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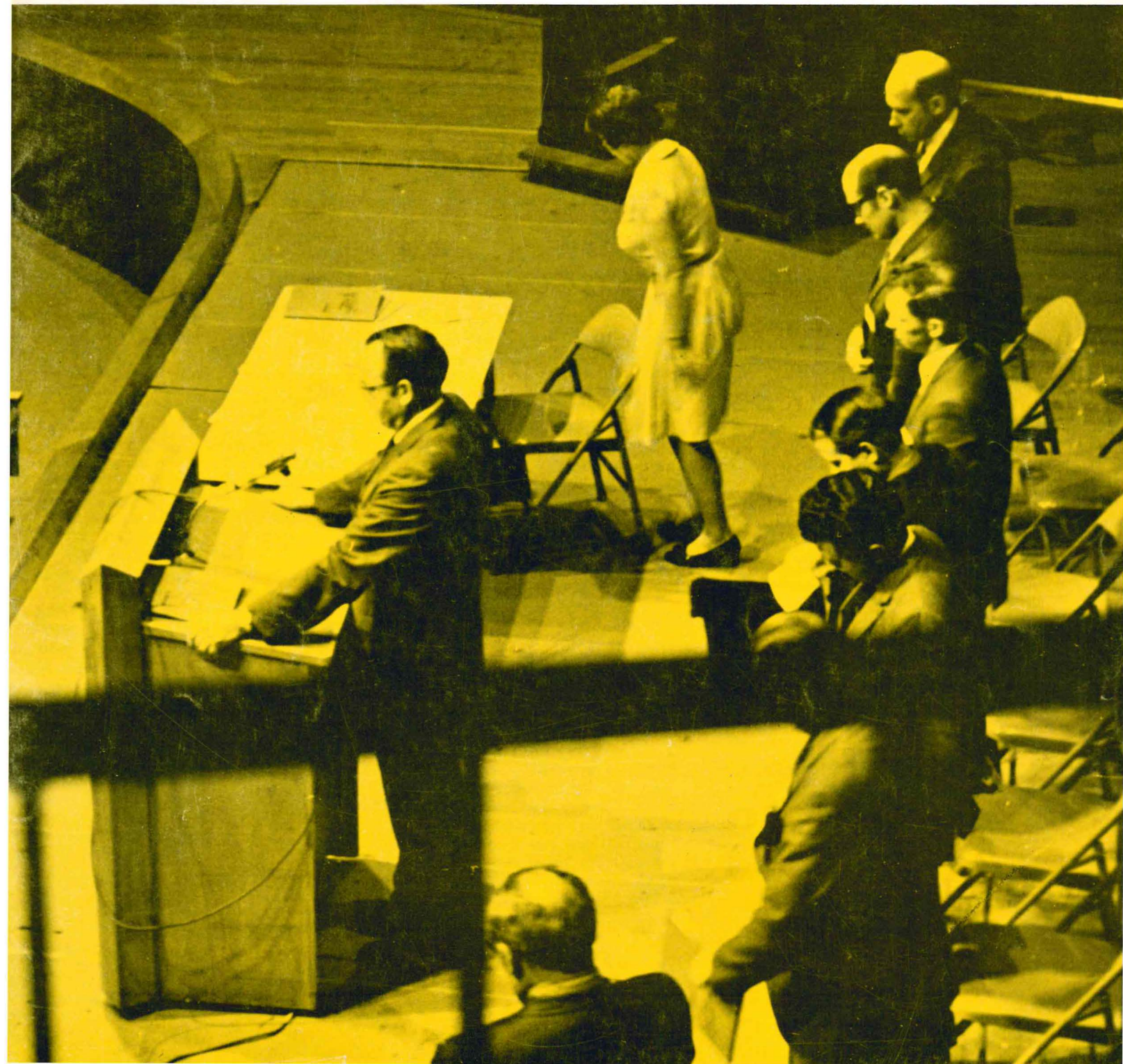
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Evangelical Friend

September 1970

Vol. IV, No. 1

What happened in Wichita?



The grim alternatives in Christian higher education



Everett L. Cattell is president of Malone College in Canton, Ohio. Before going to Malone he spent more than 20 years as a Friends missionary in India, and from 1957 to 1960 he served as general superintendent of Ohio Yearly Meeting of Friends. This article first appeared in the July 3 issue of Christianity Today. (Copyright 1970 by Christianity Today; reprinted by permission.)

There is a Maginot Line mentality among evangelicals that shows up in many particulars. While we valiantly hold the line on some items, the Panzer Divisions of evil sweep right around our defenses and conquer the rear. One of these areas is federal aid to higher education.

As a youth I was thoroughly indoctrinated in the orthodox position on separation of church and state. I could also recite the evils of "Romanism" and the evidence for political machination. Much of the evidence was stale, though, and certainly it did not take into account the ways in which American Catholicism is now adapting to the American scene and to democratic or pluralistic way of life.

What the orthodox Protestant position on separation of church and state, no matter how noble its theory, really seemed to mean, as I now look back upon it, was, "Don't let the Catholics get anything." Therefore our strategy and our activity were aroused wherever we could smell a possibility of tax support for any Catholic project—we were automatically against it. Our efforts were not necessarily wrong; but while we were trying to hold that bastion, the real and much greater enemy swept around us and conquered.

To put it baldly: While we were saving ourselves from the Catholics we sold out to secularism! We kept the Catholics from getting tax dollars and at the same time allowed those dollars to be used to subsidize irreligion, atheism, godlessness, humanism, naturalism, mechanism, and other idolatrous anti-Christian creeds. One reason why this happened was that in the heyday of liberalism, evangelicals, under the banner of evangelism, became anti-intellectual. The result of anti-intellectualism was the naive assumption that secularized education was merely a neutral lack. We fooled ourselves into thinking that secular education was harmless as long as we could keep the Catholics, or some other denomination, from using it to teach their particular views. We still live in this naive view, as is proved by the

vast number of evangelicals who send their youth to secular universities and colleges, supposing that, aside from Bible and religion courses, subjects have the same content and are taught the same in both secular and Christian schools.

Let there be no mistake about it. There is a very real difference between the secular and the truly Christian institution. The difference is found in the classroom. It makes a difference whether the whole range of arts and sciences is seen within the framework of a Christian world view. In the specific disciplines the difference is probably least in mathematics (which Brunner said was least disturbed by the Fall). But in some of the more sensitive areas it is almost a life-and-death matter.

In science, for instance, when theories of origins are under consideration, it makes an enormous difference whether the door is left open for creation or whether it is arbitrarily and blindly ruled out. In sociology and psychology, it makes all the difference in the world what basic view of man is adopted. Is he a cog in the relentlessly turning wheels, just a part of a machine? Or is he free? Is there anything more to man than his observable behavior? Are norms for his conduct to be determined by statistical averages that show what most men are doing? Or could there be a revealed standard? Is man the hopeless, meaningless, idiotic, and pathetic creature reflected in the art, music, and literature of our day? Or, on the other hand, is he still the thing of glorious beauty and value about which the humanists talk? Is our view of man to be idealistic or pessimistic? The Christian, of course, is a realist. He knows both the sublimity and the wretchedness of man—his wisdom and his foolishness. But he sees him as redeemable. That is the third dimension. It is hope.

These considerations are not just theoretical. We must face the facts. If we evangelicals are to have youth prepared to live in a society in which Christians are increasingly a minority and are sur-

(Continued on page 17)

Evangelical Friend

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Cover

Harold Winn, pastor of Salem, Ohio, Friends Church and chairman of the Evangelical Friends Alliance through the First General Conference in Wichita, prays at pulpit of Fine Arts Center at Friends University just prior to a presentation by discussion group leaders standing behind him. These leaders included (top to bottom) Almon White, Damascus, Ohio; Maurice Roberts, Topeka, Kansas; Gene Mulkey, Silverton, Oregon; Dean Conant, Omaha, Nebraska; James Wilson, Wichita; and Milo Ross (partly hidden by railing), Newberg, Oregon. Also pictured is Beth Bagley, Newberg, conference secretary. (Photo by Hubert Wiebe.)

Antecedents

Written words are insufficient to convey the real spirit as Friends met in Wichita in July. Like any other gathering of people, be it for worship or for a football game, one needs to be present to appreciate.

In this issue we've tried to give readers a glimpse of the First General Conference of Evangelical Friends Alliance. There's the entire keynote address, an editorial overview, and vibrant testimonies of fired-up youth.

But one had to be present to sense the close fellowship among Friends from various parts of the nation, to feel the challenge of messages delivered under the power of the Holy Spirit, to catch the underlying unity in the midst of vital interaction within discussion groups. Fellowship, challenge, unity—these were the expected by-products while Friends gathered to forge a "strategy for action." May there be many more such gatherings of Friends! —H.T.A.

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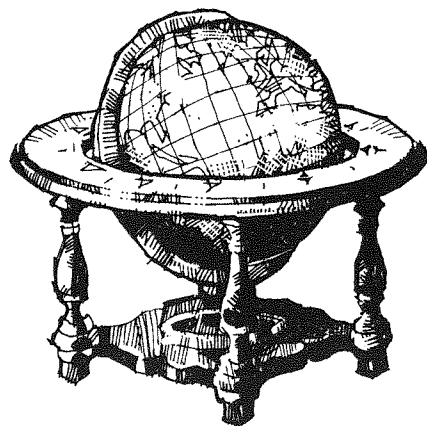
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The Face of the World



'IMPOSSIBLE TO COUNT ADDICTS,' SAYS U.S. DRUG EXPERT

CONVENT STATION, NEW JERSEY—A federal drug expert warned that unless the staggering rate of drug abuse in America is checked, "Western civilization as we know it will cease in three decades."

Michael J. Costello, a special agent in the Bureau of Narcotics and Dangerous Drugs, Department of Justice, addressed the Institute on Drug Dependence and Abuse sponsored by the College of Saint Elizabeth.

"We have a brain drain in this country, but it is not alcoholism, sex, communism, or other exploitation—it is primarily drug abuse," Mr. Costello told some 250 parents and educators.

He noted that drug abuse is making such severe inroads in modern society that President Nixon recently placed the problem second only to the Southeast Asian war in his concern.

"What will happen to this country when drug addicted youths assume the jobs of teachers, lawyers, clergymen, doctors, and others?" Mr. Costello asked. He said it is "impossible to count the numbers of addicts—they are like the fish in the seas." —E.P.

POSTAL REFORM MAINTAINS SPECIAL STATUS FOR NONPROFIT PAPERS

LA CANADA, CALIFORNIA—Victory in the long battle for continued preferential rates for nonprofit religious publications and organizations has finally been achieved, according to Dr. Russell T. Hitt, editor of *Eternity* and postal watchdog for the Evangelical Press Association.

After weeks of pleading their cause before members of the Senate and House Post Office Committees, representatives of the religious press have been assured that the historical principle of reduced second and third class postage for nonprofit publications will be maintained in the postal reform legislation that Congress recently passed and the President signed.

GUARANTEED ANNUAL INCOME ENDORSED BY UCC LEADER

PITTSBURGH—Adoption of a guaranteed annual income of \$5,500 for a family of four would move the U.S. down the road toward "the fulfillment of the promises of our forefathers," the national mission executive of the United Church of Christ said here.

Dr. Howard E. Spragg, executive vice-president of the United Board of Homeland Ministries, addressed the biennial conference of the National Welfare Rights Organization (NWRO).

The \$5,500 minimum income, he said, would be one way to shift national priorities from projects "which promote death to those which promote life." Dr. Spragg's board had formally supported the income figure he mentioned. —E.P.

News of Friends

WALTER P. LEE NAMED ACTING SUPERINTENDENT OF KANSAS FRIENDS

WICHITA—Kansas Yearly Meeting announces the appointment of Walter P. Lee of Star, Idaho, as acting general superintendent to begin September 15, 1970, and ending June 30, 1971. John Robinson, pastor of the Haviland, Kansas, Friends Church had served in this office since the death of Dean Gregory in May. Walter Lee served six years as superintendent of Rocky Mountain Yearly Meeting and was for 15 years president of the Board of Missions of Oregon Yearly Meeting of Friends. —E.F.A.

MORE YOUTH IN FRIENDS SESSIONS

Kansas Yearly Meeting sessions in August found twice as many young people in attendance as in previous years, according to interim superintendent,

John Robinson. "They came from youth camps and the EFA Youth Conference all fired up and with ringing testimonies," he reported. Similar reports came from Oregon Yearly Meeting. "Twin Rocks Youth Camp was the best in my memory in terms of spiritual depth and enthusiasm," noted Peter Fertello, youth minister of the Newberg Friends Church and veteran youth worker. —E.F.A.

PRESIDENT LE SHANA TO BE INAUGURATED OCTOBER 2

NEWBERG—Dr. David C. Le Shana, the ninth president of George Fox College, will be inaugurated October 2 at outdoor ceremonies beginning at 10:30 a.m. But, at his request, the program will be kept simple and will be combined with the school's annual fall convocation program starting the 1970-71 school year. Le Shana, who assumed the school's presidency 13 months ago, asked the school's inaugural committee to avoid traditional large-scale ceremonies covering several days and increasing college costs.

Speaker for the inaugural convocation will be Dr. Myron S. Augsburger, president of Eastern Mennonite College.

Dr. Arthur O. Roberts, dean of faculty, will preside at the program.

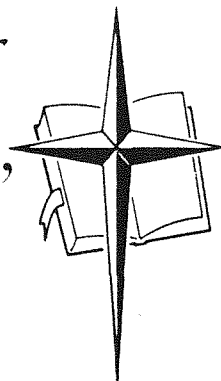
Le Shana was named to lead the college in June, 1969, following the resignation of Dr. Milo C. Ross, who became chancellor of the Associated Christian Colleges of Oregon. Ross had been president for 15 years. Le Shana came to George Fox in 1967 to fill a new position of vice-president. He was acting president in 1967-68 during the sabbatical of President Ross. In the fall of 1968 Le Shana was named executive vice-president.

Le Shana, 37, was born to Methodist missionary parents in India and came to the United States at the age of 16. He holds a doctorate from the University of Southern California after receiving degrees from Ball State University and Taylor University. He is a recorded minister of the Friends Church.

OWEN GLASSBURN ANNOUNCES OPEN SCHEDULE

Owen Glassburn and his wife, Mae, ministers of Ohio Yearly Meeting, have open dates for meetings during October, November, and December of 1970 and through April, May, and June, 1971. Owen is now executive director of Glassburn Missionary Evangelism, Inc., P.O. Box 444, Marion, Indiana 46952. He is in Africa and the Mideast through September, 1970. They will accept invitations for evangelistic services, missionary meetings and conferences. Several sets of colored slides are available to picture world missions. Their ministry is widely used in other groups, and they are eager for service among Friends. —E.F.A.

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What happened in Wichita?

If one of the purposes of the First General Conference of the Evangelical Friends Alliance was for an enlarged fellowship, it succeeded. And this was one of the goals inasmuch as the past seven years only the 40 members of the Coordinating Council of EFA and eight members of the Executive Committee had the opportunity for shared concerns, spiritual fellowship, and consideration of common objectives of the four yearly meetings. With well over 500 in attendance at Wichita, plus another 100 young people, greater involvement was possible.

Another purpose of "thinking ahead" toward strengthening the thrust of our ministries as Friends was also realized. The theme of the conference, "Strategy for Action," (ably articulated by Russell Myers in his keynote address found elsewhere in this issue), was attempted in the program structure allowing all attenders to participate in smaller group discussions. From these six groups, composed of a cross section of attenders deliberately arranged to avoid age, geographical, or professional groupings, came various recommendations. While only two specific resolutions were approved by the conference and the Coordinating Council to be referred back for individual yearly meeting consideration, the discussion feedback and consensus are interesting. Here are a few notes:

"The entire subject of pastoral leadership needs review. What is the pastoral role?"

"We must make our position in social concerns known and in the proper media—both locally and nationally."

"We need to update our 'system' of worship and Christian education to meet the needs of the young and involving them more in Christian growth. 'Forms' and 'purpose' of each public service need honest evaluation."

"More church business should be done by small committees with authority to act rather than trying to do too much in monthly meeting." (The role of the pas-

tor in administrative leadership was also a group concern.)

"More attention needs to be given to the training of 'witnesses.'"

"Whatever is done in reorganization or adding administrative personnel should be for the purpose of assisting the local meeting."

"Something must be done to change or circumvent the 'power structure,' which hampers the growth and ministry of the church in even small meetings."

"Restructuring will not in itself produce action and growth. Let us continue to seek and follow the power and direction of the Holy Spirit."

While these severely condensed notes may miss many individual expressions and corporate thinking, they nevertheless give some index of the opinions spoken.

The two recommendations referred for Yearly Meeting approval include the naming of an executive secretary for the EFA to:

a. Serve as a coordinator of EFA programs, and be an ex officio member of each Commission . . .

b. Carry out specific assignments given by the Coordinating Council or Executive Committee and provide leadership in cooperative ventures assumed jointly by the four yearly meetings. This would involve interyearly meeting visitation and promotion.

c. Be a denominational representative in interdenominational relationships.

A proposed budget was suggested for his salary and office expense.

The second recommendation was that "a feasibility study be made by a task force committee to prepare a restructuring plan of the church now represented by our four yearly meetings." Some of the purposes of this was to develop a "more efficient organization to avoid unnecessary administrative and program duplication and expense; to consider geographical divisions and types of leadership that might strengthen departmental ministries of the existing Commissions and the total thrust of evangelism; to

review membership policies."

This "task force committee" is to include the four presiding clerks and general superintendents of the EFA yearly meetings with additional "consultants" to be invited.

Addressing the conference was D. Elton Trueblood, well-known Quaker author and lecturer, who said, "I see more hope for the Christian cause today than I have known in my lifetime. But," he added, "our fellowship must be widened. It is too late to be just a member of a sect and it is certainly wrong to be a sect within a sect. We must learn from all others, not just fellow Quakers, or Baptists, or whatever."

Everett L. Cattell, president of Malone College; David Le Shana, president of George Fox College; Charles S. Ball, Quaker professor at Azusa Pacific College; Robert Hess, of Malone; and Arthur O. Roberts of George Fox all spoke at the conference.

A strong appeal for a "social conscience" in race relations was articulated by Aaron Hamlin, field director of the National Negro Evangelistic Association. The report of greater involvement in these areas (a Negro pastor moved to Holly Park Friends Church in Seattle last month), and other trends, were viewed by Arthur Roberts in his paper, "Reading the Signs of the Holy Spirit," as the answer to "what we have prayed for and worked toward. Quakers are being quickened by the Holy Spirit to renew the church; traditions are questioned, doctrines restated, heritage examined, organization scrutinized, priorities weighed. The Evangelical Friends Alliance," Roberts insisted, "is one aspect of this movement."

When and if another General Conference will be held was not discussed. There may be other ways to involve more local meetings in the sense of identity with the EFA. Let us pray for God's leading in moving toward a stronger, more unified, evangelical Friends Church in America.

—J.L.W.

Strategy for action

Evangelical Friends gather at Wichita, Kansas, for their first General Conference. In past assemblies, our theological position has been defined and fixed with a unity that is heartwarming. We assemble in 1970 with the conviction that this conference must propel us to act. I am convinced that our destiny as a movement for God in these closing decades of Century 20 may well be decided by what strategy for action develops out of this conclave.

Timid, spiritless, fearful Friends will tremble and hesitate to depart from hallowed traditions of the past.

Men of action, men of courage, men of faith, men of vision, and men with authentic compassion must forge, out of the confrontations in this General Conference, a program for action—to bring together evangelical Friends from the north, south, east, and west into a dynamic pulsating fellowship dedicated to fulfilling the Great Commission of our Lord and Savior Jesus Christ.

In formulating any strategy for action, it is paramount that we get with Christ where He is at work. A trademark of the first generation of Friends was their conviction that they were at work where their Lord was at work. Their field was the world. George Fox had a vision on Pendle Hill in 1652. Penn wrote of him: "He had a great vision of the work of God on earth, and of the way that he was to go forth in a public ministry to begin it. He saw people thick as moths in the sun, that should be brought to the Lord."

Norman Grubb has written a prayer that might well have characterized the expectancy of their prayers and labors. However, the diction is not Quakerish.

"Good morning, Christ. I love you. What are you up to today? I want to be a part of it! Thank you, Lord. Amen!"

First generation Friends were in the

midst of the action with God. The last generation of mortal Friends may now be born. How we need to pray—

"Oh God, what are you up to today?"

We want to be a part of it!"

Many come to this conference caught up in the conviction that our strategy for action must include the presentation of some bold, new, big, imaginative plans for bringing evangelical Friends into a dynamic fellowship for united action in our divided, hurt world. For far too long, evangelical Friends have been content with wide proliferation and with no united national fellowship. But the God of history and the experience of man in the world shout to us that we must come together.

No longer can we be content to be fragmented. The world is on fire. God is at work to pluck brands out of the burning. Our church must be at its best and its strongest. A clear, ringing call is being heard by evangelical Friends. We must close ranks. Together we must accept with a new strategy for action the God-given challenging opportunities in today's turbulent, burning world of people and problems.

The time is now for a strategy of action that will bring us under Christ's Lordship. We are struggling to keep alive so many of our own little kingdoms. We find ourselves with no forceful, clear national voice on the burning major issues of our day. I am frustrated and disappointed that as evangelical Friends we are often an echo instead of a voice. Why have we been content to leave the formation of our image to those who are not of the disposition to present the clear picture of identity for evangelical Friends? We can't continue this chartless course. We must come now to the united action of a consecration that will surrender our yearly meetings and our monthly meetings to Christ's Lordship. We must be willing to be His servants that Christ may be Lord of His Church. We must be ready to change our strategy if we are to know the Holy Spirit's strength. We

can't wait another decade for an ecumenical spirit to unite us.

It is perhaps now or never!

Our posture must be changed from defense to offense. We should have learned by now that those who achieve take upon themselves responsibility for offensive action. If we continue to wait for something to "turn up" we will surely be disappointed. For, in God's world of action, things don't turn up, they are turned up. "Waiting for something to happen" is the philosophy of the shiftless, the refuge for those at ease in Zion. We have waited too long for something to happen. Now is the day for action! Knowledge is not power; action is power! The honored Dag Hammarskjöld said, "The road to holiness necessarily passes through the world of action."

A contemporary Christian leader suggests, "Be an action group and not a committee to talk."

A ghetto policeman declared, "If you want to hang around here you have to keep moving." The church that hangs in where the action is today is one geared to act decisively.

A Methodist bishop proclaimed, "In our lives we want to have a discussion group whenever we are talking about an issue we do not propose to deal with directly. Much of our talk simply indicates a mood of inaction."

Our strategy for action must be to provide an up-to-date, but simple, administrative framework. Clearly delineated lines of accountability must be established and understood. Our greatest problem administratively is at the grass roots. Generally the problem there is not spiritual, it is procedural. For the vast majority of our monthly meetings flounder in a poorly organized, often incoherent, sea of checks and balances so that authority is neither properly delegated nor assumed.

Where is the dynamic, creative, redemptive, Spirit-anointed leadership authority and the simple administrative structure that leads the monthly meeting into the center—where the action is?

Russell Myers is general superintendent of Ohio Yearly Meeting. This is his keynote address as delivered to the First General Conference of the EFA in July.

"No longer can we be content to be fragmented. The world is on fire. God is at work to pluck brands from the burning. Our church must be at its best and its strongest. A clear, ringing call is being heard by evangelical Friends. We must close ranks."

Many are asking, "Can our church provide on the local level an up-to-date pattern of procedure geared to the times in which we live?"

Can we man this administrative structure with qualified leaders?

Dare we authorize these appointed leaders to chart the course and then express our confidence in them by delegating to them the authority to implement?

Do we have the courage to exhibit trust and assurance in our chosen leaders by giving them room to plan and to lead or shall they be forced to be "errand boys" by our ambiguity and inaction? Shall we put them to ministering to the carnalities of small, petty, spiritually anemic Friends wedded to a traditional framework and passive inaction?

One of the real tests of the church is not in the magnitude of the problems she faces, but in her ability and agility to adjust herself to the strategy changes that are constantly necessary because of changing times. But for the most part, our administrative strategy is over 100 years old.

Therefore, I come to this conference and plead that our strategy for action will include a recommendation to our constituent Yearly Meetings that we adopt a major, new, uniform, simple, administrative organizational structure, beginning at the local level. This is imperative. For growth occurs first in the local congregation. Here is where we must begin. Here is where it will happen, if it does happen.

"The growth of any movement is in direct proportion to the success of that movement in mobilizing its total membership in the constant propagation of its beliefs." So said Kenneth Strachan.

Local church administrative structures must undergo major change. Strategy for action in the '70s must include this as one of the very top priorities. My "Gallup Poll" from many concerned laymen is that they are ready to go on this.

One young seminarian has written me: ". . . I could wish that our Yearly Meet-

ing would disband the monthly business meeting of the Monthly Meeting and institute quarterly business meetings for the local church, extend greater delegation of power to its leadership. . . . The Monthly Meeting work is more than determining what outlet store should receive the contract for all the light bulbs. . . . Our church government, by its very design, permits this kind of a problem to breed more easily since the congregation is so often bound up in the nitty-gritty of the mundane that they cannot raise their eyes to the heavenly vision of evangelism that results in spiritual-numerical growth."

I believe that the chief administrator on the local level should be the pastor. The pastor will work closely with his administrative council, but in reality our present methods in the local church do not make provision for him to be the chief administrator. Many of our choice young men of today who feel the call of the pastoral ministry are having second thoughts about such a career in the Friends Church. They see the inadequacy and the confusion basic in our local administrative structure. They have the perception to see clearly that the pastor is not placed in position as the leader—the coach—the developer. They see him given responsibility by the church to make it grow, but they see the same church refuse to grant him a position to administrate. They see how often the same church has broken the heart and spirit of a promising pastor.

Friends strategy for action in the '70s must give the local pastor his due leadership position—or we must face the fact that in another decade many of our qualified young men will find Christian ministries outside our Friends churches. Furthermore, it is disturbing to them that on a yearly call they often have only about seven months of the year when the people give their undivided attention to the supreme task of the church. In many Friends churches much time from January through May is taken with looking

the preacher over and perhaps concluding that they should trade him in for a new model. We must wake up to the fact that unless there is major change in the pastoral call and tenure system for Friends many of our talented young men will follow the leading of the Holy Spirit to other areas where they can be engaged in the church's one supreme task, 12 months of the year, and escape involvement in a yearly popularity contest conducted by visionless, self-seeking Friends. We must find a better, unified, pastoral placement system that will promote longer, more fruitful pastorates. While I have indicated that this is a problem, first on the local level, it ultimately is a problem EFA can no longer avoid if it is to offer the leadership and spirit to renewal.

Our strategy for action in the '70s must give major attention to the training and to the motivating of our laymen in evangelism. Successful pastors are doing this.

Not since the Reformation has change taken on such magnitude as today. Look at the new structures, new ministries, and new methods of proclaiming the love of God that are in action *now* on many wide fronts.

The Christian Church is in a new era. For the most part, the old methods are no longer valid or fruitful.

In the days of the Reformation, God spoke through the Bible. Today, God is speaking through the Bible, but it is in a multitude of new ways. The reformation of the Space Age has brought the witnessing layman to the front line—the unmistakable growing and cutting edge of the Church's action.

Remember Christmas, 1968? From the moon, God spoke through laymen the timeless message, "In the beginning God . . ." This message was soon engraved on millions of United States postage stamps and it has reached millions around the world.

The lay witnessing community is God's method in our time, perhaps more strikingly so than at any time since the Apostolic Church. The Spirit-filled lay-



1.



2.



3.



4.

People and action at the EFA Conference in Wichita are captured in photos by Friends University photographer, Hubert Wiebe. 1. A number of displays such as this one on the Burundi mission work were available to help Friends become better acquainted with various ministries. 2. Dean Conant of Omaha leads one of six discussion groups that met on two days. Some 35-40 people of all ages and backgrounds participated in each group each day. 3. One of the busiest men at the conference was Stanley Brown, assistant to the president of FU, who was in charge of local arrangements. 4. Milo Ross of Oregon fields a question as chairman of another discussion group. 5. Henry Harvey, active Kansas Friend and local TV personality, talks with Aaron Hamlin of Los Angeles, field director of the National Negro Evangelistic Association and conference speaker on Friday evening. 6. Everett Cattell, president of Malone College and conference exposition hour speaker, converses with conference attendee. 7. Discussion among Friends leaders was common between sessions in the cool facilities of FU's Fine Arts Center. Here Stanley Brown and Arthur O. Roberts discuss a serious point. 8. Another discussion group looking over the paper delivered in the morning session.



5.



6.

PHOTOS BY HUBERT WIEBE



7.



8.

man is again most remarkably being used of God to revitalize our Christian faith. He is at the battlefield where the innovative action is. He is getting a hearing for the Gospel in pagan America, too. This is how it is happening—if it is happening.

In today's effective evangelism action, the professional is in the background. The layman is out front. The pastor is the coach, the trainer, the developer. Indeed the new, emerging pastor may have the Pauline profile of a coach-tent-maker.

The primary purpose of the witness is to aid the hearer in understanding God's evangel. The trained layman is God's dramatic method today. No one can successfully question what has happened in a man's life.

Dr. Elton Trueblood in his book, *A Place to Stand*, authenticates the power and effect of a changed life upon another person:

"In my own life, I certainly began as a skeptic so far as the resurrection of Christ is concerned. I thought of the story as comparable to stories in Greek mythology, and accordingly carried my doubt to the point of denial. I knew, of course, that early Christians believed that Christ arose, but I was aware of the fact that many people, in many ages, have believed things that are manifestly untrue. The first real change in my conclusion came when I began to consider seriously a particular kind of evidence, that of altered lives. Suddenly I saw that primary evidence provided by the Apostles is not what they said, but what they became."

Humanistic, scientific, and pragmatic man today is not being reached most effectively through the pulpit as the center. The mighty fulcrum to reach pagan America today is through the power of experiential personal encounter with a living Savior by witnessing laymen who are being thrust out of their Christian ghettos as tongues of fire. They may, if the Church wakes up in time to see what is happening, turn the world upside down in the last third of Century 20.

We fear that, for the most part, our church hasn't realized that God periodically finds new bottles to hold new wine. Pastors, elders, and lay leaders must be challenged to see the emerging, important role of the Spirit-filled trained layman in today's brutalized, secularized society. This was the primary method of church growth in the first century—and is God's method in this decade and possible last century before He raptures the Bride and once again cleanses the earth—by fire.

Furthermore, we must be careful that our strategy for action in the '70s is not merely the establishment of a Friends ecclesiastical hierarchy. Our people in

our local churches rightly fear the establishment of a "super organization" that moves the action away from the local believers and places it in an "office of the establishment" far removed from the grass roots. They fear being taxed to support a top-heavy organization that in a few years loses touch with the heartbeat of the local congregation. It justly fears an organization that becomes so engrossed in a complicated, wordy program that it forgets that its mission is primarily concerned with people who have names and who live in Centerville, U.S.A. It justly fears the establishment that becomes more concerned with generals than the private foot soldier. In the establishment of a national evangelical Friends administrative structure, we must never forget that its purpose is to enable the Friends Church to become more effective in the local meeting where the church grows—if indeed it does grow.

I want to declare here and now that I have no personal interest in an Evangelical Friends Church administrative profile that loses interest in and for Christ's work on the local level. I am not interested in organizational bigness, that to maintain its life, it must bleed the local treasury. I am not interested in a National Friends Church that will multiply top level positions that in time become impervious to its local constituent members. There is far too much of that already. I envision some of the purposes of a National Friends Church administrative structure to be:

1. To deepen and to extend into a united fellowship all of our evangelical Friends churches across America.
2. To encourage a steadfast, biblical witness by all of the churches in the fellowship.
3. To facilitate cooperation and counsel among our churches with regard to evangelism, worship, Christian education, scriptural stewardship of life, missions beginning at Jerusalem and to the uttermost part of the earth, Christian action in a suffering society, youth activities, the pastoral ministry, and other related concerns.
4. To preserve and promote the scriptural principles of the autonomy of the local church and of the freedom of the local believer in Christ.
5. To develop a national image of evangelical Friends that we will be justly proud to own as our church and Christ's, too.

John F. Kennedy concluded one of his campaign speeches in 1960 by telling the story of a 17th century judge in Hartford, Connecticut.

The judge was presiding in his court the morning when a rare eclipse of the sun occurred.

The people in the courtroom began to panic, for eclipses were not particularly well understood then and cosmic catastrophe seemed imminent.

The wise judge rapped his gavel, called for order and said: "If this be the end of the world, let us at least be found doing our duty. Bring in the candles."

Friends gather to forge a strategy for action in the '70s. We face distress among nations and shadow of catastrophic events. Haunting destructive fear grips great multitudes. Darkness deepens. The church lives in the danger of physical destruction.

Our ringing call to this first General Conference is to bring in the candles!

May our evangelical Friends Church, in this dark hour, be one of those candles lighted by the fire of God. In these days at Wichita let's be found doing our duty. May we be brought together and sent back with enthusiasm to our local churches to initiate a new strategy for action in the decade of the '70s.

Is this too great an expectation?

A book was published some time ago recounting a rather interesting experiment by a school board in South San Francisco. It was a deprived district but the teachers were led to believe that these were pupils from whom they should expect exceptional performance.

The implication was that these were the ones with the high I.Q.'s. But as a matter of fact, these particular students were not exceptional at all.

They were chosen at random. The teachers didn't know it!

The amazing thing was that at the end of the year they did show exceptional progress. For the teacher's very gesture and facial expression indicated to these students that great things were expected from them.

And they came through with outstanding achievement.

Centuries ago, Jesus was speaking to a motley crowd of ordinary people. He said to them, "You are the light of the world." They believed Him and their lights still glow.

Jesus, our divine Lord, has the same message for Friends in America in 1970. He is expecting much from us ordinary people.

Let history record, "We did what we couldn't." And that God took us as smoking smudge pots and scattered us as glowing lights around the world to punch holes in the darkness.

Christ said, "Follow me and I will make you, evangelical Friends, my lights in this dark world."

"Oh God, what are you up to today?"

We must be a part of it in the development of a new strategy for action." □

'The greatest week of your life'

BY MARK HENRY

To offer Quaker young people across the country "the greatest week of their lives" if they would come to the EFA's Friends Youth Leadership Conference is a claim few organizations would dare make. But the Youth Commission did promise it, and I sense that there are many Friends youth from the various yearly meetings who would attest to its success.

Nearly 100 teen-age Friends migrated to Friends University in Wichita, Kansas, for five action packed days of field trips, Christian musical performances, devotional times, and challenging speakers.

David Leach of First Denver Friends Church inspired us to "give ourselves unreservedly to Jesus, and confess him both unashamedly and sincerely as Savior." Today's youth are having such a great impact upon the world that the Christian young person must get involved because he has the answer.

Ken Anderson, director of Wichita Youth for Christ, stimulated our minds by saying that every Christian must love anyone unconditionally and sacrificially. (Think about it.) That is Jesus-love, and we must share it with others. Excellent speakers whom we heard addressing the General Conference were Russell Myers, Aaron Hamlin, Robert Hess, and Elton Trueblood.

Echoes of the Friends Youth Leadership Conference held in Wichita, Kansas, in July are presented here by three teen-agers and the chairman of the EFA Friends Youth Commission, Wendell Barnett. The first report is by Mark Henry, a 1970 graduate of Frederickstown High School, Frederickstown, Ohio, and a member of Alum Creek Friends Church, Ohio Yearly Meeting. The next two are from Oregon Yearly Meeting: Chris Steiger, a high schooler from Silverton, Oregon, and Roger Sargent, a high school senior at Battle Ground, Washington, and son of the pastor of Cherry Grove Friends Church in that town. Wendell's evaluation and report concludes these testimonies from teens.

I feel, however, that the greatest impact upon the youth was perhaps made by five sessions with "Sketch" Erickson, a musician and artist from the Chicago area. With a unique program using a series of drawings and stereo tape recordings, Sketch evaluated our pop culture, especially rock music. Bearded, middle-aged Sketch was so frank that he won the hearts of many youths even though he tramped on their toes with what he said. The Holy Spirit was there and He changed some lives.

Youth Commission chairman, Wendell Barnett, arranged trips to downtown Wichita allowing opportunities to analyze various Christian service programs and to attend a Christian concert.

No doubt those who attended will find this report lacking mention of several of the outstanding experiences on the program. This is because the Evangelical Friends Alliance offered us so much that was so great.

One unprogramed, yet very impressive, aspect of the conference was the people. Many lasting friendships were made practically overnight. The spirit of these Christian teen-agers with their honesty, sincerity, and friendliness is markedly different from the average high school student. They engaged in every activity with enthusiasm and listened intently to the challenges of the speakers. In fact, the slogan that became popular that week was, "Boy, am I enthused!"

Yes, challenge. That was the key. Thank you, EFA, for "the most challenging week of our lives." And help us, Lord, to meet those challenges.

'I came to know Christ in a new way'

BY CHRIS STEIGER

I feel that during the National Leadership Conference in Wichita, Kansas, I grew to know Christ in a new and exciting way.

Thursday evening Sketch Erickson was speaking to us on the topic of love. Dur-

ing his talk he brought out that we need to really love Christ and let Christ love through us. This started me thinking about my Christian life, and before the night was over I gave my whole life to Christ, without any reservations.

As the theme of the conference stated, this was "The greatest week of my life," and "Boy, am I enthused" about Christ.

'He called me to serve Him full time'

BY ROGER SARGENT

As I was reading Acts 17:23, I couldn't help but think of the condition of the world we live in and feel once again, as it has been felt many times by others in the past, the call into the ministry.

The verse says, "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

I am deeply burdened when I see the aimless lives of so many of the people around me. There are people who could tell me how to build an engine, fly an airplane, make people laugh, make a million in one easy lesson, or run the nation. But I wonder how many could help lead me to the Lord. Whenever they pray it is to "God, whoever and wherever you are."

I am so happy to say that I know God as my personal friend, and when I pray, it is to someone very close and very real. He has taught me what real love, peace, and joy are, and given me the willingness to manifest them toward others. While at the youth conference in Wichita, He also called me to serve Him full time, telling people how He can be known and how well I know Him.

'A heart-warming conference'

BY WENDELL BARNETT

The sultry heat of the Kansas plains will

not be the only memory of 100 youth who experienced "the greatest week of their lives" on the campus of Friends University in Wichita.

Challenged to the opportunities of service within the church by David Leach, pastor, First Denver Friends Church, the youth attentively responded while exploring the exciting possibilities of His Church. Dividing into teams of five or six, they visited twenty social agencies at work in Wichita, which were designed to meet different types of human need. After sharing what they learned at the agencies visited, the youth were able to see the needs of the total man.

Ken Anderson, director, Wichita Youth for Christ, provided stimulating resources on ways to make our faith relevant and how to share Christ in a personal witness. Joyland Amusement park and the "Wichatennial" celebration provided recreational activity and more significant opportunities to share Christ with the children, teens, and adults in the amusement park. The enthusiastic singing of Christian songs and choruses was heard above the busy music of the merry-go-round and the roar of the roller coaster. Several responded to the presentation of Christ in this "marketplace" type situation.

The Third National Friends Youth Leadership Conference was a first in several areas: It was the first time a leadership conference for Friends Youth was held in a metropolitan area. It was the first opportunity to actually view the human needs of people. It was held in conjunction with the First General Conference of Evangelical Friends Alliance.

The influence of the two conferences was beneficial both ways. Youth were challenged as they realized theirs was a vital place in the church. The church was thrilled to sense the impact of youth, led by God's Spirit.

The sultry plains didn't seem to cool. However, for the youth it seemed to be similar to a spiritual greenhouse, and growth was evident. □

World Relief

World Relief Sunday again will be observed on November 22, the Sunday before Thanksgiving, by the churches of the Evangelical Friends Alliance. Offerings will be received to purchase food and clothing for distribution in the name of Christ to some of the world's destitute.

The Evangelical Friends Alliance is supporting the relief program of the World Relief Commission. Last year offerings exceeded \$12,000. Let Friends reveal tangibly a growing compassion for our fellowmen.

EFA Conference Action

Social Action Commission approved by Evangelical Friends Alliance

BY WALTER P. LEE

Social concerns are not new to Friends even though many religious bodies are being called to varied approaches to current problems. From their emergence in the seventeenth century, Friends have sought to alleviate suffering, champion the oppressed, ease tensions, foster good will and peace, and oppose the evils that prey upon society.

Consistent with these concerns, Friends representing Boards of Moral Action and Peace and Service of the four member yearly meetings of the Evangelical Friends Alliance met as an ad hoc committee during the recent commission meetings and General Conference of EFA.

The EFA Coordinating Council took a significant step in authorizing the establishment of a Social Action Commission upon approval of the yearly meetings and instructed the ad hoc committee to recommend guidelines for areas of responsibility of the new commission.

This committee met and effected a temporary organization with Donald Crowder of Ohio Yearly Meeting as chairman and Thelma Jay of Kansas Yearly Meeting as secretary.

After a valuable exchange of information concerning the activities of the boards represented, the committee prepared and submitted to the Coordinating Council guidelines for the work of the Social Action Commission. These covered the areas of moral action, peace and service, educational programs, preparation and release of resolutions, and development of achievement goals.

There was an expressed need for the cooperative development of educational materials dealing with drugs, sex education with a Christian viewpoint, gambling, and recreation. An expansion of alternate service programs to include community task forces was suggested. There is a desire to coordinate printed materials, form an audiovisual library covering the areas of responsibility, and develop some new publications to carry the EFA imprint.

The program of the Conference, which presented in a major address Rev. Aaron Hamlin, field director of the National Negro Evangelistic Association, Watts, California, exhibited unusual timing in view of the decision on the Social Action Commission. Aaron Hamlin spoke on the subject, "Evangelicals and Social Action," and called on Christians to apply the Gospel of Christ in its fullness to our present-day problems affecting great groups of Americans. The Conference was stirred with this challenge.

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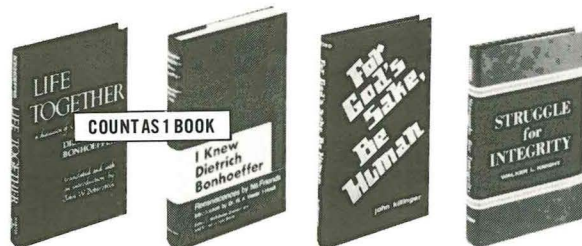
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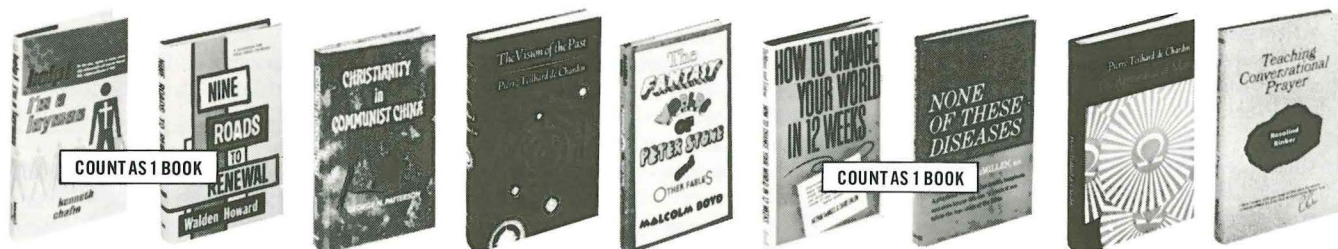
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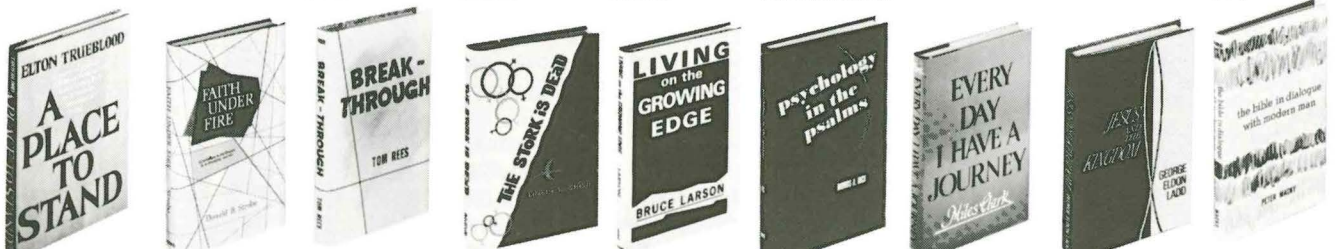
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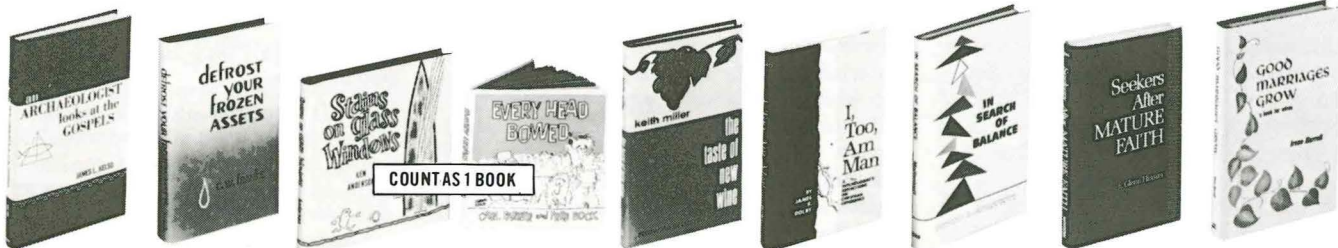
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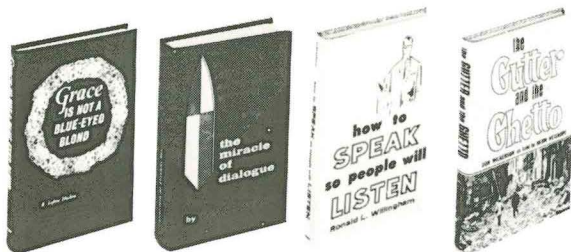
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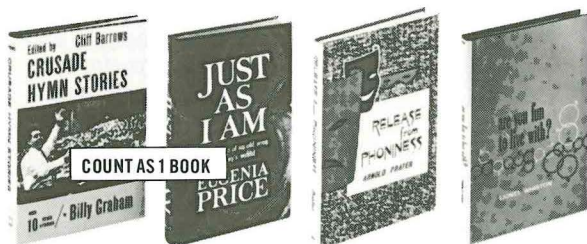
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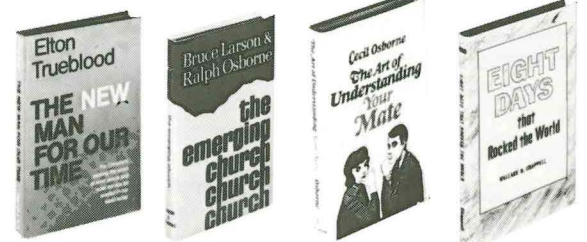


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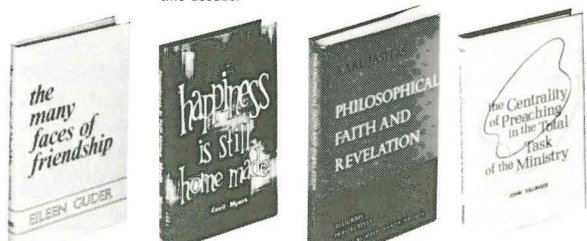


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Saved by a shoestring

BY EDWIN CAMMACK

Today was one of those days when a lot happened between "here" and "there." Even yet, I wonder how it all happened and that we were actually able to arrive at home.

Along with two brethren, I set out in the Land-Rover to collect food from the different churches for Yearly Meeting. Our first destination was Santa Rosa, a church far out on the Ilave peninsula. It hadn't rained for several days, so the roads and trails were passable. We did have to put down planks to drive across some ditches and also went through water as high as the car doors. As we neared Santa Rosa I heard something break and



Meet Freda Farmer

Freda Farmer is a member of the Wesleyan Methodist Church and is supported by them. For the last eleven years she has served Ohio Yearly Meeting in Taiwan. Freda is the treasurer of our mission. She also teaches English at Taiwan University and has an active role with the youth and women's meetings. She has a master's degree. Her labors have been greatly appreciated by our missionaries and by all of the national staff. The Wesleyan Methodist Church turned over to us their churches when they left the island. Our relationship with Freda Farmer and the Wesleyan Methodist Church has been a real example of true ecumenicity.

Pictured is Freda Farmer teaching one of her University classes. This year she will be home on furlough. She resides with her mother in Mt. Vernon, Ohio.

the discharge light came on. Oh! No! Surely not the fan belt! Could it have broken out here, miles from any means of getting another? Sure enough, I found the broken belt in the road. This was one of those times when it is tough to smile.

We patched the broken fan belt with wire and bandages and drove about a half mile before the patchwork proved to be too weak. Our only recourse at hand was to walk on in to Santa Rosa to get some heavy wire from the believers and to discuss with them the business at hand.

Once back at the Land-Rover we again patched the broken belt—this time with wire and fish line—and slowly proceeded toward Ilave, the nearest town. I told the fellows that were with me that the Lord would have to help us if we were to reach Ilave. We got along fine until we hit a soft spot and got stuck in mud and water that was nearly two feet deep. We were unable to move forward or backward.

Several men were working nearby and we asked them if we could borrow a shovel. Their response that they were Catholics and couldn't help was just another way of stating their religion and lying at the same time. It was not difficult to know that what they really meant was that the white man has lots of money, and we'll help if he pays us. I wasn't about to give them the satisfaction, not for awhile anyway. We worked around for about a half hour trying to get out but were unsuccessful. Finally I told the brethren to go get the other fellows and I would pay them to help us. They came on the double. With nine men pushing, we got out of the mud hole, but not without a newly-broken fan belt. I was able to wire it together again, and we worked our way slowly through more water holes and over ditches.

As we neared the house of one of our believers, he flagged us down, inviting us into his home. To our pleasant surprise, he had soup prepared for us, and we each soon consumed two big plates of it. As

we resumed our journey, the fan belt again broke and this time had to be discarded. In order to proceed we tried using strips of dried cowhide tied together for a fan belt. This worked for a short distance, but not for long.

What now? It had dawned on me earlier that my leather shoestrings might possibly work. We were at the last resort now, so why not try it? Believe it or not, the "new" fan belt worked and we slowly continued toward Ilave. The leather string kept stretching so it was necessary to periodically tie it tighter. When finally this string stretched so badly it couldn't be used any more, I put it back in my shoe, took off the other one, and with it made another "belt" that lasted long enough for us to creep into Ilave. The fellows with me thought it quite strange—and humorous—that the leather shoestrings had saved the day. I, too, thought it quite unusual, if not next to unbelievable. We surely have a God who makes the unbelievable things work in time of need.

Once in Ilave, our next problem was to find a new fan belt. Since the Baptist doctor also has a couple of Land-Rovers, we sought him out to see if he had a fan belt that we could borrow. We were relieved to discover that the doctor had returned from his vacation and that he even had a new fan belt that I could use. As I began to put the new belt on, one of the Baptist believers looked in, his eyes got big and he exclaimed, "Your shoestring has been driving the fan?" I replied, "Sure enough!" So, with the new fan belt in place—and my shoestrings back in their place—we merrily went on our way visiting the churches.

The moral of the story is to always carry an extra fan belt in the tool box, use your God-given imagination, and expect God to see you through in any situation. □

Edwin Cammack is a first-term missionary under Oregon Yearly Meeting of Friends, serving the Aymara Indians on the high plains of Peru.

A recording service for pastors

BY LEORA V. DEVOL

Sunday, June 14, 1970, was a day that will long be remembered by the Taipei Area Friends.

We had borrowed a Southern Presbyterian Church for this special occasion of recording five of our Chinese pastors. At 3:00 p.m. folk came from our twelve churches and chapels in the Taipei area and packed the church. Every seat was taken, chairs were put in the aisles. Some stood through the two-hour service. A choir made up of young people from all our northern churches was there.

Charles DeVol presided. On the platform with him was John Brantingham, Howard Moore, and Andrew Loo (Chinese preacher, born in Chicago, educated in Peking, now working for the Pocket Testament League on Taiwan.) Peter Peng led the congregational singing. Barbara Brantingham played the electric organ. Andrew Loo brought a splendid message urging the pastors to be faithful to their calling to preach the Gospel as the Second Coming of our Lord is drawing near. The choir sang twice.

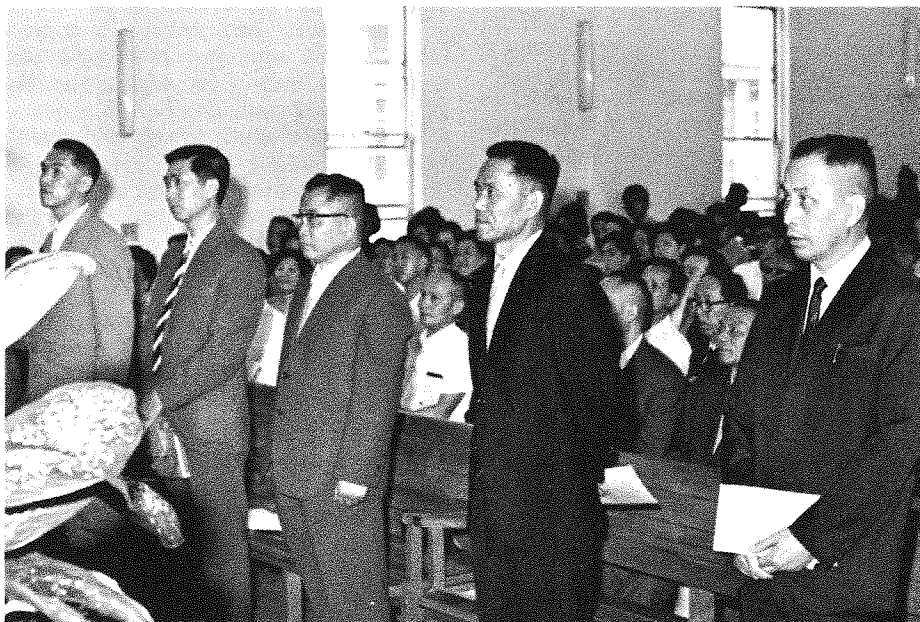
Charles DeVol told how Friends are different from most denominations in their requirements for recording ministers. He emphasized the fact that, "We can elect elders and overseers, but only God chooses pastors." The five men knelt before the altar and our three missionary men laid hands on each one and prayed for them. All of the pastors had tears in their eyes, and there was a solemn hush over the congregation of five hundred people.

After the dedication of the men, they stood before the altar and their wives were invited to come forward and join their husbands. Rev. Andrew Loo then prayed for the wives as they would work along with their husbands.

The church was beautifully decorated with baskets of flowers and plaques given by churches and friends. Telegrams of congratulation were read from the home board and from several churches on Taiwan. It truly was a wonderful day in the Lord. □



The congregation at pastors' recording in Taipei. Some of the pastors recorded during service are in the center section on the front row.



Chinese ministers recorded at Taipei on June 14 included (left to right) H. L. Cheng, 37, pastor of Keelung Church; Peter Peng, 38, pastor of Big Forest; H. S. Swen, 46, pastor at Round Hill; B. F. Yu, 44, pastor at Ying Ko; and C. H. Chow, 58, pastor at Northside. These newly-recorded pastors have averaged over eight and one half years of pastoral experience. Mr. Cheng is of Taiwanese Presbyterian background. The other four men came from mainland China. Mr. Chow and Mr. Yu were both converted on Taiwan.

Memorial gifts to CABCO

Readers of EVANGELICAL FRIEND are reminded that gifts in memory of Dean Gregory are still welcome and much needed to help Radio Cordac purchase their new 17-acre plot of ground on the crest of Africa's continental divide 20 miles above Bujumbura, Burundi. The site includes three well-built houses that will furnish adequate housing, a factory building, and a 60-kilowatt hydroelectric plant.

This site, plus some surrounding ground, is where Radio Cordac will erect new high-gain antennas to reach out to other millions living in Central Africa. (For more details, see June's EVANGELICAL FRIEND, pages 12 and 13). Send your gifts today to Dean Gregory Memorial, c/o Radio Cordac, 2018 Maple, Wichita, Kansas 67213.



The Masters Family: an answer to prayer

"There it is!" exclaimed Perry from his side of the back seat in the family station wagon. "There's Uncle Dick and Aunt Alida's farm!"

"Yeah!" squealed Patsy from her side of the back seat. "Hurry up, Dad! Just think! Only one more mile to where we're going to be for two whole weeks! Whoopee!"

Chico, their brown fuzzy-haired dog, began to whine as he sniffed all sorts of farm odors blowing in through the open window.

"Well," said Mrs. Masters, "here we

are for the last days of our summer vacation. Make the most of it, kids! School begins soon, you know."

Perry opened his door before the car was hardly stopped. "School! Don't mention it!"

Patsy was out of her door just as fast. "Oh, wonderful, beautiful farm! Hi, Uncle Dick! Hi, Aunt Alida!"

The farmers threw their arms around their niece and nephew. "Oh, are we ever glad to see you folks!" they said at the same time.

"That's good news," Mr. Masters said, getting out of the station wagon.

"I'd say it is," Mrs. Masters answered. "We weren't sure just how glad you would be to have us coming right during your harvest season."

"You are a real answer to prayer," Uncle Dick said.

"Huh?" questioned Perry.

"How could we be an answer to prayer?" Patsy asked.

Aunt Alida laughed. "Tell them, Dick!"

Uncle Dick explained, "We are about midway in our cucumber harvest but we are having a very hard time finding enough pickers. We have been praying that somehow the Lord would send us. Early the next morning, everyone went out to the big cucumber field. Uncle Dick explained what they were to do as he handed each person a bucket with a ring attached to the top of it.

"Pick every cucumber that is bigger than your little finger. If it goes down through this ring, it is okay for size. If it is too big, just throw it out in the path between the rows. We can't use great big cucumbers. Oh, yes, we forgot to mention it yesterday, but we will pay you the same amount per bucket that we pay the rest of the crew!"

"Hey, that's real cool!" said Perry, smiling.

"Boy, this is the best vacation ever," decided Patsy as she began picking.

The eleven-year-old twins had lots to think about as they sat or knelt on the ground to pick, or stood bending over the green vines that sprawled lazily down the even rows.

"What shall I use my money for," wondered Patsy. "I'd like that plaid coat, and I saw a brown purse . . ."

"A new basket for my bike would be good," decided Perry. "Or a new football or that red sweater. I might get some models to make, too."

Then the sun began to seem hotter than usual and backs were more tired than they had ever been before. Throats felt dry and necks were wet with perspiration. All the good ideas of things to buy suddenly became blurred and fuzzy. The morning was surely twice as long as other mornings!

more help. We have a very good contract with a pickle cannery this year, and they are counting on all of the cucumbers we can furnish them. Then when we got your letter saying you'd be here, we knew that was our answer. Several of our neighbors have said they could help out some so with your added help, plus the few regular crew we have, I think we can get the crop out in time."

"So you see," Aunt Alida added, "you looked mighty good to us. Real answers to prayer, that's what!"

Perry looked out across the yard to the garden behind the white farmhouse. "Hey! Look at Chico digging out there! I'll bet he's no answer to anybody's prayers!"

"Oh, Chico!" yelled Patsy. "Don't dig up everything all at once!"

"He's all right," Uncle Dick said. "If he gets those gophers that are causing trouble in our garden this year, he'll even be an answer to prayer!"

After such a warm welcome, the four Masters began at once to get ready to be "farmhands" for a few days. Even Chico adjusted very fast to being a country dog. He thought it was great to bark at the cows and to chase Aunt Alida's white goose. But best of all were the many gopher holes that held promise of good doggy fun!

"But let's keep right on doing our best," urged Mr. Masters.

"Yes," said Mrs. Masters. "Uncle Dick is counting on us to help save his good crop. We'll get used to the work in a day or two. Just imagine! We were an answer to prayer! That makes our work seem all the more important, doesn't it?"

"I remember the night we prayed about where to go for our last two weeks before school starts," remembered Perry.

"I do, too," said Patsy.

"And I remember that it was the very next day that we had the idea of coming here," their mother said. "We hadn't really thought of it before."

"That makes me know that God gave us that idea. At the time we didn't even realize it though we had prayed about it," Mr. Masters said.

Perry began to sing. Patsy joined in. "Trust and obey, for there's no other way . . ."

"A very fitting song," said Mrs. Masters as she smiled at her husband.

"I'd say so! Especially for people like us who turned out to be an answer to someone's prayer because we trusted God for guidance and then obeyed Him." □

MOODY pre-teen BOOKS

SUGAR CREEK GANG

by PAUL HUTCHENS

HERE COMES THE GANG

THE SUGAR CREEK GANG

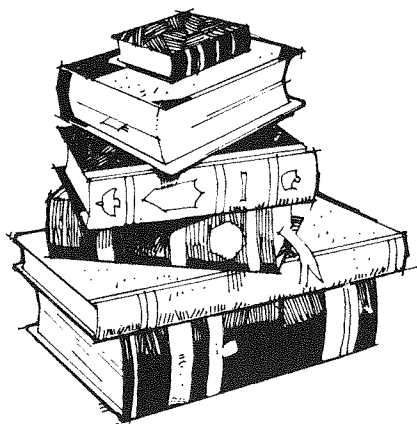
Bounding into adventures filled with suspense, mystery and laughter. Fun-filled, life-loving boys who never have a dull day. Energetic preteens who stumble into scary and sometimes humorous adventures. Bill Collins, inside member of the gang, takes you along on camping trips, vacations and other outings around Sugar Creek. Throughout the series you will become involved in suspense, fights, mysteries and even a kidnapping or two.

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Paul W. Barnett, Why Am I a Quaker? 1970, 118 pages, \$2.95 (plus postage when ordered from the author, Route 2, Box 4, Hayden Lake, Idaho 83835).

Many Friends know Paul Barnett through his contributions in the *Teacher's Friend* in which he has written Bible expositions for 12 years. *Why Am I a Quaker?* just off the press, is written because "it is regrettable . . . many conclude they need only to think generally on religious subjects, and personal convictions can be omitted. . . . For many it may have been a blessing in being a Quaker by convenience, but I find it more meaningful to be a Quaker by conviction."

His selection of basic issues is not made casually, but carefully. Worship, Guidance, Baptism, Peace, Friends Procedures in Business, all are treated in the context of evangelical Friends concerns. With a dearth of material usable for membership training and discussion groups, Paul Barnett's writing will enrich this body of Friends literature.

Each section is introduced with an amusing "Quaker story," often an anecdote occurring in some Friends meeting. The third book to come from Paul Barnett (*Treasures of the Friends* and *Education for Peace* preceded this one), he brings the maturity of experience as a pastor, missionary, general superintendent, mission executive, and Christian parent, all of which are reflected in this doctrinal study.

D. James Kennedy, Evangelism Explosion, The Coral Ridge Program for Lay Witness, Tyndale House Publishers, 1970, 176 pages, \$4.95.

This is the book many have been waiting for, giving the detailed story and explanation of the fast growing Presbyterian Church in Ft. Lauderdale, Florida. Pastors and elders will find this one of the most helpful tools and sources of inspiration for personal evangelism now available.

Grim alternatives

Continued

rounded with increasing paganism, they must, in addition to a personal experience of Christ, which is basic, have an intellectual understanding of their faith and its relation to the arts and sciences. The personal experience of Christ may be maintained by students in a secular university. But many who do so permit a dichotomy in their lives. Their personal faith is one thing, their intellectual life another. This is not good enough for leadership in the days ahead. Because an intellectual understanding of the relation of the liberal arts to the Christian faith is not given in the secular university, keeping the evangelical colleges alive and relevant is a life-and-death matter.

By relevant is meant, of course, that these colleges must be as strong in their attitude of open inquiry as in their commitment to Christ. The two things must be self-consciously kept in balance. There are church colleges whose inquiry is so open and broad that it precludes any commitment. There are others whose Christian commitment is so dogmatic that it precludes any real openness of inquiry. The relevant Christian college has to keep these in real balance and not allow either one to transcend the other.

In the forties, undergraduates were about evenly distributed between private and tax-supported colleges. Today the trend from private to public higher education has become a tidal wave.

There are, perhaps, three special reasons for this tide. First is the simple matter of costs. Tuition in private colleges has gone so high that multitudes of students do not even consider these schools. A student can save at least half by going to a state instead of a private institution. Secondly, there is the assistance given by planners. There are many, both in the Office of Education in Washington and outside, who see no future for the private college. These persons openly desire a national system of education in which the standardization of education would come, not from the innovative experimentation and excellence of private institutions, as in the past, but from the planners in Washington. One can sympathize with their desire to bring the schools of impoverished states up to standard, but the loss of private education would be horrendous. The third reason for the growing tide toward tax-supported institutions is their greater permissiveness about student conduct, something that appeals to growing numbers of youth.

The major educational associations of our day have joined the prestigious

American Council on Education in asserting that the problems of all institutions of higher education are now so great that they can be solved only with massive federal aid. Present aid directed to special projects is inadequate, they say, and must be supplemented by direct block grants to the institutions.

In my judgment, this kind of aid is inevitable. But when it comes, will it also be available to private institutions? The tax-supported institutions will oppose this, for they want it all for themselves, and most of them would be glad to see the demise of private education in the interest of a nationally (or state) controlled system. There is also the question of constitutionality. It is difficult to predict what the Supreme Court will do. Many church colleges, including Catholic institutions, are cutting their official ties with churches by setting up independent boards of trustees in the hope that this will let them under the line. Still, it is possible that the court will take a new line, as it has on other issues.

If that should happen and grants become available to church colleges, evangelicals may have to rethink their position. They may have to wrestle with the question whether it is better to have tax dollars support religious colleges—Jewish or Mormon or Catholic or Protestant—for their respective constituencies, than to have a tax-supported system that is exclusively secular and godless.

Some will insist that there is a third alternative: keeping private schools alive through private funds. There was a day when this argument was realistic. It is no longer. Educational costs have advanced in such astronomical ways that, for a few already wealthy institutions, small church colleges have about as much likelihood of financing their future out of their present resources as private industry has of managing the space exploration program without the government.

There is a better way of solving the problem, but it is much less likely to be adopted nationally, though we might make the effort. It is through tuition-equalization grants to the student. This grant would help pay the difference between costs at a tax-supported institution and costs at a private college. Several states already have such provisions. If this kind of aid could be made available on a national basis and in amounts large enough to allow institutions to charge the real cost of education in tuition fees, the problem of the private college might be solved. Still another method is to allow parents to claim tuition that they have paid for their children as an income-tax credit.

President Upton of Beloit College has proposed an extension of this idea, mak-

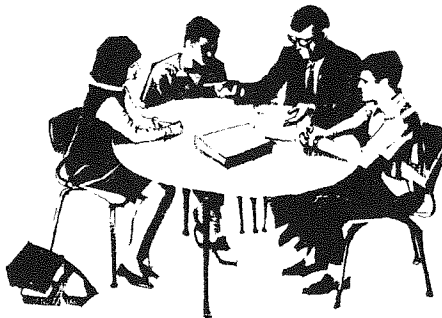
ing it the basis of all tax support of higher education. He suggests that the tax-supported institutions arrive at a cost-per-student figure, which would then be the standard tuition fee. All state and federal aid to education would be paid, not as grants to institutions, but as grants to bona fide students to cover this standard tuition charge. The student could use the grant in the school of his choice. This would get around the church-state issue, really cover the cost of education, preserve the right of the student to choose his type of education, and preserve the life of the private college if it was good enough to attract students. This plan seems by far the best to me, but I suffer from no illusions about its acceptability to tax-supported institutions.

Any plan by which the grants are made to the students has the advantage of helping to restore the student's right to choose the kind of education he feels to be suitable for him. We have become very sensitive to this right in the case of those who have suffered from racial or economic discrimination. When will we become sensitive to the discrimination against religion in education that is part of the present injustice? It has been assumed that basic education should be made available to all with tax monies and that religious education was a luxury open to those who could afford it. But what about the students who believe no education is basic that leaves God and religion out? Their fundamental right is being sabotaged with our tax dollars. We are subsidizing irreligion. Government, in effect, is saying to students, "Come now, leave God out of your education and we will pay most of the bill." To some of us this is tantamount to subsidizing inadequate, not to say bad, education.

In a pluralistic society, should Washington planners have the right to say what education shall be subsidized? If the rich man's son is subsidized in a secular college, should not the religious student have a right to an equal subsidy in the college of his choice? I think there is a fundamental bit of human right involved here, and we have been silent about this injustice much too long.

Evangelicals must wise up to the danger of secularized education and the necessity of keeping Christian colleges alive and vigorous. To do so, we must take a searching look at the legitimate ways in which tax money may be used to help. Either we must agree on a program and fight for it, or we must face the alternatives. They are just two. One is to let Christian colleges die and secularism triumph. The other is to undertake the private financing of Christian colleges, and this would call for the kind of zeal that hitherto we have shown only for evangelism and missions. □

Reach and Teach



BY MARJORIE LANDWERT

DID YOU MISS IT?

We mean the new George Fox Press Friends course for youth, *Let's Be Friends*. This brand new study was a part of the Senior Teen AGC for summer 1970. If you are using Aldersgate Graded Curriculum, it came automatically to you. If not, you may have missed it, and your youth should not be deprived of this. In a day when all churches are being bombarded with criticism, some just and some unjust, our youth need to have a clear understanding of what our church has done for God in the past, what it strives to do today, and its hope for the future.

Let's Be Friends is a 13-session study that includes brief Friends history, basic doctrines, Friends distinctives, treated in an up-to-date manner, and presents opportunities for the Friends church of tomorrow. There is an attractive paperback type book for class use and resource, a helpful leader's manual, and a visual aids packet full of helps for making the lessons come alive for youth. The course was planned for use in Sunday school, but may easily be adapted for Sunday evening FY, week day or youth prayer meetings, membership classes, etc. It will not be a part of the AGC again until 1973, but you can order it anytime from your George Fox Press distributor. Just ask them for *Let's Be Friends*. Write Barclay Press, Better Book Room, or Ohio Friends Book Store.

WHAT KIND OF A SALESMAN ARE YOU?

Who me? Me a salesman? Never! This may be a natural reaction of some but just the same, if you are a worker in your church, you are a salesman for Christ and His Church. You are selling, or rather attempting to give to people, Christianity, the greatest thing in the world. What kind of a sales job are you doing? Are people accepting (buying) your product?

If you want to "sell" others, you must first be convinced yourself. A Ford salesman doesn't take you for a demonstration ride in a Buick. Neither can you con-

vince others of the reality of Christ if your life doesn't demonstrate that He is central in your purpose and living.

The best salesmen are enthusiastic about their wares. Are you enthusiastic about what Christ can and is doing? Does your Sunday school class, your youth group, your circle of acquaintances feel this enthusiasm? They can; you will radiate Him as you seek Him in renewing and close fellowship. You can be a great salesman if you will let Christ work through you.

DIVIDE TO MULTIPLY

This is the time to prepare for Sunday school growth. If you want to grow this fall you must plan for it now. While you have your mind in planning gear, why not consider the slogan, "Divide to Multiply."

This slogan is the principle of all growth in plant and animal life. It works in the realm of Christian education too. The more classes a Sunday school has, the more it can grow. This applies also to the departments in your school. Departmentalizing will help you grow.

"Oh, we've already done that," you might say. "We have a cradle roll, a children's department, and adults."

This is fine but some further refinement may help to improve your program. Departmentalizing is done to help meet the individual differences of people.

Larger churches should easily be able to provide worship time for all groups by having departments for nursery through adult. Small churches could keep these groups together in separate rooms or areas of the church for the total hour.

The testimony of the largest Sunday school in the EFA is that when they created a new department, their Sunday school grew. You too can grow! Departmentalizing will help. □

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Lay Witness Mission at Salem, Ohio

About one year ago I learned about a lay witness mission in a nearby town.

I wrote to Louis Long in Ada, Oklahoma, who had been coordinator of this mission, and asked him if he would lead us in a similar emphasis if our official board was interested. He responded that if we would prepare for six months and follow the steps outlined for such a mission, he would bring a team to our church. He assured me that the team would pay its own way, except for the young people.

Our board approved having such a mission, and soon we appointed Don Roher, chairman, and Henry Wolfgang, cochairman.

The three of us met and appointed chairmen for the following committees: housing, prayer, food, attendance, coffee hostess, reservations, visitation, welcome, transportation, publicity, correspondence, follow-up, literature, youth, nursery, equipment, finance, and printing. The chairman of each committee was a man except for the nursery.

Each of these chairman was given from five to fifteen members to work on his committee.

The duties of each committee was typed out and given to each chairman, who in turn called his committee together and began planning and working.

In the meantime we had sent personal letters of invitation to about 40 people whom the coordinator had asked us to invite to share in the Lay Witness Mission. The majority were from Texas,

Oklahoma, Kansas, and Michigan. Two came from Louisiana and five from Ohio. Most all who were invited came to the mission.

The mission had a full program from Friday evening through Sunday noon. The laymen always introduced themselves by including, "God loves you and I love you!" The spirit of the services exceeded anything that I had ever witnessed at First Friends. The spirit of love, honesty, openness, confession, surrender, and praise reached heights unknown heretofore.

It is difficult to tell how many responded in all the services to seek the Lord and to make full surrenders to Him. Saturday night people were seeking God and praying past midnight. Sunday morning the altar was lined with two rows and many in the aisles on their knees.

Sunday night was an appraisal service. We started at 7:30 and I stopped the testimony meeting at 9:30 to give others a chance to come to the altar.

The attendance was excellent with about 300 both Friday and Saturday nights at the meals. All day Saturday people were coming and going, making it difficult to tell how many were in the sharing and prayer groups. On Sunday morning, chairs had to be brought in and

the windows opened in the narthex. There were 734 in attendance. Sunday night the sanctuary was about full as people stood up to tell what God had done for them. At times there were six to eight waiting to give their testimony.

People continued to find God, and people asked if they could come to the altar the next Sunday.

That next Sunday night was marked with another moving of God's Spirit. Opportunity was given for those who did not get to testify the preceding Sunday night to share their experiences, which took about a half hour. Then after another special song just before I planned to preach, people started coming to the altar. The altar was filled, and individuals were kneeling around the front of the church. This resulted in many more people finding God, and many others surrendering fully to the Lord.

There are groups meeting in homes to share what God is doing for them. Many are witnessing to their friends and families, resulting in the spirit of renewal spreading beyond church boundaries.

To God be all the praise! Our prayer is that none of us may get in the way and thus hinder what God still has in store for Salem First Friends. What is ahead only God knows! □

First Friends Church, Salem, Ohio, with a membership of over 650, has experienced a continuing revival since May. "I have preached only about one-half the time in regular services," says Pastor Harold Winn. "People are witnessing, the altars are filled, and the outpouring of the Holy Spirit is precious." Asked to tell this story, Harold Winn, who has been pastor at Salem for 21 years, writes this account of the Lay Witness Mission held May 15-17, 1970.

Bible Sports Books

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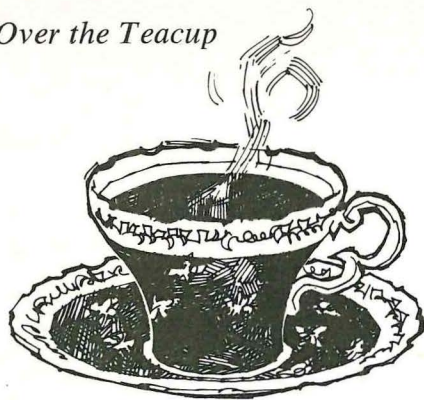
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Over the Teacup



I wish I had

BY CATHERINE CATTELL

I am always fascinated with the enormous variety of cards in drug stores, stationery stores, and just everywhere. There are cards for every occasion: birthdays; weddings and births, get-well sentiments, and condolences. Some are funny, some cute, some beautiful, and some are outrageous. Some are inspirational and some

really comforting. A card for every sentiment known to mankind seems to be available, and for every season as well. There is not too much room for excuses when it comes to neglecting people. There are flowers to send to many parts of our earth. There is a possibility of writing personal notes with our own sentiments, which is the very best of all. And there is the telephone.

I have had my share of cards. I keep them a long time. Each one is proof of someone's thoughtfulness. In India we used to reuse them, pasting over the signatures and thus sharing them with others. Now we bundle them up and send them to missions where they are used for prizes with verses of Scripture added.

Just recently I talked with a friend who was telling me how much she appreciated all the cards, calls, and flowers she received during her recent hospital experience. She had some of them put up on her closet doors to look at when she needed a bit of cheer, for she was

seriously ill. My heart was stabbed with her words. Not one of them was mine. I thought about doing something and almost did write a note. I do not have the card habit myself. Personal messages are more my speed, but my speed had come to a screeching stop when I did nothing. I wish I had let her know I thought of her every day and prayed for her.

Then there are those, who come to my mind so often, to whom no one writes or sends cards. I think I will, but I don't, and I wish I had. The same goes for calling on a new neighbor. The more procrastination, the more awkward the situation. How do you explain weeks of doing nothing? How do you tell a widow, a dear friend, that you just did not get around to letting her know you cared?

There are so many ways to let people know they are not forgotten and people need so much to know that. It is so easy to do the thoughtful thing. I wish I had! □

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NORTHWEST

SUPPLEMENT VOL. IV, NO. 1 — SEPTEMBER, 1970

TO THE EVANGELICAL FRIEND

OREGON YEARLY MEETING OF FRIENDS CHURCH

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Telephone (503) 538-4448

JACK L. WILL CUTS
General Superintendent

MARILYN RICHEY
Administrative Secretary

BEATRICE GOLDSMITH
Business Secretary, Treasurer

WMU RETREAT

Women of Oregon Yearly Meeting: Here is an important date to mark on your calendars or put in your datebook; October 1-4. These are the dates for the Women's Missionary Union Retreat at Pendleton, Oregon. A great retreat is planned including a luncheon with missionary speakers. Mrs. Catherine Cattell, of Ohio Yearly Meeting who writes "Over the Teacup" in the EVANGELICAL FRIEND, will be the special speaker. Plan now on attending!

Friends Writers To Meet in October

Friends writers and artists are looking ahead to the October 16, 17, 18 weekend when they will be gathering at Twin Rocks for their second annual conference.

Costing \$10 per person, the conference will begin Friday evening at 7 o'clock and conclude on Sunday afternoon. There will be workshops and discussions in many areas pertinent to writers. Photography and illustrating will be offered for the artists. Those attending are encouraged (not required) to bring a manuscript and/or photo or illustration prepared within the last six months.

Anyone needing transportation or having room for others in your car may call one of the following area transportation coordinators: Newberg, Edith Lilly (538-3338); Puget Sound, Carolann Palmer (LA5-6871); Southern Oregon, Ruth Brown (779-1033); Portland, Jane Laughlin (771-0842); Salem, Imy Arndt (581-2683).

Send your registration soon.

REGISTRATION FOR FRIENDS WRITERS CONFERENCE

Mail to: Betty Hockett
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Newberg, Oregon 97132

NAME

ADDRESS

I would choose these two workshops:

- Music lyrics
- Magazine writing
- Poetry
- Sermon and devotional writing
- Writing for local church publications
- Writing for children
- Photography
- Illustrating

YEARLY MEETING: 1970

The following summary of the 1970 Oregon Yearly Meeting sessions was prepared by Ron Stansell, missionary on furlough, in cooperation with Jack L. Willcuts, general superintendent.

Evangelical Friends Alliance

Oregon Yearly Meeting confirmed some significant proposals from the Evangelical Friends Alliance, of which it is a member. Included were approval of a task force to study Friends Church restructuring and the naming of a Social Action Commission to be a part of the EFA Commission meetings. The proposal to secure an executive secretary for EFA was postponed for action and referred to the Executive Council for further study.

The task force for restructuring will include the clerk and general superintendent from each EFA Yearly Meeting. The task force will review EFA membership policy, possible reorganization for greater efficiency to avoid duplication, and a study of historical geographical divisions. The committee will report findings to the Coordinating Council of the EFA. The newly named Social Action Commission will promote a united witness in matters of peace, service, and morals. It will join with other commissions already functioning on the EFA level.

St. Louis Conference

Delegated representatives from all Friends yearly meetings in America and from four groups—Evangelical Friends Alliance, Friends United Meeting, Friends General Conference, and Friends World Committee for Consultation—are to meet in St. Louis October 5-7.

Yearly Meetings were asked to include in their delegation their superintendent, clerk, two laymen, and a person under 35-years-old. Jack Willcuts, Dorwin Smith, Ralph Beebe, Norman Winters, and Donald Lamm were named to represent Oregon Yearly Meeting. Gerald Dillon was named as an alternate. Other Yearly Meeting personnel involved in the conference are Arthur Roberts and Milo Ross, named as delegates by the EFA, and David Le Shana, who is chairman of the planning committee and is to chair the conference.

This is to be a closed conference with only duly-appointed delegates permitted to be present.

Oregon Yearly Meeting went on record in its 1961 Yearly Meeting sessions as looking forward to a wider fellowship of "like-minded Friends."

George Fox College

A parade of college personnel, alumni, and students gave glowing reports of the progress

and spirit of George Fox College. Dr. David Le Shana, beginning his second year as college president, presented the Thursday evening report. Wilbert Eichenberger, Board of Trustees chairman, announced the formal inauguration of President Le Shana in conjunction with the Fall Convocation.

Dr. Le Shana announced the recent granting of a ten-year period of full accreditation for the college, the maximum period of time allowed any college between self-studies. The 1969-70 consolidated enrollment totaled 446 compared to 419 during the year previous. For the second year in a row, the college has completed the year with a balanced budget, meaning more income than expenditures—this despite a general slowing down in the national economy. However, the college is launching a massive fund raising campaign entitled the "Valiant 500" to liquidate a \$375,000 indebtedness. Trustees at their annual meeting also approved a record budget of \$1,300,000, nearly \$300,000 over the year previous.

Giving to the GFC general fund from all sources was up 80 percent over a year ago, most of it in smaller gifts. Giving from Oregon Yearly Meeting doubled from \$8,000 to \$16,000. Applications from new students were up 25 percent over that time a year ago.

Board of Christian Education

Hugh Salisbury, new GFC professor of Christian education, will counsel and assist local Friends churches on their Christian education programs during the coming year. He is former chairman of the Greater Seattle Sunday School Association. Churches are urged to contact Yearly Meeting headquarters to schedule Salisbury.

In the Friday evening report, Board President Howard Harmon and other board members flashed through the year's activities. Sunday schools with greatest numerical growth were: Newberg, Boise, Second Friends, Olympic View, North Valley, Eugene, East Wenatchee, Clackamas Park, Maplewood, Silverton, and Meridian.

Friends Youth

Friends Youth President Marv Walker and Vice-president Randy Morse led a full slate of youth activities during the week. Many expressed appreciation for the contribution made by youth to the high spiritual tone during the week.

Reports indicated renewed dedication and

first time acceptance of Christ. Included in activities were a Saturday night banquet with nearly 200 present, Friday beach outing, and Sunday evening mass youth rally. Greenleaf and Vancouver Friends Youth groups received joint recognition as outstanding youth groups of the year.

Resumé of Business Action

The Yearly Meeting considered and approved the renaming of Oregon Yearly Meeting of Friends Church to Northwest Yearly Meeting of Friends Church. The new name will more accurately identify member churches in the three states of Oregon, Idaho, and Washington. The matter was referred to the Executive Council for implementation as feasible.

Lon Fendall was named to a post as part-time administrative assistant in the Yearly Meeting office. His tasks will include Christian education, editorial, and youth responsibilities. Fendall, a former Yearly Meeting Friends Youth president, is presently in Washington, D.C., researching a doctoral thesis.

Ken Smitherman, new Greenleaf Friends Academy principal, revealed plans to incorporate the Academy in a new move to broaden the base of support and interest for the school.

Beatrice Goldsmith, explaining that her responsibilities as a new mother (the Goldsmiths adopted a baby boy last April) make it impossible for her to continue as business secretary and treasurer of the Yearly Meeting, resigned to be effective as soon as a replacement is found.

Arlene Moore of Newberg was named by the representatives to serve as treasurer and by the Executive Council to serve as bookkeeper for the coming year. She was the bookkeeper for the Yearly Meeting office before Beatrice Goldsmith became business secretary three years ago. Arlene Moore plans to assume these responsibilities in September; she will be giving about four days a week to this work.

Board of Missions

Mission Board members struggled with complex problems during the week, many of them financial. An \$11,000 deficit brought a \$20,000 cutback in the projected budget for the year. Nevertheless, field reports from Bolivia and Peru note solid growth and an expanding leadership training program.

Gerald Dillon, mission board president, listed these priorities for the Bolivian-Peruvian Aymara work:

1. A missionary staff of at least nine families. This means four commissioned for Bolivia and five commissioned for Peru. With furlough time considered, there would be three families always present on the Bolivian field and four in Peru most of the time.

2. A major increase in Yearly Meeting missionary giving.

3. Improved communications to Friends about the Aymara work.

4. Total mobilization of the Yearly Meeting for the proper financial support.

Field reports indicate 125 Bolivian Friends congregations and 24 Peruvian congregations. Numerous other communities contain believers but without regular services. Some observers feel there is at least a 10 percent growth annually, which means a doubling of



Recorded as ministers at the 1970 yearly meeting sessions were Roger Knox, left, shown with his wife Kay, and Harold Antrim with his wife Marilyn. Ron Stansell, recorded last year while on the Bolivian mission field, is at right with his wife, Carolyn.

total membership in ten years.

Quentin Nordyke reported over 90 Peruvian students enrolled in the Peruvian Friends Bible Institute in an extension program. Both Bolivian and Peruvian staffs feel that the extension method may be a long-range answer to pressing pastoral training needs.

Duane and Sherrill Comfort, newly commissioned missionaries, leave September 1 for language training in Guadalajara, Mexico. More than \$4,200 was given or pledged Sunday night of Yearly Meeting, following the 40th anniversary pageant, to be used for language study costs for the Comforts. The Board of Missions continues aid to the EFA Mexico Mission and to the Korean Church of Portland. Roscoe and Tina Knight serve in Mexico City, and Pastor Kwan Kyu Kim serves in Portland.

Notable steps were taken in Peru in the past year. The Peruvian INELA was officially organized during the visit of Jack Willcuts, Gerald Dillon, and Harley Adams to the field. The church shows remarkable development for a younger church; both Peruvian and Bolivian Mesa Directivas have made considerable progress during the past year.

WMU Report

Women's missionary organizations of the Yearly Meeting will continue financial support to both foreign and home missionary work. They will pay basic salary support for David and Florence Thomas in Bolivia and partial pastoral salary at Olympic View and Nehalem Bay extension churches. Another special project entitled "Passion for Peru" continues with the goal of placing another family on the Peruvian field. Beatrice Benham continues as WMU president.

Board of Evangelism

Charlotte Macy, Board of Evangelism president, announced the board support of Eugene McDonald, who will be working in the Kent, Washington, area, a burgeoning south Seattle community. He will be working toward the founding of a new Friends church through extensive personal evangelism and home Bible studies.

Seven college-age Friends are serving posts in churches as Youth Ambassadors this sum-

mer. A second High Calling Conference was held last spring, and a third is planned for college and seminary students concerned with Christian vocations. The Share Program assisted the Boise Friends Church in the amount of \$2,500. The North Valley Friends Church organized this past year, composed of Friends from Chehalem Center, Springbrook, and Newberg. They are moving quickly into a building project, hopefully to begin in the spring of 1971.

Dr. Kenneth Magee reported briefly on the Klamath Falls, Oregon, work. Roger Knox explained the recent purchase of a 24-acre lot north of Newberg by the North Valley Friends Church. They are experimenting with a new program and organizational patterns. First Friends Church of Portland became Reedwood Friends in a new building and location. The Olympic View congregation in northeast Tacoma continues nicely after spring dedication services for their new building.

Omaha Friends Church, Omaha, Nebraska, is a joint project of the four yearly meetings of the Evangelical Friends Alliance. They will dedicate their new building in November. Mahlon and Hazel Macy, former Reedwood Friends pastors, have assumed pastoral leadership in Omaha.

Roger Smith, pastor at Lynwood Friends Church, Portland, was chosen president of the Board of Evangelism for the coming year.

Board of Peace and Service

Walter P. Lee, Peace and Service Board president, reported Wednesday evening on the work of that board. They coordinate and encourage alternate service and relief giving, much of it channeled through the World Relief Commission of the National Association of Evangelicals. Oregon Yearly Meeting churches gave over \$6,600 to the World Relief Commission in the past year.

Dorlan and Eunice Bales continue in Vietnam for their second year of service. They are associated with the Hoa Khanh Children's Hospital in that country. Gary Black returned to Vietnam in April 1970 after recovering from eye surgery. He plans to continue with WRC after his two-year period of service concludes in September. James and Garyanna Linhart arrived in Chile soon after January 1, 1970. They represent WRC relief program.

Rolly Hartley, board member, led a special presentation on adoption. He interviewed two Friends couples who have recently adopted children. Also a short tape and slide series was presented from Dorlan and Eunice Bales from Vietnam.

Banquets

Over 500 Friends men and women met separately on Monday evening for banquets with missions emphases. In separate fund-raising efforts, the women gave over \$1,000 in cash, and the men pledged nearly \$2,000 to be paid during the coming year.

Furlough missionaries, Florene Nordyke and Carolyn Stansell, spoke at the Women's Missionary Union banquet.

Gerald Dillon, professor at Western Evangelical Seminary and Mission Board president, spoke to the Friends Men at Heacock Commons on the GFC campus. The Friends Men continue pledging toward a missionary vehicle fund and this year to Greenleaf Friends Academy, Greenleaf, Idaho.

1970-1971 DIRECTORY OF PASTORS

OREGON YEARLY MEETING OF FRIENDS CHURCH

July 1, 1970 to June 30, 1971

Church	Pastor	Res. Phone	Church Phone	Mailing Address	City & State	Zip
BOISE VALLEY AREA						
Boise	Dale Field	(208) 375-6920	375-9580	7751 Goddard Rd.	Boise, Ida.	83704
Meadows Valley	Harold Antrim (Youth Minister)		375-9580	7751 Goddard Rd.	Boise, Ida.	83704
	c/o Presiding Clerk					
	Robert Rumiser	(208) 347-3161		P.O. Box 523	Meadows, Ida.	83640
Melba	J. Harley Adams	(208) 495-2549	495-2549	P.O. Box 116	Melba, Ida.	83641
Meridian	Earl H. Tycksen	(208) 888-2721	888-2721	1001 West Pine	Meridian, Ida.	83642
Nampa	Donald J. Brown	(208) 466-3260	466-3141	719-13th Ave. S.	Nampa, Ida.	83651
Star	Kenneth Pitts	(208) 286-7356	286-7356	P.O. Box 266	Star, Ida.	83669
Whitney	Charles Cox	(208) 342-5702		3116 Palouse	Boise, Ida.	83705
Woodland	Marvin E. Hall	(208) 935-2308		Star Route, Box 28	Kamiah, Ida.	83536
GREENLEAF AREA						
Caldwell	Glenn K. Armstrong	(208) 459-3390	459-3390	1814 Howard St.	Caldwell, Ida.	83605
Emmett	G. Willard Black	(208) 365-2236		305 E. 1st	Emmett, Ida.	83617
Greenleaf	Gordon St. George	(208) 459-3896	459-3896	P.O. Box 47	Greenleaf, Ida.	83626
	Samuel Drinnon (Youth Minister)			P.O. Box 11	Greenleaf, Ida.	83626
Homedale	Clare Willcuts	(208) 337-3464	337-3464	P.O. Box 95	Homedale, Ida.	83628
Ontario	H. Allen Cole	(503) 889-8136	889-6776	783 SW 2nd St.	Ontario, Ore.	97914
Riverside	James Libby	(208) 459-7270	459-7270	Route 4, Box 2370	Caldwell, Ida.	83605
INLAND AREA						
East Wenatchee	Fred H. Johnson	(509) 884-4361	884-4361	2226 N. Ashland Ave.	Wenatchee, Wash.	98801
Entiat	Gilbert S. George	(509) 784-1342		P.O. Box 516	Entiat, Wash.	98822
Hayden Lake	Paul W. Barnett	(208) 772-5283		Route 2, Box 4	Hayden Lake, Ida.	83835
Quincy	Richard L. Cossel	(509) 787-3222	787-3222	P.O. Box 564	Quincy, Wash.	98848
Spokane	Charles Neifert	(509) 328-9224	327-7852	N. 6117 Maple St.	Spokane, Wash.	99208
NEWBERG AREA						
Nehalem Bay	Robert and Lela Morrill	(503) 368-5478		P.O. Box 255	Wheeler, Ore.	97147
Netarts	Irwin P. Alger	(503) 842-6994		P.O. Box 113	Netarts, Ore.	97143
Newberg	Fred Littlefield	(503) 538-2923	538-3721	P.O. Box 487	Newberg, Ore.	97132
	Peter Fertello					
	(Youth Minister)	(503) 538-9726	538-3721	P.O. Box 487	Newberg, Ore.	97132
North Valley	Roger Knox	(503) 538-2342	538-2342	Route 1, Box 151	Newberg, Ore.	97132
Sherwood	Lloyd Melhorn	(503) 625-7879		P.O. Box 340	Sherwood, Ore.	97140
Springbrook	c/o Presiding Clerk					
	Adah Peters	(503) 538-5343		Rt. 1, Box 42 A1	Newberg, Ore.	97132
Tigard	Lowell L. Kester	(503) 639-7375	639-2473	7130 S.W. Beveland	Tigard, Ore.	97223
West Chehalem	Nathan B. Pierson	(503) 538-5452		Route 3, Box 158	Newberg, Ore.	97132
PORTLAND AREA						
Clackamas Park	Howard E. Harmon	(503) 655-1760	655-1077	8120 SE Thiessen Rd.	Milwaukie, Ore.	97222
	Ken VandenHoek	(503) 659-3782	655-1077	8120 SE Thiessen Rd.	Milwaukie, Ore.	97222
Hillsboro	J. Russel Stands	(503) 648-1814	648-1814	624-B N.E. Edison	Hillsboro, Ore.	97123
Korean	Kwan Kyu Kim	(503) 285-6504		924 N. Farragut	Portland, Ore.	97211
Lynwood	Roger D. Smith	(503) 253-6353	252-8415	835 S.E. 162nd Ave.	Portland, Ore.	97233
Maplewood	Roy P. Clark	(503) 246-2948	246-7654	5628 SW Miles Court	Portland, Ore.	97219
Metolius	Paul C. Baker	(503) 546-2519	546-2519	P.O. Box 325	Metolius, Ore.	97742
Piedmont	Fredric S. Gregory					
	(Social Minister)	(503)	289-0143	5735 N. Borthwick	Portland, Ore.	97217
	Sheldon Newkirk					
	(Pulpit Minister)	(503) 538-2489	538-2101	2902 E. 2nd, Sp. 29	Newberg, Ore.	97132
Reedwood	Ben Brantingham					
	(Resident Minister)	(503) 659-9871	234-5017	2901 S.E. Steele St.	Portland, Ore.	97202
Second Friends	I. Marion Clarkson	(503) 775-5020	775-5020	5728 S.E. 91st Ave.	Portland, Ore.	97266
Svensen	Willard L. Kennon	(503) 458-4431	458-2571	Route 4, Box 620-D	Astoria, Ore.	97103
Timber	J. Edward Baker	(503) 357-9895		P.O. Box 85	Timber, Ore.	97144
PUGET SOUND AREA						
Agnew	May O. Wallace	(206) 452-9105		Route 2, Box 1699	Port Angeles, W.	98362
Everett	Calvin H. Hull	(206) 259-3020	259-3020	2202 Wetmore	Everett, Wash.	98201
Friends Memorial	Clynton G. Crisman	(206) 522-0087	525-8508	7736-24th Ave. NE	Seattle, Wash.	98115
Holly Park	Ralph Greenidge	(206) 725-8934	725-5530	6915 38th Ave. S.	Seattle, Wash.	98118
Kent Project	Eugene H. McDonald	(206) 854-5319		12122 SE 200th St.	Kent, Wash.	98031
Olympic View	Dan V. Nolte	(206) 927-7336	927-9151	201 Brownspoint Blvd.	Tacoma, Wash.	98422
Tacoma First	A. Clark Smith	(206) 584-3081	472-2252	4902 McKinley Ave.	Tacoma, Wash.	98404
SALEM AREA						
Ashland	Randall Emry	(503) 535-4021		P.O. Box 315	Talent, Ore.	97540
Eugene	Donald D. Lamm	(503) 343-0894	343-2625	1675 Mistletoe	Eugene, Ore.	97402
Highland Ave.	Everett H. Craven	(503) 363-8847	363-8847	2165 Church St. NE	Salem, Ore.	97303
Klamath Falls	Evert J. Tuning	(503) 882-4066	882-7816	4614 Denver Ave.	Klamath Falls, O.	97601
Marion	Edward F. Harmon	(503) 769-6791	769-6791	P.O. Box 277	Marion, Ore.	97359
Medford	Oscar N. Brown	(503) 779-1033	772-6926	467 De Barr Ave.	Medford, Ore.	97501
Pringle	Ray W. Moore	(503) 585-2402	363-2808	1140 Baxter Rd. SE	Salem, Ore.	97302
Rosedale	Frank N. Haskins	(503) 364-2716	364-2716	Route 4, Box 452	Salem, Ore.	97302
Scotts Mills	Daniel R. Stahlnecker	(503) 873-5576		P.O. Box 51	Scotts Mills, Ore.	97375
Silverton	Harold S. Clark	(503) 873-5131	873-5131	204 Eureka Ave.	Silverton, Ore.	97381
South Salem	Freeman Conant	(503) 364-7476	364-7476	1680 Commercial SE	Salem, Ore.	97302
Sprague River	William Nimmo	(503)		P.O. Box 13	Sprague River, O.	97639
Talent	Roy V. Dunagan	(503) 535-1169	535-1169	c/o Friends Church	Talent, Ore.	97540
SOUTHWEST WASHINGTON AREA						
Camas	Dorwin E. Smith	(206) 834-3446	834-2446	P.O. Box 624	Camas, Wash.	98607
Cherry Grove	Herbert Sargent	(206) 687-2895		Route 3, Box 303	Battle Ground, W.	98604
Forest Home	Robert P. Morse	(206) 834-4007	834-4007	822 NW 7th	Camas, Wash.	98607
Rosemere	Walter C. and					
	Gladys Cook	(206) 694-1393		2515 E. 32nd St.	Vancouver, Wash.	98661
Rose Valley	George A. Bales	(206) 425-3222	425-3222	1453 Rose Valley Rd.	Kelso, Wash.	98626
Vancouver	J. Earl Geil	(206) 693-7631	693-7631	2710 N.E. 65th Ave.	Vancouver, Wash.	98661
Oregon Yearly Meeting Headquarters		(503) 538-4448		P.O. Box 190	Newberg, Ore.	97132
	Jack L. Willcuts—General Superintendent, Lon Fendall—Administrative Assistant, Marilyn Richey—Administrative Secretary, Arlene Moore—Treasurer, Ralph E. Chapman—Friends Missionary Literature Service.					
Barclay Press	Harlow Ankeny, Manager	(503) 538-4334		P.O. Box 232	Newberg, Ore.	97132

OREGON YEARLY MEETING OF FRIENDS UNIFIED BUDGET

1970-71

The different steps in the preparation of the annual Yearly Meeting budget are as follows: 1. Consideration of ministries of the church that need support. (These include missions, outreach, youth, administration, publications, etc. These estimates are made at the midyear board meetings.) 2. Presentation of these needs to the Yearly Meeting. 3. Consideration of the pledges made by each individual church. (This evaluation is done at Yearly Meeting time.) 4. Approval of a budget to become operational for the church year.

The following is the final approved budget as acted upon in the Yearly Meeting sessions August 1970:

Board of Christian Education	\$ 6,900
Board of Evangelism	16,000
Board of General Education	8,550
Board of Missions	48,000
Board of Moral Action	600
Board of Peace and Service	6,000
Board of Publication	11,910
Board of Stewardship	600
Board travel	800
Church Music Committee	100
Committee on Friends	
Ecumenical Relations	1,100
Committee on Training	
and Recording of Ministers	15

Board of Finance		
Superintendent and office ministries		
Superintendent		
Direct salary	\$6,375	
Household allowance		
and utilities	3,000	
Pension		
contribution	1,125	\$10,500
Administrative secretary	4,800	
Treasurer or business		
secretary (part-time)	3,000	
Group insurance	528	
Workmen's Compensation	175	
Social Security	590	
Superintendent's travel, car		
insurance, and expense	3,500	
Administrative assistant	4,400	
Superintendent's and		
Administrative Assistant's		
office expense	3,800	\$31,293

Yearly Meeting Expense		
Printing <i>Minutes</i>	\$1,835	
Proofreading <i>Minutes</i>	50	
Yearly Meeting programs	200	
Yearly Meeting entertainment	150	
Yearly Meeting stenographer	30	
Bonding of treasurer	10	
Ministers Retirement Fund		
(matching)	450	
Janitor	125	\$ 2,850

Headquarters Building		
Payments on notes		
and interest	\$5,700	
Janitor, utilities, taxes,		
supplies, insurance	1,600	\$ 7,300

Other	
Ministerial Association	\$ 150
National Association of	
Evangelicals	100
George Fox Press	150

Evangelical Friends	
Pension Fund	1,000
Aged Ministers and	
Missionaries Aid	1,800
	\$ 3,200

Board Expense	100
Miscellaneous	500

Total \$45,243

Deductions	
Stowell contract	\$1,680
Barclay Press rent	1,200
Anonymous gift,	
superintendent's travel	1,000
	\$ 3,880

Net Board of Finance Budget \$41,363

TOTAL UNIFIED BUDGET \$141,938

1969-70 deficits	
Fixed Expense	\$2,443
United Budget	12,629

Total deficits \$15,072

It should be remembered that the Fixed Expense deficit is an obligation upon the meetings whose Fixed Expense ratios had not been paid as of July 15, 1970, and we sincerely hope that Friends will contribute beyond this year's Unified Budget pledges to cover last year's United Budget deficit shown here.

Since it will be several weeks, at least, before the *Minutes* will be printed, you may use and keep this as an immediate reference for the operating budget. The following explanation of the New Unified Budget, which replaces both the Fixed Expense and United Budget formerly used, is taken from the Yearly Meeting Minutes of the 1970 session:

On July 1, 1970, Oregon Yearly Meeting began operating under its new financial structure, the Unified Budget, which presents in one budget the anticipated expenditures that formerly appeared in the Fixed Expense and the United Budget.

The total requested budget was \$224,593, against which there was an anticipated income aside from church pledging of \$23,775, leaving the net total of requests of \$200,818.

The total response in pledges by the church was \$141,939 as of the date of the Yearly Meeting sessions.

Since the items that formerly constituted the Fixed Expense along with the Yearly Meeting share of costs for publishing the EVANGELICAL FRIEND are basic costs, if the Yearly Meeting office and the magazine are maintained, it has been necessary to give priority to such items and prorate the remainder of the pledged income to the other boards. Thus the pledging was sufficient to cover only 60 percent of the askings of these boards.

Because two of the boards enter the new church year with sizable deficits, the Board of Finance recommends that the 1970-71 budget be based on the pledges received without extension upon the basis of expected income in excess of the pledges.

**KEEP THIS SHEET! It contains your Directory of Pastors and
the 1970-71 Unified Budget information.**

AMONG THE CHURCHES

BOISE VALLEY AREA

Boise—Dale Field, pastor

Sunday evening services were dismissed on June 28 in order for people to attend the Star Camp Meeting.

Harold Antrim began his duties as youth minister in our church on June 1. A reception was held for them following the evening service on July 12.

While on vacation, our pastor attended the EFA General Conference in Wichita, Kansas.

Our church was well represented at the camps this year. Reports from boys and girls who attended the camps were given during the Sunday evening service on July 26.

A challenging message was brought to us Sunday evening, July 19, by Jim Groen, Denver YFC director. He had served as Youth Camp evangelist that weekend at Quaker Hill.

A singing group from George Fox College called "The New Perspective," and directed by Gale Field, held a sacred concert Wednesday evening, July 22.

Star—Kenneth and Rosalie Pitts, pastors

The Golden Wedding Anniversary of Raymond and Hilma Haworth was celebrated June 14 at an open house in the fellowship hall with some 250 guests including all their children and grandchildren. It was a joyous occasion for all.

Dave Kelley has been our Youth Ambassador this summer, and Merlin and Viola Mae Roberts have been the sponsors for the young people.

Bible school August 3-7, with Bernice Witt and Laura Hadley as directors, was a good experience for teachers and students.

—Leona Ireland, reporter

GREENLEAF AREA

Caldwell—Glenn K. Armstrong, pastor

The singing group from George Fox College met with us July 16.

Mr. and Mrs. Floyd Dunlap and daughters, Cynthia and Marsha, from Salem, Oregon, are now attending our church. He is the new superintendent of the Nampa Christian School.

On July 19 Steve Geil of Boise spoke of his experience in Vietnam and of how the Lord is working in his life.

Floyd Dunlap and Dave Davenport filled the pulpit the two Sundays our pastor was away attending Yearly Meeting. The last Sunday evening was conducted as an "Old Fashioned Quaker Meeting."

Verla Armstrong was director of our DVBS, in which adults as well as children attended. Wanda Black of Emmett was one of the teachers of the adult group, featuring the book of Isaiah, and Glenn Armstrong taught a class on "How to Study the Bible," from the Gospel of Mark.

—Rosella Moon, reporter

INLAND AREA

Entiat—Gilbert S. George, pastor

Missionaries Nick and Alice Maurer spent

several days with us while they held a service and Alice participated in the WMU Spring Rally.

Lana Thurston and Don Peter, two of our graduating seniors, were cosalutatorians. Lana will attend George Fox College, and Don will attend Seattle Pacific College.

For the third consecutive year, the churches of the Entiat Valley joined together in a cooperative Vacation Bible School.

NEWBERG AREA

Netarts—Irwin Alger, pastor

The church was honored to have Dick and Linda Martin of Battle Ground, Washington, and Charlotte Macy of Rockaway, Oregon, as replacements for the Algers for several Sunday services. The Algers have now returned from Idaho, where Irwin Alger acted as caretaker at Quaker Hill.

Robert Morrill and family were honored guests at the church on August 2.

—Betty Taylor, reporter

Newberg—Fred Littlefield, pastor

Speakers in our services besides our pastor have included Peter Fertello, Ronald Crecelius, Don Brown, Roger Knox, David Fendall, Charles Beals, Gene Hockett, Lewis Swander, Robert Ralphs, Hubert Thornburg.

Ray Garner has been our Youth Ambassador this summer.

Ron and Carolyn Stansell gave testimonies of God's blessing upon them during their missionary term in Bolivia.

Dads and Lads Trail Camp was at Zigzag Mountain July 31 to August 2.

Those who attended the Friends Youth Leadership Conference and the Evangelical Friends Alliance Conference in Wichita, Kansas, reported on inspiration they received at the August 9 evening service.

Sunday afternoon, August 2, Oliver Weesner and his family were honored at a reception in the Social Hall for work as custodians of our church for 52 years.

Harlan and Gertrude Jones quietly observed their 50th wedding anniversary on June 11.

Elmer and Florence Thorne observed their 60th wedding anniversary July 30.

Zenas and Elma Perisho were honored on their 50th wedding anniversary August 16 in the Cap and Gown Room, George Fox College.

—Margaret Weesner, reporter

CLASS REUNION

Greenleaf Friends Academy class of 1960 returned to the Bar-M Ranch, Adams, Oregon, for their ten-year reunion on June 19-21. It was in May 1960 that the class chose this beautiful secluded ranch for their senior trip. Eleven class members and spouses attended, including John and Frances Carr, sponsors of the senior class. All enjoyed sharing resumé's of the past decade and discussing the contribution the academy has made to each individual's spiritual and academic preparation for later life.

PORTLAND AREA

Maplewood—Roy P. Clark, pastor

A week of Bible school was held in June with Vera Forrest as director and evangelist. Morning and evening sessions were held.

Kay Starkey of Maplewood was one of the delegates to the National Friends Youth Leadership Conference in Wichita in July.

Visitors May 31 were James and Doris Morris, missionaries to Burundi, Africa. They are directors of Radio Cordac and brought inspiring messages on the working of Christ.

Our pastor, Roy Clark, had charge of the music at the Multnomah County Holiness camp meeting.

Second Friends—I. Marion Clarkson, pastor

An interesting service was enjoyed the evening of June 14 when James Coleman, youth director from the Church of God, brought the message, and a ladies' trio sang.

We were honored by having our pastor's father, Edwin Clarkson, preach for us while the pastor and his family were on vacation.

Our Sunday school children enjoyed the DVBS held at the Multnomah County Camp during the first week of July.

Members of Second Friends Church are studying the possibility of carrying on some social action projects and are active in taking a survey of the local area with the idea of finding pertinent needs of the community. The response has been very gratifying.

—Olive Richey, reporter

Svensen—Willard L. Kennon, pastor

Gayle Bersagel attended the General Conference of Evangelical Friends held in Wichita, Kansas.

Craig Bersagel has returned home after completing his tour of duty with the army in Vietnam. We thank God for sparing him.

We appreciate our Youth Ambassador, Sharon Dunlap. She has been a great help and blessing to us. —Sandra Danen, reporter

PUGET SOUND AREA

Agnew—May O. Wallace, pastor

Many of our members have enjoyed vacations this summer. The pastor and Jean Clark journeyed to Kansas and Iowa. Esther White and Leroy Neifert were fill-in pastors, and we enjoyed their messages.

We were saddened by the death of Ethel Cowgill, who started the work here at Agnew.

There has been strong spiritual growth among the members since the start of our "Ten Brave Christians" program.

The junior and senior high young people had a hiking trip to the Royal Basin the latter part of July. —Mary Lynch, reporter

Olympic View—Dan Nolte, pastor

We have been enjoying an unusually good summer attendance, and were pleased to discover a 25 percent increase in overall attendance since last year. Our first Bible school in several years was held July 6-10 and was a real blessing to everyone involved.

We were proud to have Pam Mitchell representing our church at the Youth Conference in Kansas, and really blessed by what she shared on her return.

—Gerry Sugden, reporter

Seattle Memorial—Clynton Crisman, pastor

On June 9 we started our summer pro-

gram off with a picnic. Through the summer, we are having only one worship service on Sunday, beginning at 9:30 a.m., Sunday school on Tuesday evening, then another worship service on Thursday evening at 7:30.

While our pastor was on vacation during the first week in July, Leroy Neifert was the speaker Thursday evening, July 2.

During June, Dave and Lynette Fountain were leaders in a Salvation Army summer camp in Idaho for one week.

May 17, the church had a social time in honor of Dr. Roger Wood and wife, Joanna, who have been with us the past year. He was on leave from Malone College in Canton, Ohio. They were a great blessing to the church while here. —Anna Neifert, reporter

Tacoma First—A. Clark Smith, pastor

A five-day VBS was held in June with a total attendance of 139.

June 28 our choir director, Marge Mumphord, presented us with an evening of various spiritual songs.

July 5 there were 47 present in the evening to hear Duane and Sherrill Comfort.

After Wednesday night service July 15, we had a card shower and refreshments for our pastor.

Saturday, June 27, 32 men met at a fellowship dinner with Charles Lamm as speaker. Sunday noon there was a church dinner with 42 in attendance.

There were over 200 in attendance at the Area Rally July 19. A young people's group from two Lutheran churches presented a 75-minute program, "Tell It Like It Is," which was much appreciated.

—Delores Sacha, reporter

SALEM AREA

Eugene—Donald D. Lamm, pastor

We have recently had the following groups in our church: George Fox College's "New Friends Company" drama group, music from Joanne and Jeanne Leonard, and music from the Mel Lamm family.

We were pleased to have Marian Mendenhall with us again for the summer. She was in charge of special activities for the junior high age group.

During the absence of our pastor, we were privileged to hear the following speakers: Ken Coil, local businessman and former pastor; David Whitcomb, member of our congregation and former pastor; and Paul Malm, professor at Lane Community College.

—Donna Coleman, reporter

Klamath Falls—Evert Tuning, pastor

Our youth group has been meeting every Sunday evening during the summer. June 7 their meeting was on drug abuse. Virgil A. Johnson spoke on the work of the Inter-community Drug Council and the "Hot Line" they have set up to help people in need. June 21 their meeting was held at one of the high lakes, where they ate lunch.

Our Youth Ambassador, Lois Butt, showed slides of her year in Tonga as an exchange student shortly after her arrival.

—Miriam Carmichael, reporter

South Salem—Freeman Conant, pastor

A potluck dinner was held Sunday, June 28, in honor of Edna Springer, who has worked faithfully in so many areas of our church. She recently sold her home and

moved away from Salem.

The Conant family combined their vacation and attendance at the EFA General Conference July 16-19 at Wichita, Kansas. It was a time of family reunions, after which our pastor and daughters returned home. Billie Conant and son Denny made a trip to Mexico City to visit her sister, Tina Knight, before returning home.

Duane and Sherrill Comfort, missionaries under appointment to South America, spoke of God's call and leading in the service on Sunday, August 9. —Alice Scott, reporter

SOUTHWEST WASHINGTON

Camas—Dorwin Smith, pastor

June 28 we had Duane and Sherrill Comfort, newly appointed missionaries, with us for the evening service.

Our DVBS was a success with an enrollment of 51 plus about 20 young people.

We are happy to have Marvin Walker and Charla Hanson home from George Fox College for the summer. Marvin Walker and

Susan Carson went to Wichita, Kansas, to the EFA Youth Leadership Conference.

—Millie Attebery, reporter

Vancouver—J. Earl Geil, pastor

Nine of our high schoolers and two adults, Dick Person and Milton Richey, spent six days in June on the Rough Rock Indian Mission in Arizona. They helped Vern and Lois Ellis on the mission compound doing such things as putting up wallboard, digging ditches, helping with the services, and visiting in the Indian hogans. It was a wonderful experience and blessing for all of them.

Our church has purchased a new 12-passenger Ford bus. We got it in time for the trip to Arizona and are using it for other FY activities as well as Sunday school and VBS.

We had good participation in the Scripture memorization contest. Cynthia Shanks won in the primary division, Margaret May and David Shanks in the junior division, and Carrie Lamm in the junior high.

—Beverly Richey, reporter

VITAL STATISTICS

BIRTHS

ALDRICH—To Jerry and Patricia Aldrich of Boise a daughter, Tricia Lee, born June 8, 1970.

BENHAM—To LeRoy and Paula Benham of West Chehalem Friends Church a daughter, Deborah Grace, born July 15, 1970.

COLEMAN—To John and Donna Coleman of Eugene a daughter, Donelle Christine, born June 18, 1970.

DAVIS—To Dave and Janet Davis of Vancouver First Friends a son, Eric David, born June 2, 1970.

DuVALL—To Dan and Joyce DuVall of Svensen a son born June 23, 1970.

FIELDHOUSE—To Ronald and Meredith (Hester) Fieldhouse of Maplewood Friends a son, Thomas Royden, born June 10, 1970.

GEORGE—To Gil and Louise George, pastors of Entiat Friends Church, by adoption, a son, Kevin, born August 9, 1966.

HONKALA—To Butch and Anita Honkala of Vancouver First Friends a daughter, Carla Louise, born June 12, 1970.

THOMAS—To John and Marilyn Thomas of Newberg a daughter, Pamela Kay, born August 3, 1970.

WOOLDRIDGE—To Harlan and Joyce Wooldridge of Grants Pass, members of Talent Friends, a daughter, Kristine Marie, born July 12, 1970.

MARRIAGES

ARBOGAST-THORNBURG. Cynthia Arbogast and Robert Thornburg were married June 27 at the Church of the Nazarene, Willos, California.

BARNETT-WICK. Ruth Barnett and Mark Wick were married July 3, 1970, at the Oroville Free Methodist Church with Gil George officiating.

BURLINGAME - FITZGERALD. Beverly Burlingame and Robert Fitzgerald were married at Scotts Mills Friends Church on July 27, 1970, with Daniel Stahlnecker officiating. **KELLER-HILFERTY**. Beverly Kay Keller and Jim Hilferty were united in marriage at Svensen.

LAUGHRIDGE-STANDS. Joann Laughridge and Dennis Stands were married July 11, 1970, in the Cathedral of the Rockies in Boise.

McKAGUE-TIMSON. Peggy McKague and Gary Timson were married June 13, 1970, in the Meridian Church of the Nazarene.

MISSMAN-CLOUD. Jannis Missman and Roger Cloud were married June 19, 1970, in the Boise Friends Church.

RICHEY-HAISCH. Louella Jean Richey and Carl Haisch were married July 11, 1970, at Clackamas Park Friends Church with Howard Harmon officiating.

SEVERSON-HAILEY. Barbara Jeanne Severson and Thomas Hailey were married at Reedwood Friends Church, Portland, on June 13, 1970.

THOMAS-MACY. Jean Thomas and Gary Macy were married August 7 at Tigard Friends Church with Lowell Kester, Clyde Thomas, and Herman Macy officiating.

TIMSON-PARKS. Cheryl Timson and Larry Parks were married July 31, 1970, in the Boise Friends Church.

DEATHS

COFFIN—Merrill M. Coffin, 84, Friends minister and missionary, passed away at Newberg July 22, 1970. Services were held at Newberg Friends Church with Gerald Dillon, Charles Beals, and George Moore officiating. **COWGILL**—M. Ethel Cowgill passed away June 30 in Seattle. She had served as pastor of several churches in Oregon Yearly Meeting. Service was held at Holly Park Friends Church with Eugene McDonald officiating. **DODGE**—Josie Dodge, 83, of Scotts Mills Friends passed away June 4, 1970. Services were conducted by Daniel R. Stahlnecker.

MARDOCK—Myrtle Mardock, 95, passed away June 9, 1970, at Portland, Oregon. Services were held at Newberg Friends Church with Roy Clark officiating.

MONTEI—Douglas Montei died on July 2, 1970, in Vancouver, Washington. Funeral services were held July 7 with Earl Geil and Herbert Sargent officiating.