities." What all may be involved in these replies is impossible to say, but the heart of the problem may be what is called on the mission field the "indigenous principle." One thing is certain: this is no time for discouragement or despair. While we may be "success" or "failure" conscious, we know the Holy Spirit is not back against the wall. Simply because rapid numerical growth is not found and specific goals and sense of purpose are blurred in the minds of church members does not mean decline is inevitable. With God there is a tomorrow. And that tomorrow will be largely determined by what is set in motion today. Friends need a deeper understanding and conviction of what it means to be the people of God. What the church *is* determines what it *does*.

A half-truth is at times more misleading than untruth, and we must be cautious lest the conclusion be drawn that all that is needed is just a deeper dedication and harder work. There are many deeply dedicated people of all ages in our churches who are frustrated because this alone is not enough. There are many who are working very hard in the church—perhaps too hard—until sheer spiritual weariness has dulled the capacity for exciting Christian living. There are some who insist all that is needed is more holiness preaching and emphasis, and while this is vitally important, this can hardly be the entire answer. Some other holiness denominations report numerical decline.

One thing needed is nothing short of a resurgence of the role of priesthood of believers, which is not new but perhaps a neglected doctrine held important by Friends. "The impact of Christianity upon the secular mind in the next decade," writes Merrill C. Tenney in *Christianity Today*, "will be largely determined by the spiritual convictions of the laity. The acceptance or refusal of individual missionary responsibility may be the crucial

(Continued on page 2b)

On Being Tied Down

A prominent Friend made a comment the other day that disturbs me. A place of responsibility was suggested but this individual said flatly, "I don't want to be tied down."

This distracting dilemma has eaten its way through every level of our modern civilization, and no institution has suffered more than the church. Ours is a generation to enjoy the benefits of modern, Christian, democratic society without sharing the responsibilities of that society.

"I don't want to be tied down" does not mean that the thing is unimportant; it simply means that I want someone else to do my share of the work—theirs too—while I go merrily on my way.

"I don't want to be tied down" means that I want to be free to keep God's tithes for myself. I will make no pledge offerings which could "tie me down," for I want to have enough money to spend on hobbies and grown-folks' toys. Let someone else pay my way and his, too.

"I don't want to be tied down" means that I will not take a job in the church which would obligate me to attend more of the services of the week than I might wish to do, or workers' conferences, or prayer services and other planning sessions. I have my own favorite programs, plans, and activities which must not be interfered with by the church. I might move to a place where there is no Friends Church so I must not become too involved.

"I don't want to be tied down" means, if carried to its logical conclusion, that so far as I am concerned, we can do away with regular Sunday school, the youth program, evening services, missions, and special committee work.

Are you fit to be tied—down, that is?

—Jack L. Willcuts

PASTORAL LEADERSHIP

Continued

factor in the perpetuation of vital Christian faith."

What are the implications of all this to our church program? Obviously there are many. If the people are to play a more active part, pastors will have to devote more time to mobilizing the congregation if and when the congregation is motivated. This will mean instructing small groups and developing Christian family leadership. Pastors will rejoice to see the Spirit of God working through others. Rather than being jealous, they will delight to see growth of what one refers to as "many ministers" in the church. This will mean weekend retreats, various types of meetings, a deepening in worship experience, in exploring the difference between guidance and domination. This may mean an updated vocabulary of our doctrines, making the queries correspond in terminology and relevance to the sins and society of our world. This may mean developing life-moving ethics rather than just holding standards.

Oregon Yearly Meeting stands in a day of great opportunity. Some of these open doors have been entered successfully; others only partially. It is fine to begin new outpost churches, dedicate new buildings, send out missionaries, concentrate on Christian camping, support a Christian college, gather our families, friends and neighbors week by week to worship. But each of these ministries must be enlarged and accelerated. Dedicated church buildings must become growing churches; outposts must move on to maturity; debts must be paid off; budgets must be enlarged; the college prepare more leaders; our mission fields extended; our youth saved and built up in the faith; the social problems of our contemporary living mastered rather than ignored or overpowering us.

GEORGE FOX TO HOST EDUCATORS FELLOWSHIP

George Fox College will play host to the Pacific Northwest Conference of the National Educators Fellowship on the Newberg campus, March 21-23. The NEF is the only national professional organization of Christian educators.

Among local people involved in the program are Donald Chittick of the George Fox faculty who will be the keynote speaker Friday evening; Roy Clark, music director of the conference; Ken Williams who will lead a "can do" workshop on new ideas in classroom witnessing; and Bess Bulgin who will be the Bible Hour teacher during the Sunday school hour. Reservations can be arranged for by writing NEF Conference, George Fox College, Newberg, Oregon 97132.

MINISTERS' CONFERENCE APRIL 29 to MAY 2

The pastors and wives of Oregon Yearly Meeting will join California Yearly Meeting ministers this year in a joint Ministers' Conference starting Tuesday evening, April 29, and concluding Thursday night, May 2, at Richardson's Springs, California (about 11 miles from Chico, California). Speakers include Dr. Harold Englund, of the Presbyterian Church in Sacramento, California; Gerald Dillon; Milo C. Ross; Ted Cummins, pastor at Arcadia, California, Friends Church.

Opportunity for relaxed fellowship and worship is planned as the joint meeting permits a wider acquaintance. It is hoped a chartered bus from Oregon will permit less expensive travel and enjoyable fellowship enroute. All churches are encouraged to release their pastor and wife to attend with an offering to assist in the cost of the conference.

MISSION NEWS

THIRD GENERATION AYMARA CHRISTIAN BECOMES BIBLE INSTITUTE DIRECTOR

The first of our third generation Aymara Indian Christians to assume a prominent position of leadership in the Bolivian Church was named as director of the Patmos Bible Institute by the church representatives in annual business session in February, 1969.

Francisco Mamani, son of Antonio Mamani, the present president of the Bolivian Friends Church, is grandson of believers involved in the beginning of the Calata church under Howard and Julia Pearson. A 1966 graduate of the World Gospel Mission's Berea Bible School in Santa Cruz, Bolivia, Francisco married Juana Ott, daughter of Mama Petrona de Ott, who for some time was very active in the women's work of our Bolivian field. Following their marriage in December, 1966, Francisco and Juana entered the pastorate at the Yungas church of Arapata. They served as pastors in Arapata until the time of Francisco's appointment as Bible Institute director.

The 1969 school year of the Patmos Bible Institute began in January with a student body of 36. Of this number 19 are new students, eight are second year and nine are third year. Carmelo Aspi, former Institute director since the Institute's inception in 1966, has remained as a faculty member. Mateo Mamani, who also served full-time as a teacher during the past three years, has assumed pastoral responsibilities in the area of Guaqui and Sulcata, the community bordering our former mission farm, Copajira. Ron and Carolyn Stansell, Florence Thomas, and Juana de Ott assist Francisco and Carmelo in the teaching responsibilities.

"OUR MINISTRY IN AYMARALAND"

A one-half hour program of 35mm slides with an accompanying tape-recorded narration has been prepared to present the foreign missionary work of Oregon Yearly Meeting of Friends in Bolivia and Peru. Under the title "Our Ministry in Aymaraland," this presentation provides a brief historical sketch of the work as well as methods currently employed in our cooperative program with the Bolivian Friends Church. Reservations for use of the film may be made by writing to Ralph Chapman, P.O. Box 190, Newberg, Oregon 97132.

CHRISTIAN LEADERSHIP CONVENTION

A well-attended and highly successful Christian Leadership Convention, into which was incorporated the annual Young Friends Conference, was held February 15-16, 1969, in the Park Haviland Hotel in Portland, Oregon. This event was attended by 150 FY sponsors, Sunday school teachers and interested individuals from over the Yearly Meeting.

AMONG THE CHURCHES

SALEM QUARTERLY MEETING

Eugene—Don Lamm, pastor

Services on the last two Sundays of January were cancelled because of our record-breaking snow here in Eugene.

Our January WMU speaker was Mrs. Brown, a health teacher in Churchill High School. She talked to the ladies about sex education in the schools and told of her class as example.

Our church basketball team has won three and lost two games so far as participants in the city Church League.

—Donna Coleman, reporter

Highland Ave.—Marion Clarkson, pastor

The painting of our church basement is a project which has been taken on by a competent team among us.

On Sunday, January 26, we had the pleasure of having Betty and Gene Comfort conduct our morning service. After the morning meeting a potluck dinner was served in honor of our missionary guests.

Medford—Oscar Brown, pastor

Richard Krupp is conducting a class on Revelation, Sunday evenings before church.

We were pleased to learn that Jim Settle, Rogue Valley YFC director, who attends our church, has been named "Rookie YFC Direc-

ANNIVERSARY OBSERVATIONS

CHEERY GROVE Friends Church observed its 25th anniversary on Sunday, February 9, 1969, with an attendance of 191 recorded for the activities of the day. Harley Adams, under whose ministry this work was started, spoke during the morning worship hour. During the afternoon service, Irwin Alger directed a testimony meeting, Jack Willcuts and Charlotte Macy were guest speakers, and Calvin Gregory unveiled a painting of William Murphy made by Mrs. Elmer, a member of the Cherry Grove meeting.

CHEHALEM CENTER Friends Church observed its 75th anniversary on Sunday, February 23, 1969. Gene and Betty Comfort were present for the Sunday morning service to speak on the challenge of our foreign missionary work. Following a fellowship dinner, a well-attended anniversary service was conducted during which Jack Willcuts, OYM General Superintendent and various former pastors participated.

tor of the Year" at the recent Youth for Christ International Convention in Chicago.

—Avadna Boshears, reporter

Scotts Mills—Dan Stahlnecker, pastor

The Ethel Cox Memorial Fund will be used to buy a piano for use in the Central Africa Broadcasting Station in Bujumbura, Burundi, where Ethel's niece and her husband, Mr. and Mrs. James Morris, both work. James is director. How fitting a memorial to one who prayed much for missions! Ethel's influence, through the music of her piano, will be reaching out as she never dreamed possible to a listening audience of millions.

South Salem—Freeman Conant, pastor

A school bus, recently purchased for South Salem, has been used for several out of town trips already.

Despite the deep snow in Salem, many attended the farewell dinner for Homer and May Nordyke following the morning service, January 26. During the worship service May and Homer told of their acceptance by Wycliffe Translators to serve as host and hostess of the Missionary House in Cochabamba, Bolivia. May and Homer planned to arrive in Cochabamba the last of February. They will have the opportunity of visiting with their son, Quentin, and family for a month or two while Quentin is in language study there.

February 9 many friends and relatives attended the Golden Wedding Reception for Harlie and Florence Smalley, long-time members of South Salem.

—Novelyn Franklin, reporter

SOUTHWEST WASHINGTON QUARTERLY MEETING

Cherry Grove—Herbert Sargent, pastor

The bad weather and flu during January slowed down some of the activities and canceled others. Sunday school attendance dropped to about 50 percent of average.

Building fund banks were passed out on the first Sunday of the month to be returned on our 25th anniversary February 9.

Several from our church attended the church seminar and area rally at the First Friends Church in Portland.

—Lulu B. Johnson, reporter

BOISE VALLEY QUARTERLY MEETING

Boise—Dale Field, pastor

John and Phyllis Hand are the new sponsors for the Junior Friends Youth. They will be called "Jet Cadets." All new material is being used with some interesting meetings being planned. Children in grades three through six are to be included in the group.

Fourteen from our church attended Quarterly Meeting at Melba Friday evening, January 24.

Nampa—Robert Morrill, pastor

Pictures and a most interesting talk on Palestine by Mr. and Mrs. Ralph Little provided the entertainment at a church dinner held January 29.

The Sunday evening service January 26 was in charge of a deputation group from Greenleaf Academy. Norman Winters, principal of the Academy, brought a challenging message.

Nampa joined with Meridian, Melba, and

Star in a joint service at Meridian Sunday evening, February 2.

The first meeting of the Nampa Friends Boys' Club was held February 5, under the leadership of Howard Morse, assisted by Harry Price and Clarence Ferguson. The club program, called "Frontiers for Boys," has been worked out and published by Howard Morse. It combines the opportunity for work on special interests, games, stories, Scripture memorization and leadership training, and personal counseling for each boy. It is planned for two age groups—ages 9 through 11, and age 12 and above—and provides a challenge for advancement. This excellent and complete program is available to other churches. If you are interested, write Howard Morse or the Nampa Friends Church.

Whitney—Charles Cox, pastor

Earl Tycksen and Ray James filled the pulpit recently while the pastor was holding revival meetings at the Caldwell Friends Church.

Plans are under way for a men's prayer group. The first meeting was held Saturday, February 8 at 6:00 a.m.

Quincy Fodge and Charles Cox exchanged pulpits recently for an evening service.

—Ruth Washburn, reporter

Woodland—Marvin Hall, pastor

The Christmas Sunday school program in the form of a pageant with much singing was a great success with 84 present.

Betty Adams, who has been with her mother Pearl Adams most of the time from September to December is in Portland on her way to Borneo as a guest worker under the Conservative Baptist Mission for 2½ years. Then she will be a nurse at a New Zealand hospital for one year.

Plans for some improvements and remodeling of the church are being made. The real work started on January 28.

—Lydia George, reporter

GREENLEAF QUARTERLY MEETING

Caldwell—Nathan Pierson, pastor

Our week of revival meetings, January 19-26, with Charles and Aletha Cox, was a definite help and a time of rich blessing from the Lord. Aletha ministered frequently with invitational numbers. The Cox's are pastors of Whitney Friends in Boise. Musical groups from our different churches had charge of special music at each service.

Our recent project to buy new pews for the church finds us with more than half of the money pledged.

Several of our people finished reading the Bible through in 1968, which was a project sponsored by the Moral Action Committee.

—Rosella Moon, reporter

Homedale—Quincy Fodge, pastor

Plans for the annual Missionary Conference scheduled for March 16-23 are going forward. Clare Willcuts, pastor of Second Friends Church in Portland, Oregon, and a former pastor of the Homedale Church, will be the evangelist. Other speakers will be the Eugene Comforts, home on furlough from the Bolivian mission field, and Clair Lund, missionary to the Southwest Indian School in

Arizona. Also Mrs. Jean Zeiler, Dayville, Oregon, a layman interested in missions, is expected for part of the services.

Two home Bible classes have been organized to meet in homes and their outreach seems quite promising, according to the pastor.

—Grace Colley, reporter

INLAND QUARTERLY MEETING

Hayden Lake—Wayne Piersall, pastor

The last six weeks has been one long session of snow and cold, with a total of 103 inches of snow.

We are looking forward to a series of revival meetings with the Rev. Willis Keithly starting March 5 and continuing to March 15.

The church sponsored basketball teams have been doing very well. All teams will be in the tournament, which is just starting.

A drive is underway for funds to completely finish all unfinished parts of the church—classrooms, halls, floors, etc. We hope to raise \$1,200 besides what we have on hand.

—Marie Chandler, reporter

Spokane—Walter P. Lee, pastor

Due to the vast amount of snow and ice many of our services have had to be cancelled—WMU, prayer meetings, youth meetings, and all the services on Sunday, January 26.

A new Thomas organ has been the newest addition to our church. It was presented by the Puckett family in memory of Everett and Anne Puckett, who for a number of years were pastors in the Oregon Yearly Meeting as well as in other of the northwestern states.

January 24 the Friends Men met featuring Mr. Roland Farnsworth showing slides of a recent trip to England.

The course on the Old Testament survey has been started in the evening service to help improve standards of teaching and give a better knowledge of the Old Testament to all attending.

—Irene Crosby, reporter

NEWBERG QUARTERLY MEETING

Netarts—Irwin P. Alger, pastor

The Sunday evening Fellowship Dinner on February 2 was well-attended. All present were pleased to have Miss Charlotte Macy as a speaker.

The Sunday school now has a new group, made up of young adults which includes young married couples and college students. It is proving most satisfactory.

The pastor and his wife participated in the 25th anniversary of the Cherry Grove Friends Church near Battle Ground, Washington, Sunday, February 9. During their absence the church was honored with the services being conducted by Reverend Rademacher of Oceanside.

—Betty Taylor, reporter

TWIN ROCKS TWEEN CAMP

TWEEN CAMP I

7-9th grades—June 23-28, 1969

TWEEN CAMP II

7-9th grades—July 28-August 2, 1969

*Newberg—Gerald Dillon, pulpit minister
Dan Nolta, interim pastor*

Dick Hillis, founder and director of Overseas Crusades, was the speaker at our services on January 19. He was the speaker for the George Fox College Mission Conference.

Gerald Dillon has been bringing a series of sermons based on 1 Corinthians.

Eight new members were welcomed by our church on January 26.

PORTLAND QUARTERLY MEETING

Hillsboro—J. Russel Stands, pastor

Home Bible studies are in progress during the winter quarter.

Miss Ruth Epperson left in early January for Guadalajara, Mexico, where she is in language school. She then will go to Santa Cruz, Bolivia, as a missionary under World Gospel Mission.

Friendship Banquet was February 15 at Farrell's Ice Cream Parlor in Raleigh Hills. Dr. and Mrs. David Le Shana presented the program.

Plans are underway for an Evangelism Month with gospel teams coming from George Fox College.

George Newell will conduct classes during March for junior high, senior high, and college age young people interested in becoming active church members.

Piedmont—Glenn Armstrong, pastor

Our renovated Youth Building is being used, but the paving of the parking lot has been postponed because of the weather.

Clair Lund and family, former pastors at Netarts and now serving under World Gospel Mission for the Southwest Indian School in Arizona, held an evening meeting and showed pictures of their work February 2.

A class to study "What Friends Believe" will be offered to those of the Sunday school who are interested. The pastor and Eldon Helm are scheduled to teach these classes.

Svensen—Willard Kennon, pastor

An overabundance of snow piled too high on the roof of the church building, and some concern was felt that damage might occur from the weight, so our pastor and several teen-agers spent a large part of one day clearing it.

It was with much pleasure and thanksgiving that we recently welcomed into membership two young couples, Tom and Kay Ray, and Tom and Janet Bergstrom. The Bergstroms drive all the way from Warrenton to attend the young adult class, and the Rays are already working with the Junior High group.

—Ruth Thompson, reporter

PUGET SOUND QUARTERLY MEETING

Northeast Tacoma—Fred B. Baker, pastor

Goal for the Northeast Tacoma Friends Church is for occupancy of the new building by June 1969—just three years from the time of its original thrust with purchase of four acres of ground in June of 1966. Every effort is being made to be ready for a large delegation of dedicated youth from the Lynwood Friends Church in Portland who are looking forward to spending their spring vacation helping erect this newest Friends Church in the growing Puget Sound area.

Steve Geil has been named as Christian

Education Director. Steve and Janice Geil are sponsors of our youth group.

Tacoma First—A. Clark Smith, pastor

We had a dedication service of new audiovisual material on February 16. A projector, screen, record player and "Life of Christ" filmstrip series were given in memory of Lionel Parker by his family. Also given by Bill Eggleston, in memory of Isabelle, was a picture of Jesus with children of many nations for the Beginner Department that Isabelle loved so much.

—Dolores Sacha, reporter

BIRTHS

MARDOCK—To Bill and Carol Mardock, a daughter, Julie Ann, born February 6, 1969.

WINES—To Elwin and Lela Wines, a daughter, Marian Jeanette, born January 27, 1969.

HENNEY—To Norman and Donna Henney, a daughter, Barbara Corrinne, born December 27, 1968 at Medford.

KOHL—To Thomas (Jeff), and Karen Kohl, Boise, Idaho, a son, Douglas Charles, born January 15, 1969.

BURLINGAME—To Dennis and Mary Burlingame, Scotts Mills, a daughter, Sharon Rose, January 7, 1969.

STAHLNECKER—To Dan and Linnea Stahlnecker, Scotts Mills, a daughter, Deanna Arlene, January 30, 1969.

LAKIN—To Dick and Lynne Lakin, Tacoma, a daughter, Patricia Lynne, born December 21, 1968.

SMITH—To Bill and Shirley Smith, Tacoma, a son, Eric William, born January 6, 1969.

MARRIAGES

JOHNSTON-EVE. Darlene Johnston and Charles Eve January 16, 1969, at Portland, Oregon.

GREEN-KERN. Evangelyn Vera Green, Edmonds, Washington and David Kern, Seattle, Washington were married February 6, 1969, in Seattle.

EDWARDS-WINTERS. Sherri Edwards, daughter of Mr. and Mrs. Russell Edwards and Larry Winters, son of Mr. and Mrs. O. L. Winters, were married November 16, 1968, in the Caldwell Church with Nathan Pierson officiating.

DEATHS

WILLIAMS—Ethel Williams, age 87, died in a Caldwell retirement home December 9, 1968. Funeral services were held in the Caldwell church, in charge of Nathan Pierson. Interment was in Canyon Hill Cemetery in Caldwell.

THATCHER—Paul C. Thatcher, 78, of Newberg, passed away January 9, 1969. Services were held at Newberg Friends Church on January 13, with Dan Nolta and Charles Beals officiating.

FORREY—Mrs. Etta Forrey of Whitney Friends, Boise, passed away at 90 years of age.

SKINNER—Lulu Elizabeth Skinner, a birthright Quaker, died at Caldwell, Idaho, January 12 at the age of 95. Interment was in the Greenleaf Cemetery.

HODSON—Ervin Hodson, a native of Newberg, Oregon, a resident of Greenleaf since 1964 and a member of the Greenleaf Friends Church, passed away January 14 at the age of 78. Interment was in the Greenleaf Cemetery.

OHIO SUPPLEMENT TO THE EVANGELICAL FRIEND

OHIO YEARLY MEETING OF FRIENDS CHURCH

VOL. II, NO. 7 — MARCH, 1969

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FROM THE SUPERINTENDENT'S DESK

THE-- 'IN THING?'



What is it? Judging from what we see and hear we must research, analyze, and recommend!

A Columbia University dean said some time ago, "Judging from what is being studied and researched and fact-found all over the world, it is clear that, as a civilization, we no longer know how to do anything . . . we are persuaded that nothing can be done today as it once was done so we repeatedly suspend action and analyze the familiar."

Petronius Arbiter (in Nero's time) said, "We tend to meet any new situation by reorganizing. And a wonderful method it can be for creating the illusion of progress while producing confusion, inefficiency and demoralization." This, many indicate, is the "In Thing" in this last third of the 20th century—even for the church.

I have been asked several times since coming into my present position, "What is your program?" If you please, what do you propose as the "In Thing" for our Friends Church?

Simply, my passion is to implement Christ's program as our top rate priority. He said, "Ye shall be witnesses unto me . . . in Jerusalem. . . ." and "Go ye into all the world, and preach the gospel to every creature." His program is that the services of our churches are to be the *means* to rather than an *end in themselves*. Elton Trueblood reminds us that the Friends movement from 1650 to 1690 was the fastest growing religious group in the western world. "All tried to make converts and they tried all the time . . . they even took opportunities provided by fairs and wrestling matches . . . each as he was shaken, undertook to shake others; each little fire accepted the grave responsibility of starting other fires in human hearts."

The dynamic Friends disciple of 1969 must be more than an attender or spectator—he must be a participant in Christ's "Go Movement"! The Lord patiently, persistently, and plainly reminds us that the "In Church" is a going church. Subsequent church history (past and present) proves He was right!

Is there any other way to do it?

—Russell Myers

IMMANUEL FRIENDS CHURCH WINS PRIZE FOR CHRISTMAS PARADE FLOAT

Friends at Immanuel Meeting in North Carolina took more interest in the community Christmas parade than usual last December. They decided to have a float to represent their part in the community.

The decision meant many days of planning and work, but interest ran high and those helping enjoyed a great time of fellowship.

The parade was held on December 14. Two high school boys, Keith Harris and Ernie McKee, pulled the float with a well-polished tractor. It was an attractive sight decorated with the Friends themes: "Let's Be Friends," and the Bible quotation: "Ye are my friends, if ye do whatsoever I command you."

Not only did the entry give opportunity to pass out many "Let's Be Friends" tracts, but

the float won first prize.

A few days later, the Immanuel float was invited to participate in the parade at Leakesville. This time Mr. S. C. Clark pulled it with his small lawn tractor.



Herbert Coons, Finance Board President, Asks

"Will We Make the Budget in 1969?"

In the first six months of this fiscal year Ohio Yearly Meeting had given the greatest amount for outreach in its history. After getting off to a poor start in July and accumulating a deficit of \$22,000 by December 1, we were only \$9,115 behind by January 1.

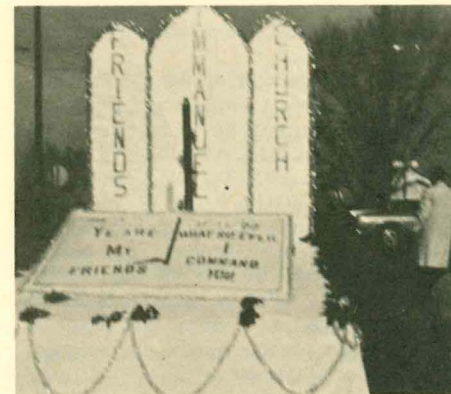


By months our Unified Budget giving has gone from a low of \$12,663 in October to a high of \$31,801 in December. It takes an average of \$18,894 each month to make the budget. There was a good response to the appeal for a special Christmas offering. Thirty-four churches reported a total of \$7,292.

I am deeply grateful for the united effort put forth by our people in response to our needs. I am sure we are well able to meet our goal by each one's doing his part. It will take just a little extra effort from here on.

I believe Ohio Yearly Meeting has missionaries, a college, an extension program, a total outreach program, second to none. In no other way can you get so much for your dollar given. And it is costing us only \$31 per member. With the Lord's help, let us determine to be over the top next July 1.

The payments to Yearly Meeting Apportionment have also been better than in previous years. Yet some churches have not adopted the 10% per month policy which is recommended. Will you help the treasurer of the Yearly Meeting by getting all the Apportionment funds in before June 1?





Missionary Notes

Word from India is that Dr. Pothan has joined the hospital staff in Chhatarpur, as of December 27. This addition is a great help to Dr. Matthew and Dr. W. E. DeVol.

Dr. W. E. DeVol recently wrote concerning other developments: "At last we are able to do bacterial cultures in our laboratory. We have a new incubator and a lab technician. The value of this lab test is that when we are dealing with an infection we can test the

organisms and see to which antibiotics they are sensitive and to which they are resistant. Therefore, we know immediately what kind of antibiotics to use. This will save lots of trial and error, time and money for the patient and for us."

Another letter from India contains the following: "A letter came through signed by the Governor of Madhya Pradesh to our Christian school in Chhatarpur saying that if they were preaching or teaching any Christianity in the school the government recognition would be withdrawn. We ask for special

prayer for our school authorities here to know how to proceed in this matter."

* * *

The Taiwan missionaries celebrated Thanksgiving at the Zinn home last November. The picture shows Ella Ruth Hutson watching to be sure Wesley Moore does not take all the turkey! Russell Zinn, to the right of the picture, also watches the progress of the turkey.

Leora DeVol celebrated a birthday on December 28. The picture shows her and Dr. Charles DeVol holding gifts presented by the Chinese at her birthday celebration.

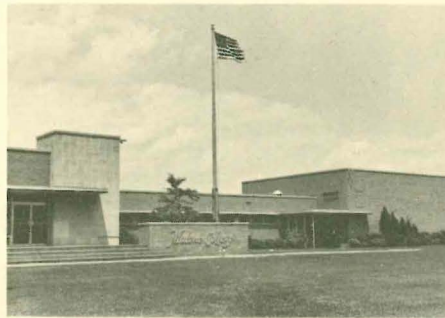
MORE NEW READERS WELCOMED

Two months ago this column carried a welcome to many new readers joining our family due to a revision in the mailing list. It so happens that many pastors have been very slow to respond, so new readers are still joining us in significant numbers. The change in the constituency of our churches is larger than one might have predicted. This is in keeping with the increasing mobility of the American people.

The following paragraphs are repeated from the January issue for the benefit of the many new readers joining us this month:

The EVANGELICAL FRIEND is supplied without cost to 4,850 members and supporters of Ohio Yearly Meeting, as well as to the constituents of three other yearly meetings of the Evangelical Friends Alliance: Kansas, Oregon and Rocky Mountain. In Ohio, its cost is cared for from the Unified Budget and from the Appropriations and Apportionments.

With the revision of the mailing list now in progress, a new policy is being instituted concerning the maintenance of the mailing list. ALL ADDITIONS AND DELETIONS ARE TO BE CLEARED THROUGH YOUR PASTOR who will send them to the Ohio Regional Editor, Roger Wood, 2032 Scotland St., N.W., Canton, Ohio 44709. He will then notify the publisher. Pastors and readers are also requested to inform the regional editor when a reader moves, discontinues interest, or is deceased.



Malone College News

Enrollment for the second semester is 1,069, as compared with just over 1,100 in the fall. A small drop in enrollment is usually experienced in the second semester.

The Division of Social Science sponsored lectures on campus January 31 by Dr. John Warwick Montgomery, professor and chairman of the division of church history at Trinity Evangelical Divinity School. Among his topics for sessions of the annual Conference on Christianity and History was "Where Is History Going?—the Validity of the Christian Philosophy of History."

Dr. Harold Walker, who taught at Malone from 1964 to 1967, will return to the college next fall as professor of education and sociology. Students rate him as a superior teacher, and faculty members are inspired by his friendly and cooperative spirit.

MINISTERS CONFERENCE SET FOR MAY 5-8

Ministers Conference president, William Waltz of the Quaker Hill Church in Sebring, announces that Camp Muskingum, Carrollton, Ohio, will again be the place for the Ministers Conference. May 5 to 8 are the dates for 1969.

Dr. Robert Coleman of Asbury Theological Seminary will be a featured speaker. Others, including General Superintendent Russell Myers, will be on the program.

As always, churches are encouraged to assist pastors with their expenses for the week.

The conference registrar is Paul Williams, 205 Pear Avenue, Newport News, Virginia 23607.

1969 MEN IN MISSIONS CONFERENCE

CAMP MUSKINGUM

May 23, 24, 25, 1969

Theme: "Frontiers of Action"

Program:

Friday evening Father-and-Son Banquet, May 23

Saturday—"Frontiers of Action" discussions

Please reserve this date for an action-packed weekend. Recreation, sports, interesting speakers. A time of spiritual refreshing.

—Herbert E. Hallman
Superintendent of Missionary Education for Men

PELHAM FRIENDS ENJOY GROWTH

Pelham Friends Church in Ontario, Canada, may seem far away from most Ohio Friends, but the people there are not to be outdone. The December issue of the *EVANGELICAL FRIEND* listed Pelham as winner of Division C in the 1968 KORO Crusade with a total of 642 points.

On December 15 Paul Langdon, director of Christian Education for the Yearly Meeting, visited Pelham and presented an award to the church.

The record attendance in Sunday school at Pelham had been 158, but this record was broken on both of the last two Sundays of the contest, with 161 and 170 present.

Attendance at Pelham has continued to stay up. The church is planning for future growth beyond the renovation of the Sunday school wing, which began on October 28.



Sunday school superintendent, Tony Ozog, looks on as two scholars "break the record" at Pelham Friends Church.



Left to right: Paul Langdon, Tony Ozog, Pastor Lynn Shreve. Langdon is making the presentation of a slide projector to Tony Ozog.

WITH OUR CHURCHES

ADRIAN QUARTERLY MEETING

RAISIN CENTER—Dan Frost, pastor

January 26 was Launching Day in our Sunday school. The activities included the launching of a Slogan-Goal for the remainder of 1969: "Average 99 in '69." An accompanying project is Operation Space Reduction—the object being to reduce the amount of empty space in our Sunday school classrooms. We also enjoyed the new film, *For Their Sake*, on the mission and purpose of the church in the evening service on that day.

The Youth Week activities of our Senior Friends Youth included a backward progressive supper, presenting short devotional services in the homes of seven shut-ins, and presenting "The Gospel According to 1969," a series of sketches showing reasons why people do not come to church, in the evening service on February 2.

YPSILANTI—Herbert Burch, pastor

The senior choir presented the John Peter-son cantata, "Joy to the World," on Sunday, December 22, at the church. Woodrow Jones was the director and Lelanel Malick the accompanist. The choir again presented it on December 29 at the Maxey Boys' Training School at Whitmore Lake. Other Christmas activities included the Sunday school program on December 22 and a family night service Christmas Eve.

On January 15 the Ministry and Oversight sponsored a carry-in supper in the interest of fellowship evangelism. An informal time of devotion around the table followed the meal. The Marshall Parsons family showed pictures of their recent trip to California. Ninety persons were present for the evening.

For Youth Week the special activities included youth participation in services, visitation, Bible study, and a banquet sponsored by

our Pat Priscilla Missionary Society.

—Jeanette Hammond, correspondent

CLEVELAND QUARTERLY MEETING

BARBERTON—Charles Bancroft, pastor

Sixteen of our folk shared in the conference on evangelism December 7 at the Wil-loughby Hills Friends Church. Clate Raymond and Dr. Jack Scott of the Michigan Sunday School Association presented challenging and inspiring messages.

Due to the generous contributions of our membership during the month of December we were able to send over \$1,000 to the outreach ministry of Ohio Yearly Meeting (Unified Budget).

January 23 to 26 we held youth and missions services, with John and Barbara Brantingham, our missionaries to Formosa, as our guests. They brought interesting messages and showed slides concerning life on the island where they work.

Many of our folk were able to attend the Quarterly Meeting Missionary Banquet March 7 at the City Mission in Cleveland. Clay Cooper, author of the book, *Nothing to Win But the World*, was the speaker.

—Arle W. Lupardus, correspondent

BOSTON HEIGHTS—R. Linwood Johnson, pastor

P. L. Penrod and L. J. Gilbert are coeditors of a monthly church paper called *Keeping In Touch*. One of the interesting features is the "Lost Sheep Corner." Anyone missing church on three consecutive Sundays can expect to see his name listed. Several special events are listed in the February issue, including a Men in Missions service on February 6, with Dr. Edward Mitchell as the speaker. Also, March 2 to 9 was the announced date for revival services with Rev. James DeWeerd.

WEST PARK—Earl M. Smith, pastor

West Park is in a fund-raising program looking to building a new church. Work was to begin in late winter at Carrydale and West 140th Street. *—Matilda Kuch, correspondent*

DAMASCUS QUARTERLY MEETING

ALLIANCE—Galen Weingart, pastor

We are featuring March as our Month of

Missions. Guest speakers are Russell Myers, Dr. T. Eugene Coffin, John and Barbara Brantingham, Dr. Harold B. Kuhn, and William Arn, a Christian businessman of Youngstown. *—Ruth Hoff, correspondent*

DAMASCUS—Douglas Jones, pastor

John and Barbara Brantingham were recently with us for both morning and evening services. On December 22 our choir presented a Christmas cantata, "Born a King," and the young adult class presented a play, *Another Babe of Bethlehem*. On December 29 we had a candlelight service with a special Christmas program.

New Year's Eve we had a casserole supper in our fellowship hall. The young teen-agers presented skits, followed by singing and a film, *The Family That Changed the World*. *—Mrs. Walter Lautzenheizer, correspondent*

DEERFIELD—Duane Rice, pastor

John and Barbara Brantingham spoke in our services on January 19. In the evening of that day Fred Clogg, pastor at Springdale-Georgetown, was our guest speaker.

Fourteen members of the Friends Youth went on a winter retreat to Lupton, Michigan, January 24 to 26. Pastor and Mrs. Rice and William Kehres, Sr., accompanied them. Bessie Kernodle spoke to the group on Saturday evening.

The men of the church have put a new basement wall under the sanctuary and completed three additional Sunday school rooms, a utility room, and a recreation area.

—Catherine James, correspondent

EAST GOSHEN—E. Roy Skeeter, pastor

Our missionary committee has designated the first Sunday of the month as Missionary Sunday. Miss Freda Girsberger was our first missionary speaker of the year on January 5.

—Mary Mercer, correspondent

GOSHEN QUARTERLY MEETING

BYHALIA—Jason Sherwood, pastor

Recently Dr. Walter R. Williams, Sr., was our guest speaker in the morning service. His subject was "The Christian Home." This was his first speaking engagement in three years,

because of his retirement and the illness of the late Myrtle Williams. Although the Byhalia community was his early home, he is making his home this winter with his son, Walter, Jr., in Lakeland, Florida.

—Ethel Eastman, correspondent

NORTH LEWISBURG—

Archie and Ruth Crockett, pastors

Thirty-two of our young people attended the Goshen Quarterly Meeting roller skating party recently held at Urbana.

For Youth Week our young people took over the Sunday school, the worship services, and the prayer meeting. A young man in our church who has a call to the ministry brought both messages.

Our youth group had a box social on Valentine's Day to raise money to buy another "share" for our missionaries.

—Opal Furrow, correspondent

TRINITY-VAN WERT—Donald Herr, pastor

Family Night was held December 11 in the form of a combination potluck supper and pound party for our pastor and family. The congregation also gave a supply of groceries to a needy family in the neighborhood.

Mr. and Mrs. Thurman Haines were honored during the annual Christmas program on December 22. The occasion was their 60th wedding anniversary. Mr. Haines, who with his wife has been active in the church for thirty years, gave some timely advice for a happy Christian life.

—Helen Murphy, correspondent

WEST MANSFIELD—

Chat and Ermil Orahood, pastors

Our FY group of nearly 20 young people have been using the Arlene Kelbaugh study course for the past quarter with interest and enthusiasm.

The Sunday school held a program on "Sunday School Builders" in February at the North Lewisburg Friends Church. The program was given as a result of losing to North Lewisburg in a contest held recently.

—Eleanor Potts, correspondent

HAMPTON ROADS QUARTERLY MEETING

PORTSMOUTH FIRST FRIENDS—
Bryan Teague, pastor

Activities of the holiday season included a Sunday school Christmas play, *Unto Us a King*, and parties for each class. The choir presented the cantata, "A Wonderful Story," directed by Anita Richardson. The film, *The Facts of Faith*, was shown at the watch night service on December 31.

—Barbara Brown, correspondent

PROVIDENCE—Charles Robinson, pastor

Russell Myers was our guest at the Ministers Fellowship of Hampton Roads Quarterly Meeting late in the fall. We met briefly in the Norfolk parsonage and later dined together at a Chinese restaurant. Mr. Myers also spoke at our midweek prayer service, and his message, "Setting Our Goals," was a tremendous challenge. Our people seemed to be motivated in a new way to "go." We then began canvassing the new community around our church and in two Sunday afternoons contacted over 500 homes. We are trusting the

Lord to give us fruit.

It was a real delight when, for the first time in our new Sunday school building, we had our Harvest Supper. The ladies of the church brought covered dishes, and following the buffet meal the teen-agers presented a skit, "Mr. Nominal Christian."

Our senior FY sold 325 dozen doughnuts before Christmas and used the profits to purchase gifts for Hope Haven, an orphanage sponsored by the Union Mission of Norfolk. They also assisted a needy family.

—Ann Robinson, correspondent

PIEDMONT QUARTERLY MEETING

HUNTER HILLS—Kenneth Headland, pastor

Hunter Hills joined with the First Church of the Nazarene and Hickory Grove Methodist Church for a New Year's watch night service. The combined choirs of Hunter Hills and Hickory Grove presented the cantata, "Love Transcending," by John Peterson.

Thomas Murphy brought the messages on January 5 due to the illness of Kenneth and Mamie Headland.

—Rose Thomas, correspondent

TRINITY—Jack W. Tebbs, pastor

Christmas activities began with a drama by the young people on December 15, *Out of the Shadows*. A few days later the Junior Department presented a Christmas program, and the choir, directed by Jewel Tebbs, presented the Peterson cantata, "Love Trans-

cending," on December 22. December 24 was family night, featuring the Christmas film, *Glory in the Highest*.

—Mildred F. Eure, correspondent

SHORT CREEK QUARTERLY MEETING

EAST RICHLAND—Wayne F. Ickes, pastor

Our church had an inspiring Christmas season again in 1968. Our Friends Youth presented a play, *Out of the Darkness*, on December 15. Our annual Christmas party was held on the 19th, beginning with recitations and songs by the Junior Choir, directed by Mrs. Joseph Brown, accompanied by Mrs. Wayne Ickes. This was followed by a visit from Santa Claus and then refreshments. On December 22 our Senior Choir presented its cantata, "Night of Miracles," directed by Mrs. James Watson, accompanied by Mrs. Galen Martin. Christmas Eve we had our annual candlelight service.

Our missionary group held a luncheon on January 15 with all the ladies of the church invited. Barbara Brantingham was our speaker.

—Lois Pickering, correspondent

SPRINGDALE—Fred Clogg, pastor

On December 22 the Beginners, Primary, and Junior Classes presented a Christmas program. Attendance was 119. That evening the FY presented a play, *Follow the Star*. There were 50 people present.

The FY raised over \$50 for Camp Caesar and for our missionaries, the Brantinghams.

MARRIAGES

CRAMER-COX. Carol Ann Cramer and Howard P. Cox, both of Adrian, Michigan, in the Raisin Valley Friends Church January 4, 1969. Pastor Lawrence Cox performed the ceremony.

RHOADS-COBBS. Cynthia Rhoads and Edward Cobbs, January 18, 1969, in the Alliance Friends Church. Pastor Galen Weingart officiated, assisted by Rev. Frederick Cobbs, brother of the groom.

HARDEE-WALTON. Mary Frances Hardee and Robert Wesley Walton of Greensboro were married in the Hunter Hills Friends Church. The bride's uncle, William Atchison, performed the ceremony assisted by the bride's pastor, Kenneth Headland.

RICHARDSON-SHEPPHERD. Anna Lee Richardson and Ronald Lee Sheppard, December 28, 1968. Pastor Bryan Teague performed the ceremony, assisted by the bride's uncles, George Bailey and Paul Bailey.

SHERWOOD-WELLING. Betty Jo Sherwood of Byhalia Friends Church and Herman E. Welling, January 4, 1969, in the First Wesleyan Church of Mansfield.

BIRTHS

SNEAD—To Mr. and Mrs. Douglas Snead of Adrian City Friends Church, a son, David Scott, December 13, 1968.

COTTRELL—To Mr. and Mrs. Warren Cottrell of Adrian City Friends Church, a son, Timothy Wayne, January 14, 1969.

FLEENOR—To Mr. and Mrs. William Fleenor of Raisin Center, a daughter, Lois Renee, December 18, 1968.

FROST—To Mr. and Mrs. Gary Frost of Raisin Center, a son, Timothy James, Decem-

ber 19, 1968.

KLEIN—To Mr. and Mrs. Raymond Klein of the Ypsilanti Friends Church, a son, Daniel Woodrow, December 14, 1968.

YARION—To Delbert and Ginger Yarion of Alliance, Ohio, a daughter, Cindy Sue, January 20, 1969.

WILSON—To Donald and Jennie Wilson of Alliance First Friends, a daughter, Cindy Lynn, January 10, 1969.

SCHROEDER—To Mr. and Mrs. Gerald Schroeder of the Brewster Friends Church, a daughter, Stephanie Sue, December 22, 1968.

OYSTER—To Mr. and Mrs. Norman Oyster of the Deerfield Friends Church, a daughter, Norma Jeanne, December 29, 1968.

CARTER—To Pastor and Mrs. Frank Carter, Jr., of the West Liberty Friends Church, a daughter, Stephanie Jo, January 2, 1969.

MILLER—To Mr. and Mrs. Walter Miller of the Hunter Hills Friends Church, a daughter, Deana Kay, December 13, 1968.

COPPLE—To Mr. and Mrs. Arthur Copple of Hunter Hills Friends Church, a daughter, Linda Kay, December 11, 1968.

THOMAS—To Mr. and Mrs. Kent Thomas of Hunter Hills Friends Church, a son, Michael Kent.

DEATHS

RITTENHOUSE—Dewey Rittenhouse of Adrian City Friends Church passed away suddenly November 3, 1968. Pastor John Rice conducted the funeral service.

SMITH—Clyde E. Smith, Sr., retired minister of Greensboro, North Carolina, died suddenly January 8, 1969. He has served several churches in the Greensboro area and had done evangelistic work in Ohio.

ROCKY MOUNTAIN

SUPPLEMENT

VOL. II, NO. 7 — MARCH, 1969

TO THE EVANGELICAL FRIEND

ROCKY MOUNTAIN YEARLY MEETING OF THE FRIENDS CHURCH

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IRA S. BERRY
Regional Editor

MERLE A. ROE
Supplement Editor

Creation

BY WILLIAM R. ABRAM

Have you read John 1:1-5? "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

Have you ever compared this with the first four verses of the Old Testament? "In the beginning" certainly does not mean the beginning of God, who has always existed. It means the beginning of man's comprehension. It thus signifies that God is, and always will be, far beyond the capabilities of man's greatest knowledge. "The heaven and the earth" means that it was not only man that was created, but the whole realm of man's travels in tangibility and even in man's far-reaching comprehension. This is true, not only if man is no longer earthbound, but even if man someday reaches the moon, other planets, or even galaxies; this still signifies that heaven extends vastly beyond the solar system as we know it. Man cannot imagine rockets flying beyond God's realm.

Then a shadow came over the face of the deepest things of God's important creation. Let us think of this as the darkness that comes out of man's own divinely-created freedom. The darkness of man's life comes, not from God, but from a simple lack of understanding that man can never be free from his Creator. Then God said, "Let there be light." The Light was already there, but through the darkness of man, God made it possible for man to see that Light again. The light and the darkness were divided—the ignorance and dimness of man concerning his own creation had already brought a separation from that Light, which was God. When God's Spirit moves upon the dark ignorance of man, then there will be light. The New Testament says this light is to be given to man for his sight and his redemption. This is stated in these five verses, in the Christmas story, and in many other places. This speaks loudly that God is the Light.

The New Testament Scriptures say not only that in Christ there is light, but that *Christ is*

William R. Abram is a recorded Friends minister and a member of the Beaver Park Monthly Meeting, Penrose, Colorado. He teaches elementary school in Florence, Colorado.

From the Superintendent



THE SEPARATED LIFE, John 17:16-17

In praying for the sanctification of His disciples, Jesus added, "They are not of the world, even as I am not of the world." The Christian who fulfills the purposes of his Lord must still live the separated life. It is a life separated in spirit from the spirit of the world. It recognizes evil, and, by the power of God, shuns it. It is a life yielded to Christ.

The separated life is a life nourished by the Word of God in public worship and in private devotion. It is a life strengthened by prayer and meditation on the will of God. It is a life conscious of the eternal forgiveness and grace of God through Jesus Christ, whereby all thought of credit to self or arrogance of personal virtue is unthought of. It is a life of fellowship with all believers in the great task of building a spiritual temple to God, wherein will be found a true communion of saints.

The separated life has a distinct mission. Jesus prayed, "As thou has sent me into the world, even so have I also sent them into the world." This is a life of consecration to the unworldly task of bringing the knowledge and love of God into a hostile world and reconciling it to Him. This life has as its aim the reconciliation for which Christ, the eternal Son of God, united Himself with the flesh for a time.

The separated life is a glorious continuance of Christ's task, honored by Him in that it is the one way He has provided for the fulfillment of His merciful purposes. O God, set us apart to this end: "That they might know thee the only true God, and Jesus Christ, whom thou hast sent."

PERSONAL

January 2-12, I conducted special evangelistic services in the Center Friends Church, Center, Colorado. The weather was perfect and the attendance was commendable when considering the many who were ill. Victory came to hungry hearts and we thank God.

Saturday, January 11, Claud Van Wagner, pastor at Center, accompanied me to Pueblo, Colorado, to attend the sessions of Arkansas Valley Quarterly Meeting. I ministered in the morning service and presented some of our Yearly Meeting challenges.

Wednesday, January 15, I motored to La Junta and Las Animas, Colorado, in the interest of our church program and its ministry.

Friday evening, January 17, we attended the annual banquet sponsored by Youth for Christ and the local Association of Evangelicals. Gloria Roe was the guest minister, in music and word. The blessing of God was evident.

Saturday, January 18, I drove to Paonia, Colorado, where I ministered in the Sunday morning service on January 19. I also met with the local Ministry and Counsel in an afternoon session.

Sunday evening found me in Grand Junction, Colorado, where I ministered to a very attentive group in the Friends Church. I returned home Monday morning.

Sunday evening, January 26, I assisted in presenting the work of the National Association of Evangelicals in the Colorado Springs Church. We used a filmstrip that was very informative and challenging.

Prayerfully yours, Merle A. Roe

the Light. This is true even to the extent that the "future" kingdom of God will be illuminated by Him. But that kingdom is not all in the future. Heaven is where Christ is, and He is forever. Even now the true Light shines in dark places. "The darkness comprehended it not" means that man cannot see by himself. Man may, however, come out of the darkness and see by the Light.

The Old Testament teaches that all things were made by God; He is, in all essence, the very creation. To combine the Old and the New Testaments, man may come out of sin, see the true Light, and by this new Spirit man is re-created. This is done by the power of God. The Apostle Paul wrote in 2 Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature: old things are

passed away; behold all things are become new." Creation is a constant work of God, and a constant consecration on the part of man. This Light brings him into a newness of fellowship with God.

Today the Christian finds it necessary to refute leaders and able men who are well-educated and highly intellectual, but devoid of spiritual knowledge and the true Light. These intellectual men smile at the Christian's faith in the biblical story of creation. They see only the Christian's answers—not the Light of Christ in these answers. They feebly try to explain the creation as something that came logically out of chaos. They may even try to explain it as being from some other source that they haven't been able to imagine. They also may try to explain life as starting from a speck of dust that wiggled and decided to be something alive. They sometimes try to explain that in a stage of later development these various forms decided what kind of species they would be and how to improve their kind.

This sounds like a wonderful theory, but even as advanced as man is today, he can only put these imagined improvements into science-fiction stories. Where then has he failed? To believe that dust decided to become something by itself shows as much reasoning as it does for us to be idle while Satan is causing many capable people to believe that they can figure out the origin of things in their own knowledge. But pity even more the Christian who has the knowledge and spirit of God and who will back down when he hears these so-called learned men speak about what they know so little. It is the fault of us weak Christians, who allow spiritual ignorance to prevail, that the U.S. Supreme Court can put down further Bible reading in schools instead of presenting knowledge about the real Truth and Light.

God is Creation. Creation and spiritual re-creation is forever. We need a new spirit and a new touch of creation in us to enable us to stand up for the truth and Light. What will you do?

Camping Is Coming!



A sign leads you from Highway 67 to Quaker Ridge Camp. Terry Ash, Joyce Penna, and Dan Berry are inviting you in.

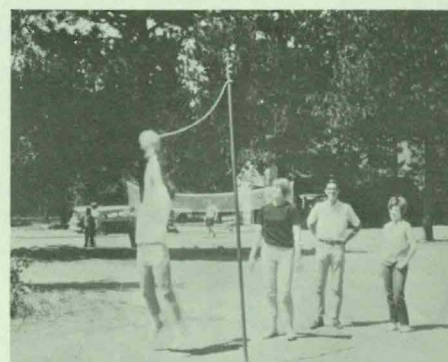
As you visit Quaker Ridge Camp this spring, you will be happy to note some nice improvements: a new boys' dormitory, a conservation dam up by the Cove, and several smaller changes in the cabins. A swimming pool is an improvement that is constantly being requested by renters, so hopefully this can be accomplished this year—some funds from outside the Yearly Meeting have been designated for this.

Would you please help ready your camp? The urgent needs are:

PRAYER—so that the camping programs, the staff, and the renters might be constantly working "the works of God." (John 6:28-40)

FINANCES—to finish the boys' dormitories, install an adequate water system (including swimming pool), and many other smaller necessities.

MANUAL LABOR—plan to attend a work day or two this spring. You can be "twice blessed." Although you are welcome to work at the camp anytime after April 12 (drop Ethel Clark, camp manager, a card that you're coming) April 19, May 17, and



Dale Terrel and Marki Bowen are watching a fast game of volleyball just east of Clark Caper Center.

June 7 are dates you can mark on your calendar as specified days of work.

GIFTS—of large mirrors, electric heaters—portable, 110 volts; gas heaters—vented propane or butane; 22 calibre rifles—single shot, bolt action (bring to QRC or ship via freight—*unlawful* to mail parcel post); or your old carpeting. Consult the manager if you would like to donate something more—she'd be happy to accept it, if it is needed at the camp.

After spending two summers in the kitchen at Quaker Ridge Camp and becoming a member of the Quaker Ridge Board, my heart is thrilled by the work at such a wonderful Christ-centered camp. To me there is no greater mission in the world—maybe some as great, but not greater. It is such a tremendous blessing to see campers come without Christ and leave with an entirely different life, eager to work for Him. I think the most rewarding camp to me is the Life Line camp sponsored by Youth for Christ. The first time I was there and their able leader came in and said, "All right, I want all your knives, guns, and cigarettes!" I wondered, "What have I gotten into?" But what a wonderful change was evident as the week progressed! Praise God for Christian workers that really work for Him.

My plea is—won't you please become involved in Quaker Ridge? Once you have, you won't want to leave a thing undone that could be done to further this fantastic mission field in your own backyard! Please be in prayer for God's will to be first in a successful summer of camps.

Yours in Christ, Mona Berry

Clip and Save

1969 COMING EVENTS

- March 30 Palm Sunday
- April 4 Good Friday
- April 6 Easter
- April 11-12 Arkansas Valley Quarterly Meeting, La Junta, Colorado
- April 15-17 National Association of Evangelicals, Cincinnati, Ohio
- April 19 Quaker Ridge Camp work day
- April 19-20 Hiawatha Quarterly Meeting, Pleasant Valley, Benkelman, Nebraska
- April 20-26 National Library Week
- April 22 EVANGELICAL FRIEND Editorial Board, Quaker Ridge Camp near Woodland Park, Colorado
- April 22-25 Evangelical Friends Alliance, Quaker Ridge Camp
- April 26-27 Prairie Hills Quarterly Meeting, Harmony near Wessington Springs, South Dakota
- May 3-4 Springbank Quarterly Meeting, Plainview, Nebraska
- May 10 Rocky View Quarterly Meeting, Beaver Park, Penrose, Colorado
- May 17 Quaker Ridge Camp work day
- June 7 Quaker Ridge Camp work day
- June 17-18 RMYM Boards and Executive Council, Quaker Ridge Camp
- June 19-22 Sessions of Rocky Mountain Yearly Meeting, Quaker Ridge Camp
- June 23-27 Friends Youth Senior Camp, Quaker Ridge Camp
- July 7-11 FY Junior High Camp, Quaker Ridge Camp, Woodland Park, Colorado
- July 7-11 FY Junior Camp, Quaker Ridge Camp, Woodland Park, Colorado

Clip and Save

COPY DEADLINE

News should be sent so it reaches the editor on the

FIRST OF EACH MONTH.

Mail news every month to:
Evangelical Friend Supplement
 2610 East Bijou Street
 Colorado Springs, Colorado 80909

News is normally printed four to six weeks after the editor receives it.

FY SNOW MIDWINTER HELD IN GRAND JUNCTION

Thirty-five Friends Youth from Colorado Springs, Pueblo, Denver, and Grand Junction, Colorado, attended the 1968 Midwinter Conference in Grand Junction December 27-29.

Wendell Wilson, Rocky Mountain Yearly Meeting youth director, was in charge of the conference.

Friday afternoon was a time of fellowship and getting acquainted. That evening we all went roller skating. Most of Saturday was spent at Glade Park tubing and sledding in the snow. Saturday evening we had a discussion entitled "How Likeable Are You?"

On Sunday morning Wendell Wilson taught the youth Sunday school class and also gave the sermon during the church service. The young people served as the choir on Sunday morning. After dinner at the Holiday Cafe we spent the afternoon at Glade Park. The evening service, with Wendell Wilson in charge, was followed by refreshments and games.

Early Monday morning following breakfast, the groups from Pueblo, Colorado Springs, and Denver started home. The Lord blessed us all with a wonderful time.

—David Friesen, Denver

ROUGH ROCK FRIENDS MISSION

January 6 was the opening day of our five-week Bible School with our Christians. Due to such factors as home responsibilities, work and sickness, some of our Christians have found it impossible to attend. Thus far, 19 have attended classes for some period of our Bible School. So far, out of a possible five days of school, about six have attended most of the time. The rest have varied in attendance from a half day to nine days. We often have a larger attendance during the last part of our Bible School.

Bible classes will include the study of 1 Corinthians, Ruth, 1 Timothy, 2 Timothy, and Titus by Vern Ellis, and in Ephesians and lessons in the Disciplines of Life by myself. Lois Ellis and I are teaching classes in Navajo reading and English.

January 8 two vehicles, containing some of our teachers and Christians in Bible School, spent the afternoon visiting in camps and holding services. Several camps were visited by each group.

Our elders and Christians met for their regular meeting on January 11. There were 18 present, including 12 adults and six children.

Our regular routine of classes was interrupted on January 13, due to funeral arrangements for an elderly lady of our community, who died at the Ganado Hospital. Lois and I went ahead with classes in the morning, while Vern went to the hospital to get the body. The afternoon was spent in preparing the body and holding the funeral service for the family.

January 25 was an unusual day for this time of year at Rough Rock. The weather brought us rain and wind, which made our local roads rather slick and muddy.

—Mary Gafford

A TIRED AMERICAN GETS ANGRY

BY ALAN C. MCINTOSH

I am a tired American.

I'm tired of being called the "Ugly American."

I'm tired of having the world panhandlers use my country as a whipping boy 365 days a year.

I am a tired American—weary of having American embassies and information centers stoned, burned and sacked by mobs operating under orders from dictators who preach "peace" and breed conflict.

I am a tired American—weary of being lectured by General DeGaulle (who never won a battle) who poses as a second Jehovah in righteousness and wisdom.

I am a tired American . . . weary of Nasser and all the other blood sucking leeches who bleed Uncle Sam white and who kick him on the shins and yank his beard if the cash flow falters.

I am a tired American . . . choked up to here on this business of trying to intimidate our government by placard, picket line and sit-in by the hordes of the dirty unwashed who rush to man the barricades against the forces of law, order and decency.

I am a tired American . . . weary of the beatniks who say they should have the right to determine what laws of the land they are willing to obey.

I am a tired American . . . fed up with mobs of scabby faced, long haired youths and short haired girls who claim they represent the "new wave" of America and who sneer at the old fashioned virtues of honesty, integrity, morality on which America grew to greatness.

I am a tired American . . . weary unto death of having my tax dollars go to dictators who play both sides against the middle with threats of what will happen if we cut off the golden stream of dollars.

I am a tired American . . . nauseated by the lazy do nothings who wouldn't take a job if you drove them to and from work in a Rolls Royce.

I am a tired American . . . who is tired of supporting families who haven't known any other source of income other than government relief checks for three generations.

I am a tired American who is getting madder by the minute at the filth peddlers who have launched America in an obscenity race . . . who try to foist on us the belief that filth is an integral part of culture . . . in the arts, the movies, "literature."

I'm tired of these "artists" who scavenge in the cess pools for inspiration and who refuse to look up at the stars.

I am a tired American . . . weary of the bearded bums who tramp the picket lines . . . and the sit-ins . . . who prefer Chinese

communism to capitalism . . . who see no evil in Castro but sneer at President Johnson as a "threat to peace."

I am a tired American who has lost all patience with that civil rights group which is showing propaganda movies on college campuses from coast to coast. Movies denouncing the United States. Movies made in Communist China.

I am a tired American who is angered by the self righteous "breast beater" critics of America, at home and abroad, who set impossible yardsticks for the United States but never apply the same standards to the French, the British, the Russians, the Chinese.

I am a tired American who resents the pimply faced beatniks who try to represent Americans as the "bad guys on the black horses."

I am a tired American who is weary of some Negro leaders who, for shock purposes, scream four letter words in church meetings.

I am a tired American—sickened by the slack jawed bigots who wrap themselves in bedsheets in the dead of night and roam the countryside looking for innocent victims.

I am a tired American who dislikes clergymen who have made a career out of integration causes yet send their own children to private schools.

I am a tired American who resents those who try to peddle the belief in schools and colleges that capitalism is a dirty word and that free enterprise and private initiative are only synonyms for greed.

They say they hate capitalism but they are always right at the head of the line demanding their share of the American way of life.

I am a tired American who gets more than a little bit weary of the claue in our State Department who choose to regard a policy of timidity as prudent . . . the same group who subscribe to a "no win" policy in Viet Nam.

I am a tired American . . . real tired of those who are trying to sell me the belief that America is not the greatest nation in all the world . . . a generous hearted nation . . . a nation dedicated to the policy of trying to help the "have nots" achieve some of the good things that our system of free enterprise brought about.

I am an American who gets a lump in his throat when he hears the "Star Spangled Banner" and who holds back the tears when he hears those chilling high notes of the brassy trumpets when Old Glory reaches the top of the flag pole.

I am a tired American . . . who wants to start snapping at those phoney "high priests" who want us to bow down and worship their false idols and who seek to destroy the belief that America is the land of the free and the home of the brave.

I am a tired American who thanks a merciful Lord that he was so lucky to be born an American citizen . . . a nation . . . under God . . . with truly mercy and justice . . . for all.

Alan C. McIntosh is publisher of The Rock County Star-Herald, Luverne, Minnesota. This editorial was originally published in the May 13, 1965, issue of that periodical and is reprinted here with permission.

FRIENDLY LINES

PAONIA FRIENDS, Paonia, Colorado
Mart and Alice Englehart, pastors

We were happy to have Vern Ellis with us, Sunday, December 8. This was during the sessions of Western Slope Quarterly Meeting at Paonia.

Our Sunday school Christmas program was given the evening of December 20 with good attendance.

Our pastors left early the morning of December 21 for Indiana to spend Christmas with their family. They returned home December 31 and reported a good trip and a very enjoyable time.

Sunday, December 29, Damon Heinrich brought the morning message. The Heinrichs were visiting in the community and, in the absence of our pastor, ministered to us.

We appreciated the presence and ministry of Merle Roe, Sunday, January 19.

—Veda Townsend, reporter

SOUTH FORK FRIENDS near St. Francis, Kansas

William Leach, pastor

Kyle Harvey in Danang, Vietnam, writes that he was especially thrilled as he attended a Billy Graham meeting there. He recorded the message and it continues to be an inspiration.

Hiawatha Quarterly Meeting at Benkelman Friends Church, Benkelman, Nebraska, January 18-19, was an encouraging time. The Saturday sermon was given by Fred Cain and encouraged us to press onward for Christ. The youth service Sunday afternoon also gave

encouragement as our future church leaders presented the Gospel in word and song.

L. Esther and J. Alden White are now in Seattle, Washington. They are very busy in Salvation Army work.

—Ruby Holliman, reporter

OMAHA FRIENDS, Omaha, Nebraska
Harry K. and Omadeen Dillon, pastors

We began the New Year with a "watch service" at Bloom Hall. We had a blessed time in spite of the heating system not working. Did you ever play Ping-Pong while wearing your overcoat? The evening was filled with blessings; God was present; spirits were joyful and the old year was dismissed with hearts thankful for the good things it brought. We look forward to the New Year with greater anticipation financially, spiritually and with more souls brought to the Savior.

The Omaha Friends Youth with their sponsors, Russel and Mary Ellen Andersen, spent New Year's eve in the Morris Ellis home. The group spent some time sledding on Chapel Hill, although it was five below zero. Hearts and hands were warmed by pizza baking, hot chocolate and an inspiring devotional period with the Lord.

The Missionary Ladies recently met in the home of Shirley Conant. Eight members and two guests were present.

We now have three groups meeting for prayer on Wednesday evening in different parts of the city. God is blessing.

—Margaret Ellis, reporter

PLAINVIEW FRIENDS, Plainview, Nebraska

C. Earle and Esther I. Turner, pastors

Blizzard, snow, cold, blowing snow, freezing rain and fog have been the continuing feature of the days since December 12. People say it is the worst winter for 20 years. This has cut church attendance and curtailed some activities; however, the Lord is blessing and protecting.

Because of the storm our pastors were unable to spend Christmas in Tulsa, Oklahoma, as planned. However, they drove there on New Year's Day and had a week's visit with their daughters and families.

Melvin Rasmussen was the first patient to enter the new Plainview Hospital, where he spent a week.

—Eula Gould, reporter

EMPIRE FRIENDS near Vale, South Dakota
Philip W. and Iris M. Smith, pastors

Our pastors attended the Teen Dynamics Seminar in Denver, Colorado, November 3-5.

Our Christmas program was given in the church basement on Christmas Eve. It was good to have our college students home for the Christmas season.

December 31-January 1 a special Mid-

INVEST IN BONDS

You can help yourself and also the Omaha Friends Church by buying trust bonds earning 6.25 percent interest. For prospectus and information, contact:

Dean Conant
11730 Farnam Street
Omaha, Nebraska 68154
Phone: (402) 334-1975

winter Conference was held for our young people. January 19 Fred Miller showed slides taken in Africa.

Our Ladies Missionary group met in the home of Mrs. David Lungren on January 21.

We are enjoying good attendance at the youth meetings on Sunday evening.

—Iris Smith, reporter

HASTY FRIENDS, Hasty, Colorado
Iona and Elwin Kinser, pastors

We appreciated having the Church Extension-Stewardship team, composed of Merle and Ruth Roe, C. Earle Turner and the girls' trio from FBC, in our church November 15. The testimonies and special music of the trio were a real challenge and our interest in church extension and stewardship was deepened.

Our Christmas program was presented Sunday evening, December 22.

The pastors and daughters; Floyd, Della and Paul Cline; and Harvey and Lilly Mae Hutson attended the Arkansas Valley Quarterly Meeting sessions in Pueblo, Colorado, January 10-11.

The film, *Clean Vessels*, was shown in our church January 19. We highly recommend this film.

Iona Kinser has accompanied her daughter, Doris Delaney and son, Dougie, on several trips to Denver in recent weeks. Little Dougie is taking treatments at a Denver hospital.

Elwin Kinser's birthday, January 25, was observed with a basket dinner at the church on January 26. Mr. and Mrs. Jerry Kinser and two children, and Steve Kinser of Wichita, Kansas, came to help celebrate the occasion.

Mrs. Clifford Miller and two children, and Illa Jean and Lorna Lu Shelton, were here for the wedding of Christine Smith and Elwin Shelton on January 2. A bridal shower honoring Christine and Elwin was held at the church on Monday evening, December 30.

—Violette E. Smith, reporter

MARRIAGES

SMITH-SHELTON. Christine Smith and Elwin Shelton were married at the Cloverleaf Dunkard Brethren Church near Hasty, Colorado, January 2, 1969. The bride's father, Warren Smith, officiated.

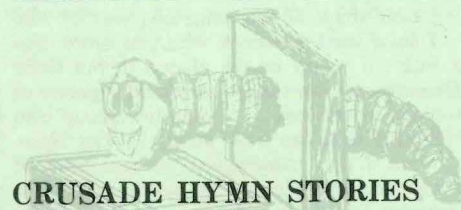
BENTON-CARTER. Daline Benton and Ed Carter were united in marriage at the Tascosa Baptist Church, Amarillo, Texas, January 25, 1969. Dale V. Benton, father of the bride, officiated at the 4:00 p.m. ceremony.

BIRTHS

SAGER—Cherrie Lynn, daughter of Warren and Delores Sager of Hays, Kansas, was born January 16, 1969. Delores is the daughter of William W. and Vada Leach, pastors of South Fork Friends Church near St. Francis, Kansas, and also Riverside Friends Church near Wheeler, Kansas.

DEATHS

LINGENFELTER—George W. Lingenfelter, who married Lillie Foster two years ago and had been attending Plainview Friends Church, Plainview, Nebraska, passed away January 8, 1969. C. Earle Turner and Robert E. Favre officiated at the funeral services.



CRUSADE HYMN STORIES

Edited by Cliff Barrows

Hope Publishers, \$3.50. Companion volume, *CRUSADE HYMNS*, available at \$2.00.

Each of us has a favorite hymn, and the Billy Graham crusades are noted for using many of these. The brief stories of each hymn are most pleasant reading, and in addition will stimulate you to sing both the old and new hymns with greater understanding. Included are the personal stories of many of the Graham staff relating the history of their favorite song. You will find "How Great Thou Art," "To God Be the Glory," and many of the older favorites as well—"Holy, Holy, Holy," "In the Garden," and others—for a total of well over 50.

The hymnal contains 284 hymns, with beautiful artwork and other unique features. These two volumes will be enjoyed by every family, I am sure, whether or not you consider yourself "musical."

—Book Worm (JEK)

SOUTHWEST

SUPPLEMENT

VOL. II, NO. 7 — MARCH, 1969

TO THE EVANGELICAL FRIEND

KANSAS YEARLY MEETING OF FRIENDS CHURCH

KANSAS YEARLY MEETING OFFICE
2018 Maple Street
Wichita, Kansas 67213

FRED LITTLEFIELD
General Superintendent

VERLIN HINSHAW
Regional Editor for
Evangelical Friend

SUPERINTENDENT'S SCOPE

TOTAL INVOLVEMENT AND THE SUNDAY SCHOOL



The Sunday school should encompass and enlist everyone in its program. It does not take over-organization to see to it that every "willing heart and ready mind" has some service which he can render to produce an effective Sunday school.

The Sunday school provides a natural grouping that can be used for visitation and home Bible study evangelism by the committee responsible for outreach. Sunday school classes can be encouraged to join in prayer for those in their own age. Helpful suggestions and materials can be provided to young families through the Sunday school. If approached with the concern in a proper way, many young couples will open their home for Bible study and prayer. This should involve the total church.

The Sunday school is the ideal institution in which to stress the cleansing power of the Word. "Now ye are clean through the word." (John 15:3) Children must be taught to worship, to witness, and to pray. They need to understand what we as Friends believe and why. But they need the foundation of the Word. Encourage Scripture memorization especially in the junior, junior high and high school years.

—Fred Littlefield

Total Involvement For Total Christians

BY BRADLEY FISHER

"I don't think the Lord expects me to witness for Him," said one. Another spoke up, "I feel God wants me to be a good example. That way sinners will be attracted to Christ." Another mentions the conversion of John Doe: "No one witnessed to him. It was the example of Sally Jane."

Witnessing by example is a popular notion. Wherever Christians gather there will be those who will advocate this. This generally carries the thought that "the example" is more important than "the witness." This often carries the fallacy that you have to be offensive when you witness.

Does the salesman subscribe to this? Have you attended a sales meeting when the speaker challenged, "Never talk your product. Just be friendly and jolly and the public will buy your wares." Have you ever met a car salesman that used this approach? How many cars would he sell if he refused to talk up his make of auto? Have you ever bought a car from one who refused to tell you about its good points? Have you ever heard of a salesman being honored as top man who felt he wasn't expected to talk about his product?

Have you ever met a successful soul winner that credits God's blessings upon his labors because of his example? Every soul winner I know anything about is so devoted to Jesus Christ that he can't help but talk about what is uppermost in his heart. He tactfully and forthrightly speaks about the one who has done so much for him. And then I think of my own record. I can't rightfully say that I have ever won anyone to the Lord just by liv-

SCRATCH THE SUNDAY SCHOOL?

BY GALEN HINSHAW

Fifty years ago the Sunday school was called "the university of the people." Fifteen years ago it was labeled "the most wasted hour." Five years ago a junior high lad said, "Sunday school is Mickey Mouse." Today some churchmen claim that "the Sunday school is out."

I am not able to say if any of the above statements are right or wrong; however, I am concerned that our Sunday schools are effective and relevant. Just how effective are our schools at teaching Bible facts and the application of Bible truths to life? Business measures its success by the end product. The very aim of our churches is to produce within the person a faith and a knowledge of our Lord.

Who is responsible? The work of the Sunday school enlists the pastor, the Bible school committee, the staff member, the teacher. It reaches out even beyond this, for the success of the school involves the average church member.

No other educational institution relies upon a voluntary teaching staff. What appears to be a weakness at this point for the Sunday school can be a strength if the following are observed by the teacher or staff member:

1. Be willing to *serve*. Not with the attitude of reluctance, but willingness.
2. Be willing to accept personal *responsibility*. Follow through on what is expected from you or your position. It has been said that over a five-year period, the average Sun-

day school teacher has personal contact with more spiritual potential than the minister, missionary, or the evangelist. Learn to accept responsibility.

3. Be willing to become personally *involved*. Sunday school is more than "an in-classroom experience." It means a genuine friendship, a sincere interest in others, a concern for outreach, and praying for others.

4. Be willing to *improve*. The Bible School Board has recommended the *Achievement Goals* for this very reason: improving the whole program of the Sunday school and also improvement for the teacher. Attendance at a Sunday school convention can be of tremendous help. *Aldersgate Christian Training* is designed for leadership development. Study courses on both the group level and home study level are available. Every school should offer at least one training course each year. Teachers are asked to read books related to their work (or a Sunday school magazine which offers helps for such self-improvement).

The Sunday school is *your* responsibility—no matter who you are or in what position you serve.

Materials for your use: Achievement Goals, Aldersgate Christian Training, Programs for Primary and Junior Friends Youth. Consult the "Hand Book for Pastors and Committees" for a listing of other materials available.

MISSION FIELD VISITATION

Mission Board President Howard Roberts and Superintendent Fred Littlefield are on the Burundi mission field to become better acquainted with the mission work, to assist and counsel in any problems which may exist, and to minister during their stay of four weeks. Their scheduled plans are to be on the field from February 15 until March 15. Mrs. Howard Roberts is accompanying them on this trip.

ing it. Those I have won are the ones I have gently and repeatedly encouraged to make a decision for Christ.

Finally, "witnessing by example" is not scriptural. This is in denial of Christ's Great Commission and recorded by Matthew, Mark, Luke, John, and Acts. I should just as well deny the virgin birth, the deity of Christ, or agree with the Sadducees that there is no resurrection. When saintly John began writing about know-so salvation, he wrote, "That which we have seen and heard *declare we unto you*, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." (1 John 1:3)

The truth of the matter is that "witnessing by example" is popular because it accommodates to sub-Christian living. Soul winning takes a whole Christian. It is possible to pretend righteousness and live below Christ's standard of righteousness. It is possible to profess holiness and have not the holy courage to witness for Him.

Let me suggest two things for those wanting to be a total Christian. First, pray each day for courage and power from the Holy Spirit. We cannot witness in our own strength. This is what holiness is all about. We need His cleansing and filling to witness for Him. Second, pray for opportunities to witness. We need not lose the glow from our lives. We need not feel lean through failure to witness for Him. This is His work and the man on the street needs your witness. He will open the door to the willing worker. May the Lord bless you as you become totally involved in outreach.

Centennial Observance at Wyandotte, Oklahoma

On May 2, 3, and 4, 1969, the Associated Executive Committee of Friends on Indian Affairs will convene for their annual meeting at Wyandotte, Oklahoma. This will be their Centennial Session, and a pageant is being prepared under the care of Levinus Painter to be presented on Saturday evening, May 3, on the Seneca Indian School Campus at Wyandotte. Hospitality reservations may be sent to Miss Mamie Frazier, Box 182, Wyandotte, Oklahoma 74370.

REGISTER NOW!!

Kansas State Sunday School Convention March 27 and 28

Asbury Methodist Church, Wichita, Kansas

Theme: "Teaching the Truth in Turbulent Times"

Speaker: Rev. Albert Woolen from Portland, Oregon

Registration: \$2.50 for preregistration
\$3.00 at convention
\$2.00 for one day
\$1.00 for one workshop

Send Registration to: Kansas State Sunday School Convention
Box 1251
Wichita, Kansas

Friends University



MUSEUM ADDITIONS

The Fellow-Reeve Museum, containing a well-known collection of artifacts of natural history, has received another outstanding addition. Through the interest and generosity of Cedric Wood, a former student at Friends University, four new animals have been placed in an expanded area named for Mr. Wood. This addition includes a polar bear, a mountain sheep, an Alaskan wolf, and a wolverine. These will be added to a total collection which is viewed by thousands of area school children and the public each year. The museum is located on the fourth and fifth floors of Davis Administration Building.

SCIENCE BUILDING

Friends University has been approved for a federal funds grant of \$389,191 by the Department of Health, Education and Welfare. The funds will be combined with those of the recent Capital Expansion Drive to construct a new science building at a total cost of \$1,202,572. The building will be a three-story structure of 25,079 square feet. The first floor will house the biology department while the second level will be the home of the physics and mathematics department. The third floor is to house the chemistry department. Construction of the building is expected to begin in May.

MODEL UNITED NATIONS

The Friends University Political Science Department under the direction of Professor Philip Nagley will host its 5th annual session of the Friends University Model United Nations. These sessions will be held in the Broadview Hotel, March 20-22, providing the participants with an insight into international politics.



President Ray at groundbreaking of new library at Friends, Fall 1968.

Friends Bible College

NEW PRESIDENT ARRIVES

Newly-elected president of Friends Bible College, Robert S. Staley, arrived in Haviland with his wife, Elizabeth, and daughters Clair and Vicki from Indianapolis, Indiana, in time for the second semester beginning. Their son Steve, graduated from the Air Force Academy, is now in jet pilot training at Craig Air Force Base, and their son Collin is a sophomore in the School of Architecture at Ball

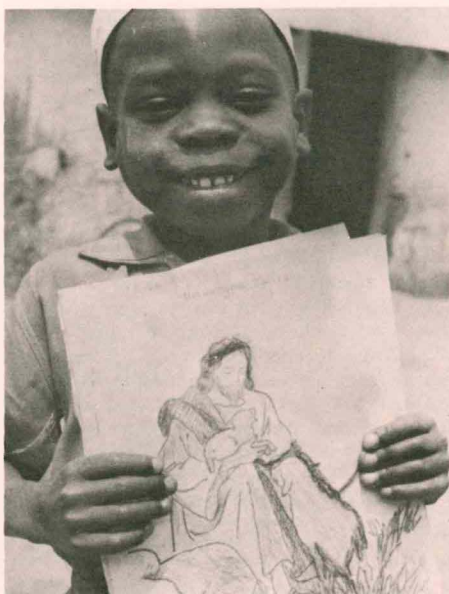
State University.

A reception to honor President and Mrs. Staley and to introduce them to the faculty, staff and students was held in the Broadhurst Student Center, January 29. The inauguration of Robert S. Staley as the eighth president of Friends Bible College will be held at 10:30 a.m., Saturday, April 12, in Hockett Auditorium.

QUARTET FESTIVAL

Ralph Fry of Denver Youth for Christ is returning to Friends Bible College to be Master of Ceremonies at the 13th Annual Quartet Festival on Sunday, April 13, at 3:00 p.m. Coming with Ralph will be the male trio "Brothers Sound" to provide music for the program. Members of the trio are Ralph and Mel Conant and Pete Rutt. They are accompanied by Mrs. Ralph Fry at the piano. The Annual Music Festival will be just one event in the special weekend of activities. Friday evening a drama will be presented by the FBC Drama Department.

A special Friends Bible College banquet is being planned for Saturday evening, April 12, in the Broadhurst Student Center. Ralph Fry will also emcee this program. At this time a special presentation of the school's aims and objectives will be made to the general public.



A Burundi child displays the Good Shepherd story as it was studied in VBS in Burundi.



VBS children in Burundi.

CHURCH CONCERNS

COLDWATER

J. D. Stanley, Pastor

The FY of the church, under the sponsorship of Carl and Dorothy Burkhall, enjoyed a Halloween party. Before the evening was over several of the not-so-young people were enjoying a very spooky surprise!

The Missionary Society has been serving for our mission field in Burundi and packing and sending clothing for Rough Rock and Friends Special School.

George, Dorothy, and Becky Thomas held a Sunday evening service before returning to Burundi.

Geneva Hewett directed a choir for our Thanksgiving service.

Clark Smith and Bryan Kile are enrolled in Friends Bible College in Haviland.

Monday evening preceding Thanksgiving, the church held its annual supper and pound shower for our pastors.

The White Gift offering, taken at our Christmas program, was sent to CABCO and Friends Special School.

GATE

Gayle Huff, Pastor

Special visitors for rally day were Mr. and Mrs. Mike Walters from San Antonio Friends Special School. Mrs. Walters is the former Nancy Whisenhunt, a past member of our church and community.

Raymond Wilson of the Friends Committee on National Legislation visited our church recently.

Family Night was observed by an ice cream social. Pictures were shown by Jackson Shaffer of his trip to Australia.

We joined in the Beaver County Revival Crusade from December 8-15 which was held at the United Methodist Church in Forgan. The speaker was Dr. Victor McManus from Belfast, Ireland.

Coy Morgan was chairman of the Christmas program committee. He put much effort into decorating the church. We appreciated having several of our young people back home from college to join in the choir the night the program was given.

Eight of our young people are in college: Norman Hein at FU; Sue Lochner, Bonnie Stahlman, Dale Long, Larry Dunn, Roger Newby and Edward Dunn at Alva, Oklahoma; Dennis Whisenhunt at OSU in Stillwater, Oklahoma; and Dorothy Dunn at a Friends Academy in Ohio.

After our Sunday evening services, the young people have been serving tea, coffee, and cookies for an After Glow social hour which provides a nice time of visiting for all.

HOPEWELL

Temple Lee, Pastor

A farewell dinner was held in June for

Burundi Prayer Corner

GENERAL

Pray for the Sunday school work in Burundi that we may have dedicated workers.

Praise for help in starting the women's work. Pray for those in places of leadership.

Pray for the committee as they plan the "New Life for All" program. Our greatest need is revival.

Praise for good meetings held in November at the Bible Institute, S.M.C. and Normal School. Continue to pray for these schools

and their staffs.

KWISUMO

Pray for the church elders that they may have complete victory in their lives and be a real example for Christ.

Praise for the repentance of Mafuku. Pray that the Lord will lead him as he tries to straighten up his life.

Pray for revivals in the following outposts: Mageyo, Kamagera, and Gashurushuru. Teachers, as well as congregations, have great needs.

RADIO CORDAC

Pray for the supply of sufficient staff for the coming year.

Praise for the Lord's help in special all-day Christmas broadcasts. Many responses have come reporting what blessings the listeners received.

Praise for letter responses which witness to the spiritual ministry of Radio Cordac in many lives.

LITERATURE CENTER

Pray much for one of the clerks whose life is failing to measure up.

MUTAHO

Praise for 50 or more new Christians recently taken into church membership. Pray for them.

WHAT'S NEW IN WMU

BY GRACE KEY

Secretary of Foreign Christian Service

What's new—in fashions, cars, science, politics, medicine, foods and missions? These two introductory words can spark a conversation most any day. In reply to this from the foreign Christian service standpoint, I would answer that the entire list of suggested items for the mission field listed in the January 1968 Quaker Bonnet is still new. I have been impressed by the originality used by women in launching beyond the printed list. This is commendable. New items "tucked in," new recipes, new poems, new patterns, and other added items mean so much.

The country-wide Evangelism-In-Depth program is now under way in Burundi. The organization of the WMU is also under way as well as the printing of more literature in Kirundi. The complete Bible printed in Kirundi is now being sold and read.

This verse from *Living Letters* came as a challenge to me in our WMU work. May it also challenge you. "I solemnly urge you . . . to preach the Word of God urgently at all times, whenever you get the chance, in season and out, when it is convenient and when it is not." (2 Timothy 4:1-2) Let's keep the packages moving toward Africa and do more for our adopted families in 1969.

TOP FIVE SUNDAY SCHOOLS

2nd Quarter, 1968-69

Sunday school	Gain
University Church	48
Gardner	31
Oklahoma City	18
Texas City	11
Chandler	11

Josiah and Nellie Murphy as they left us after serving as pastors for seven years. We welcomed Temple Lee to serve as our pastor this year. Before she moved into the parsonage in September considerable painting and papering was done to prepare it for her.

Our pastor has been conducting a study in visitation evangelism in our prayer meetings this winter. A special effort at visitation was made during January. Special prayer meetings are also being held.

Several of our older members have been in the hospital this winter. We miss them from our services and hope they can soon be back. We mourned the death of Charles O. Parker in September. He had attended our services for the past nine years.

A special Christmas film was shown for our Christmas service.

HUTCHINSON

Lowell Thornburg, Pastor

The Junior FY, sponsored by Martha Campbell, presented three dozen kitchen knives to the church. They earned the money for these by selling napkins. The FY with their sponsors, Don and Carolyn Porter, recently had a progressive supper party. On the evening of December 21 they also enjoyed a caroling party.

The Doris-Teens, our young people's Missionary Society, and their sponsor, Grace Ferguson, have been meeting Wednesday evenings. They bring sack lunches with dessert furnished by the hostess for the evening. They meet once a month and have their own prayer meeting.

The Adult Sunday School Class is buying camp stamps for any junior who is willing to learn Scripture for them. They are praying many will hide God's Word in their hearts while they are young.

The Men's Fellowship recently had Val Bridenstine as guest speaker. He presented the Church Extension needs to them.

The Arkansas City Friends Church and Hutchinson exchanged pastors for the Sunday morning service November 17 as a result of our Sunday school contest. We enjoyed having Luster and Grace Key in our service and Luster's message was a blessing to all.

KANSAS STATE EVANGELICAL CONVENTION

The Kansas State Evangelical Convention will be held on the Friends University campus on Wednesday, March 12, 1969. The theme for the day will be "The Witnessing Church in a Secular World." The activities will begin with a Pastor-Layman Breakfast at the Hiway Inn, West Street and Kellogg, at 7:00 a.m. Convention sessions will be held in Alexander Auditorium from 9:00 a.m. to 3:00 p.m. Speakers for the day will be Dr. Billy A. Melvin, Dr. Arthur M. Climenhaga, and Rev. Don Larson, regional director of the National Association of Evangelicals.

The Sunday school officers Christmas dinner and meeting was held at Eddie's Sunset Restaurant. The WMU Christmas meeting was held Tuesday, December 17, at Irene William's home, and gifts were exchanged. The Sunday school Christmas program was presented on December 22 and treats were given to all the children. The Adult Choir presented a cantata directed by Josephine Thornburg. Prayer meeting was held Tuesday evening, December 31, in connection with the watch night activities.

The Wichita-Haviland Regional Missionary Conference was held at our church December 7. Lyle and Janet Wheeler were the speakers. On December 8 they had charge of both services.

LAWRENCE

Eldon Cox, Pastor

Early in October we started the Treasure Island Contest in our Sunday school. It proved to be an exciting one with the losing side entertaining the winning side with a Halloween party.

During the Thanksgiving weekend our pastors, Eldon and Gayle Cox, were invited to attend the International Conference of Navigators which was held in Estes Park, Colorado. The study was on "Couple's Evangelism" and they gained much information and inspiration.

Our Christmas program was given Sunday night, December 22, with the number in attendance limited by much illness and bad weather. Our pastors were hosts to a social time in the dining room following the program.

Three of our members attended the Mid-

winter Friends Youth Convention held in Wichita, December 26-28. Our pastor was also present. The theme of the program was "College and Career."

On December 31 we had an all-church dinner planned around the theme of "Food and Fellowship." We felt this was a good way to begin the New Year.

We are enjoying new hymnals since the first of the year. Almost all the needed books were given in memory of former members.

Four members joined our fellowship January 19: Jack Vincent was welcomed on confession of faith; and Edward White, Keith White, and Kenneth Bailey, Jr., were transferred from associate membership to active.

Our WMU keeps busy sending boxes to the African field. Three have been sent each month, and large boxes of good clothing and supplies have been sent to the Special School at San Antonio and to Rough Rock Mission in Arizona.

MODOC

J. Parker Craig, Pastor

Modoc Friends Church is located in Oklahoma about four miles west of Seneca, Missouri, in the vicinity known as Modoc Prairie. According to some of the "old timers" it was established by the Quakers about 100 years ago as a mission for the Modoc Indians. There is one man who passed away at 70 years of age and had been at our church all his life. The tragedy now is that we are so few in number with a potential of 40 to 60 people. We also have one great problem that we solicit your prayers for: our people are growing in concern for the lost, but we do need "Total Involvement."

VITAL STATISTICS

BIRTHS

BOND—To Mr. and Mrs. Roger Bond of Lawrence, Kansas, a son, Randall William, born December 25, 1968.

ROUTON—To Mr. and Mrs. Kenneth Routon, a son, Tracy Loran, born December 4, 1968. Mr. and Mrs. Routon are the pastors at Beaver, Kansas.

MARRIAGES

MORGAN-SWITZER. Allyson Jewell Morgan of Alva, Oklahoma, and Ronald E. Switzer of Maize, Kansas, both of the Hospital Corps of the U.S. Navy, were united in the Gate Friends Church on August 13, Gayle Huff officiating. Mrs. Switzer is the granddaughter of Mr. and Mrs. Coy L. Morgan of the Gate Meeting.

DEATHS

DURANT—Mrs. Edna Durant, 87, of Houston, Texas, passed away Sunday, December 15, 1968 in a Houston rest home. She was born April 15, 1881 in Halstead, Kansas. Mrs. Durant, a former longtime resident of Friendswood, moved to Houston in 1958. She was the eldest daughter of Frank J. Brown, founder of Friendswood. Mrs. Durant was the widow of the late George S. Durant. She was a lifetime member of the Friends-

wood Friends Church and was extremely active in the Women's Christian Temperance Union in the 1920's and 1930's. She is survived by her son, Sherrod Durant of Houston; a sister, Mrs. Edith McGinnis of Clovis, New Mexico; two brothers, A. W. Brown of Addicks, Texas, and Cecil Brown, Sr., of Friendswood. Funeral services were held at 2:30 p.m. on Tuesday, December 17 at Friendswood Friends Church with Harold Selleck officiating. Interment was in the Friendswood Friends Cemetery.

JESSEN—Mrs. Effie Jane Jesson, 87, of Friendswood passed away Thursday, December 19, 1968. She was born February 20, 1881 in Furley, Kansas and was a member of Friendswood Friends Church. She was the widow of the late Henry H. Jessen and a resident of Friendswood since 1942. Mrs. Jessen will be remembered as a faithful witness especially in the area of Christian literature and the organizing and maintaining of small prayer groups. She is survived by her daughter, Mrs. Marie Brown of Hawkins, Texas; five grandchildren; two great grandchildren; and a sister, Mrs. Grace Chaney of Pomona, California. Funeral services were held at 2:30 p.m. Saturday, December 21, 1968 at Friendswood Friends Church. Delbert Vaughn officiated assisted by John H. Cartmill. Interment was in Friendswood Cemetery.