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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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10-1970

## Evangelical Friend, October 1970 (Vol. 4, No. 2)

Evangelical Friends Alliance

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# *Evangelical Friend*

October 1970

Vol IV, No. 2

October's unique beauty





## 'Concerned Friends for Renewal' meet in St. Louis October 5-7

For three days beginning October 5, in St. Louis, Missouri, up to 150 ministers, officials, and local church leaders representing the major branches of Quakerdom will discuss ways the Friends Church "can be an active, enthusiastic, Christ-centered, and Spirit-directed force in this day of revolution."

The St. Louis Conference is an outgrowth of the U.S. Congress on Evangelism held in Minneapolis in September 1969. A group of Friends from 11 yearly meetings participated in the conference and in the spirit of the congress felt led to develop a national Quaker meeting.

A "Committee of Concerned Friends for Renewal" has met at their own expense in Denver, Colorado; Richmond, Indiana; and Wichita, Kansas, to plan the conference. Committee members are Gordon Clarke of Western Yearly Meeting; Bill Wagner of Indiana Yearly Meeting; Maurice Roberts, Kansas Yearly Meeting; Verl Lindley, California Yearly Meeting; Russell Myers, Ohio

Yearly Meeting; and David Le Shana, Oregon Yearly Meeting.

Dr. Le Shana, president of George Fox College, is committee chairman and will preside at the conference session.

Three addresses will be given on the topic, "The Future of Friends." Delivering papers from their own perspectives as representatives of three Quaker groups will be Dr. Everett Cattell, president of Malone College and a member of the Evangelical Friends Alliance; Lorton Heusel, general secretary of Friends United Meeting, and Dean Freiday of the Friends General Conference.

Two brief responses will follow the approximately 50-minute presentations. Conference representatives will then split into five study groups to participate in 90-minute discussions on the presentation.

Plenary sessions will be held on the third day with study group leaders bringing a synopsis and analysis of their group's discussion to the entire representative body.

Conference planners emphasize the

outcome of this historic meeting of Quakers is not predetermined. "Our concern is to bring Friends together to discuss openly and to see what the Holy Spirit will have us to do," Dr. Le Shana says.

The Friends movement in America represents widely divergent points of view on such topics as theology, missions, social action, and church polity. It is expected the conference will provide a forum for discussion and understanding.

Each of the nation's yearly meetings is being asked to send five representatives including, if possible, the superintendent or secretary and the presiding clerk. It is also being suggested that at least two of the delegates not be ministers and that one younger Friend, under 35, be included. □

*The great stainless steel arch—630 feet high—in St. Louis, Missouri, symbolizes that state's role as gateway to the West. It may also become symbolic as a gateway for a new era among American Friends.*



# Evangelical Friend

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## Cover

October's unique and symbolic beauty is captured on film soon after an early frost touched this field of pumpkins in Oregon. (Photo by Al Monner)

## Antecedents

Three years ago this month our cover was of downtown Omaha, Nebraska. Inside the magazine was a story with pictures revealing the first stages of development of a new cooperative outreach for Friends of the Evangelical Friends Alliance in that growing city.

October, 1970, we feature Omaha again. But this time we are able to show a completed building, a full-time minister, and to preview plans this pastor and people have for reaching their community for Christ.

It's interesting to reflect a moment on these past three years of cooperation within the EFA. Besides Omaha, the ministry at Mexico City has developed and progressed under the able leadership of Roscoe and Tina Knight. The cooperative work of Christian education through the George Fox Press has been greatly enlarged. This magazine in itself has been a communicative force in effecting other cooperative ventures that have helped us to get better acquainted with each other, to become less suspicious of one another, to sense a growing "oneness" as Friends. The capstone of such feelings was the inspiring EFA conference at Wichita in July.

But the end of such wider cooperation is not in sight. What the next three years will bring is known only to God. The St. Louis Conference (see story opposite) could be most significant to every Friend in EFA and in America. May we pray for its success and look with faith and optimism as Friends are led by the Holy Spirit in the years to come. —H.T.A.

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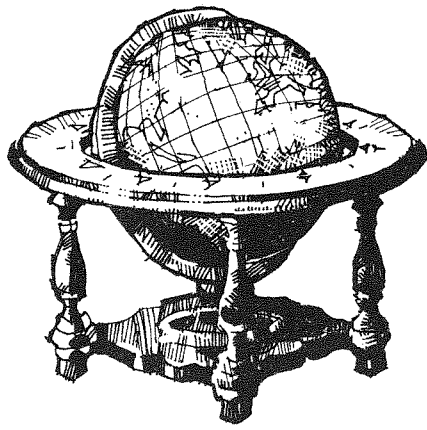
#### Friends Youth at city park

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#### OMAHA FRIENDS CHURCH DEDICATION PLANNED FOR NOVEMBER 8

The new Omaha Friends Church, the first church extension meeting of the Evangelical Friends Alliance, will be dedicated Sunday afternoon, November 8, with Leonard Borton, pastor of the Damascus (Ohio) Friends Church, giving the sermon. Leonard Borton served as chairman of the EFA Evangelism Commission for several years during the planning and construction of the church.

Mahlon and Hazel Macy moved to Omaha in July from their pastorate at First Friends Church (now Reedwood), Portland, Oregon, to assume pastoral leadership of the new church. Harry Dillon began the new church and led the congregation through the stages of development in acquiring the property and building the lovely new sanctuary.

#### U.S. CRIME RATE UP 148 PERCENT IN TEN YEARS, FBI DECLARES

WASHINGTON, D.C.—The crime rate in the United States during the past decade has risen by 148 percent, according to the Uniform Crime Reports—1969, which are issued by the Federal Bureau of Investigation.

The National Crime Index or rate, according to the report, rose 10.6 percent over 1968. The report showed that the crime rate, or number of crimes for each 100,000 persons, was 2,471. In 1968, the rate was 2,234.8.

The report was released here by U.S. Attorney General John N. Mitchell. In noting that serious crime in this country had increased 148 percent in the 60s, Mr. Mitchell said that the rate of increase had slowed in 1969. —E.P.

#### SENATE TOLD CHURCHES TURN BACKS ON AGED

WASHINGTON, D.C.—Churches of America could and should do much more for elderly people, the Senate Special Committee on Aging was told here recently.

Speaking was Esther C. Stamats in a

round table discussion before the committee. The senators are studying sources of community support for federal programs serving older Americans.

Since the last White House Conference on Aging, churches have developed new programs and services for older people. Nevertheless, many churches "have turned their backs on this ministry to devote more time to youth, special interests, and the immediate problems of today's world."

Churches are urged to study ways of making the elderly feel their potential . . . arrange for transportation to church functions and services . . . develop and extend church food programs . . . promote an assurance telephone service for shut-ins . . . encourage the participation of older people in community projects . . . try to interest other churches in the neighborhood in a joint program to serve their older people. —E.P.

#### NO PEW PROBLEM IN PAONIA!

PAONIA, COLORADO—Imagine! A community of 1,080 inhabitants and 16 churches (including a Friends church) . . . one place of worship for every 67 Paonians. —E.P.

#### COMPASSION AD SUGGESTS NEW INCENTIVE TO STOP SMOKING

CHICAGO—In a page ad for *Harper's* July 1970 issue, smokers are urged to drop the habit and take the money saved to support a needy child.

The unusual ad was placed by Compassion, Inc., whose directors say *Harper's* is the only national periodical that dared to touch the ad. A UPI correspondent in Manila spotted the ad and put on the wire a story of its development.

Ironically, the ad was created by Draper Daniels Advertising of Chicago, a former pro-cigarette promoter. Daniels is father of the famous "Marlboro Man." His creative efforts are now channeled in the opposite direction, e.g., the ad for Compassion. —E.P.

#### NAZARENES CHALLENGED TO DOUBLE MEMBERSHIP DURING 70s AT LAYMEN'S CONFERENCE

HOLLYWOOD, FLORIDA—A denomination-wide Laymen's Conference on Evangelism here drew more than 1,600 Nazarenes and challenged them to win a half million to Christ in the next decade and thus double the size of their denomination.

This was the second laymen's conference for the 480,000-member Church of the Nazarene (plus a Sunday school enrollment of 1,100,000). The 18th quadrennial General Assembly of the denomination will be held at Miami Beach in June 1972. —E.P.

(Continued on page 15)

## Resurrection or retreat

Dr. Carl F. H. Henry, writing in *Thrust* magazine, voice of The Evangelical Fellowship of Canada, dissociated himself from recent messages addressed to the NAE by Dr. Harold Lindsell, now editor of *Christianity Today*. Henry objected particularly to the emphases that "nothing can save" the present world, that "the judgment of God has already been pronounced upon it," and that "the Gospel is irrelevant to those whose eyes are blinded by sin."

In his quarterly contribution on theological perspective, Henry warns: "Such words, it seems to me, are an invitation to evangelical retreat. And such escapism I think the evangelical vanguard needs to fear with a vengeance. If we retreat simply to pronounce judgment on the world, we not only seal the world's doom, but we also fail in our God-appointed mission. . . .

"Essential today is a marshaling of evangelical leaders who know that this is our Father's world, who refuse seclusion in sanctimonious sanctuary, and who are pleading with this generation to find shelter from the coming storm."

"It was the resurrection, and that alone, which inverted Jesus' crucifixion into good news and showed Jesus' death to be not an ignominious catastrophe but rather a divine provision," stated Dr. Henry, Baptist theologian who chaired the 1966 World Congress on Evangelism.

"Those who had shared Jesus' earthly three-year companionship treasured incomparable privileges and unforgettable experiences of His example and teaching of trust, prayer, love, self-denial, and humility. Yet less than two months after His burial they suddenly demoted these memories. . . . Their feelings of homesickness are inverted. . . . The reunion to which they now aspire looks to the ascended Christ, who had preceded them into the eternal realm. What stupendous happening accounts for this remarkable spiritual inversion? The answer, in a word, is Pentecost."

—Adapted from E.P. News Service

# The ministry of every Christian

An expression heard more and more these days in church life is "ministering to each other." It is a pleasant and provocative thought that instantly brings to mind the occasion of Jesus washing the disciples' feet. Christians caring for the needs of each other has always been a distinguishing mark of true discipleship.

The overtones in this type of ministry bring to our attention the new emphasis on an old doctrine, one held high by Friends from their beginning: the priesthood of believers. D. Elton Trueblood insists Friends have no "laymen," all are ministers. While this concept has often been put in writing, it has not always been put into practice, and today we see arising Christian communities as movements of "laymen involvement," congregations dedicated to the "equipping ministries for all Christians," evidencing a growing appreciation for the exercise of gifts given to every follower of Christ.

Paul's description of this doctrine is basic in the fourth chapter of Ephesians. He writes (Phillips translation), "Naturally there are different gifts and functions; individually grace is given to us in different ways out of the rich diversity of Christ's giving. . . . His 'gifts unto men' were varied. Some he made his messengers, some prophets, some preachers of the gospel; to some he gave the power to guide and teach his people. His gifts were made that Christians might be properly equipped for their service, that the whole body might be built up until the time comes when, in the unity of common faith and common knowledge of the Son of God, we arrive at real maturity. . . ."

Let it be noted that to elevate the role of discipleship to the level of ministry for all does not mean less respect for the "recorded" minister of the Gospel. Not degrading the vocational ministry of pastors, missionaries, and evangelists but lifting the sense of call to all Christians is the concern before us.

A priest is a mediator, one who stands between God and man, not as a barrier but as a bridge. This is a sacred role and has been God's way of communicating Himself through the centuries. So sacred, in fact, was the function of the high priest of the Old Testament that Josephus describes in detail how a silken rope was tied to the ankle of the priest as he entered the holy of holies so that, in case of a heart attack or other illness, he could be extricated without anyone having to enter this special room. For anyone who did so was instantly stricken by the Spirit of the Lord. To be a priest, you see, or a mediator is a serious responsibility.

There is an extraordinary statement in 1 Peter 2:9, 10: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." Who is called a priest? Everyone who is a Christian. The moment you acknowledge the lordship of Christ in your life, you are qualified and commissioned to enter "the priesthood of believers."

Where do you begin to be a priest? Where do you minister? You begin where you are. It is not necessary to hurry home from work and then off to some special place to exercise the priesthood. We become witnesses in the places where we spend the major part of our day, earning a living or raising a family. What makes a man a minister, pastor, or teacher? Robert Barclay answers this question: "By the inward power and virtue of the Spirit of God which will not only call him but will in some measure purify and sanctify him. Since the things of the spirit can only be truly known by the aid of the Spirit of God, it is by this same Spirit that a man is called and moved to minister to others. Thus he is able to speak from a living experience of the things to which he is a witness." (*Barclay's Apology in Mod-*

*ern English*, page 178, edited by Dean Freiday)

By the "inward power" of the Spirit, we become involved with people and with life. For many of us this is not easy. We fear rejection and ridicule and the hurt that comes with involvement. Hurt and misunderstanding are inevitable, at least in certain stages, of all ministry. We live with people so that we understand their pain, pressure, tension, and fear. The real message of Christ as Savior and Friend is that He enters into our circumstances as well as our hearts, becoming one with us.

An authentic priest is not a Mr. Fix-It. He may be an interpreter, or a bridge, but he is seldom an answer man. We too often turn off our priesthood with pat answers. Priesthood and prayer go together. One who *talks to the people about God and who talks to God about the people* means that we pray *for* people, and at the right moment we pray *with* them. When we begin to believe that no one is hopeless (including ourselves) and claim the fact that Jesus Christ is alive and able to perform miracles, we communicate our faith to others.

One Friends minister I know would be astonished to hear herself referred to as a minister. She visits hospitals and nursing homes and arranges fellowship dinners and occasional outings for the elderly who are lonely. Another minister I know calls those in distress to pray with them over the telephone.

What tremendous power each of us has over the lives of others! We can help or destroy with a few words. Being a priest for Jesus Christ is simply using this influence in conscious or unconscious ways to help others break through the barriers that separate them from God or from other people. Ministering to others is a crucial aspect of God's strategy for renewal in our time.

—J.L.W.



# Excitement mounts in Omaha

Omaha, Nebraska, is a strategic city in America. If you like thick, juicy steaks or a delicious pot roast, Omaha is important as the nation's second largest supplier of beef through its vast cattle-yards and slaughterhouses. If you are interested in people, Omaha is one of the ten fastest growing cities in America with over half a million people in its environs. If you are interested in sharing the Gospel with these people, Omaha is important as the location of the first church extension project of the Evangelical Friends Alliance. On a strategic five acres, easily accessible from all areas of Omaha by freeway, and in the midst of a new and growing community, now stands a lovely building bearing the name: Omaha Friends Church. The Friends Church has come to Omaha to share with many of its people the message of new life in Christ!

Dedication of the Omaha Friends

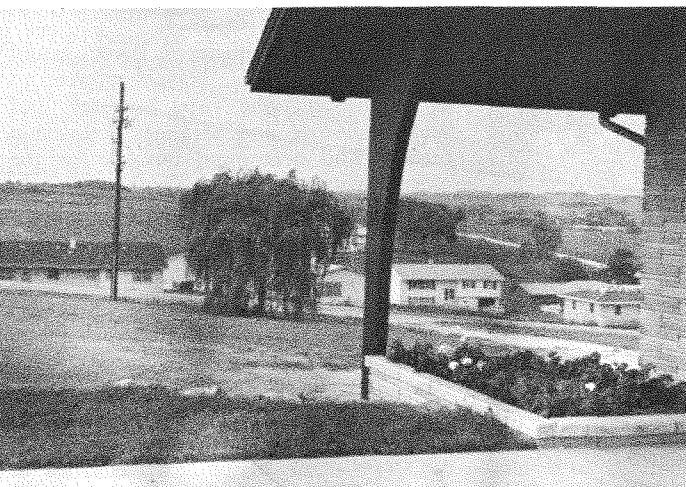
*Roger D. Smith, pastor of Lynwood Friends Church in Portland, Oregon, is president of the Board of Evangelism of Oregon Yearly Meeting, and chairman of the Church Extension and Evangelism Commission of the EFA.*

Church has been set for November 8. The congregation moved into the building in December 1969, with the basement and some other items unfinished. It is hoped that by the date of dedication most projects will have been completed. The building is built on two levels with the two-hundred-seat sanctuary the center of the upper level. This lovely area with warm, dark woods and pews, blue carpeting, and large windows makes possible an excellent atmosphere for worship. The lower level contains a spacious fellowship hall, kitchen, and classrooms. One is immediately impressed with the huge stone fireplace at one end of the fellowship hall, built by Harry Dillon.

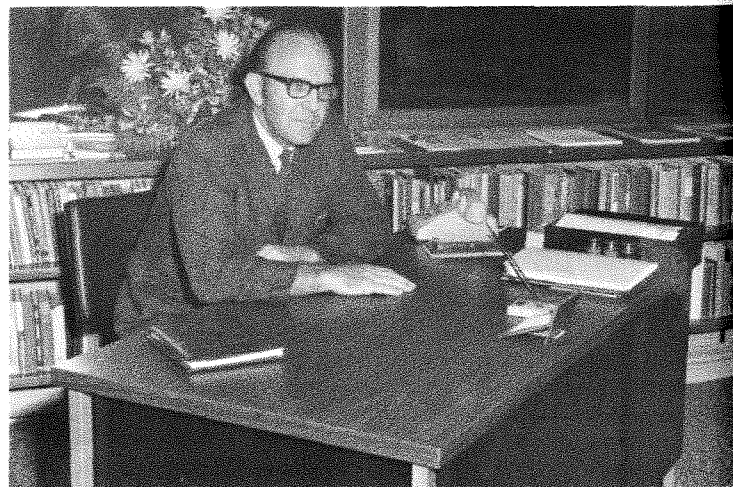
Four years ago, for the few Friends families meeting in rental quarters at the Emmanuel Hospital, this was only a dream. Making this dream become reality has been no single or easy task. But all those involved felt it was God's will and God's time. Obstacles and difficulties have been surmounted through the motivation of a God-given purpose. Evangelical Friends Alliance Church Extension Commission members have invested much time in prayer, planning, and travel. First pastor, Harry Dillon, served

the demanding roles of pastor of the congregation and builder of the building. Superintendents Walter Lee and Merle Roe have given much effort in supervision and development of the support of Rocky Mountain Yearly Meeting. Rocky Mountain Yearly Meeting has given many dollars in pastoral support. Oregon, Ohio, and Kansas Yearly Meetings have assumed the responsibility of paying the \$27,500 for the property as well as having given assistance in the sale of bonds. Of course Omaha members have given sacrificially in finances and human effort to make the dream happen.

Now you might say that Omaha Friends is entering "Phase II" of its history. Friends have established a church in Omaha. A building is built and soon to be dedicated. But the present congregation of 60 to 70 does not fill the lovely sanctuary and Sunday school rooms. Long-range plans call for more and larger buildings. We planted a church in Omaha, not only for these 60 to 70 but for multitudes of others who need the Gospel and the church. The next phase involves programs of taking the Gospel to those people, bringing them to Christ, and relating them



*View from front of new Omaha Friends Church. Six homes under construction can be seen from pastor's study.*



*Mahlon L. Macy, new pastor at Omaha Friends Church, shown at his desk in the pastor's study.*

to the church.

For this phase of the program, Mahlon Macy assumed the pastoral leadership on July 1, 1970. Pastor Macy is well qualified for this task, having pastored many years as well as working as Midwest regional director for the National Association of Evangelicals. His recent work has been as pastor at First Friends Church (now Reedwood) in Portland, Oregon. He has been particularly successful in direct evangelism techniques. One of the moving moments in the EFA meetings at Wichita was when, at the conclusion of a brief report on Omaha, Mahlon opened his appointment book and read the notations of several couples who had found Christ in their homes during the last weeks of his ministry in Portland, Oregon. He said, "This is what we see for Omaha." Pastor Macy reports the potential for the church is challenging and exciting. He said that from the pastor's study he can see a number of new homes being built. It appears the city of Omaha will continue to grow in the northwest area.

Plans for the fall include an extensive community survey from which a visitation prospect list will be made. The Sunday school department has set a goal of 100 for an October attendance mark. Regular visitation will be a part of the weekly program after October first. Much emphasis will be given to the youth work with Ray and Lou Ann Conant working as directors. Ray will be in medical school but will live near the church. The congregation at Omaha has shown willingness to work and give. At present, there are 49 members, and the goal is to double this number. The future potential is great and the prospects encouraging.

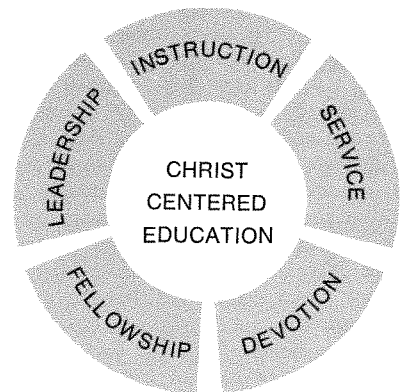
In order to see the growth and development that is envisioned at Omaha, it is necessary for all the Friends in the EFA to stand by this new church in

prayer and support. There are a number of ways that this can be done. The first method of concrete help would be in the form of a wise investment of private savings. The local congregation embarked on a bond sales program to secure the \$95,000 needed to complete the basic building. At this writing, some bonds are yet to be sold. They bear 7 percent interest annually and mature over a six- to thirteen-year period. They are available in various denominations from \$500. Anyone with money in savings that pays only 5 percent interest could well afford to consider buying these bonds, which pay 7 percent interest. It would not only be good business but of great assistance in finalizing the finance of the Omaha church.

The church needs several items of equipment if it is to carry out the kind of publicity program needed to fulfill the teaching ministry of the church. These items include an adequate typewriter for the office, addressing machine to aid in mailing, and visual aid equipment for the Sunday school and youth department. In anticipation of Sunday school growth, five movable partitions need to be constructed, and these will cost about \$75 each. It could well be some church or Sunday school class would like to take any of these items as a special project.

If you know people in Omaha who should be contacted for the church, please send their names to Pastor Macy. If you wish to know more about special prayer needs and specific projects and their cost, write directly to Mahlon L. Macy, Evangelical Friends Church, Box 34189, Omaha, Nebraska 68134. These practical ways of involvement by people across America in the "Omaha Project" will actually make it more possible to have a strong church in Omaha that will be a great spiritual force in the heartland of our nation. □

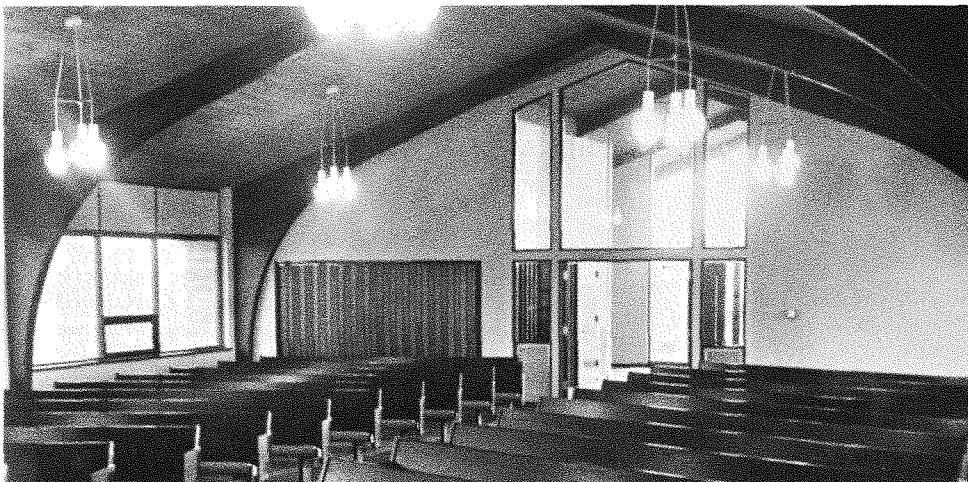
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*An interior view of the new Omaha Friends Church building. Friends throughout the EFA have shared in making this beautiful meetinghouse possible.*



# Blessing amidst the routine

BY DAVID THOMAS

Quarterly meetings and area conferences are spiritual feasts for our Bolivian brethren. Three of the six areas on our Bolivian field have yearly conferences combined with the quarterly meetings—all held within a three-week period. As I write I am painfully aware (cramped neck muscles from eight hours of mountainous roads) that this means plenty of travel for the two missionary families here. Each place wants a tent, projectors, light plants, and equipment for the event.

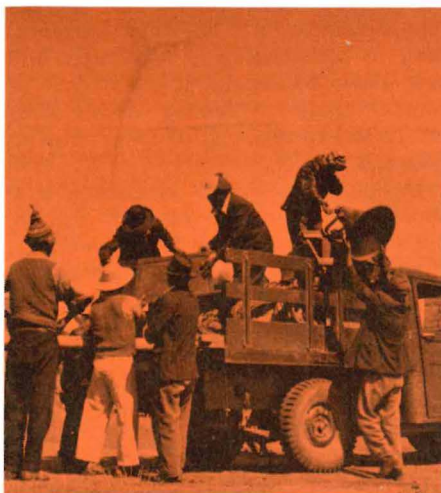
I chose the closer of the two places, Huayrapata in South Yungas, four hours from La Paz. With many pressing tasks, I didn't stay the four days, but left equipment and national personnel Thursday afternoon and returned to La Paz. Upon our arrival at the Quarterly Meeting site just at sundown, the man in charge told me that the light plant we had brought hadn't worked at the conference the week before. Why didn't he tell me this earlier? A quick check confirmed that it couldn't even run the small slide projector. I pulled the head off in the fading light, found it full of carbon, and scraped it clean. I put it back together more by feel than by sight. A test found it performing satisfactorily, and I bade them goodbye and headed back over the mountains.

Sunday dawned clear and cold with the happy prospect of a leisurely drive alone to the conference. While getting my "route" papers and paying road taxes for the trip, at the edge of town I met a smiling young man who dashed in asking for a lift. His truck had broken down on the other side of the summit. How providential for me to come by at that moment!

How could I deny providence? "Put your tools and repairs in the orange pickup," I said, "and I'll be there as soon as I finish my papers." When I got to the pickup, there were three men in it.

I left them at their stalled truck, passed another check point—and found the road blocked by another truck.

A crowd surged my way, led by a slim, ageless, supercharged Bolivian who introduced himself and made his requests known in one breath. Would I haul him to the bridge? How providential for me to come along! He was a very religious



Unloading tent equipment for quarterly meeting (above). Penitent Aymaras seek the Lord at close of evangelistic service.

man, he assured me. He climbed into the cab and others settled in the back.

I was a priest, wasn't I? Oh, a missionary! From then on I was "Brother David." The talkative fellow said he was related to former presidents of Bolivia (with an average of a revolution every nine months for 140 years, many Bolivians are!), that he had a son in Los Angeles, and that he had cried at the opera in New York in 1918 (or 1919?) when Caruso sang "Mama Mía," as he had loved his mother from a very early age. She had been very religious, had built 16 chapels in his community. At the crosses marking traffic deaths, he crossed himself and explained, "I believe every dead person is a saint. I'm a very religious person." He brought me up-to-date on Bolivian and world politics and the right position for the U.S.A.

He was the last one to get out at the bridge. I thanked him for his dinner invitation but excused myself and went on.

Rounding a bend I could see the church and tent below. It was dinner time. The tent was full of people. People were in the church door, the yard, the trail, and the road below—hundreds of them. Many had dishes or small kettles of soup. They greeted me warmly with smiles and handshakes and urged me to the kitchen. There I ate all I could, with a huge plate of rice, potatoes, chicken, and hot sauce following the soup.

The tent came down quickly with lots of help. Loading was the usual problem. The singing group from La Paz had received sacks of oranges. So had the secretary of evangelism—plus some bananas. Bible Institute students were carrying sacks of oranges. After teaching people to be generous, how does one refuse to haul their gifts?

Farewells were said three times before we left.

"How was the conference?" I asked the evangelistic secretary.

"A wonderful spirit," he said. It was a great personal blessing to him. Nearly 700 attended at night, but many had gone home for Sunday. More than 400 were counted at noon Sunday. Many with quarrels for years had asked pardon and had straightened up their lives. Prayer meetings at night were followed by pardons and testimonies. Then they asked for slides of the work until 11 p.m.

We arrived after dark at the last check station outside La Paz, where I presented my papers. The guard asked what we were carrying, held up his hand for silence while another took a quick glance, and walked away. We drove on, unloaded, and went home.

"We have to write for the Missionary Voice," my wife said—but what can you write about when so occupied with routine work? □

David Thomas is a veteran missionary under Oregon Yearly Meeting serving in Bolivia, South America.



# Hate's chaos turned to love's harmony

BY FREDA FARMER

*"The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved. . ."* (Genesis 1:2)

In 1965 the Teng (deng) home was one of chaos with all of its fruit—hate, fighting, unrest, despair, etc. The void in Genesis 1:2 can be compared to chaos—then the Spirit of God moved to bring order and life. The chaotic Teng home had one great advantage that they felt was a disadvantage: praying Mrs. Huang lived next door, which really means in the next room. The homes are more like barracks apartments.

Mrs. Huang was saved in 1960 when her son was born. After she had given birth to five girls, only a miracle could bring a son. That happened. The greatest miracle was Mrs. Huang's salvation. In 1962 Leora DeVol encouraged the Northside ladies to have daily or weekly prayer groups in the various areas. Mrs. Huang has continued that daily afternoon prayer meeting ever since. If others join her, that is fine. If no one joins her, she still prays.

The burden of her neighbors was heavy on Mrs. Huang's heart. When the Teng family had a fight, she prayed that much harder and louder. The Tengs' voices are very strong, but Mrs. Huang still prayed louder and expected God to move, but not in the way that He did.

The Lord told her she must help Mrs. Teng or she would die. How could Mrs. Huang help such rebellious folk? Mrs. Teng was very strong-willed and had very ingrained habits. Smoking and gambling were her daily demands. The care of the family of three boys was not important. That husband was just another bother. Mrs. Teng now tells how she hated him and constantly fussed with him. The only time there was any peace was when they went to some recreation. That outward happiness was just put on for the occasion because they often fuss-

ed on the way to and from an event. Finally, Mrs. Teng felt it was just better not to even go anywhere with her husband. He is a man with a high position in the military service and the government.

Mrs. Teng's mahjong\* gambling went the wrong way. This is not a child's game. It is one of the strongest powers of evil in China. The habit of playing mahjong is as strong as the drinking habit. They do not quit easily. Mrs. Huang's neighbor was in deep trouble. Her gambling debt mounted each day. Each day she hoped to win, but she lost. The debt was beyond her; there was no way out. She wouldn't let her husband know. She would just end it all. The attempt to commit suicide failed.

Mrs. Huang asked her neighbor if she had any trouble. Of course Mrs. Teng did not want to admit defeat; she said, "No."

The more Mrs. Huang prayed, the heavier the concern came that she must help her neighbor. Finally she told Mrs. Teng what God had told her. The hardened gambler was moved to tears. She told Mrs. Huang about her enormous debt and despair. They prayed.

Mrs. Huang and her large family have had a lot of trouble. Her husband had had some severe trouble, so folk had loaned the Huangs money for the legal help they might need. In the end they did not need the legal help. That money was loaned to Mrs. Teng. At that time the Huang's future son-in-law had just returned from the United States. They also borrowed from him to give to Mrs. Teng. This greatly moved Mrs. Teng's heart that this neighbor lady would do so much for her. Perhaps this large loan would be equal to two years' salary for the Tengs. Mrs. Teng's gambling debt was paid, and God delivered her from the habit. She joined Mrs. Huang's

*\*Mahjong is described in the dictionary as a "game of Chinese origin, resembling dominoes, usually played by four persons with 144 pieces."*



Mrs. Teng, Mrs. Huang, and Mr. Teng (l. to r.) in the Northside Church (Formosa) the night they gave their testimonies at Easter time.

prayer meeting and real victory came. As a result the Lord used these two neighbor ladies to pray and bring others to church.

Mrs. Teng was very faithful to church and to the Lord for four years. She has a good alto voice and often sang specials with another lady and was always in the youth choir. She prayed for her husband, but he was not about to become a Christian.

More than a year ago Mrs. Teng listened to the enemy and looked at her problems. She told some folk she wanted to win her old gambling friends to the Lord. Of course she lost when she started to gamble again. She seldom went to church at that time. Her debt still was not paid.

Her husband asked her why she was not happy anymore. Why did she not go to church anymore? Even though he had opposed her before, he knew the Christian life had made her a better woman. He wanted to help her—how? He could not pray. He did not know how to help. So he went to church and got saved.

He told the church what God had done for him. He also said, "You folk are Christian. You know how to pray. Pray for my wife that she will come back to God." They did. Mr. Teng was faithful and the Lord brought his wife back. She has been back to God about a year.

Just before Easter, Mrs. Huang felt strongly that she should testify about how God dealt with her five years ago. She told how she had to help her neighbor or Mrs. Teng would have died. She told how she had loaned her money. That was the first Mr. Teng knew about the debt. His wife did not tell him even after they both were Christians. She had tried to knit sweaters to get a little money to pay the debt off. It was very slow.

When her husband heard that, he was pricked in the heart. This was his responsibility. In fact, he looked on it as his sin that others knew about her heavy burden and he did not. Later he told the

*Freda Farmer serves Ohio Yearly Meeting in Taiwan, and also teaches English at Taiwan University.*



church folk how he prayed with his wife about the big debt. He said to her, "You have carried this load too long. Let's put it in God's hands." He told her not to knit any more sweaters. He felt God would help him pay the debt. As her husband he should share the load. He had saved money for the boys' education without telling his wife. He used that on the debt with other money that was available. In five days two-thirds of the debt had already been paid. He said that he was not bankrupt, and God would help them through to pay all of it.

He closed with a message that Chinese seldom use. The Bible uses plenty of terms about love, but that is not a common subject for them. Mr. Teng said, "You church folk and Christ loved us and brought about our salvation. Mrs. Huang loved us to pray and help us so much. My wife loved me because she wanted to protect me from the load of this great debt that she had incurred."

God's love is the greatest thing in the world. Love turned the chaotic home of hate into one with harmonious love.

Two weeks later Mr. Teng had another testimony. He was in a discussion group of the Nationalist Party. (This is the ruling party of the government.) It was Mr. Teng's turn to lead the discussion. The topic of the discussion was in essence: How can we help our country in the area of morals and crime?

Mr. Teng gave a scholarly approach to the problem. He related how lawlessness continues and increases. Efforts have been made to counteract these problems:

1. Education had advanced and most people had educational opportunities.
2. Law enforcement had been emphasized.
3. Moral teaching had been encouraged.
4. A cultural revolution had been propagated.

Yet the lawlessness continues. These efforts have failed. They are not meeting the need. There is a remedy and that is Jesus Christ. Christianity can bring about a change to cure these problems. Christ can change the heart and motives. Jesus is the only answer.

A vigorous discussion followed. The eleven members of the group voted on his proposal. Six voted against, so they did not ask for the other vote. Later some folk remarked that they appreciated his strong stand. Some were Christians, but they were afraid to make a proposal as he did.

A university professor challenged him about the wisdom of his idea. Mr. Teng testified to him, "I started smoking when I was 15 years old. For 35 years I tried to quit in vain. Jesus Christ took the smoke habit from me in one day."

Jesus is the answer for the individual, and the home, and the country. □

## Missionary Voice

# Meet our pastor

BY VERN AND LOIS ELLIS

Amos and Marie (Badoni) Redhair were born on Black Mountain about seven miles apart, he on February 23, 1930, and she on December 16, 1932.

Amos spent his boyhood herding sheep, caring for the horses, and helping with the work in general around the hogan. His mother began using peyote when he was a boy, so he used it too and attended the "sings" and ceremonies.

Marie, as a little girl of six, was herding sheep with her grandmother, caring for the horses and burros, and helping with the work around the home.

Her parents and relatives were peyote users, and she too started using it at the age of eight years. Her parents never felt well, and neither did she after she began using peyote. She took part in all the ceremonies of her people; they had "sings" for her, and she attended peyote meetings all the time. She learned to cook and weave and do the household duties. Neither Amos nor Marie had the privilege of attending school.

When Amos was 17, he got a job off reservation with the railroad.

In 1948 Amos' parents came to Marie's parents and wanted to have a wedding ceremony for they wanted Marie to be their son's wife. Arrangements were made, the dowry paid, and they were married. God has blessed this marriage with love and devotion.

A son, Ralph, was born in 1952 and another, Joseph, in 1954. Marie wasn't well, and the following year she was sent to Colorado Springs to the TB Sanatorium with TB and kidney trouble.

A minister came to the hospital and had a service every Sunday. After Marie had listened to God's Word for two years, one Sunday when the invitation was given she said she wanted to be saved. Her father was a medicine man. Knowing his reaction made it doubly hard, but finally she accepted the Lord

and was really saved. Marie improved rapidly, and the following spring after three years in the hospital, she was released and brought home.

Amos was not home at the time, and she was taken to her parents' home, where she was reunited with her little boys. Her father told her he had engaged a medicine man who was coming the following day to "sing" over her. This made her very unhappy, and when the medicine man arrived the next day, she refused to go through with the "sing," so the medicine man went home.

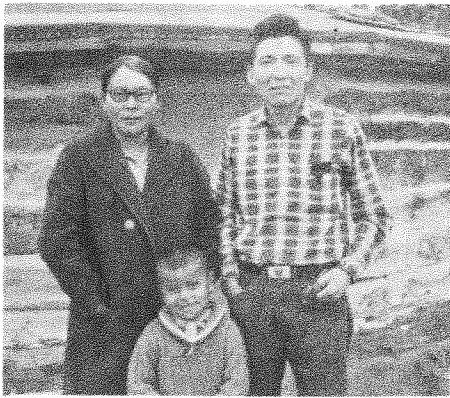
Amos returned home four days later, and he too suggested a "sing." She said "no," but her husband and father insisted, so they had a "sing" with a medicine man using peyote. Marie was defeated in her Christian life by this and felt she had gone back on God.

(About ten days after this, Vern Ellis was visiting camps farther back on the mountain and was in the home of a Christian lady who said she felt like God wanted her to go talk to Amos and Marie; so Vern brought her to their camp on his way home.)

The following Sunday she, Amos, Marie, Marie's brother and sister came down to church. They said they had talked and prayed all night the night before seeking forgiveness. The Holy Spirit was really dealing with their hearts. They wanted more help and to make public their decision to follow God. They stayed after service and prayed, and we prayed and counseled with them. They really found victory. They attended services and camp meetings that summer and grew stronger in the Lord. They felt they should get rid of all their peyote and Navajo medicines, and they did. They sponsored camp meetings during the summers near their home trying to reach their parents, neighbors, and friends.

Amos and Marie continued to grow in their Christian lives. Amos has been an elder in the church for the past six years. Both have learned to read Navajo and read their Bibles very fluently. Both

*Vern and Lois Ellis are missionaries to the Navajo Indians at Rough Rock, Arizona, under Rocky Mountain Yearly Meeting of the Friends Church.*



*Pastor Amos and Marie Redhair and child.*

have been teaching Sunday school classes for several years, and Amos has filled the pulpit on occasions for several years.

June 1969 Amos became our pastor, and God is blessing his ministry. Marie has been a faithful helper, caring for the work at home and helping in every way she can. They have seven children, six boys and one girl. Marie's mother was saved on Christmas day 1966.

#### AMOS' TESTIMONY

I thank God that He is with me. I have no desire to go back to peyote and sin. I really praise the Lord for all He has done for me. The Lord reminds me of that verse when I get weak. My wife and I pray every day for help, and the Lord answers our prayer. We never go to Navajo ceremonies, squaw dances, or sings. Even when I wasn't a Christian, I didn't like liquor, but my friends would insist, and sometimes I would drink. I never touch it anymore. Since I have been saved, Romans 6:22-23 has been very important to me, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." All my life I tried to be great but never was, now God is great in my life. (Amos carries a real burden for his unsaved mother and asks you to pray for her that she might be saved.)

#### MARIE'S TESTIMONY

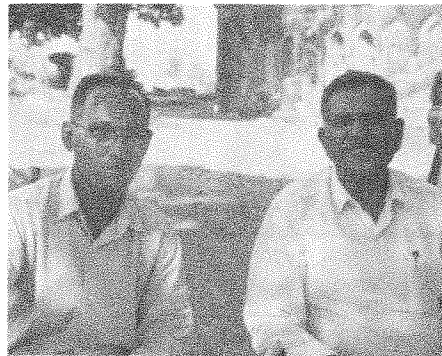
The Lord has really answered my prayer in saving not only me but also Amos. When we were saved, we had nothing of material wealth, the children were always sick and nothing went right, but as we prayed and trusted and worked, now the children are well and strong. We have a nice home and a good pickup. God has blessed me as a mother and has undertaken in all things. I praise God for helping me pray and answering prayer. I try my best to help others, especially my father and mother. I ask you to pray for them. □

## *Young Friends of India hold annual C.E. rally*

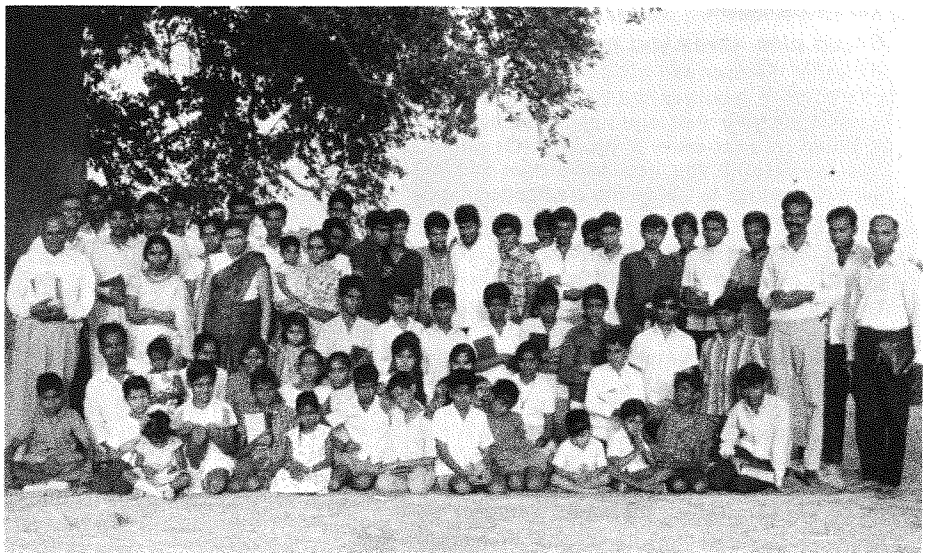
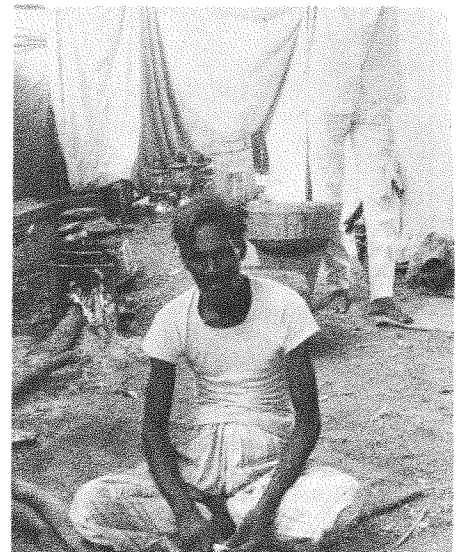
### *A Picture Story*

A few months ago the young Friends of India held their annual C.E. Rally at a lake between Chhatarpur and Nowgong. This year they were unable to get the usual site that they wanted because there was to be a Brahman Convention at Jagat Sagar, so they looked around and found a better place in between two lakes

just a short distance from the former site. It was on higher ground where they had a little better breeze, more shade and all together was a much better spot. About 50 young people attended regularly. At times more people came from Nowgong and Chhatarpur to swell the crowd to 60 or more. They had a very good Rally.



*Rev. T. A. Kurien, the speaker from Sagar with Rev. Stuti Prakash are shown in picture above. Dr. W. E. DeVol was the speaker on Sunday afternoon. The cook at the rally preparing food for supper (right). The group attending Sunday afternoon.*





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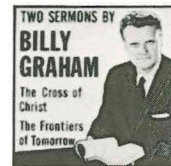
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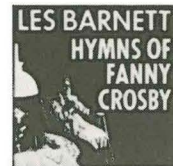
(A \$24.90 VALUE)



**30. GLORY! GLORY! HALLELUJAH!!**—Paul Mickelson: A Mighty Fortress Is Our God; Lead On, O King Eternal; with the Cathedral Symphony.



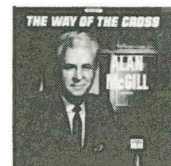
**115. THE CROSS OF CHRIST**—Billy Graham: Two sermons of challenge to commitment recorded during a recent crusade.



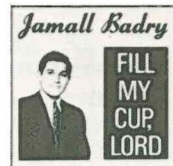
**28. HYMNS OF FANNY CROSBY**—Les Barnett: All the Way My Saviour Leads Me; Praise Him! Praise Him!; 18 other selections.



**252. SUNDAY IN HAWAII**—Bud Tutmarc, guitarist: I Know He Cares; Whiter Than Snow; He Keeps Me Singing; Aloha; 12 songs in all.



**5217. THE WAY OF THE CROSS**—Alan McGill: Ivory Palaces; Savior Like a Shepherd Lead Us; How Great Thou Art; 9 more gospel favorites.



**450. FILL MY CUP, LORD**—Jamall Badry: If You Know the Lord; Jesus, Lover of My Soul; Kum Ba Ya; 9 other sensitive renditions.



**5032. HERE'S VONDA KAY**—Vonda Kay Van Dyke: Master Designer; Keep Me Where Love Is; There's More to Life; 12 sounds of "today."



**424. A TOUCH OF TRUMPET**—Phil Driscoll: When The Roll Is Called Up Yonder; When The Saints Go Marching In; 10 more.



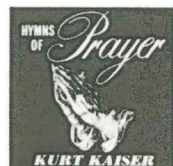
**395. MARCY SINGS SUNDAY SCHOOL SONGS**—Marcy Tigner: Heavenly Sunshine; Jesus Loves the Little Children; etc.



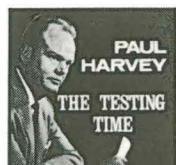
**553. WOULD YOU BELIEVE?**—The Royal Heirs: I Asked the Lord; He's Coming Soon; He Touched Me; more.



**35. SONGS FROM THE HEART**—Frank Boggs: How Great Thou Art; Then Jesus Came; Old Rugged Cross; 9 other favorites.



**341. HYMNS OF PRAYER**—Kurt Kaiser: Inspiring orchestral arrangements of Near to the Heart of God; I Need Jesus; 9 more.



**70. "THE TESTING TIME"**—Paul Harvey: A newsmen's plea to all Americans to face up to the times; and other timely essays.



**281. CHAPEL BELLS**—Mary Jayne: It Is No Secret; Peace in the Valley; etc., as sung by Mary Jayne.



**286. I NEVER WALK ALONE**—Gloria Roe: How Great Thou Art; Grace Greater Than Our Sin; 11 others.



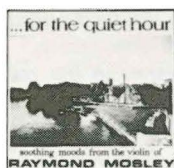
# of these 50 great Christian Records

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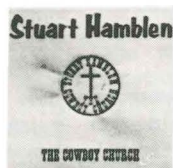
(\$2.47)



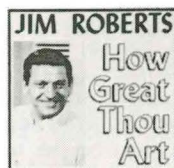
**33. HIS EYE IS ON THE SPARROW**—Ethel Waters: Just A Closer Walk with Thee; Nobody Knows the Trouble I See; 12 other favorites.



**5009. ...FOR THE QUIET HOUR**—Raymond Mosley: Once to Every Man and Nation; Largo; 10 soothing, haunting violin renditions.



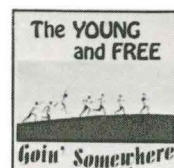
**5163. THE COWBOY CHURCH**—Stuart Hamblen: It Is No Secret; This Ole House; Do You Know Jesus; more country-style sacred songs.



**5022. HOW GREAT THOU ART**—Jim Roberts: If You Know the Lord; His Name Is Wonderful; This Is My Father's World; 9 others.



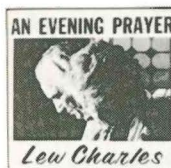
**159. IN TIMES LIKE THESE**—J. T. Adams and the Men of Texas sing music that carries their heartfelt message to the world. A great classic.



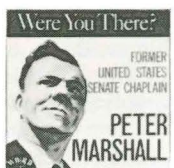
**5157. GOIN' SOMEWHERE**... The Young and Free... I Can't Live That Way; Love's the Answer; 9 more contemporary songs.



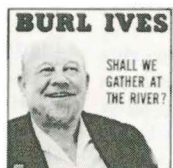
**119. HIGH TIME YOU HEARD**—Thurloow Spurr and The Spurrlovs: He Keeps Me Singing; He's a Mighty Big God; Balm in Gilead; 10 others.



**5257. AN EVENING PRAYER**—Lew Charles: Deep River; The Rose of Sharon; Were You There?; 9 more matchless organ performances.



**251. WERE YOU THERE?**—Peter Marshall: Sermons to kindle the imagination and reach into the heart with Christ's truth.



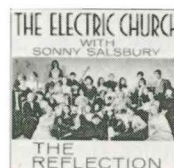
**242. SHALL WE GATHER AT THE RIVER?**—Burl Ives: When We All Get to Heaven; Will There Be Any Stars?; 10 more favorites.



**416. FRED LOWERY WHISTLES GOSPEL FAVORITES**—Fred Lowery: The Church in the Wildwood; Whispering Hope; many other favorites.



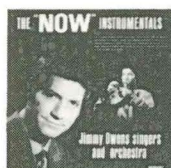
**390. BLESS THIS HOUSE**—The White Sisters: O Love That Wilt Not Let Me Go; Wayfaring Stranger; others.



**5115. THE ELECTRIC CHURCH**—Sonny Salsbury and The Reflection: Get to Doin'; Something to Sing About; Psalm 19; 8 more.



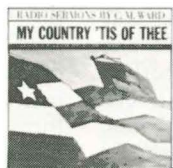
**5031. MARCY SINGS JESUS LOVES ME**—Marcy Tigner: Open Up Your Heart; This Little Light of Mine; 13 other children's favorites.



**5037. THE "NOW" INSTRUMENTALS**—Jimmy Owens Singers and Orchestra: Everything to Me; Jesu, Joy of Man's Desiring; 9 more.



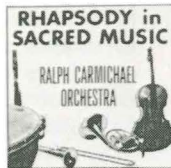
**5003. THE RING OF HAPPINESS**—Korean Children's Choir: Amazing Grace; The Rain in Spain; 12 more sacred and secular favorites.



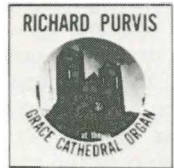
**566. MY COUNTRY 'TIS OF THEE**—C. M. Ward: Comments on America and its place in God's timetable plus 3 more searching radio talks.



**5020. THAT THE WORLD MAY HEAR**—Jimmie McDonald: Tell Me the Story of Jesus; When God Is Near; many others.



**170. RHAPSODY IN SACRED MUSIC**—Ralph Carmichael and his orchestra play Now I Belong to Jesus; The Saviour Is Waiting; 10 more.



**5108. RICHARD PURVIS AT THE GRACE CATHEDRAL ORGAN**—Richard Purvis: Greensleeves; Thanksgiving; Nocturne; 6 others.



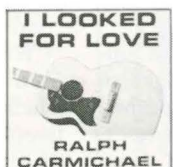
**370. WHISPERING HOPE**—Jim Roberts and Norma Zimmer: Abide with Me; Rock of Ages; I Need Thee Every Hour; 9 more familiar hymns.



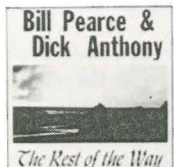
**404. GOOD "N" HAPPY**—The Happy Goodman Family: When Morning Sweeps the Sky; Life Evermore; The Eyes of Jesus; and more.



**425. THE GLORIOUS SOUND OF BRASS**—Ohman Bros.: Down by the Riverside; Oh, I Never Shall Forget the Day; 10 others.



**5030. I LOOKED FOR LOVE**—Ralph Carmichael and the Young People: I Looked for Love; There is More to Life; more.



**5008. THE REST OF THE WAY**—Bill Pearce & Dick Anthony: Saved by Grace; Yesterday, Today, and Tomorrow; I Do Believe; 9 more.



**342. I LOVE TO TELL THE STORY**—Jerome Hines: This Is My Father's World; Great Is Thy Faithfulness; 10 more.



**5153. BRIGHT NEW WORLD**—Flo Price: A Quiet Place; I Searched the World; He's Listening; 9 more contemporary songs.



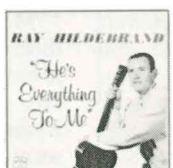
**5019. WE'VE A STORY TO TELL**—The Revivaltime Choir: Happy Am I; Life Is a Symphony; 'Tis So Sweet; and more.



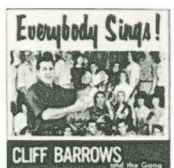
**412. I'M FOLLOWING JESUS**—Redd Harper: Just Smile and Praise the Lord; Beside the Still Waters; 10 more.



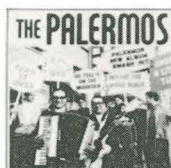
**5034. MEN OF MUSIC**—Radio Bible Class: Sunlight; It Is Well with My Soul; I Would Be Like Jesus; 12 more.



**428. HE'S EVERYTHING TO ME**—Ray Hildebrand: guitarist plays and sings Christian folk songs.



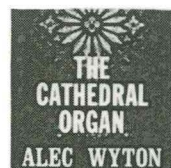
**384. EVERYBODY SINGS!**—Cliff Barrows: There's a New Song in My Heart; I Just Keep Trusting My Lord; many more.



**5028. THE PALERMOS:** I've Got the Joybells; By and By; A Wonderful Savior; and more.



**464. I'M HAPPY NOW**—Steve Sanders: I Saw the Light; Keep Your Mighty Hand on Me; Who Am I; 9 more.



**165. THE CATHEDRAL ORGAN**—Alec Wyton: Bach's Prelude and Fugue in B Minor and 3 other inspiring organ selections.



# Growth and evangelism

One of the disheartening facts facing the Friends Church is the lack of concern for an ever-increasing program of outreach. One would hope we could take regular routine and focus it on reaching the outsider and seeker as well as on serving the faithful.

Many people connect the word *evangelism* with a special series of meetings and the messages of some forceful speaker. Such special meetings and the introduction of a new, inspiring personality have served as useful means of church outreach for many of our Friends churches. But why suffer the week-to-week work of a church the year round to become chill? And why depend for heat upon an imported stranger? In every church are people on whom the Spirit of God has come. Why may not their gifts be employed for the upbuilding and expansion of the local church?

At the heart of any strategy in growth and evangelism stands the local congregation, and there can be no effective outreach until the regular ministry in the regular work and worship of the church recaptures the Evangel and sounds it sanely and with power. Quakers believe in the priesthood of all believers, and every member has the responsibility to share the good news of the Gospel. This must then be accompanied by a well-planned church program that embodies the best we have to offer as Friends. An adequate budget item for publicity, advertising, and literature must then be made available for promoting such a program to reach the many people in every community.

Here are some things I feel must distinguish the evangelism of the future:

*Evangelism must go beyond a purely individualistic emphasis.* It is not enough—although it is primary—to save a man's soul. We are not disembodied spirits; we are not converted into a

vacuum; and unless men are won *to* something as well as *from* something we have failed. It must be the total Gospel converting the total man in the total social situation.

*Evangelism must provide a deeper motive for decision than emotion.* Too often in the past men have been moved to commitment by an appeal to fear or self-interest.

There is, however, another side to this matter of emotion. There are two extremes, and too often today there is fear of emotion in our churches. If it be true that an adequate ministry must speak to the whole man—intellect, emotions, will—then any ministry in which the emotional element is missing falls short. It is difficult to understand how the declaration of the Christian message as we understand it as Friends, speaking as it does to all the depths of life and coming to grips with all the important issues of this world and the next, can be stated in utterly dispassionate tones. That the individual, the nation, and the world should be called to repentance and the life with God in an entirely unemotional manner is as difficult to envision as the picture of a lover announcing his devotion to his beloved in the same flat tones with which he dictates his laundry list!

*Evangelism must avoid a negative emphasis.* Too often in the past evangelism has propounded a Gospel distinguished by its thumping of the *thou shalt not's*. Christian living has too often been portrayed as inhibited, negative, restricted, and dull. One became a Christian by making a profession of faith and ceasing to do certain peripheral things. The "great sins" were card playing, dancing, smoking, and drinking. What about war, politics, race relations, and other social concerns that should demand the attention of Christians? Here again we need to be converted to a "full Gospel."

A balanced and adequate evangelism must sound the positive New Testament note. Jesus added up the ten command-

ments, mostly negative, of the Decalogue and got a total of two positive commandments: Thou shalt love God, and thou shalt love thy neighbor. All the minuses in the world cannot add up to the kind of *plus living* that Jesus demands. His purpose was not to make life smaller but to extend its borders, not to "condemn the world; but that the world through him might be saved." It is a call to abundant, adventurous, vital, unselfish living, and the dominant note of true New Testament evangelism must make this abundantly clear.

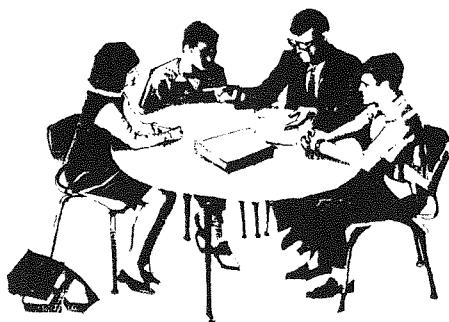
*Evangelism must proceed from an adequate understanding of what is involved in conversion.* There have been two extremes in the past. One emphasis has, in practice, often been content to extract a confession of faith—usually on the basis of a statement of Scripture and after the admission that one is "a sinner" and is willing to "accept Jesus Christ as personal Savior." At the opposite extreme, there has been no recognition of man's sinful nature or the fact that there is an "ocean of darkness." Many have also been received into church membership without any clear understanding of what Friends believe and of what is involved in the Christian life. Between the two extremes is found every shade of doctrinal emphasis and an infinite variety of methods.

Friends need to come again to the conviction that men can be radically converted to the Christian faith and that in the divine-human encounter the man far from God can immediately and fundamentally be changed. Every area of Christian history gives abundant testimony to God's power utterly to transform human personality in the twinkling of an eye. Through the years there has been a Saul smitten on the road to Damascus, an Augustine transformed in the garden, a Wesley with his heart strangely warmed at Aldersgate, a George Fox with a heart that did leap for joy when Christ Jesus spoke to his condition.

We must remember, however, that all do not come to God in a great, overwhelming experience. One must not attempt to regiment the work of the Spirit of God. Many of the kingdom's most useful and devoted servants grew up in the nurture and admonition of the church and gradually emerged into mature faith. No two individuals come to God alike.

May the Friends Church face tomorrow with the *good news* of God. Let it renew its commitment to Christ and to His Gospel! Let it be afire with the Evangel, moving out from our quiet meetinghouses to do its redemptive task! Let us look with confidence to God to revive the Friends Church. □

*Richard P. Newby, pastor of University Friends Church, Wichita, Kansas, presented this concern to his church's midweek meeting on August 19.*



BY MARJORIE LANDWERT

#### YOUR SUNDAY SCHOOL'S FUTURE

What are your plans for Sunday school enlargement this year? Discouraged with all the barbs being leveled at Sunday school? Thinking it's a losing cause? Maybe it is time you looked at the other side of the coin. Surely, Sunday school has taken a lot of criticism lately, but does this mean we should abandon it? Not until some better plan for reaching people for Christ and nurturing them has been presented. The Sunday school is still the greatest force for evangelism and nurture the church has.

Evangelical Sunday schools in many areas are experiencing great growth. This may well be the greatest day of opportunity the evangelical Sunday school has ever experienced. The answers to all the ills that plague our society and nation are found in God's Word. The avowed purpose of the evangelical Sunday school is to teach the Word to as many children, youth, and adults as possible.

Let's plan some enlargement campaigns for EFA Sunday schools now! Set some goals, high enough to challenge you, yet realistic. Then set about to reach those goals through advertising, contests, crusades, special emphasis Sundays, etc. Remember, with all of these methods, that the most effective way to enlarge a Sunday school is by personal contact of visitors, friends, prospects, and absentees. The future for your Sunday school can be bright if you will set some goals and get to work to reach them.

#### STORYTELLING TIPS

Just because you are not a top-rated storyteller such as Ethel Barrett does not excuse you from improving this vital technique of teaching. Your Bible stories, missionary stories, and life-related stories can come alive for your group if you will work to improve your techniques. Some of these tips may help you.

1. Learn the story well. Read it through several times; outline it in your mind; repeat it several times.

2. Practice telling it to yourself, if no

one else will listen.

3. Put your whole self into it until you feel the wonder or excitement of it.

4. Make it live for your listeners by using dialogue sensory (feeling) words, gestures, and voice variations.

#### A LOOK AT CHILDREN'S CHURCH

"Come on, Dick!" Bill tugged at his cousin's coat. "Let's go to children's church."

"Not me!" Dick retorted, pulling away from him. "Children's church is just like Sunday school or sort of like having a baby-sitter for church. Count me out!"

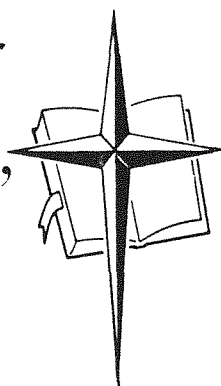
"Ours isn't like that," Bill protested. "It's cool. They have interesting lessons and we get to do things. They don't treat us like babies, either. It's fun, a lot more fun than being bored in big church 'cause I don't understand it."

"I'll try it this once," Dick agreed reluctantly. "If it isn't good, I'll go back to the big church and read my Sunday school paper."

Maybe Dick was reacting the way some of your primaries or juniors do to your children's church program. If it is just like Sunday school or if it is glorified baby-sitting, they have a right to be annoyed. Children's church should be neither of these but a worship service on the child's level that will interest, instruct, and inspire him. Part of the hour may be given to activity that is part of the learning experience and gives him a chance to expend his boundless energy purposefully.

Your children's church program can be a way of doubling the time your children have for Christian instruction. Don't let it be anything less than a top-notch hour. If you need help in this area, write your yearly meeting Christian education director for information about Friends children's church plans. □

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## Face of the World

Continued

#### LUTHERAN BODIES REPORT FIRST MEMBERSHIP DROP

NEW YORK—Combined membership of U.S. and Canadian Lutheran churches at the end of 1969 was 9,223,216, a slight decline over the previous year.

The membership decrease—16,058—is believed to be the first in the denomination's history, according to the Lutheran Council in the U.S.A., which released the annual statistical report here.

Lutherans form the third largest group in American Protestantism, following Baptists and Methodists.

Membership losses were concentrated in the Lutheran Church in America, which declined 21,332, and the American Lutheran Church, which reported a decrease of 15,712. —E.P.

#### MEL BANKS HEADS NEW URBAN MINISTRIES

CHICAGO—Urban Ministries, Inc. (UMI) is the first predominantly black-owned publishing company designed to produce interdenominational Sunday school literature.

It has been formed under the presidency of the Rev. Melvin E. Banks, a Christian education authority who was associated for six years with Scripture Press of Wheaton, Illinois.

UMI is an independent, interracial Illinois stock company designed to focus on the strategic needs of the black urban church. At the same time, according to President Banks, it is committed to a policy of integrating blacks, other minority groups, and whites in its literature.

The agency plans to develop some 70 leadership training conferences throughout the country to train laymen for effective church work. A program of research into urban problems is also planned.

#### 'DYNA-DOME' CHURCH SOLVES ARIZONANS NEEDS

BAGDAD, ARIZONA—A sanctuary whose frame was built in a day accommodates 75 Lutherans here in a fast-growing area of town.

The Desert Lutheran Church in this copper mining town is worshipping in an \$8,000 church shaped like one huge dome made of plywood sprayed with fiberglass.

The plant offers a large study, a sanctuary for 75, two large storage rooms, rest rooms, a kitchenette, Sunday school space, and a fellowship area used

occasionally for an overflow audience.

Pastor is the Rev. T. O. Hill, a reinstated Lutheran pastor once retired. The sanctuary, he says (a building design featured in the July 10 issue of *Life*), meets the needs of the congregation. He predicts it will become popular for rural congregations soon. —E.P.

### WALK, DON'T RUN, DOCTOR TELLS MISSIONARIES

CHICAGO—Dr. Gustave Hemwall, prominent physician on Chicago's west side, suggests that those who have been jogging to aid in trimming the waistline may do themselves a favor if, instead, they took a brisk walk each day.

Dr. Hemwall discussed jogging and other medical subjects during a special summer "family reunion" of Compassion, Inc., nonprofit child welfare agency here. He is chairman of the board.

"A good steady walk will do more good for you physically than jogging the same distance," he said. One of his objections to jogging is that it has a jarring or shaking effect on the body, which at times will aggravate certain chronic back problems.

"If one must jog, he should slow down gradually and walk the last block while the heart gets a chance to adjust to the change of pace." —E.P.

### SENATE PROBES MISERY OF MIGRANT WORKERS

WASHINGTON, D.C.—The misery of the migrants, a topic raised routinely in congressional hearings, pictured and discussed in mission magazines, on television and in some daily papers, has come again to the spotlight, this time, as in days past, with descriptions that shock and sicken and defy rationalization.

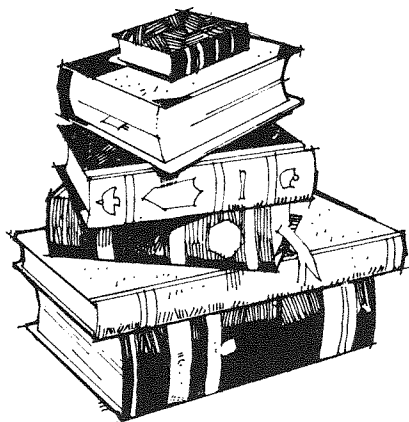
The suffering of these "forgotten Americans living and working in near slavery" was recounted in clinical detail by a panel of doctors before the Senate Subcommittee on Migratory Labor in several days of hearings. —E.P.

## 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.

## Books



*Francis A. Schaeffer, The God Who Is There, Inter-Varsity Press, 1968, paperback or cloth binding, 191 pages.*

The Evangelical Press reports that this book achieved the "most significant book of the year" rating in *Eternity* magazine's competition for 1969 by the largest margin in the contest's nine-year history.

Without doubt, this book speaks to our day—to our generation—in a brilliant fashion, pinpointing the basis for our modern dilemma, tracing the developments of forces within modern culture from their source, and showing the way for the Christian to communicate dynamic, life-changing faith so that others outside of Christ might come to know Him as Savior and Lord of life.

Speaking to current issues, Schaeffer writes, "The present chasm between the generations has been brought about almost entirely by a change in the concept of truth." Further, he states, "So this change in the concept of the way we come to knowledge and truth is the most crucial problem, as I understand it, facing Christianity."

This classic Christian apology should be read and studied by everyone concerned with our present chaotic world. Pastors and teachers should make this book an important part of their reading, for it has important keys to help unlock some of our present-day mysteries regarding some of our "far out" modern thought.

—Dean Gregory

*Gladys Hunt, Honey for a Child's Heart, Zondervan Publishing House, 127 pages, \$3.50.*

The author reminds us: "Children and books go together in a special way. I can't imagine any pleasure greater than bringing to the uncluttered, supple mind of a child the delight of knowing God and the many rich things He has given us to enjoy. This is every parent's privilege, and books are his keenest tools. Children don't stumble onto good books by themselves; they must be introduced to the wonder of words put together in

such a way that they spin out pure joy and magic."

This very readable book encourages the imaginative use of books in family life. It also emphasizes the importance of sharing with our children the most important book of all, the Bible.

An excellent addition for a church library (with special encouragement for it to be read by parents of young children) or a wonderful gift for parents, it also is an inspirational volume for writers who aspire to create children's literature. Included in the contents is a fine list consisting of a wide variety of books and authors suitable for children of all ages.

Only the best literature is good enough for children. Use this handbook for helping to guide the reading habits of the children in your care!

—Betty M. Hockett

*Paul E. Adolph, M.D., Release from Tension, Moody Press, 1956, paperback, 157 pages, 75¢.*

This book, formerly published under the title of *Health Shall Spring Forth*, seeks to help the Christian of today realize the connections between his physical health and his emotional state. Also tied in very closely with this is one's spiritual well-being.

Doubt, fear, unforgiveness, indecisiveness, and perfectionism can cause Christians (as well as non-Christians) to become overwrought emotionally, which in turn brings about very real illnesses. It is pointed out, however, that faith and trust in God are keys that can alleviate the inward problems faced by many people today.

"Because of his spiritual resources the Christian should not and need not be dragged down emotionally and physically by the burdens and hindrances that drag down the one who is without these resources."

All Christians will find this a helpful book and one that is very easy to read. Anyone engaged in spiritual counseling will no doubt want to refer to this book often.

—Betty M. Hockett

*Clarence E. Macartney, Along Life's Highway, Baker Book House, 1969, 103 pages, \$2.95.*

Part of *The New Minister's Handbook Series*, this publication is a collection of eleven previously unpublished sermons by Clarence E. Macartney that have been compiled and edited by Harry E. Farra.

Road signs seen along many highways provide the themes for each chapter. Such subjects as "Detour," "Travel at Your Own Risk," "Beware of Falling Rocks," and "Dangerous Hill," are all discussed in relationship to a spiritual application.

—Betty M. Hockett



## Friends Youth meet in Portland's Mt. Tabor Park for witness

BY ROGER SMITH

Destination—Portland, Oregon. These words on signs and suitcases all along the highways of the West Coast predicted the flooding of Portland by thousands of young people during the closing days of August for a confrontation with the American Legion in convention and other undefined purposes. The parks had become the center for their rock bands and anti-establishment way of life. In the midst of this, Sunday, August 23, a different kind of music and life style was presented by 50 dedicated, spiritually "turned on" Quaker youth as they sang the folk musical, "Tell It Like It Is," to an estimated 600 people at Mt. Tabor Park in Portland.

The idea began last spring in the Ministry and Counsel of Lynwood Friends Church as the pastor suggested the idea of an outdoor service in conjunction with the Clackamas Park Friends Church, if they were willing, in the "volcano" at Mt. Tabor Park. This is a shallow crater of an extinct volcano, which has been made into a simple outdoor amphitheater at the edge of this popular park. The idea was enthusiastic-

ally supported. Soon the number of involved Portland churches numbered four, then six. Dennis Hagen of George Fox College was asked to bring the high school choir from Newberg Friends Church for the performance of "Tell It Like It Is." He agreed.

An unexpected factor was the accelerating movement of spiritual renewal among young people in Oregon Yearly Meeting throughout the summer, so that the choir was enlarged to include many of these spiritually "turned on" youth from other churches. They considered this an exciting opportunity to witness for Christ.

It was a mighty witness as youth and families from many Friends churches in Portland, southwest Washington, and surrounding areas filled the volcano. But the witness went far beyond these to the scores of people drawn from other areas of the park by the amplified words of the first song, "Listen! What do you hear? Could be truth coming near. . . ." They stayed to hear powerful testimonies at the intermission:

"I love Jesus Christ completely . . . He's the greatest."

"God has completely changed my life."

"Two weeks ago I completely gave my life to God, and it's been great."

"God is real to me, and He's filled me with love. I love you."

And many others.

No one knows how many lives will be changed as a result of this witness; mine was deeply stirred with appreciation and hope. As darkness crept upon the scene, many groups remained to visit across the grounds and around the refreshment table, and one could sense that a "happening" ordered of God had just occurred here. ☐

*Roger Smith is pastor of Lynwood Friends Church, Portland, Oregon.*

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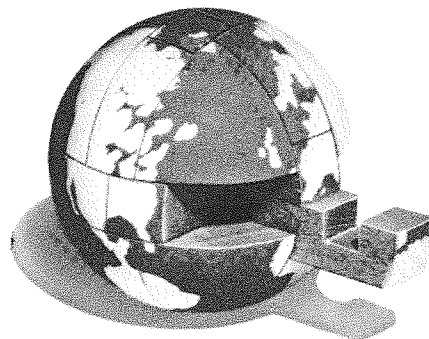
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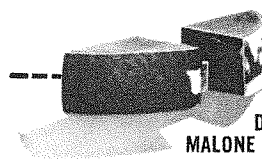
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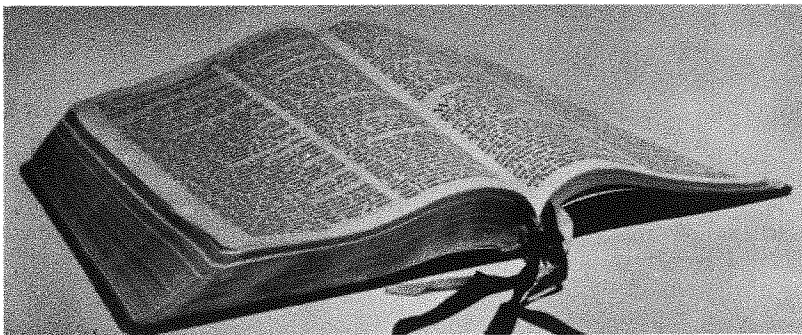
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## *A Progress Report*

# Radio Cordac on the move

BY JAMES MORRIS

Since our last report, not only has time moved on, but so has the work and ministry of the Central Africa Broadcasting Company (Radio CORDAC). The first payment of \$30,000 was made on the new site, and it has been occupied. Gifts totaling \$11,000 and loans of \$19,000 made this move possible. One shortwave transmitter has been installed there and is broadcasting on a temporary antenna. Some difficulties that had arisen concerning the site for our VHF relay antenna have been cleared up, and work is being completed.

The Lord called John and Narna Iles from Bellingham, Washington, to go to help with the technical end of the work. They are Free Methodists, serving under a two-year program. They arrived five days before the David Riley family left for their well-earned furlough. The Iles are living at the new site and have the responsibility of it plus most of the other technical work down at the radio station.

The 10,000 watt shortwave transmitter has arrived in Burundi and is now waiting to be installed at the new site. When this is done and it is broadcasting through a proper antenna, it will move the gospel message out to many more of the over one hundred million people living within 1,500 miles of our station.

OPEN DOOR! This is it! CHALLENGE! Unlimited! We have prayed and looked these years for this open door. God has answered and now it is our move. With His help, we want to step into this new, open door, not only by paying for the new site but by developing it quickly so the Word of God can reach many listeners like this one who has written saying, "I am a member of a Catholic Church and I did not know the Word of God. But I am longing in my heart to read and understand it. I have started to listen to the Word of God through Radio CORDAC. And now I want to continue to study with the help of Bible courses. Perhaps I shall believe with my heart." ☐



# Davy, Rebecca, and Robert

## Chapter I

BY BETTY M. HOCKETT

"Do you think, Davy, that the slaves know why your father has called this meeting?" asked Robert as he settled himself carefully on the thick tree limb.

"Some do, but probably not all of them," Davy answered from his perch on the limb.

"Hey!" sounded a girlish voice. "Wait for me!"

The boys looked down. "Oh, Rebecca," grumbled Davy. "You're not supposed to be here. Girls don't climb trees!"

"I'm coming anyway. I don't want to miss anything. Move over. I'm coming up." Rebecca, being eight years old and two years younger than her brother Davy and their friend Robert, stretched her short legs as best she could in order to get to the good-for-sitting branch. All the way up, her legs threatened to get tangled in the long full dress. By the time she was settled beside the boys, her sunbonnet was hanging down her back and her sash was hanging limply to one side.

"I just couldn't miss seeing the Negroes when Father reads the paper that says they are free," she said breathlessly.

"Just don't let your mammy see you," teased Robert. "Then you won't be so free for awhile!" The boys giggled.

"Oh, I know I'm supposed to be doing my lessons. But this is more important! Just think! All of our slaves will be free from now on!"

"I don't know how it's going to work," sighed Robert. "Maybe the Negroes will all go away when they are free, and there won't be anyone to tend to your farm."

Davy looked out over the group of slaves gathering by the big barn. "Everything's going to be fine. Father says he thinks some of the older men may go to other farms where their families are, but we think most of them will stay. Father will pay them well and see that they are cared for just like always."

Robert shook his head. "I still don't understand it."

Davy explained. "Father started thinking about this after we began worshipping with the Friends people last year. Then when John Woolman\* visited us a few weeks ago, he talked to Father about how wrong it is to buy and sell people. I remember hearing him say that he believed all people had the right to be free. We wouldn't want to be slaves, would we?"

Robert smiled. "Well, of course not. But black people are different."

"No they're not!" answered Rebecca quickly.

"God made everyone," Davy pointed out.

"I know, but. . . ." Robert thought a minute. Then he said, "Course when Isaac—he's one of our Negroes—cut his arm that time and it bled and bled, I did notice that his blood was red like ours. Maybe they are like us inside. Maybe it's only the outside color that's different. Maybe otherwise they're like everyone else." This was something that Robert knew he wanted to think more about.

"I'm glad John Woolman came to see us," Rebecca said softly. "He spoke so kindly. I liked what he said. And when he prayed, I just knew that God would answer his prayer."

"Hey! I just thought of something," Davy said. "I guess God did answer his prayer!"

"Why? What did Mr. Woolman pray for?" Robert wanted to know.

"He prayed that God would help Father understand that it is not right to keep slaves. He asked God to help Father have courage to free our Negroes," answered Davy.

"And that's what he's doing now." Rebecca pulled a small branch out of the way. "I think he's ready to read the announcement."

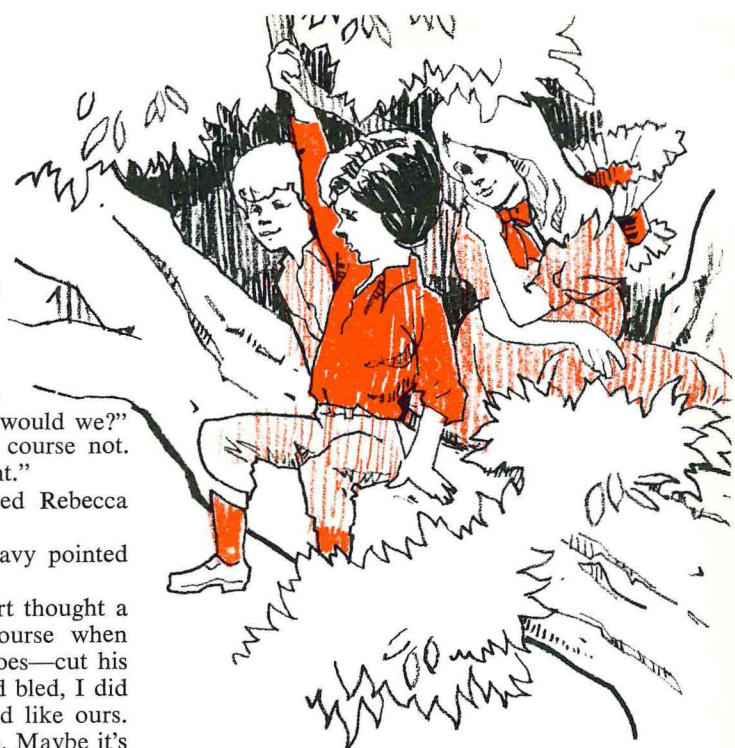
The three friends eagerly watched the important occasion from their spy-point in the tree. As they expected, some of the slaves were surprised and some were not. All of them were happy! This was the day that many of them had dreamed about for most of their lives.

One morning several weeks later, Rebecca observed, "The Negroes sure sing a lot these days."

"They sure do," Davy agreed. "That means they are happy. I'm glad Father gave them their freedom. I even feel better, too."

"Davy! Rebecca!" yelled Robert who was racing up the lane on his pony. He was out of breath and red-faced from his fast ride. "I . . . I . . . I just heard

*\*John Woolman was a real Friend who was born in New Jersey. He lived from 1720 to 1772. The others in the story are imaginary.*



your Negroes singing. They seem so happy these days. I've been thinking about what you said about them being like other people. I think maybe you're right. In fact, I've even talked to my father about it. Do you think your Mr. Woolman will be coming here again soon?"

"I don't know," replied Davy. "Why?"

Robert got down from the pony and walked towards the house with the others. "Well, I want to see him. I want to ask him to pray for my father like he prayed for yours. I want our slaves to be free, too!"

Rebecca jumped up and down in excitement. "Oh, Robert! That's wonderful!" Then her face sobered and she added more softly, "But I don't think John Woolman will be coming again."

"We can pray for your father," spoke Davy confidently.

Excitement came back to Rebecca. "Oh yes! Of course! We can pray."

"Could you?" asked Robert with hope in his voice. "I don't know if it would help. Even if Father agreed to free the slaves, Uncle James might not. You see, they own the farm together."

"We'll pray for both of them!" announced Rebecca. "Right now we will. Come on Davy and Robert. Let's go out to the grape arbor. It's cool and quiet and we'll pray."

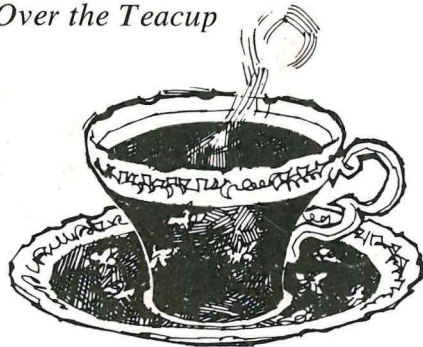
The children knelt in the shady coolness provided by the grapevines that were already promising good fruit. Rebecca and Davy prayed. They were full of faith and trust in God's ability to answer their prayer.

"Do you think God will answer your prayers like he did Mr. Woolman's?" asked Robert when the prayer time was finished. "Do you really think He will?"

*To be continued*



## Over the Teacup



### Are there any weeds in your yard?

BY CATHERINE CATTELL

I have a neighbor up the street whose yard never needs cutting. He cuts it before it looks in need of cutting. There is not a weed in it. The edges are neat, and even in dry weather (of which we have had none this year) his yard always looks green. I always think when I go by, "Oh, I must hurry home and get at the yard and do *something* about those

weeds." But, I usually do not get to it, and so nothing is bettered by thinking about it. Next time I go by I make the same resolution. Lovely yards are such a joy, but I notice they are a lot of work. At least those who have them seem to be at it all the time—watering, mowing, trimming, and watching for weeds.

The other day I got myself out there and put my grand resolutions to work. It was late in the season, and the weeds were past the point of watching for them. They were the most spectacular things in the yard—widespread, deep-rooted, and lush—and, well, one just couldn't miss them, and neither could I get them all out. The roots were so strong and deep and ran along underground so far, I could not get to the bottom of the matter. I hired some help when I saw that the situation was out of hand, but the roots are still down there, and there are some bare patches in the grass that look "most eaten."

We try to raise roses. Every year we buy a few new ones, and we are always going to have a successful year with roses

to cut for the house. But every year my neighbor cuts hers for my special events while I cut one now and then, and they only bloom when nothing special is going on.

I have another neighbor with a wild rose hedge that grows and grows. The branches reach out with their sharp claws to scratch our car as it goes by—or my stockings if I walk, and I wonder about wild things like hedges that get out of hand and weeds that grow tall overnight while the things one cherishes come only with constant care and hard work.

I have also seen a good healthy growth of bitterness by which many are defiled; the roots are deep and strong and spreading underground, and the branches are full of thorns, and many are scratched and hurt.

There is something to look out for. Don't let it get a start, for when it does you can't get to the bottom of it. You may have to call for help! A lovely garden is such a comfort, but it does take infinite care, doesn't it? ☐

# So YOU Think You're IMPORTANT

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# NORTHWEST

SUPPLEMENT VOL. IV, NO. 2 — OCTOBER, 1970

## TO THE EVANGELICAL FRIEND

OREGON YEARLY MEETING OF FRIENDS CHURCH

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

JACK L. WILL CUTS  
General Superintendent

MARILYN RICHEY  
Administrative Secretary

ARLENE MOORE  
Treasurer

## In Looking Back

By PAUL CAMMACK

In looking back over the experiences of the summer working in Peru and Bolivia, I see certain aspects of the work that seem significant. All praise to the Lord who is building His church in both of these countries.

The Peruvian work is experiencing a period of accelerated growth. Six new church groups have been born this year, four of these in the last three months. There is a spirit of accomplishment and optimism among the leaders of the national church and certainly among the missionaries.

All the factors of growth in the church in Peru are not easily analyzed (for who can know the working of the Holy Spirit), but some of them seem clear: (1) The Holy Spirit has used the witness of godly living and testimony of certain men to convince sinners that Christ can meet their needs. It has taken time, but as these men have stayed true and consistently Christian in their communities, churches have either sprung up about them or the existing church has taken a new spurt of growth. (2) There is an increasing sense of urgency for the work on the part of the national church leaders and the missionaries. The vehicles are being pushed over the washboard, bumpy roads to more tent meetings, to special classes of instruction for new converts gained in the tent meetings, to more extra night meetings in established churches, and to more churches in visitation on Sundays by volunteers and Bible school students. (3) The national church is developing some fine leaders. The national church council in its second year is giving remarkable leadership. (4) The effects of three terms of extension Bible school are great. Students are able to preach, teach, and evangelize much more effectively since studying God's Word more. The nationals are doing most of the

preaching. The missionaries' work is more and more that of teaching, advising, planting helpful ideas in the minds of the leaders, and being ready when needed with initiative, enthusiasm, and vision. (5) Many of Oregon Yearly Meeting have taken Peru more earnestly as an object of prayer.

The beginning of a work in fast-growing Tacna, a city down near the coast, seems significant. Because of overpopulation and poor crops on the high plains, many Aymara Indians are spilling over into this city to find food and work. The national church leaders have felt a concern for this place for at least two years. It remains to be seen how this beginning work develops at a distance of 225 miles from the home base. This may be a potential center for a missionary couple. The region with towns and irrigated valleys offers a big area for evangelization.

The work in Bolivia continues to grow and evidences stable leadership. The huge tabernacle (104' x 166') is a marvel, but the growth of the work that will fill it with 6,000 believers at Yearly Meeting is more noteworthy yet. One striking development in the church services in Bolivia is the music. Groups, including the traveling 35-voice choir from La Paz, are singing well in four parts. Many small instrumental ensembles are being formed in the churches. Some of the younger generation are using the reed flutes converted from their use in dance bands.

We do not have enough missionaries on either field, Bolivia or Peru. When we have a reduced staff of only two couples on the field, we have too few. We pit them against more than they can do, and at furlough or vacation time, one family is often left alone and unmercifully pressed by the demands put upon them.

Our missionaries are aware that they are living in countries where governments rise and fall, where their greatest safety is to be in the place God has called them. Not all the mail gets through; letters reportedly are being censored, and radio communications are being checked more carefully. In the country of our oldest work, there has been a radical left position by the government, but now there seems to be a moderation. But in Peru there are developments that, if continued, could bring real difficulty in getting shipments of vehicles or personal goods into the country. Already there has been one period in which foreigners could not cash personal checks readily or have undeclared foreign currency. All these things stimulate us to pray that the doors will remain open for us.

*Paul Cammack, now a professor at George Fox College, is a former missionary in Bolivia and Peru and was on special service there this summer.*

## RETREATS AND CONFERENCES

St. Louis Conference of "Concerned Friends for Renewal"—October 5-7  
U.S. Friends Supt's Conf.—October 8, 9  
Christian Writers Conf.—October 16-18  
Board of Evangelism Meeting—  
October 19, 20  
Mission Board Meeting—October 30, 31  
Friends Men Retreat—November 21, 22

## Friends Alive Conferences

Hugh Salisbury, professor of Christian Education at George Fox College, will be a featured speaker in a series of area conferences this fall. His broad experience in the field of Christian education includes a great deal of speaking at Sunday school conventions. Others to speak at the Friends Alive Conferences will be Ron Stansell, Jack Willcuts, Dorothy Barratt, and Lon Fendall.

Hugh Salisbury will speak and lead workshops on such topics as, "The Master Teacher," "Creative Ideas," and "Methods for the Twentieth Century." Other presentations in the conferences will deal with church growth, missions, youth, and camping. Preregistration will be requested and a registration fee collected at the conferences. Area Christian education chairmen can provide additional information.

Four conferences are scheduled for the fall:

Puget Sound area—October 9-10  
Southern Oregon—October 30-31  
Newberg, Portland, Salem, Southwest  
Washington—November 6-7  
Boise, Greenleaf—November 13-14

## SOME WILL SAY . . . "I DON'T BELIEVE IN PLEDGING"

Here is a drama in four scenes:

1. Car Salesman: "You're getting a real buy here. Your old car serves as down payment and you have 36 months to pay the rest at 8 percent interest."

Customer: "Where do I sign?"

2. Clerk in the Appliance Store: "We'll give you two years to pay for your refrigerator. What could be fairer?"

Customer: "Where do I sign?"

3. Real Estate Salesman: "Isn't this house a beauty? Just think 30 years to pay! We'll even put the closing costs and insurance in the monthly payments."

Customer: "Where do I sign?"

4. Stewardship Caller: "Now about our church's program. It will need the full support of every member. We would like to invite you to make a pledge for the new fiscal year."

Church Member: "What—are you crazy? Tie myself down for 52 weeks—no sir, I don't believe in pledging! Times are too uncertain."

Your pledge enables your church to plan its mission for the year ahead.



## Problems and Opportunities

"Oh, I never watch the news, it's too depressing," remarked a young person. (This chance comment was overheard from a total stranger to me.) We all feel like this at times. Head-in-the-sand evasion of unpleasant facts tempts us all. Not just the world news but personal bad news bothers us, too, such as described by James: "A man who listens to the message but never acts upon it is like one who looks in a mirror at the face nature gave him. He glances at himself and goes away, and at once forgets what he looked like." (James 1:23, 24 *New English Bible*)

Problems and opportunities sometimes get mixed up. What is a problem for one is an opportunity for another. Difficulty and challenge can be stimulating, arousing in us character and effort that easy days do not call out. Every new pastorate, church, or missionary responsibility we have attempted was accompanied by warnings from a few well-meaning persons: "That is a problem church!" or "Are you sure you can hold out all that time on the mission field?" There is always the depressing side of most news. An overview of Paul's ministerial experiences would be mostly bad news, yet he was "more than conqueror."

A sense of futility is one of the most dilapidating moods afflicting personality. To face into bad news, both the mirror of our own problems and the world's, is the mark of God's grace and power at work in the Christian life. Paul again points the way: "I have strength for anything through him who gives me power." (Philippians 4:13 *NEB*)

This text does not remove the unpleasant but gives the inner buoyancy to move ahead. This is God's way. —J.L.W.

## MISSION NEWS

### HOW A NEW CHURCH STARTS

BY ED CAMMACK

There is excitement these days on the field. The Extension Bible School is in full swing. New churches are being born. Some of the older weak churches are finding new life. The Holy Spirit is doing great things in the life of the brethren.

The majority of the Extension Bible School students are doing a very good job of studying and learning. Some who don't want to put forth the effort to do the work drop out. We do what we can to help them stick to it. It will be interesting to see how many of the 94 registered students finish to the end; a few have dropped already.

This Sunday afternoon Nick Maurer and I are visiting one of the churches. We brought workers, including the president of the National Church, up here earlier this morning and went to a new community out on the Ilave Peninsula, an hour and a half drive from here, to meet with a couple of men interested in a Friends church in their community. The National Church president went with us. We had to do some asking to find the man's house. All we had was his name and the name of the community. We were pointed in the general direction of his house and finally spotted him waving to us.

Two men met with us and were happy that we had come. They reported that five men and some women had been waiting early in the morning for us. It was now after 10 a.m., so they had gone home, believing we weren't coming. I suppose they had met about 7 or 8 a.m. We aren't able to get that far away from home that early. So Eustaquio, INELA president, led these two men in a service. He was very careful to teach them songs with a

real salvation message. Then he gave a plain salvation message, using a chart he has to help them understand. The presence of the Holy Spirit was evident. We also spent nearly an hour talking with them about establishing a church in their community. We found them very ready and sincere to start and carry on and set August 14-16 to have tent meetings. The name of the community is Camicachi. It appears to have real possibilities.

God is still adding to the numbers of the brethren. This week a trip is being made to Tacna, a city a day's journey away near the coast, to start a church there. Yesterday some brethren told me of three other communities that are interested in the evangelicals also. It's going to be difficult to keep up with all the work that must be done to nourish these new churches as well as visit the established churches.

### Stansells Begin Deputation

Ron and Carolyn Stansell, missionaries on furlough from Bolivia, are now living at 4200 S.E. Jennings Ave., Jennings Lodge, Oregon, where Ron is finishing his work at Western Evangelical Seminary. They will be traveling to different churches of the Yearly Meeting on weekends, and their schedule has been shared with pastors and missionary committee chairmen. They have an excellent presentation including pictures.

### Missionary Idea Book Available

The Mission Board has prepared a remarkable resource manual for use in missionary presentations in the local church. Edited by Iverna Hibbs, the book has 275 pages of pictures, missionary biographies, a wealth of information about both our mission fields of Bolivia and Peru. It is helpful for all missionary committees and may be purchased from the Yearly Meeting office or from Iverna Hibbs, Route 2, Caldwell, Idaho 83605. Cost: \$2.00.

## Name of Oregon Yearly Meeting Changed

One action of the recent Yearly Meeting sessions was the approval of changing the name of our church to Northwest Yearly Meeting of Friends Church. This will become effective upon determination of legal costs and involvements with incorporation changes. Such a proposal has been considered for several years, partially due to difficulties in proper designation of Friends in the Northwest with churches in three states.

## New 'Constitution and Discipline' Available

Copies of the new *Constitution and Discipline* of Oregon Yearly Meeting are now available. Orders may be sent to Barclay Press, P.O. Box 232, Newberg, Oregon 97132. Two types of books are available, a saddle-stitched copy for \$2 and a copy in loose leaf spiral binding for \$2.50. Each church should have a supply for distribution.

Also available again is a reprint of *The Family of Friends*, a Friends church membership course prepared several years ago by Jack Willcuts. The cost of this series of ten lessons, 90 pages, is 75 cents.

## Sunday School Contest to Be Launched January 1

The Evangelical Friends Alliance Christian Education Commission announces a five-month enlargement campaign will begin January 1, 1971, to be called: "Project 50-50, Friends Alive." It will be based 50 percent on attendance at both Sunday school and church, and 50 percent on goals. First prize in each of three divisions will be \$100 for equipment purchase.

## Alternative Service Assignments

Glenn and Sue Leppert of Greenleaf Friends Church began work in September in TAP (Teachers Abroad Program) with the Mennonite Central Committee and will be working in the Sudan mission schools of the Church of Christ close to Akwanga, near the heart of Nigeria.

They will teach in the Mada Hills Secondary School with an enrollment of 105 and a faculty of five. Glenn will teach English and chemistry; Sue will teach math. They will have additional responsibilities that go along with living at a mission boarding school.

## Writers and Artists

Writers and artists, you still have time to register for the second annual Friends Writers Conference if you have not yet done so!

Planned for the weekend of October 16, 17, and 18 at Twin Rocks, Oregon, the conference will feature workshops, free time for writing or art work, group sessions, and a worship hour. Resource people for various forms of writing and art will be on hand to answer questions.

Consult the September *EVANGELICAL FRIEND Supplement* for a registration blank or send a postcard to Betty M. Hockett, 420 S. College, Newberg, Oregon 97132.

The conference will begin with registration at 7 o'clock Friday evening and end Sunday afternoon. Bring your own towels and bedding. Casual clothes will be in order.



## OYM Approves Three Important Statements on Moral Concerns

Three important statements on issues of current concern were approved by Oregon Yearly Meeting during its annual sessions held in Newberg, Oregon, August 11-16:

■ We oppose any efforts to legalize the sale and use of marijuana.

■ We are concerned that the use of alcoholic beverages is an extremely serious problem in traffic safety whether on the city streets, highways, waterways, or airways. Therefore, we urge all state governments to emulate those states that recognize an alcohol blood level of .10 percent or less as the degree of intoxication constituting "driving under the influence of alcohol."

■ We urge the Surgeon General of the United States to conduct an impartial and scientific study of the relationship of beverage alcohol to health, similar to the research reported in 1964 regarding tobacco.

These statements are being sent to governors, senators, congressmen, and other leaders in the three northwest states, as well as to key national leaders, according to Mildred Minthorne, Board of Moral Action.

She points out that it is important, if Friends really want any action, that individuals also write letters expressing their stand on these issues. The Surgeon General's study

on the relationship of smoking and health has had far-reaching effects both in public attitudes toward smoking and in limiting the advertisement of a product that is harmful to health. How valuable it would be if public sentiment could persuade the Surgeon General to do a similar study of alcohol and health. Recent HEW reports indicate there are 9,000,000 alcoholics in this country at present, with the number continuing to grow. It is ridiculous that the substance that causes this disease can be openly promoted.

The Board of Moral Action also reported the compilation of a "Church Library Handbook," and the addition of new audiovisual aids to the Yearly Meeting film library. *Worth Waiting For* are recorded discussions on attitudes toward sex, love, and marriage by Rose Dyck and Abram Dyck, M.D. The six records (3 albums) are accompanied by an instructor's manual and discussion guides. *Alcohol, Your Blood, and Your Brain*, is a color filmstrip with record based on the research of Melvin H. Knisely, Ph.D., which reveals brain damage even in social drinkers. *Alcohol and Highway Safety* is a colorful film presentation of these serious facts. All may be borrowed by addressing OYM Film Library, P.O. Box 232, Newberg, Oregon 97132.

## AMONG THE CHURCHES

### GREENLEAF AREA

*Greenleaf—Gordon St. George, pastor*

Glenn and Sue Leppert left August 18, going first to London, then to Rome, arriving in Nigeria in late August, where they are serving under the Mennonite Central Committee, teaching school in that area.

Gene Hockett, director of alumni affairs at George Fox College, is the evangelist for the Academy's fall revival October 4-11.

Walter Lee was the speaker for our morning service August 9. His departure for Wichita, where he is interim superintendent of Kansas Yearly Meeting, was delayed somewhat because his wife Carol had to have major surgery.

Dr. David Cammack and his wife Margaret were weekend visitors in Greenleaf August 21-23. They returned to Rosedale, Oregon, Sunday evening in David's plane. David has been stationed in Alaska and is now taking more training in Portland.

The August 30 evening service was held outdoors under the direction of the young people headed by Samuel Drinnon, youth director.

The incorporation charter for the Academy was issued August 26.

Iverna Hibbs, Orpha Cammack, and Marita Bishop spent six weeks visiting the mission fields in Mexico, Peru, and Bolivia.

—Iverna Hibbs, reporter

*Homedale—Clare Willcuts, pastor*

Our DVBS this year took on the name of Kid's Campaign and was under the supervision of Child Evangelism Fellowship.

Ron and Carolyn Stansell, here for a time visiting with Ron's relatives, brought news from the field on Sunday, August 30. Following the morning service, the congregation went to the basement of the church for the regular potluck birthday dinner, after which Ron showed pictures and told more about their work in Bolivia.

Denver and Ruth Headrick lived in the parsonage and took care of the pastoral responsibilities while the pastors were attending the EFA Conference in Wichita.

We are seeing evidences of answered prayer in our midst as new people are attending the services, some receiving Christ and others being revived and encouraged in their relationship to the Lord.—Fannie Beebe, reporter

### NEWBERG AREA

*North Valley—Roger Knox, pastor*

The first two months of our church have been very busy ones. Our new committees have been set up, and each group is finding many things to keep them busy.

Our high school class with their teachers, Bill Rourke and Dave Berg, enjoyed trips to

## News of George Fox College

George Fox opened its doors for the 79th time September 29 with the start of classes for fall term. About 460 students are expected to be enrolled when final registration figures are completed.

Orientation for the largest freshman class in history started September 23 with six days of testing, information sessions, get-togethers, religious and social meetings, and registration.

Faculty members, including nine new to the staff, began their school year September 10 with a two-day retreat to the Oregon coast followed by a week-long series of meetings on campus.

\* \* \*

George Fox, beginning this fall, is developing a program designed to strengthen leadership in local churches. Added to the college faculty is Hugh M. Salisbury, an educator, author, and consultant, who this summer studied in Switzerland. A former faculty member at Seattle Pacific College, Salisbury also headed the Greater Seattle Sunday School Association.

The new college program will enlarge the educational function of the college directly to assist the church in Christian education. One of Salisbury's main duties is to organize and direct a series of leadership workshops for churches in the Northwest. The present Christian education program at the college is to be further developed.

Salisbury's duties are in conjunction with Oregon Yearly Meeting and its church extension efforts.

\* \* \*

A new communications-reception center is being established at the college. The project is putting the last of the campus telephone network underground. Work is being done by General Telephone Company of the Northwest.

When completed the 80-extension campus telephone system will be shifted from current headquarters in Pennington Hall to a new center in Wood-Mar Hall. The change will give the campus both a daytime and nighttime switchboard. The new reception center in the administration building will be manned during daytime hours to greet incoming guests and help direct visitors to the various college departments.

\* \* \*

A 23-game basketball schedule will be played by George Fox in its first year as an independent following breakup of the Oregon Collegiate Conference. New Quaker Athletic Director Lorin Miller has announced a schedule that includes seven games with former league schools. The Quakers will travel from Alaska to California. Games with Idaho, British Columbia, and Montana schools will be played on the Newberg campus.

Montana Tech., Fresno Pacific, Claremont College, Western Baptist, and the University of Victoria will all be opponents for the first time. Thirteen games will be at home and ten on the road.

The Quakers open their season at the NAIA District 2 tip-off tourney hosted by Lewis and Clark College in Portland December 13.



the coast and to Bald Peak State Park this summer.

The Young Married Adult Class had a progressive dinner August 29; 14 couples attended.

Sunday evening, August 30, three of our laymen were in charge of the service. Bill Rourke sang the specials; Dick Sively and Al Lehman spoke. Their theme was "Trust in the Lord." We were all greatly blessed by their messages.

During our pastors' vacation, David Myton was our speaker Sunday morning, September 6, and our evening guest was Paul Cammack, just returned from our mission field. Springbrook church joined with us to hear his fine report. —Lois Shires, reporter

*Sherwood—Lloyd Melhorn, pastor*

Janelle Fendall and Jon Hodson were representatives to Friends Youth Yearly Meeting. Our pastor, Lloyd Melhorn, was youth evangelist for Junior High and Senior High Yearly Meeting.

August 12 during the prayer meeting hour, Duane Comfort told of his call to the mission field. Sunday night Family Hour speakers have been Kenneth Williams, Bruce Hicks, George Moore, and Dr. Leonard Silvers.

The young people enjoyed a trip to Mt. Tabor to hear the musical, "Tell It Like It Is," on August 23. Junior highers traveled to Mt. Hood for a day, and the senior highers visited Farrells Ice Cream Parlour.

The church was represented by a large delegation of members at Family Camp.

Sunday morning speaker on September 13 was Earl Perisho, showing slides and speaking of his work on the Alaskan mission field. That afternoon the church enjoyed their annual Sunday school picnic at the Russell Baker farm, with the evening service being held there.

Wendell Wallace will be having weekend services in October.

Friends Youth sponsors are: Juniors—Ellen Martin; Junior High—Mike and Bonnie Whitmore; Senior High—David and Beverly Fendall. —Jerri Bishop, reporter

#### PORTLAND AREA

*Maplewood—Roy P. Clark, pastor*

During our pastors' vacation in July, Ron Crecelius, Earl P. Barker, Harold Ankeny, and Lyle Love were our speakers.

Leroy Kropf, ministerial student from George Fox College, and Fred Baker from the Puget Sound area have been recent guest speakers.

We enjoyed a day of music recently when The New Perspective group from George Fox College brought inspiring ministry in song. In the evening, Ron Crecelius and Cal Siferd brought an hour of beautiful music with their guitars.

Roy Clark served as evangelist for the Pierce County Holiness camp meeting in August.

August 30, Duane and Sherrill Comfort and family were with us in the morning service, telling of God's call and the leading of the Holy Spirit to the mission field.

Open House was held at the Howard Adams' home September 6 to celebrate the golden wedding anniversary of Denver and Ruth Headrick. The Headricks were former pastors at Maplewood.

Our Sunday school picnic was held September 12 at Blue Lake Park.

Much needed built-in cribs were added to our nursery recently.

#### PUGET SOUND AREA

*Agnew—May O. Wallace, pastor*

Our pastor and two other church members attended Yearly Meeting sessions.

Three youngsters attended Junior Camp at Buck Creek, and Glenn Born was one of the counselors. There were also two boys who attended Junior High Camp.

There have been numerous visitors to our services throughout the summer months.

Spiritual growth is evident through the "Ten Brave Christians" program under the leadership of our pastor.

It is good to welcome back in our midst those who have been on vacations during the summer months. —Mary Lynch, reporter

*Seattle Memorial—Clynton Crisman, pastor*

September 13 we returned to our regular schedule of Sunday school at 9:45 a.m., worship 11:00 a.m., and evening service 7:00 p.m.

Throughout the summer there has been good attendance from the church at the different camps. Several attended Family Camp at Buck Creek over Labor Day weekend, when Orville Winters was the guest speaker.

Renita Miller and Sharon Jones represented the youth of our area at the Youth Leadership Conference in Wichita, Kansas, last July.

Very much enjoyed was the film, *His Land*,

a Billy Graham production, shown at the church July 30.

August 16, while our pastor was on vacation, Don Mardock very ably filled the pulpit.

The Ralph Greenidge family (he is the new pastor at Holly Park Friends) had charge of our worship services September 3. The family sang several beautiful hymns, and Ralph Greenidge brought a very good message.

Edgar and Olive Pearson are home from their eight-week tour of the Holy Land and Europe. —Anna Neifert, reporter

#### SALEM AREA

*Klamath Falls—Evert Tuning, pastor*

We were happy to have Mr. and Mrs. Jim Joy with us Sunday, June 21, during Evert and Virena's absence. Jim brought the morning message, and Ken Joy sang a beautiful solo. The evening Bible study group was conducted by Ross McIntyre of the Sprague River church.

We feel that our VBS held in August was successful.

A farewell party was given for Lois Butt, our Youth Ambassador, before she left us on September 1. —Miriam Carmichael, reporter

#### BOISE AREA

*Star—Kenneth and Rosalie Pitts, pastors*

Our pastors were on vacation most of August. In their absence we had many fine speakers to lead our meetings. The Friends Youth went on a camping expedition for a weekend and had a Sunday morning service in the hills. —Leona Ireland, reporter

## VITAL STATISTICS

### BIRTHS

**BETTERTON**—To Paul and Carol Betterton of Maplewood Friends, a daughter, Rebecca Anne, born July 26, 1970.

**SAILORS**—To Mr. and Mrs. Thomas Sailors, Kelso, Washington, a girl, Elizabeth, born June 23, 1970.

**WAGNER**—To Mr. and Mrs. Frank Wagner, Kelso, Washington, a girl, Cindy Sue, born June 28, 1970.

**WILHITE**—To Steven and Nancy Wilhite, a son, Ryan Harold, born September 11.

### MARRIAGES

**CALKINS-HOLTON**. Linda Gayle, daughter of Mr. and Mrs. Clinton Calkins of Medford, and John Holton, son of Charles and Bernice Holton of Caldwell, were married August 8, 1970.

**FISH-LUNDY**. Anita Fish and David Lundy were united in marriage August 15 at Salem Evangelical Church, with Rev. David Weinert officiating.

**HUNT-WILHITE**. Carolyn Hunt, daughter of Virginia Hunt, Boise, and Merl D. Wilhite, son of Merl and Vera Wilhite, were married at Star August 28, 1970.

**KEARNS-LEPPERT**. Sue Kearns, daughter of Mr. and Mrs. Claude Kearns, and Glenn Leppert, son of Jake and Iris Leppert, were married at Greenleaf July 11, 1970.

**MCCONNAUGHEY-FODGE**. Gwen McConnaughey of Corvallis and Herald Fodge of Greenleaf were married August 22 in the

Children's Farm Home Chapel with Rev. Clarence Knoepfle of the Evangelical Church of North America officiating.

**MILLS-DODGE**. Ruth Emma Mills and William Alfred Dodge, mayor of Scotts Mills, were married August 1 in a private ceremony at the Scotts Mills Friends Church.

**MOCK-PRUITT**. Deanna Jean Mock of Netarts and Charley Wesley Pruitt of Portland were married in the Netarts Friends Church August 14, 1970, with Reverend Denny and Irwin Alger officiating.

**ROBERTS-PADOUR**. Marilyn Kay, daughter of Mrs. Harold Roberts, and Richard Padour, both of Boise, were married August 18, 1970.

**ROEHL-BOWMAN**. Candy Roehl and Randy Bowman, both of Tillamook, were married in the Netarts Friends Church August 24, 1970, with Irwin Alger officiating.

**SCHAMBURG-LUNDY**. Barbara Schamburg and Dan Lundy were united in marriage September 4, 1970, at Sherwood Friends Church, with David Fendall officiating.

**TISH-CLOUGH**. Jean Tish, daughter of Alva and Agnes Tish, and Thomas Lee Clough, son of Homer Clough of Boise, were married August 18, 1970, at Greenleaf.

**WILLIAMS-FINK**. Mary Lee Williams and James Fink were married at the Scotts Mills Friends Church August 8, 1970, with Frank Haskins officiating.

**ZEULNER-ANKENY**. Susan Zeulner and Dennis Ankeny were married August 13 in the Bell Friends Church, California.