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Evangelical Friend

November 1970

Vol. IV, No. 3

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Cover

Gnarled oak trees decorated with mistletoe assume weird forms as they become a silhouette against a stormy afternoon sky in late fall. (Photo by Al Monner).

Antecedents

This month's issue features the St. Louis Conference, that meeting of "Concerned Friends for Renewal," which brought together delegates from every yearly meeting in America (except one) and officials from other Friends groups.

We have tried to give a balanced picture of what happened at St. Louis. Executive Editor Jack L. Willcuts, the new president of the Evangelical Friends Alliance and one of the discussion leaders, gives his appraisal in an editorial on page 5. Next comes a news feature article by Harold Antrim, reporting the day by day happenings. The ad hoc committee had decided to permit one reporter from each of the three leading Friends magazines (EVANGELICAL FRIEND, Friends Journal, and Quaker Life) to cover the St. Louis story. Because Harold Antrim, president of the George Fox Press, was in the St. Louis area at the time, his appointment was most logical. Pictures taken by Fred Wood of Quaker Life add to his article.

An objective look at Friends is made by a Lutheran pastor in St. Louis in the article "The Future of Friends." Pastor Gerhard Nitz, was an anonymous observer and presented his views at a luncheon on the closing day. Finally, a letter to the editor from Arthur O. Roberts rounds out our coverage of the St. Louis Conference.

Someone has suggested that the reading of all that was said at St. Louis—the papers, reactions, and discussions—may have more value than the conference itself. It is hoped such papers can be made available to our membership at large. It is also hoped that our coverage will whet your appetite for such additional reading on the subject.

—H.T.A.

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CONVOCATION OF METHODISTS FOR EVANGELICAL CHRISTIANITY

DALLAS—Los Angeles Bishop Gerald Kennedy told the unofficial Methodist organization, Methodists for Evangelical Christianity, that too often American churchmen treat religion as a "game."

"We're just like children, we go by moods," said the California bishop. He cited the great influx of church members during World War II. "We were suddenly religious," he said. "We thought there was a rebirth of religion."

But the mood has changed, he said, and blamed a subjective relationship to the Gospel for the shift, an attitude of thinking the Gospel is designed to make people "feel good."

"I see a great hope and a great danger in this convocation," Bishop Kennedy said. "If this becomes a negative group attacking those of differing views, it will not help the church . . . We don't need another caucus. But if we can hold up the witness of evangelical preaching—of what it ought to mean in a day of crisis—oh, we've been needing that."

He said he believes the church is in for "tough times" but said that "danger is part of the job." —E.P.

READ SCRIPTURES TO 'FORTIFY OUR RESOLVES,' PRESIDENT SAYS IN BIBLE WEEK MESSAGE

WASHINGTON, D.C.—President Richard M. Nixon has urged "every American" to join him during National Bible Week in seeking to "refresh our spirits and fortify our resolves by reading the Holy Scriptures."

"In this decade," said the President in his annual message recognizing the observance, "we are more than ever called upon to turn our hands and hearts to assisting those in our country for whom our general prosperity is still a distant dream."

The President is honorary chairman of Bible Week, November 22-29. Its theme this year is "Life for Modern Man." —E.P.

KOREANS ASK HELP TO FORM ALL-ASIAN MISSION BOARD

PUSAN, KOREA—Following the week-long city-wide evangelistic crusade here led by C. Mervin Russell in August, a group of Korean pastors asked Dr. Russell for his counsel in establishing an all-Asian missionary board.

Purpose of the board, the pastors told Dr. Russell, president of World Gospel Crusades headquartering in Upland, California, is to send Korean missionaries to Indonesia and other Asian nations.

"This was not initiated at all by North Americans," Dr. Russell said. "It's entirely a Korean committee involving a number of denominations."

The Pusan crusade drew an aggregate attendance of 30,000 people. —E.P.

REPORT 13 MILLION AMERICANS HAVE QUIT SMOKING SINCE 1966

SAN DIEGO—More than 13 million Americans are reported to have kicked the smoking habit since 1966, bringing to 29 million the number who are now members of the nation's "unhooked generation"—those who have quit smoking.

Nearly two-thirds of the adult population are now nonsmokers, according to a survey cited here at the first National Conference on Smoking and Health. Less than a decade ago, nearly half of the adult population smoked.

And for the first time since the "emancipated American female" began smoking in public a half century ago, cigaret smoking among adult women has reportedly declined.

Dr. Daniel Horn, director of the National Clearing House for Smoking and Health, which conducted the survey, said there are now 300,000 fewer female smokers than there were in 1966, despite a population increase of about three million adult women. —E.P.

NHA CHOOSES "ALDERSGATE MINISTRIES" AS PROGRAM TITLE

The National Holiness Association has chosen "Aldersgate Ministries" as the program name for the total scope of cooperative functions between its member organizations, to include evangelism, education, social concern, and laity action, along with the former projects in missions and in publishing. Participation in each project is voluntary.

Under Aldersgate Ministries, the NHA in special conference October 7-9 gave approval to numerous projections, two of which are a graduate theological training center for Latin America and an International Evangelism Conference for holiness bodies to be held in conjunction with the 105th National Convention of the NHA at Indianapolis in April, 1972.

'LORD'S HERD' HELPS KEEP CHURCH ALIVE

MILLER, KANSAS—This unincorporated community in northeast Lyon County has lost its post office, depot, and school but has retained its soul, according to the Topeka Daily Capital.

One institution still functioning is the Miller Methodist Church, and one reason it is still thriving is the "Lord's Herd," a project supported by cattlemen and farmers in the Miller area.

Each fall the cattle committee of the church buys about 40 head of 450- to 500-pound calves. These are distributed to farms of members and friends, who winter the steers and put them out to pasture the following spring. After the grass season is over, the cattle are sold as stockers and feeders with the proceeds going to help meet church expenses. —E.P.

MILITANTS OCCUPY CHURCH, DEMAND \$50,000

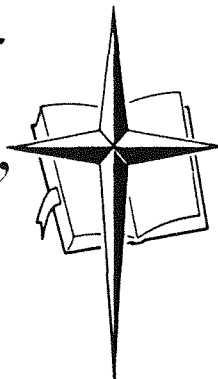
ANN ARBOR, MICHIGAN—A cluster of militant activists have occupied another church, after receiving assurances from two area churches here for donations of \$30,000.

One member each from the Black Economic Development League and the Washtenaw County Welfare Rights Organization took up residence last week in the minister's office at the Friends Meeting House, the church of the local Quaker group. Their demand: \$50,000 from the organization!

The group is trying to raise \$100,000 to buy school clothing for children in welfare families.

It was the sixth church here to be occupied since the sit-ins started August 19. The protestors claim the churches should provide the money to help blacks since the churches helped "perpetuate racism and the economic degradation of black people." —E.P.

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Quakers at the Gateway

Bringing 130 Friends together at St. Louis' Gateway Hotel from all over the U.S. proved one thing: it cannot be said that when you've seen one Quaker you've seen them all!

This is hardly surprising. With no previous acquaintance or organizational connection other than a common name and ancestry and a prominent distinguishing characteristic of "individuality," the first surprise was that so many even came. The whole idea was a spin-off of the U.S. Congress on Evangelism in Minneapolis a year before, where a handful of Friends named an ad hoc committee. In this day of ad hoc-ery, such a plan probably did what no other group could have done. It brought Friends of widely differing orientation and theological persuasion together "to seek, under the guidance of the Holy Spirit, a workable, challenging, and cooperative means whereby the Friends Church can be an active, enthusiastic, Christ-centered, and Spirit-directed force in this day of revolution." This was the mimeographed statement on the manila envelopes handed delegates upon arrival in St. Louis. There may have been more in this statement than everyone came committed "to seek," but "spiritual renewal and unity among Friends" was an accepted purpose approved by all who spoke.

When the papers and reactions are all printed, they should be read and measured again. Such study may be as productive as the conference itself. The back-at-home reviews will be helpful if we do not do so just to see what "our man" said to "them," but what really was said to all out of concern.

"Survival is not the business of our lives, but 'hearing the word of the Lord' and doing it." This from Lorton Heusel of the Friends United Meeting and "We ought to be doing together anything that conscience does not require us to do separately" from Dean Freiday of the Friends General Conference are worthy guidelines for contemplation. Decrying "synthetic" rather than natural affinities

of the past, Everett Cattell of the Evangelical Friends Alliance insisted, "We are more polarized than ever, and some fresh approach must be found."

This was the hope for St. Louis, some fresh approach. But what approach can be seen for a future Friends Church until there is a better understanding of our differences and some fusion of faith that is comfortable to all?

Certain erroneous generalizations—that the *evangelical* Friend was concerned only with his *vertical* relationship to God and the *liberal* Friend was concerned only with *horizontal* relationships with the world—were exposed as it became apparent that most Friends are quite interested in both while expressing these interests in different ways. So is it a matter only of semantics, of misunderstanding of terms, words, meanings? In each discussion group, ultimately the sessions seemed to settle on the question of who is Christ, how reliable are the Scriptures, and can man be led today by the Holy Spirit? There was always an attempt to identify with the middle-of-the-roader, the *true* Quaker, the one most characteristic of the heritage and the qualities of the Friends—and inevitably each one assumed his position to fit these best.

There were several unforgettable minutes of worship and sharing as different ones acknowledged their prejudices and asked forgiveness for unchristian attitudes and actions. There was sensed a genuine longing to somehow bridge the barriers, yet these issues of belief and

cultural patterns of worship and emphases remain as high as ever.

The mirror of our meeting is reflected in Lutheran Pastor Gerhardt Nitz's report on page 8 of this issue; perhaps this is more objective than any other that can be given. But several steps are obviously yet needed in the process of renewal and unity, and it is hoped these may be patiently and thoroughly considered in the future "Faith and Life Conferences" to follow, bringing representatives together periodically. What are these steps? And, what do we do while these steps are being taken (or the ladder is being hammered together for such an ascent)? Friends of the EFA should move ahead as rapidly as possible in existing ministries before us in church growth, missions, evangelism, social action, Christian education—strengthening and implementing the vision of "a people to be gathered to Christ." With 5,000 being added to the world's population every 30 minutes (240,000 daily) and the call to Christian commitment ringing in our ears, Quakers *are* at the gateway of opportunity. If Dean Freiday is not heeded by the 28 yearly meetings, let him be heard by the four of the EFA—"we ought to be doing together anything that conscience does not require us to do separately."

Next month the EFA superintendents will meet in Wichita and the full task-force study committee again in January, to seize this challenge for greater cooperation and united vision. Not a hurried but a hallowed sense of urgency grips us.

—J.L.W.



THE QUAKER FAMILY TREE. DRAWN BY STAN AND SHIRLEY PUTMAN. FIRST APPEARED IN "LET'S BE FRIENDS," A HIGH SCHOOL-AGE FRIENDS DOCTRINE AND HISTORY COURSE PRODUCED BY GEORGE FOX PRESS. COPYRIGHT 1970 BY THE BARCLAY PRESS.

The St. Louis Conference

"The Future of Friends" was the theme for the national conference that met at the St. Louis Gateway Hotel October 5, 6, and 7.

One hundred and thirty delegates, representing 24 of the 28 Yearly Meetings in the United States and Canada, made up the "St. Louis Conference." Also represented were the organizations of Evangelical Friends Alliance, Friends General Conference, Friends United Meeting, and Friends World Committee for Consultation, plus three Conservative and three unaffiliated Yearly Meetings. Jack Willcuts, Dorwin Smith, Ralph Beebe, and Norman Winters were Northwest (Oregon) Yearly Meeting delegates. Representing Ohio Yearly Meeting were Aubrey Diggs, Robert Hess, Don Green, Wayne Ickes, and Harold Winn. Linn Eignus, Verlin Hinshaw, Walter Lee, John Robinson, and Dennis Tabor were delegates from Kansas Yearly Meeting. Olen R. Ellis, Ervine Johnson, David Leach, Mahlon Macy, and Merle A. Roe represented Rocky Mountain Yearly Meeting. Stanley Brown, Lloyde Johnson, Paul Langdon, Arthur Roberts, and Milo Ross were delegates representing Evangelical Friends Alliance. David Le Shana, Russell Myers, and Maurice Roberts were EFA members of the committee that planned the conference.

The opening session began Monday evening with all voices raised in singing "The Church's One Foundation." Chairman of the "Committee of Concerned Friends for Renewal," David Le Shana, presided and read the New English translation of the Gospel according to John, chapter 15, verses 1-17. After silent prayer the hymn, "O Master, Let Me Walk with Thee," was sung. Oswald C. J. Hoffman, speaker for *The Lutheran Hour*, then spoke on "The Future of the Church," emphasizing that the church has a great future—if the Spirit of God

is in it. "The world is looking for something supernatural today," he noted, citing the rise of daily listings of horoscopes in newspapers over the past ten years from 75 to more than 12,000. He said that people are making this their religion, when the church has what they are really looking for—honest to goodness faith.

Dr. Hoffman quoted from Acts 1:11 ". . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go . . ." and observed that when it comes right down to it, that's the future of the church. "When the Holy Spirit of God takes hold of people, then the future begins," he said, adding that the Spirit puts in our hearts faith in Jesus Christ and a sense of mission with love that is the proof of the whole pudding.

A 6:30 prayer meeting began things Tuesday morning, and following breakfast and devotions, the first of three position papers was presented by Lorton Heusel, general secretary of Friends United Meeting. Speaking out of his own experience and from his own perspective on the common subject, "The Future of Friends," he observed ". . . we cannot assume that because Quakerism has survived, its future is automatically assured." He also said, "Our business, in the face of the winter storms, the external pressures, the internal defections, is obedience—hearing the word of the Lord and doing it." He added ". . . our great objective is not survival, but faithfulness." And he questioned, "Can we show forth in our attitudes, relationships, perspectives, and value systems that we have experienced an inward transformation of spirit and way of life? Have we found through the birth of a new love a new passion for holy living, a new dynamic for living?"

Following this address two brief (six-minute) responses were given from men representing one of the other Friends organizations. Harold Winn, Ohio Yearly Meeting, responded that a synthesis can only be found when the Holy Spirit brings us together. "It's not who we are," he stated, "but who Jesus Christ is." The 130 delegates then formed five discussion groups, which had 90 minutes to talk over ideas and thoughts from the presentation. Stanley Brown (Kansas Yearly Meeting) and Jack L. Willcuts (Oregon Yearly Meeting) were leaders for two of these groups.

Following lunch Dean Freiday of Friends General Conference delivered the second position paper on "The Future of Friends." He called the St. Louis Conference ". . . another important advance toward speaking jointly. And one of the dicta that have been adopted by the ecumenical movement might serve us well for our coming together as Quakers. It states that we ought to be doing to-

gether anything that conscience does not require us to do separately." In summation he stated ". . . in examining our beginnings, we will need, above all, to uncover the underlying universal truths, those that will be just as compelling for the 21st century as they are now." "A sacramental approach to the rebirth of our beloved Society calls for a clearcut positive discrimination. We will need to distinguish not only the temporal from the eternal, but we will need to include a commitment to view both our beginnings and our future in the Light of Christ and under the weight of prayer . . ."

In responding to this paper, Arthur Roberts (Oregon Yearly Meeting) suggested that we "submit our expressions of faith and our practices to the Bible as the authoritative outward test, accepting its reproof and correction" as well as submitting "our corporate and personal discipleship to the judgment of Christ through the gathered Church for the right ordering of priorities for the present time."

Keith Sarver (California Yearly Meeting) responded with the belief we "have a place to begin (a common Quakerhood) now. It can begin in an affirmation in the 'eternal Christ, who was, is, and is yet to come' as our focal point. If we can identify with him . . . then our separateness is sheer folly."

Following the five discussion groups and the evening meal, Everett Cattell presented the third position paper on "The Future of Friends." He stated "What we can all know intuitively has now been made crystal clear by our scholars that early Quakerism was Christ-centered and biblically oriented. The time has come when we must stop being apologetic about our real character. In starting a systems approach, we therefore start with Christ as biblically revealed. If this sounds like an evangelical Friend putting in his party oar, let me say that it is only true to the extent that evangelical Friends share in a growing ground swell being felt everywhere . . . asking for a fresh look at Christ and a fresh outworking of what it would mean to make Him Lord. Since this is what George Fox did and since Christ is the One who spoke to George Fox's need, this is where we begin." He went on to say, "There is only one thing I am dead sure of and that is the conviction that *Jesus Christ is Lord*, and that I want with all my heart to be like Him . . . I would gladly join hands with others in a fresh seeking based on a common commitment to the lordship of Christ."

Two brief responses followed this paper, and the five groups again met for a one and a half hour discussion. The

(Continued on page 11)

Harold Antrim, minister of youth at Boise, Idaho, Friends Church, was one of three Friends magazine reporters assigned to the St. Louis Conference.



Friends delegates from nearly every yearly meeting in America and several Friends cooperative groups were at the St. Louis Conference. Part of the "chemistry" of the conference took place as Friends found fellowship with one another in small groups such as these: Upper left, Marian Baker of Philadelphia, Arthur O. Roberts (center) of Oregon, and Dean Freiday of Friends General Conference. Upper right (l. to r.) James Niss, Martha Niss, and Evelyn Dane of New York, and Wilmer Cooper of Earlham School of Religion. Left, Wilmer Cooper and Herbert Huffman of Friends United Meeting at registration table. Right, T. Eugene Coffin, California, and David Le Shana, Oregon, chairman of conference planning committee. Below, part of one of the discussion groups—(l. to r.) Ron Allen, Indiana; William R. Taber, Jr., Ohio Conservative; Jack L. Willcuts, Oregon, discussion leader; Wendell Wilson, Iowa; and Richard Foster, California. (Photos by Fred Wood, Quaker Life)



The future of Friends

Before this meeting I must confess that I had never met any Friends personally. I began my ministry in the state of Idaho and worked among the Mormons. Thereafter I served as a missionary in Alaska among the rugged frontier-type people who lived there. Then my work brought me to St. Louis, which is a hotbed of both Roman Catholicism and Lutheranism. In all these years I met no members of the Society of Friends. Everything I have to say has been based upon my observations of the past two days. I believe that it took a great deal of courage on your part to invite a complete outsider to make such an evaluation as this. Perhaps you should ask yourself this question, "If this man has never met any Friends before and has never learned to know what they believe, is this *his* fault, or is it *ours*?"

You should understand very clearly that I come from a church that is well-

organized, completely structured, and fully programed. Lutherans are a creedal church. They have the Bible and the Confessions of the church as the source of all their teachings. They are completely Bible-centered and dedicated to the proclamation of Jesus Christ as the Son of God and the Savior of the world. Everything I say will have to be understood against such a background. However, I shall make a sincere effort to be objective in my comments.

I

Is there a *future* for Friends? Most definitely *yes*. The Society of Friends has many wonderful blessings that ought to be shared with other denominations.

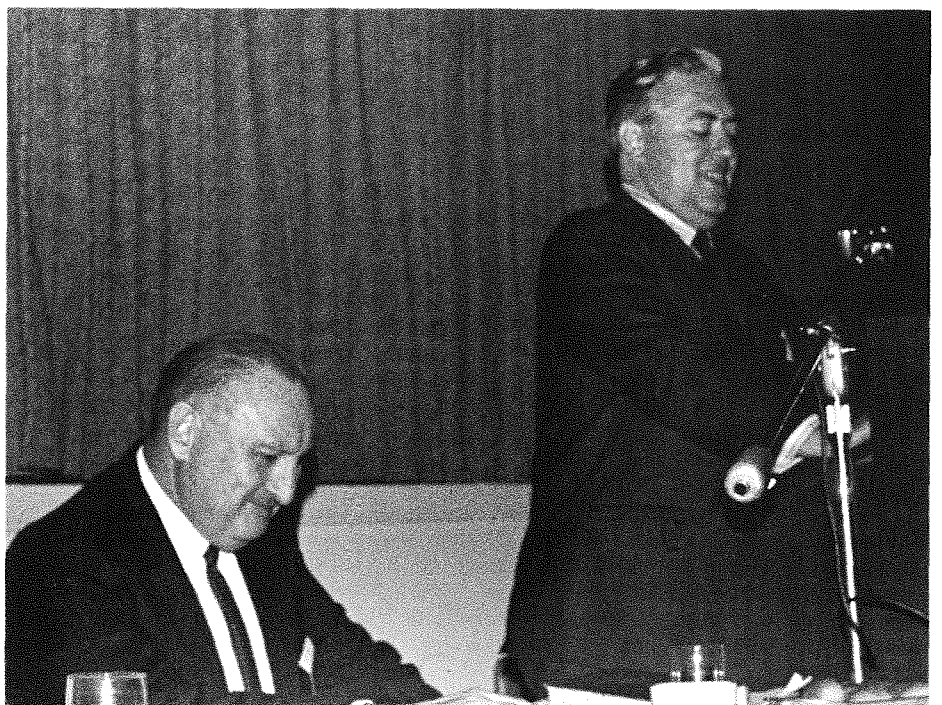
One is your emphasis on the guidance of the Holy Spirit. Many main-line churches do not have such an emphasis. In fact, just recently one of the professors at our Seminary here wrote a book called *The Half-known God*. It was

about the work of the Holy Spirit. Church historians have pointed out that those churches with the strongest emphases on the importance of the Holy Spirit, such as Pentecostals, the Church of God, etc., are the fastest-growing churches in the world today especially in South America and in Africa. These two continents are expected to be the centers of Christianity by the year A.D. 2000. *You* need to help *us* in stressing more positively the importance of the work of the Holy Spirit in the Christian life.

You have some well-trained lay people. The principle of "the priesthood of all believers" is a great biblical principle. It was stressed by St. Paul, Augustine, and by Martin Luther in the Reformation. All Christians claim to accept this teaching, but you have practiced it to a greater degree than we have. Repeatedly, we have tried to encourage our laymen and women to become more involved in

Lutheran Pastor Gerhardt E. Nitz of Grace Lutheran Church, St. Louis, Missouri, was invited as an observer at the St. Louis Conference of "Concerned Friends for Renewal." This was his first acquaintance with Friends. While successful as a pastor (his congregation is less than 15 years old and has grown to more than 2,000), he was entirely unfamiliar with Quakers. Being an outsider gave him an objectivity in evaluations others lacked. This article is a resumé of his report shared with the conference at a luncheon meeting on the closing day. He says of himself, "... I am not an expert. I do not have all the answers to your problems, nor do I have any great pearls of wisdom to dispense. But I was asked to attend as an anonymous person, and to hold up a mirror to your discussions, so that you could better evaluate what has been happening here the past two days. Allow me, then, to point out some of your strong points, and also some weaknesses." Photo at right shows David Le Shana, conference chairman, introducing Pastor Nitz.

PHOTO BY FRED WOOD, QUAKER LIFE



*"Unless you can come to some agreement as to
the meaning of the lordship and the saviourhood of
Jesus Christ in your church, I am certain
that there is not much hope for unity in the years ahead"*

the real work of the church, but we haven't been too successful in this effort. The fact that you have many nonprogrammed churches without special ministerial leadership shows that lay people *can* and *will* do an excellent job in the work of the kingdom, if they are trained to do so and if they are *required* to do so. Here, too, you have a fine emphasis that ought to be contributed to other Christian churches.

You have always been well-known, and justly so, for your great works of service and love in action to men of all races, creeds, and political persuasions. You have made a real contribution to people in need all over the world by fully *living* your faith even at great risk and expense. Here again, you have set a marvelous example for other churches to follow.

In your meetings I have noted a very fine devotional attitude. Your worship services have not been routine or mechanical, as they so often are in strongly-liturgical churches. Your periods of silent prayer and meditation are genuine worship experiences, and other churches could learn a great deal from you about worshipping in spirit and in truth.

All of you at this conference have demonstrated a spirit of love and kindness to one another. Even though there was complete disagreement at many points, you nevertheless spoke the truth in love and received the opinions of others with great charity. Very definite steps were taken by the group leaders to make sure that every person had an opportunity to speak and that every opinion was carefully noted by the group. Personally, I must add that I was the recipient of your friendship and affection even though I was a complete stranger to all of you.

I have also found among you an emphasis on "simplicity of life." If there is anything that materialistic-minded Americans need today, it is just exactly *this* particular stress. In my congregation, I am constantly preaching against the

number-one sin of our time, *loving things* instead of people, and *using people* instead of things. To be relevant to our age, we need to remind Christians that they are "*not* to love the world and the things that are in it, but to seek the things which are above." You have an insight here that ought to be shared with others to a much greater degree than in the past.

II

Is there a future for Friends? *Yes*, because you are approaching the question of unity in the right way.

So many other denominations have produced a "synthetic" kind of church union, as Dr. Cattell says in his paper. "It was fabricated for special situations, or maintained by special effort, and therefore often forced, constrained, distorted, or simulated, not natural or spontaneous." The Methodist Church, for example, has united all Methodists into one great church body. Yet there are as many varieties of teaching and differences of opinion in the Methodist Church as there ever were. Still they are all Methodists. This is a false unity. It simply will not work.

I have found a frank and open approach to differences at this conference. There has been no disposition to sweep the doctrinal issues under the rug, or to overlook them, or to regard them as unimportant.

Someone used the expression, "paste-pot and scissors" method. You have not tried to follow this procedure either. You have not decided to just cut out a few ideas from each different branch of the Society of Friends and then glue them all together in some makeshift pattern of unity.

Again you have not tried to follow the "least-common-denominator" theory of church union. You have not decided to reduce your theology to a few basic principles that would be watered down so all you would be sharing with one another would be your weaknesses and doubts.

Though Christians are becoming more and more of a minority group in today's world, no one suggested that all of us ought to unite simply for "survival in the hostile environment of the post-Christian era."

Nor did anyone at this conference believe that all Friends, or all Christians, for that matter, should get together for the purpose of building a "super-church" for "impressive statistics" or a more formidable "pressure group" for lobbying purposes before the various branches of government, local, state, or national. There are some who believe that this is the real aim of COCU.

Someone suggested, "Perhaps we should agree to disagree, but do it agreeably." This seems to be the symbiotic approach that Dr. Cattell mentioned in his paper, namely "the intimate living together of two dissimilar organisms in any of various mutually beneficial relationships."

Most movements toward uniting the separated denominations of Christendom have tried, or are still trying, one of the above-mentioned methods. I believe you are demonstrating real spiritual insight in recognizing that they really do not work.

III

Is there a future for Friends? *No*, not unless you can find some agreement on the place of Scripture and on the place of Jesus Christ in your midst. On these two major items of doctrine, it appears to me that you are completely divided.

I think I understand how you came to this impasse. Since you are a church that is noncreedal, often nonprogrammed, and depends completely upon the personal experience of God in the life of each individual, and thereafter the "inner light" or "the Christ within," you by your very nature came to many differing opinions on almost every scriptural doctrine.

In these meetings, some have made statements that they would not even accept the "authenticity" of Scripture,

much less the "authority" of Scripture. Many stated that they did not believe that Jesus Christ is God, or that He was even divine. Many felt that their own experience of God was as valid as the experience of St. Paul or any of the inspired writers of Scripture. Some did not even regard Jesus Christ as a revealer of divine truth to men. It appears that you cannot even agree on the simple statement that "all should bow low before our common Lord and Savior, Jesus Christ, and acknowledge Him openly and unapologetically."

If you cannot find some way to bridge this tremendous chasm, then I feel sure that the Society of Friends will literally be torn apart. As far as Scripture is concerned, perhaps you need an approach like the Lutherans use. The Bible is the *norma normans*. It is the sole controlling authority in all matters of faith and life. But we also have *norma normata*—the Lutheran Confessions, which are regulated and controlled by Scripture and are true only because they are in accordance with the sacred Scriptures. Perhaps you need to have the Bible as the only source of authority, and your "tradition" your "inner light," and "your gathered-church" concept as *norma normata*. Thus all personal insights and truths and experiences would be tested and regulated by the Word of God.

IV

In the year 1965, all three major Lutheran denominations in America organized what is known as the Lutheran Council in the U.S.A. This Council, though it adds another layer of expense and another layer of executives, was designed to be a means whereby all Lutherans could work together "in those things where our conscience does not dictate that we must work separately."

Perhaps an idea like this one could work for the Society of Friends. You presently do not have a national organization or any overall authority that represents all the Friends yearly meetings. The Lutheran Council was organized to speak in matters of public relations, to deal with governmental agencies, to work in world relief, on campuses, to do unified youth work, and to serve us in any other way that we desire.

V

If there is to be a future for the Society of Friends, in a world that is post-modern and certainly appears to be post-Christian, where should you begin?

First of all, I should like to encourage you to "keep talking to one another." Somewhere the report was made during this conference that this was the first meeting of its kind since the year 1887. That is absolutely amazing! Even Lutherans, who are divided, have been talking

to one another for decades. In recent years we have been talking with Jews, Roman Catholics, and others, just to state our own position and to listen to theirs. By *all* means, keep talking to one another!

Dean Freiday has suggested that you go back to your sources, to find out "who you were" and then to discuss "who you have become." I believe that this is tremendously important for you. If you are to find out what your "Quakerhood" means, and if you are to get back to any kind of authentic theology, certainly you will have to begin here.

Perhaps the suggestion of a "traveling minister" or "ministers" would be valid. Somehow or other, you *must* get to all the various yearly meetings, to speak to one another about the things you hold in common, and the things that still divide you.

I believe that Arthur Roberts' "seven points" could very well serve as a starting point for valuable discussions among you.

It was suggested on numerous occasions that all types of Quakers could work together on various service projects, and thus grow toward a more common understanding of your purpose and your theology. This would be somewhat like the "sybiotic" approach mentioned in Everett Cattell's paper.

Always, however, it should be your sincere desire and great aim to reach the "systematic" approach mentioned in the same paper. Unless you can come to some agreement as to the meaning of the lordship and the saviorhood of Jesus Christ in your church, I am certain that there is *not much hope for unity* in the years ahead.

Today it appears that there are more divergencies of opinion inside the various Christian denominations than there are on the outside. Perhaps the real "wave of the future" in church union movements is this—those who are committed Christians, evangelical, conservative, fundamental, will have to reach across denominational lines to unite one another, while others who are interested only in purely humanistic and "social gospel" concerns will be left to join each other. For this reason you should probably begin to talk to those in other Christian denominations who think and believe and practice as you do. Perhaps *this* is the "future of Friends" for you.

I can only confess that the name "Lutheran" and everything it stands for is not as important to me as a solid confession of faith in the inspired Holy Scriptures as the infallible guide of faith and practice and in the Lord Jesus Christ as the Son of God and Savior of the world. This, I believe, is the only hope for the future for all Christian denominations, and for the world. □

Friends Write



I want to express my appreciation to the ad hoc committee that planned and carried out the St. Louis Conference and to the yearly meetings that made it possible for representatives to attend. Nothing this widely representative had occurred since the Uniting Conferences of 1887-1902. The St. Louis Conference was more widely inclusive in its representation than the earlier conferences. All branches of Quakers were represented.

What did the St. Louis Conference accomplish? Basically that is yet to be determined. The conference did provide an open, loving confrontation of all kinds of Friends. Many of the stereotypes fell away. Additionally, the evangelical insistence upon a Christ-centered, biblically based faith was presented strongly and yet openly. I think we all recognized the need to define the hidden Christians among us whether these be hidden by inadequate discipleship or fuzzy doctrinal statements.

The conference has placed the burden for effective unity squarely upon the yearly meetings. I hope each yearly meeting will give high priority to the recommendations made at St. Louis. I urge Ministry and Counsel and executive bodies both on the local and yearly meeting levels to study the documents that will be distributed from the conference. These documents include major addresses and responses to them as well as summaries from the discussion groups. The church is the body of Christ; as such it needs to move rhythmically and effectively. Our awkward and divided structures have contributed greatly to erosion in the Friends Church. There are basic doctrinal differences among Friends. Tragically, however, the level of our effective unity has not reached the level of our common doctrinal unity.

We now have an opportunity to respond to a larger vision of the Friends Church than ever before. The future belongs to those who see this vision and act upon it. I hope we will not retreat into isolation but boldly and in Christian

concern grapple after the highest level of unity to which the Holy Spirit can lead us in the Friends Church. The discouragement that spreads like an early morning fog among us can be dispelled as we rise above a dull and plodding preoccupation with forms. I am convinced that the Holy Spirit called Friends together at St. Louis and is asking us to begin a new chapter in the history of our Christian witness.

ARTHUR O. ROBERTS
Dean of Faculty

George Fox College
Newberg, Oregon

World Relief Report

World Relief Commission continues aid in Peru

The St. Louis Conference

Continued

dialogue carried over after dismissal and between sessions among individuals and small unscheduled groups.

Prayer time began at 6:30 Wednesday morning, and after breakfast Maurice Roberts (Kansas Yearly Meeting) led the worship time, which was followed by a plenary session (everyone meeting together) when the discussion group leaders gave a summary of their three meetings. One report described their discussions as "verbal Ping-Pong," exchanging ideas and moving about without sustained conversation on any one subject. The range of ideas and comments included goals, survival, experience, authority of Scriptures, lordship of Jesus Christ, love, fruits, thrust, unity, terminology, theology, urgency, mission, differences, interpretation, testimony, functional cooperation, concern for individuals, rebirth, purpose, communication, motivation, etc. It did appear that generally the discussions centered on looking at the lordship of Christ and what it means to each one, along with the subject of the authority of the Scriptures. There was general agreement that the open dialogue and communication increased mutual understanding and love for each other, though it seemed there was only time to scratch the surface.

Two more plenary sessions of all representatives for open discussion were held before the conclusion at 4 p.m. Wednesday. It was concluded that further dialogue should be held through "conferences on faith and life." Chairman Le Shana closed the conference as all Friends joined hands in singing together "The Lord's Prayer."

All participating groups are to be asked by David Le Shana to send one representative to another meeting called and planned by the Friends World Committee for Consultation. These will be "Faith and Life conferences" to discuss doctrine and practice. □

Houses that are comparatively quake-proof have been designed in Peru. The World Relief Commission has teamed with other evangelicals working in the town of Cajacay (KY-ha-KY) to build a model house with cement-reinforced pillars. This type will be used in the reconstruction of the town.

Houses heretofore have been constructed of adobe (dried mud) bricks piled on one another without supporting framework. An earth tremor sends them toppling on residents. One hundred thousand new permanent shelters are needed to care for some of the million homeless survivors.

The day following Peru's devastating earthquake on May 31, the World Relief Commission wired funds to the National Council of Evangelical Churches, its counterpart agency in Peru. These funds purchased emergency items from unaffected areas.

As funds have been received in response to an appeal to evangelicals in the States, WRC has continued to send these funds to the Council to purchase building materials, construction tools, blankets, medicine, and local foods.

The Commission will continue to contribute funds for use in the area of Cajacay, this sector having been assigned to them by the Peru government.

In a separate project, WRC is assisting Dr. Jose Moro of the Swiss Indian Mission in erecting an orphanage and clinic in the village.

Dr. Everett S. Graffam, executive vice-president of WRC, toured the area with Robert D. Anderson, executive secretary of the Council. He said it was heartening to see the unity of evangelicals as they brought Christian help and hope to the shocked and grief-stricken people.

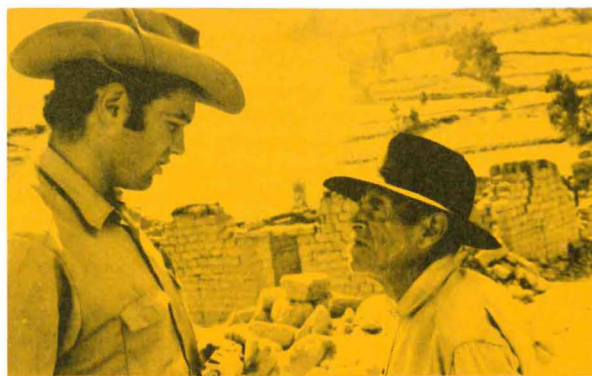
In Cajacay, after distributing relief supplies, evangelicals held a gospel service, the first held in that town in a hundred years. When Graffam approached the tent, he heard the workers singing "In the Sweet By and By"!

Every building in the town was made uninhabitable by the quake. A survivor told Everett Graffam that all of a sudden the ground began to heave, undulating into four-foot waves. It was impossible to stand. Simultaneously with the convulsions there was a roar up the valley like a four-engine jet taking off.

In the cemetery on a plateau overlooking the town, Dr. Graffam saw coffins that had been catapulted out of the graves, spewing skeletons around.

The World Relief Commission is a member of the Washington-based Peru Earthquake Voluntary Assistance Group organized by Robert Finch at the request of President Nixon. This organization coordinates U.S. private assistance.

The Commission, also serving in Vietnam, Korea, Chile, and Nigeria, is the overseas relief arm of the National Association of Evangelicals. □



This Peruvian's house made of adobe brick was demolished in the earthquake. The National Council of Evangelical Churches of Peru, counterpart agency of World Relief Commission, designed and built a model quake-proof house that will be used in the reconstruction of Cajacay. The Mennonite parson, on loan to the Council, aided in the building.

For want of a word

BY RALPH E. CHAPMAN

"For want of a WORD, a world was lost." This theme headlined the World Literature Sunday on October 18, sponsored by Evangelical Literature Overseas.

That WORD *can* make the difference. "Literature plays a decidedly different role in a literate society as opposed to an illiterate one," writes Jerry Ballard, communications director, World Vision (ELO Bulletin, Summer 1970). "In a literate society, printed media are prime communication tools. In an illiterate society literature communicates to the masses in a two-step process by reaching the literate minority who reach the masses through interpersonal channels." Though in our society the printed page is often an unheralded by-product, that WORD *can* mean for the new literate the magic to unlock the doors of knowledge, or the magic to a better life for himself and his family, or even the magic to help him to think and discuss ideas.

The effect of seeing the influence of a gospel tract or a Bible portion in their native dialect and enjoying the enthusiasm of the Bible Institute student who has already put to use the lessons he has

mastered contributed to the sense of urgency in providing our Bolivian and Peruvian Aymaras with needed literature. Out of this concern the Friends Missionary Literature Service was born in 1965.

The Friends Missionary Literature Service was not created for the simple purpose of adding another set of wheels or gears to the machinery. But no endeavor has its existence without purpose. For FMLS, this can be stated as an endeavor to assist Friends in their task of communicating biblical truth to the mission field. More specifically, however, the FMLS was created to reduce the hazard of an Aymara "world" being lost for want of that WORD that this literature ministry has been called upon to provide. A full orb of Bible-centered literature—from simple gospel tracts to seminary textbooks, from Bible stories to sophisticated correspondence courses—exists in Spanish. Through the efforts of the Bolivian Committee on Aymara Literacy and Literature, an increasing flow of Aymara dialect literature is being placed into the hands of our Aymara-speaking people. So, why the Friends Missionary Literature Service?

Experience has pointed out the need for evangelical, Friends doctrinal material for use in our Bible institutes and Bible study classes. Need is evident for literature geared to the Indian culture that it may be more easily grasped by the Aymara mind. Then, too, out of Guatemala and Mexico comes a like demand for that specific word that the FMLS is endeavoring to supply in order that the Friends church "world" in these equally needy lands be not lost for want of adequate teaching tools. Recent development of Extension Bible Institutes on Oregon Yearly Meeting fields in Bolivia and Peru has opened up an entirely new area of writing and production of programmed study courses. These, too, are available for use on Spanish-speaking Friends fields in Central America and Mexico and for English-speaking Indians of the Friends work in Alaska. Coopera-

tive literature efforts have enabled Oregon and California Yearly Meeting missions to reduce the degree of duplication of effort and expense to produce various tracts and books of mutual need. In essence, it is evident that the Friends Missionary Literature Service came into being to fulfill a specific ministry of supplying those materials not available through other sources.

Three goals continue to guide the activity of the Friends Missionary Literature Service. The first is the creation and production of literature that the field staff, Mission Board, and FMLS personnel deem essential. In addition to doctrinal books and an assortment of gospel booklets and tracts, the FMLS has periodically aided in attending to the printing needs of the National Church or the Bible institutes.

Secondly, the FMLS is designed to be a Friends literature service agency. Though as yet its major area of literature production has been in Spanish, the FMLS can turn to the Barclay Press, our Friends publishing house in Newberg, Oregon, for assistance to help solve some technical or production problem in which a language barrier is not involved.

The third goal of the FMLS is that of being an instrument through which the challenge and demands of our literature ministry can be promoted among Friends.

In structure, the Friends Missionary Literature Service is a ministry of and operates with funds budgeted by the Board of Missions of Oregon Yearly Meeting. Cooperative literature efforts between FMLS and California, as mentioned earlier, do, however, demonstrate the feasibility of a wider circle in interchange of literature news and views from Friends mission fields. Certainly this interchange of ideas, and even undertaking certain cooperative literature projects, can be of mutual benefit in areas of production as well as distribution.

For Friends, the slogan should be rather read, "As a result of a WORD, a world was reached." □

Ralph Chapman, who served as a missionary in Bolivia for several terms, continues his concern for those in Aymaraland through development and publishing of literature in both the Spanish and Aymara languages through the Friends Missionary Literature Service of which he is coordinator. In FMLS, Ralph works under the Mission Board of Oregon Yearly Meeting of Friends. He has created and published a number of tracts and booklets for mass distribution in South America, and has also developed study books and doctrine courses for believers. Some of the latter are pictured on page 13.

'An hundredfold now'

BY ELLA RUTH HUTSON

"Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10:29, 30)

What does this mean? Is this a promise that we can claim today? Most of us would rather read it from Matthew, where no mention is made of persecution. But to be realistic we ought to remember that Scripture as a whole teaches us that "all that will live godly in Christ Jesus shall suffer persecution." Suffering, rightly received, brings a dimension to life that nothing else does, deepening our relationship to Christ.

The Lord has wonderfully fulfilled a portion of this promise to me. As I traveled in deputation following my return from mainland China, I was very much moved by the reception of people everywhere. I found my heart responding, "thy people shall be my people, and thy God my God." As our association has continued through the years, many of you have become my family in Christ in that deepest sense. I thank you and praise God for His grace and mercy. I feel, too, that He has given me my family in a twofold sense. Even though I had to put them on the altar, He has given them back to me. Not only are they dear to me in the normal family relationship, but that relationship is deepened by the spiritual ties that bind us.

There are times when frequent moves and prolonged living out of a suitcase become hard to face. Then I am reminded of the surprises and nice things that have come my way in some of these frequent movings. The fellowship and experiences shared while living out of a

suitcase in someone else's home are some of my precious memories.

From the very beginning, the Lord gave me a deep love for the Chinese people. I thoroughly enjoy working with them. They challenge, encourage, and stimulate me. I have often counted them as a part of my family. Little things have revealed that the feeling is mutual.

This spring when word came that my father had been hospitalized, there also came a deep peace in knowing that I should ask for permission to return home earlier than I had been planning for furlough. Permission was not only granted, but I was urged to make it as early as possible. Fellow missionaries and Chinese friends were most kind, helpful, and sympathetic as I began the task of getting ready to leave. It was wonderful how the Lord supplied personnel so my leaving did not hinder the work. The Chinese were most happy that I could go. They love, respect, and care for their elders. Day after day the Lord gave added strength and brought about the seemingly impossible so I was able to leave Chiayi June 1 with plane reservations to leave Taipei on June 3. This was six weeks earlier than I had planned and only two weeks after changing plans.

On the train that evening between Chiayi and Taipei, the Lord prepared me for the message that came next day. While I was on the train, the Lord had taken my father home to be with Him. When the word was received in Chiayi, the Chinese reacted as they do for their own. I still have the N.T. \$100 bill that the outside man at Wu Feng Road slipped into an envelope—a Chinese custom—and sent to me by the Howard Moores. A Chinese pastor discussed the question of what the churches in the south could do and sent the equivalent of \$10. U.S. to me by the Moores—for flowers.

In Taipei when Pastor Peter Peng—with whom I have worked—received the word, he and a member came immediately to see me. The northern churches

Ella Ruth Hutson has served Ohio Yearly Meeting as a missionary on Taiwan for several terms and is presently on furlough.

were planning a farewell for that Tuesday evening before I was to leave Wednesday noon. He asked if it should be cancelled. Dr. De Vol told him No! They would just change some parts of the program. They discussed what they could do to properly express their sympathy. Finally they asked if in America we ever read messages at funerals from folk who could not be present. They decided they would send a message and give everyone present at the farewell service opportunity to sign it. They wrote it in Chinese. John Brantingham translated it into English. It reads as follows:

"When we heard that our dear Ella Ruth Hutson's father, James Hutson, had already been called home by our Lord, we of the Taiwan Friends Mission (Taipei area churches) were also filled with sorrow and sympathy.

"Therefore, we the undersigned, representing the Northern Quaker churches and friends of Miss Hutson, wish to express to her, and her entire family, our deepest sympathy. May God grant to you grace and peace of heart and mind.

"Since it is necessary for Miss Hutson to leave for the U.S. at this time, it is not possible for us to conduct the proper memorial service, which we would like very much to do. Please accept our signatures as a token of our love, appreciation, and sympathy."

Taiwan Friends Churches

Your brothers and sisters in Christ,

There follow 156 signatures including those of my fellow missionaries. This together with all the personal expressions has been a great comfort to me. They are indeed a part of God's fulfillment of His promise of "an hundredfold now in this time." As I looked over the group that evening at Northside, I thought of my father's faithfulness in prayer through the years for them. Surely he was before the throne praising the Lord right then for them. The peace of God garrisoned my soul as I bid the group at the airport good-bye. I felt, as I heard their prayers and expressions of love, that as your representative I was receiving them for all you who, under God, have made that work possible.

The trip home was one of the most pleasant I have ever had. His presence was so real. It was a comfort and blessing to be with my family for the funeral service. A former pastor, Joseph Watkins, read the message from the Chinese churches as he paid tribute to my father's faithfulness as a consistent Christian.

My family joins me in saying "Thank you" for your prayers and many expressions of sympathy. I am looking forward to the fulfillment of that last phrase—"And in the world to come eternal life." To see Christ face to face will be worth it all. □

Missionary Voice

BY RON STANSELL

When I was a child, we kept a large battered shoe box stuffed with snapshots. There was the picture of my older brother and me in our swimsuits on a hot summer day—the neighbor boy holding a cat—my younger brother asleep with his head on the breakfast table. No rhyme nor reason for some pictures—but they were full of meaning and warmth.

Missionaries working in a foreign culture experience the same "montage" feelings. People ask us, "What's life like in Bolivia?" "What are the people like?" The answer is a soft melody of impres-



1.

sions, successes, failures, joys, and melancholy.

Missionary life is watching barefoot Manuel struggle over his weekly test at extension Bible Institute (picture No. 1). Last week he came to class carrying one rubber sandal that had broken on the way. This week he returned without either sandal but carrying a lady's purse.

Being a missionary brings remembrances of Cipriano getting the data from an Indian woman who wants to give an

Ron Stansell, with his wife Carolyn, has just completed his first term as a missionary in Bolivia, South America, under Oregon Yearly Meeting of Friends. During his furlough he is attending classes at Western Evangelical Seminary.

A missionary



2.

offering for the new tabernacle (No. 2). I wonder how much she gave? Maybe not much, but then again Aymara women often control the purse strings, so it might have been substantial.

Life is having Justino, Andrés, and Celestino pose for their pictures in Sunday best and with Bible school emblems



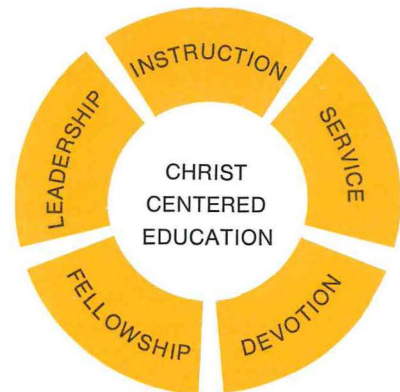
3.

in place (No. 3). Oh, Justino—the sharp-looking fellow on the left—he's plenty smart but a little hotheaded at times. One day he got so worked up over a soccer game that he fell and knocked himself unconscious for about an hour, they said!

And this one—those were happy trips out to the Frontier Quarterly Meeting for

picture album

how to get
rolling in your
college career
without
spinning your
wheels . . .



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Director of Admissions
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Haviland, Kansas 67059

A very happy memory of the first "home away from home" for new missionaries.

Oh, and here we are back in Bolivia (No. 6). "The Pilgrims," they called themselves. They sang and played popular Christian songs put to tunes more similar to old Aymara music. Instruments and costumes complete the presentation. I wonder what will become of Samuel, Pablo, and Elias—the three shorter boys—who are brothers. They've had good Christian family training. Their father and mother are progressive people and work hard for the Lord. What will *their* family album look like 20 years from now?



See? See what I mean? The picture box doesn't really make lots of sense. Someone needs to take a half day and *organize* things according to topics or locations. But how do you classify a snap that says, "God loves Manuel even though he carries a silly purse picked up from some junk shop"? How do you classify Mateo's dedication and determination to serve Jesus Christ? Justino goes under "Bible School," but Pablo fits under "Christian home" and "Bible School" at the same time.

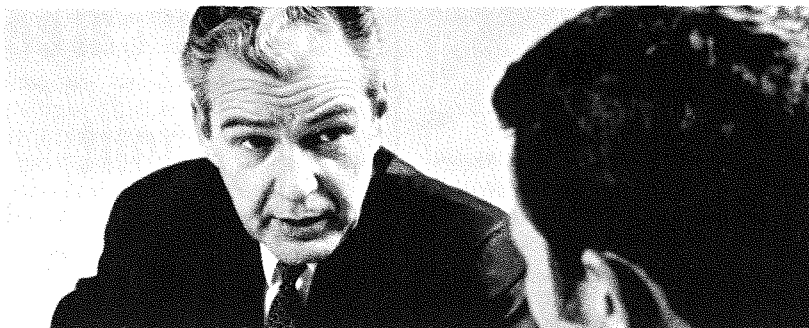
Oh, let's just give up. Let's put all the snaps back in their loving disorder and whisper a prayer for precious fellow Christians who give money happily, travel incessantly, and sing joyously to God's glory. We North Americans are overorganized anyway. □

extension classes (No. 4). Mateo (the man on the left) met us monthly to conduct his class and report to the Bible school director on progress during that month. It was good he got his bicycle fixed—it shortened his weekly trip to only three hours instead of a full day on foot.



And what family album would be complete without a family portrait! This is the Pérez family of Costa Rica (No. 5). Olman is the one in the back on the left. He was a heartache to his parents. The señora—much faith and the spiritual backbone for the family. Marcos, Ruth, Eugenia—they all took in a young missionary couple wanting to study Spanish.

We Belong Together.



Christians united in Christ are strong. There is strength in fellowship. Belonging to Christ, Christians also belong to each other. And their fellowship based on common faith and commitment, identifies them. The world knows those who are Christ's by the manner of their love for each other.

The National Association of Evangelicals provides such fellowship and identity. For over a quarter century committed evangelicals have found in NAE a way of cooperation without compromise.

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Enclosed is \$10 for my individual membership.
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News Excerpts

Tribute paid to Christian work in India

NEW YORK—In India, where there have been reports of resentment in some quarters against Christians, and particularly foreign missionaries, a leading secular publication has paid what is considered an editorial tribute to the contributions of Christianity to India's people.

The Illustrated Weekly of India, in its December 28 edition, features special articles and a picture section on the theme, "What India Owes to Christianity." *The Illustrated Weekly* is considered a prestigious national publication.

The articles and pictures are ecumenical in their treatment of Christianity in India. A preface to the major article, "The Saga of Christian Achievement," seems to set the tone:

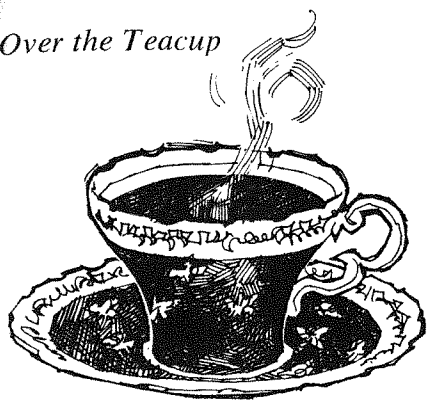
"Christian endeavour has given India
150 colleges
2,177 high schools
214 technical schools
153 teachers' training schools
620 hospitals
670 dispensaries
86 leprosy centers
713 orphanages
87 homes for the aged
681 hostels and welfare organizations
275 creches
44 agricultural settlements
27 industrial centers and several institutions for the blind, the deaf, and the handicapped.

What other community has done as much for our country?"

In an article entitled "Foreign Missions in India," writer A. Soares recognizes recent limitations some state governments have placed on foreign personnel. The author concludes:

"The work of missionaries has ranged over the whole spectrum of social welfare, affecting all classes and communities without discrimination, but above all the poorest, the most despised and neglected sections of the people. One would expect due appreciation of the work of missionaries and especially of the spirit of love and dedication they have shown. ☐

Over the Teacup



A cup of thanksgiving

BY CATHERINE CATTELL

Since our last visit "Over the Teacup," a wonderful thing has happened to me. Instead of chatting with you each month in a one-sided kind of way, I have been privileged to visit Kansas Yearly Meeting Missionary Retreat at Quaker Haven, to be followed the next week by an Oregon Yearly Meeting WMU Retreat at Pendleton, Oregon, and I have seen hundreds of faces of those who have drunk from my humble cup.

I have tried for years to picture those with whom I try to share in other yearly meetings, and now I have seen you face to face, and you have filled my cup to overflowing. What a joy it has been!

Flying from one retreat to another has been an inspiration and given me a wealth of new friends, and I will see your faces and remember the special little talks and exchanges and sharings we had.

There will always be the memory of the homes opened to me, the extra courtesies extended, the "teas" and "coffees" in the church parlors.

The cold winds of Kansas turned into beautiful warm sunshine, and I loved the clean-washed airs of the prairies. The scenery flying over the Rockies, the ride to Pendleton up the Columbia River, and Pendleton itself—my first look at a real western cowboy town of rodeo fame—are never to be forgotten.

Most of all I will remember that God was at these retreats, that he was faithful to me and to you who attended. I will remember the closeness we felt as heart drew to heart.

One dreams, and I have dreamed. One wishes, and I have wished for years to know the women of other yearly meetings, but dreams and wishes seldom become reality; when they do come true, and when reality is better than our fondest dreams, oh then, how rich and satisfying life is!

I offer this *cup* to all my friends, old and new. It is my *cup of thanksgiving* to God for giving me this great privilege

and to all of you for inviting me and sharing your *cup* with me.

I wish more of our women could know each other and taste the hospitality of each other's special brand of retreat.

My cup runneth over!

On the return trip to beautiful Ohio, there was the additional joy of being with the pastors' wives of Indiana Yearly Meeting at Yokefellow House in Richmond for their 24-hour retreat.

One thought stands out from all these rich contacts:

What we need as Friends women who have had a fresh touch from God is not only to expect His help for our problems and daily routines but to have our sights lifted to see God's purposes and our part in accomplishing His redemptive plans for this fractured world.

"What are Your plans for today?"

Let me be a part, I pray." ☐

World Relief

World Relief Sunday again will be observed on November 22, the Sunday before Thanksgiving, by the churches of the Evangelical Friends Alliance. Last year offerings exceeded \$12,000. Let Friends reveal tangibly a growing compassion for our fellowmen.

So YOU Think You're IMPORTANT

So Do WE



Is PEOPLE Like YOU

for information write: Director of Admissions

Friends University 2100 University Wichita, Kansas 67213

Davy, Rebecca, and Robert

Chapter II Conclusion

BY BETTY M. HOCKETT

Every day Robert rode his pony over to see Davy and Rebecca. Each time he would ask the same question. "Do you think God is going to answer your prayer for my father?"

The answer always was the same. "Sure! God always answers prayer!"

As the days melted into weeks, the songs of the free Negroes sounded through the early morning air as they went to their places of work. Again in the evening as they rested, their music rose above the usual nighttime sounds.

Often the three white children discussed John Woolman, wishing for another visit. "He believed people should live simply and not try to get too much riches," Davy told the others.

"And he didn't think it was right for white people to just do nothing while their slaves had all of the hard work to do," Rebecca added.

Davy spoke again. "I remember he said that lots of times people forget about God and righteousness when they are so busy trying to get rich."

Robert listened carefully. Many of these thoughts were new to him. His family did not attend Sunday worship meetings, and they did not read the Bible or pray.

Every day Rebecca and her brother were faithful to pray for Robert's father and his uncle. Unknown to Robert, they prayed for him, too. "I wish Robert would be a Christian," Rebecca confided to Davy.

"Me, too. Then he would know that God really does answer prayer. And he would know that the other things we have been saying are true."

One morning Robert and his pony galloped up the lane faster than ever. "Hey!" he yelled. "Guess what!"

The others ran out to meet him, listening carefully. "I've got good news! Did you see my father over here last week? Well, he came to see your father." The words tumbled out of his mouth in a great flurry of sounds and syllables. He gulped a deep breath and continued.

"He came to see why your slaves seemed to be so happy. He'd heard about them being free, but he didn't think that would make the difference. And, besides, he'd heard how much more work they are doing."

Davy took hold of the pony's halter and helped lead him to a cool place by the tree. "Sure, they are working hard. Father says they work more now than ever because they don't have to worry anymore."

Rebecca joined in the conversation as she skipped along. "Now they don't have to worry that their families might be sold. They're 'tented!'"

"CONTENTed, silly," Davy reminded.

"Well, anyway, that's what they are!" answered Rebecca.

"Father is real interested," Robert continued. "He respects your father's ideas. And he knows that the Friends people are honest and that they try to do the right thing. I've been telling him what you said about everyone having the right to freedom. I can see that he's really thinking. Maybe God is getting ready to answer your prayer. Do you think maybe so?"

"Oh, it does sound like it, doesn't it, Davy?" Rebecca fluttered excitedly about the horse and the boys.

"I'd say so," Davy replied. "But we'll keep on praying."

Another week went by with rain settling in. The roads were slippery and swampy. Robert did not come to visit. "Oh, I do hope God will answer our prayers soon," Davy and Rebecca said to each other as they stayed indoors.

Then came the day when the sun shone again. The roads were soon dried to a passable condition. Before long, Robert appeared as usual. He grinned from ear to ear. "Last night I heard Father tell Mother he had decided to free our slaves! I could hardly believe my ears!" Then his face clouded as if a shadow had passed over it. "But then,

Uncle James has to give his word, too, you know. I doubt if he will consent to the idea. Maybe God won't answer after all. Well, I've got to go now. I can't stay."

"We'd better pray harder, Davy," Rebecca suggested when Robert was gone.

So, more prayers were said with Uncle James and Robert being especially mentioned. For three days the children waited anxiously for Robert to again bring news. Then he came!

"He did! He did! God answered your prayer!" Robert shouted from a distance. Davy and Rebecca ran to meet him. "Uncle James came last night to visit us. We hadn't expected him for another week or two. And do you know what he said to my father? He said, 'George, I've been thinking. Have you heard of any Friends people around here freeing their slaves? Well, I've gotten acquainted with some over in the next county who have given their Negroes freedom. It seems such a right and good thing to do. I've even worshiped with these Friends and I like what they say about everyone being created equal. I like what the Bible says about being kind to all people, too. Have you ever thought about freeing our slaves?' That's what he said!"

Davy and Rebecca both jumped up and down. Robert continued, "And so this morning they agreed to free all of our Negroes! See, God did answer prayer."

Well, maybe not *all* of our prayer," said Rebecca softly, glancing at her brother.

"Not all of it? How come?" asked Robert.

"Well . . ." Davy replied hesitantly.

Then Robert interrupted. "Oh, I forgot. I was going to tell you that I decided maybe I could pray, too. So I did. I talked to God all by myself, just like I've heard you do. And you know what? I feel better! Better than I ever have before. Now what was that about God not answering all of your prayer?"

Davy and Rebecca looked at each other and grinned. "Oh, nothing!" they said at the same time. □

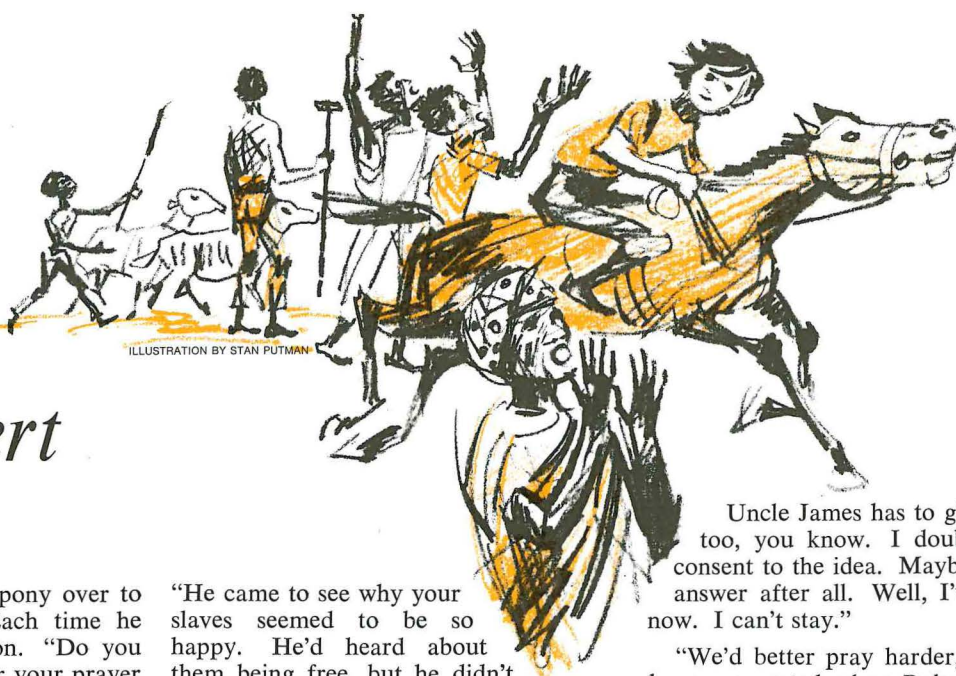
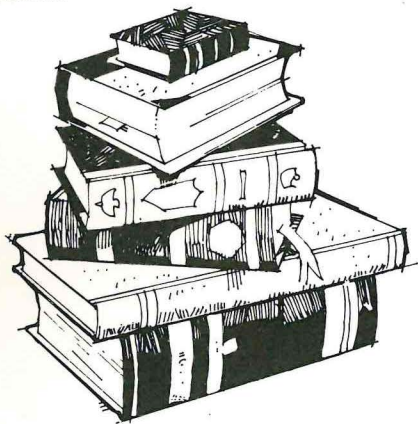


ILLUSTRATION BY STAN PUTMAN



Earle Henry MacLeod, *Moments for Everyone*, Zondervan Publishing House, 1969, 93 pages, paperback, 95 cents.

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Charles R. Hembree, *Pocket of Pebbles*, Baker Book House, 1969, 128 pages, \$2.95.

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William Standish Reed, M.D., *Surgery of the Soul*, Fleming H. Revell Company, 1969, 160 pages, \$3.95.

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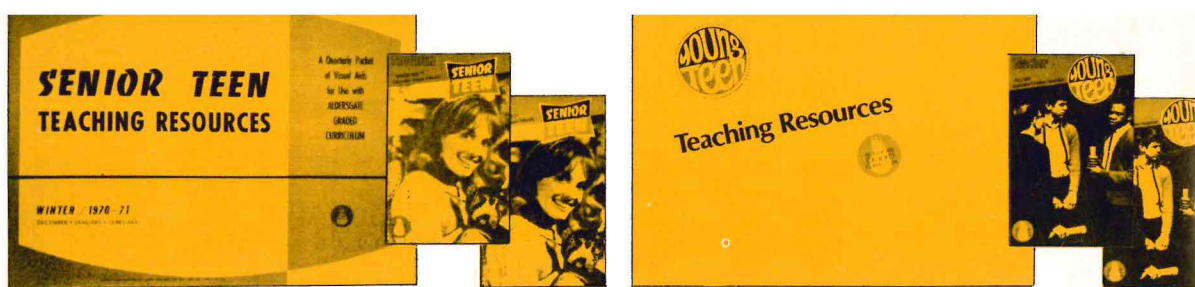
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