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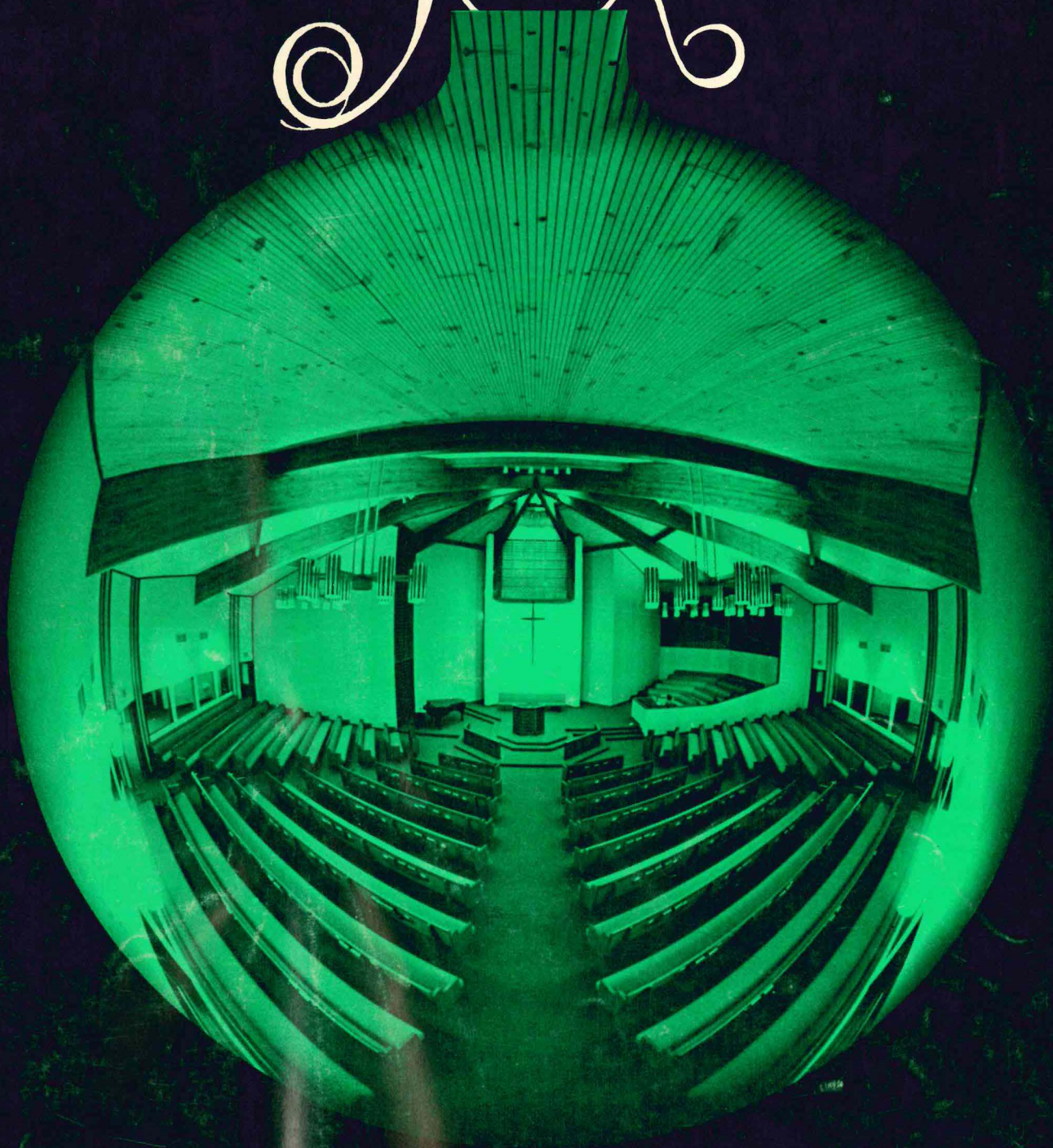
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Evangelical Friend

December 1970

Vol. IV, No. 4



Youth and the church—a missing generation

A Malone College student brings a provocative paper to the sessions of Ohio Yearly Meeting

The purpose of this paper is to bring to light a problem that is not unique but very pressing in the Friends Church and the time in which we live. The subject is young people between the periods of high school graduation and marriage who are "missing in action."

This is our problem. Each generation has its own strengths and weaknesses, and the challenge of today's church is to exploit the best that God has entrusted to the coming generation. Much more attention has been given to their misdeeds, and elders sometimes tend to overreact.

The role of youth in the church of several years ago was quite simple. The young people were expected to come up through the ranks rather silently with regard to any controversy. Slowly the young people were taught what to believe and were expected to behave accordingly. After they completed the metamorphosis to adulthood, the youth were given some responsibility, grooming them for further leadership roles.

In the past 15 years, however, a revolution has taken place in many areas of our society. The playboy philosophy has thoroughly questioned the basis of our moral standards, and many denominations have been forced to reevaluate what they really believe. The double standards of business have prevailed in labor-management crises. Materialism has been the goal of many shallow-minded members of the silent generation, now called the silent majority. The established order of work, eat, play, sleep, etc., has pervaded the goals of many churches to the

David Bridenstine is a student at Malone College, Canton, Ohio. His father, Hiram Bridenstine, is a pastor in Ohio Yearly Meeting, originally from Kansas Yearly Meeting. This article is a condensation of a paper given by David during the sessions of Ohio Yearly Meeting (one of four shared by college students.) Provocative points are made regarding what happens to so many young people between high school and marriage who are "missing in action" at the church.

point that spiritual goals have been lost from view.

Sputnik launched a new era in world history. This brought the shadow of the cold war to our back door, where we apprehensively watch to see what happens next. Our educational system has been science-oriented toward all aspects of everyday living.

Dr. Harold W. Boon, president of Nyack Missionary College, says,

"We are reaping the consequences of a materialistic, secularistic philosophy of education in our public schools. In a desire for the separation of church and state our young people have received a paganistic philosophy of education. They have grown up in two worlds. They have been exposed to a very aggressive, secularistic philosophy in public schools and they have found very little in the Church that relates to their high school education or answers the many questions they have in their minds."

Meanwhile, the church has maintained its evangelistic status quo or turned to a liberal socialism that is often hard for evangelicals to identify as Gospel, and the youth have been caught up in the dos and don'ts of the liberal-conservative cold war. This brings us back to the original question—where are our young people who are out of high school and not yet married?

It is easy to say that our high school graduates have gone off to college or out into the world and lost their faith, but any assessment of the problem that stops there is being naive. In an article entitled "Can an Evangelical Not Be a Christian" in *Eternity*, February 1970, Roger Barrett, a psychology professor at Malone College, proposed the concept that the product of our evangelical bureaucracy is a system Christian who has been reinforced for behavior simulating the Christian life. An article in *Christianity Today* has stated:

"Often parents, teachers, and religious leaders want young people to accept their teachings without question, even if they

seem illogical or irrelevant. They make little effort to help young people develop the ability to think critically, to test and analyze matters for themselves. This approach may seem effective as long as the young person is at home and subject to the direct pressure of authority. But it certainly is poor preparation for later years, when as a college student he will lack the ability to defend his faith and to analyze challenges to that faith. All he will be able to say, perhaps, is 'It's not really important anyway,' or 'It's something we're not supposed to understand.' How much better off is the young Christian who has been encouraged to think for himself, to be able to give a reason for his faith, to confront hard questions rather than avoid them."

We no longer teach mathematics and chemistry as cold, hard facts, but they are explored by research based on certain presuppositions. The Christianity to which our youth is exposed is not allowed to be experimented with in any form whatsoever, and the result is that many young people cannot stand the pressure of the scrutiny to which the things they have learned are subjected.

In an effort to salvage the attendance of young people, many churches have enacted bigger and better programs and social organizations instead of giving solid evidence and reason to believe. Again, from *Christianity Today* I quote:

"Today's young people, impatiently seeking the workable, want the kind of testimony that says, 'Salvation works—look what it has done for me.'

If today's Church seems unimaginative and uninteresting to today's youth, we have only ourselves to blame. Drugged by materialism, we move a bit unsteadily in an aura of indifference while the next generation races toward its doom. Nothing short of a heaven-sent awakening will stir us from our self-made lethargy."

What about leadership? Many youth leaders have felt so frustrated with their inability to cope with today's problems that they remove themselves in concern-

(Continued on page 13)

Evangelical Friend

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Cover

The fish-eye lens captures all the sanctuary—from vaulted beams to carpeted floors—of the magnificent new Reedwood Friends Church in Portland, Oregon, just dedicated this fall. (Photo courtesy The Oregonian)

Antecedents

Giving is the essence of Christmas. We feel it appropriate that our December edition includes this emphasis. Two articles, "A New Look at Stewardship" on page 17, and "A Gift of Love" on page 20, look into our stewardship of money especially as it relates to those large gifts that may open opportunities of growth in the church and related institutions not otherwise possible.

Our cover photo relates to this type of giving, for the Reedwood Friends Church building exists largely because of one man's benevolence. Reedwood (made up of members of the former Portland First Friends Church) is, in reality, a new church, reaching new people with new methods in a key area of Portland.

Also in this issue, and with perhaps as much significance to today's world as our stewardship presentations, are two articles relating to youth. "Youth and the Church—a Missing Generation," is the first of a series written by young people that will appear in forthcoming issues. "A New Look at the Needs of Our Youth" is a thought-provoking concern of one of our college professors, Contributing Editor Roger Wood.

Our Christmas emphasis is highlighted by "Christmas—Dare to Be Different" (page 6) written by Musical Missionary Dick Cadd of the Philippines.

Have a blessed holiday season! —H.T.A.

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The Face of the World



13,875,000 JEWS IN THE WORLD

NEW YORK—There are an estimated 13,875,000 Jews in the world, 5,870,000 of them in the United States, according to the 1970 American Jewish Year Book released November 10.

After the U.S., countries with the largest Jewish population are the Soviet Union, 2,620,000; Israel, 2,497,000; France, 535,000; Argentina, 500,000; Great Britain, 410,000; Canada, 280,000. The United States, Soviet Union, and Israel together have 79 percent of the world's Jewish population, according to the collator of the statistics Leon Shapiro.

—E.P.

BISHOP DECRIES 'GAME OF RELIGION'

LOS ANGELES—"Joining a church is not like joining a club; it's enlisting in a cause," Methodist Bishop Gerald Kennedy told some 700 men at the 19th annual Bishop's Laymen Luncheon here.

The noted church leader said many churchmen are still playing "the game of religion" popular in the 1950s, when going to church was "the thing to do."

He lamented the fact that many people judge a church on how well it serves their own personal needs or how pleasing the minister is.

"If I had a preacher who said everything I wanted to hear, I'd ask for a change in ministers," Bishop Kennedy said.

—E.P.

MISSIONARIES DECREASE, BUT DONATIONS ARE HIGH

MONROVIA, CALIFORNIA—The number of Protestant missionaries from North America has declined for the first time since the depression of the 1930s, but contributions to overseas ministries have reached a record high.

The North American Protestant Ministries Overseas Directory, published here, lists 33,289 missionaries in 1969, down 4 percent from the 1967 total of 34,700. The figure is up 15 percent, however, from the 1959 total of 29,400.

North American Protestants contribut-

ed a record \$345 million to overseas ministries in 1969, an increase of 9 percent over 1967 and an 81 percent rise from 1959.

These statistics may mark the beginning of a radical change in the North American Protestant missionary movement, according to Edward R. Dayton, editor of the directory.

The missionary of the 1980s "is likely to be a trainer rather than a preacher," he predicted.

—E.P.

AVOID ROLE IN ABORTION REFORMS, CHURCH ADVISED

PHILADELPHIA—The church ought to avoid a role in formulating abortion legislation, according to a Protestant panel of two physicians and one theologian.

The panel was part of the Middle Atlantic States Regional Conference of the Christian Medical Society.

The church "ought rather by precept and example to exhibit the ethical principles of revealed religion," the theologian declared.

He was Dr. Carl F. H. Henry, professor of theology at Eastern Baptist Seminary here.

Dr. Henry decried a loosening of moral sensitivity regarding the subject of abortion—particularly among clergymen.

Panelist C. Everett Koop, M.D., a Uni-

versity of Pennsylvania pediatric surgeon, said that although he has never been asked to perform an abortion he would not do so because "life is precious to God, and He does not give us the right to destroy life."

Dr. Alan E. Beer, the panel's other physician, said he performs approximately one abortion each week at the University of Pennsylvania Hospital but insisted that each case must be approached prayerfully and with attention to Scripture.

About 150 people attended the conference with a little more than half participating in the abortion seminar. Other subjects dealt with the motivation of the Christian physician, the future of medical missions, and the spiritual care of dying patients.

—E.P.

CATHOLICS SEEN TURNING TO PENTECOSTALISM

NEW YORK—Pentecostalism is rapidly becoming an important new force among Roman Catholics, according to New York Times writer, Edward B. Fiske.

In a one-page sectional story, he says Catholics of all ages and from all walks of life have begun holding regular mid-week prayer services ranging from intimate gatherings of a dozen persons in a Brooklyn apartment to weekly events at the University of Michigan that drew 400 to 500 people.

The movement has spawned dozens of experiments in communal living and the rudiments of a national organization that sponsors conferences and distributes literature and tapes relating to Pentecostal Christianity.

—E.P.

FRIENDS BIBLE COLLEGE STUDENTS INVADE STATE FAIR

HAVILAND, KANSAS—Twenty-eight students and one faculty member from FBC mingled with the 93,000 attending the Kansas State Fair in Hutchinson, Kansas, distributing tracts, booklets, and "smile cards." In groups of two, they talked with individuals, explaining the four spiritual laws. Several were led to Christ, according to Frank Fortunato, sponsor.

Every two hours the group reunited for rest, relaxation, evaluation, and prayer. "We learned several lessons," Fortunato said. "We learned it is not as difficult as we thought, but it pays to know your Bible and know it well."

WORLD DAY OF PRAYER

The National Association of Evangelicals is calling for a "World Day of Prayer" for March 5, 1971. The motto selected is "Jesus Christ—Lord of All." Worship booklets are prepared as guides for churches or groups wishing to participate. These may be secured without charge by writing the NAE Office, Box 28, Wheaton, Illinois 60187.

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Small Wonder

It sounds like sour grapes to say so, but what is so great about *being* in Bethlehem this Christmas? Or Jerusalem, or Israel, or the Middle East? Unless we go to minister in some way, just *seeing* it in December 1970 might ruin the mood and meaning of Christmas entirely. With satellite TV coverage we will probably all view it anyway on Christmas eve if we wish. And this is probably safer, even though Bethlehem with all its unrest is less dangerous this year than it was when God moved in as a baby—while yet remaining God.

It is rather curious that the whole world is edgy this Christmas again about Israel. The Middle East situation dominates the UN, the Oval Room, the Pentagon, and apparently the Communist planners. Bethlehem is news today. Famine, war, tensions, and political intrigue surround the Israeli issue just like they did so long ago when Bethlehem cradled a baby who was God—yet, fed by his mother and protected by swaddling clothes. Bethlehem is front-page every year for 20 centuries because there is where God came to help and to redeem us. It is more than a place on the map or a TV sequence; it is an act of history, a living act that makes Christmas mysterious and wonderful.

Christmas reminds us it is true! God did something that can never be matched, surpassed, superseded, or repeated. On our planet God has moved in to help, to become our friend and neighbor, our Savior and salvation. Twentieth-century man forgets this until reminded by the Good News out of Bethlehem. Let the atheistic existentialist saying man is simply catapulted into existence and that there is no more to be said hear this. Let the teachers saying man evolved from animal life also celebrate Christmas, for the realm of animality can never be the home of the human spirit. Let those of us who have become lost return in faith to the determiner of man's destiny. May the one whose life is adrift, confused, without direction, whose days are spent

without meaning—may he too find *here*, and only here, Him who is "the way, the truth, and the life." At Bethlehem men may recover the sense of where and who *they* are.

God is a very present help in time of trouble. Bethlehem was in trouble when God broke into humanity to become a man, while yet remaining God. This was bound to be disturbing, for God became man to change man, to redeem him from sin and death and hell, and even from himself. Small wonder, then, that Mary was troubled, unable to give an account of herself that others would regard as a *likely story*; small wonder that Joseph was grieved to think of putting away the woman he loved, that Herod was troubled and all Jerusalem with him, that the mothers of Bethlehem wept with their dead children in their arms and "would not be comforted," that the shepherds were filled with fear! The old time and history ended when God entered the world. Small wonder that a quake and a shudder went through humanity that still echoes and vibrates through the souls of believers and nonbelievers!

Christmas makes this old world seem rather nice after all, for it is here that we are hosting a "visitor" from the heavens (we blush at how Bethlehem treated Him but then we have all been poor innkeepers ourselves). Believing this is what makes the difference between mere religion and Christian life—evangelical faith, if you please.

Thumbing through an old Quaker pioneer picture album, one finds a picture of an intrepid group grubbing out homesteads in Idaho's sagebrush flats. No trees yet, so the biggest sagebrush of all was decorated in the meetinghouse (that's what the legend says!) as their Christmas tree. Why not? Let the quake and shudder of Christ's coming again cause us to sing a carol, ring a bell, light the colored lights, trim a tree, and deck the

halls with holly! All men, every creature and all nations, must read and hear the Bethlehem news. God *has* moved in and come near to us all. Why should this incredible thing happen? The most important part of the answer was given by St. Augustine: "The chief cause of Christ's coming was that men might know how much God loves them."

Small wonder?

—J.L.W.

Back to Wichita

EFA Friends should know the four general superintendents are meeting in Wichita in December for further consideration of the assignment given there last summer to a Task Force Committee to make a feasibility study involving a possible restructuring plan that might draw the four yearly meetings closer together. Two sessions have already been held with the full committee (this includes the presiding clerks and other consultants along with the superintendents). The specifics of the study include (a) more efficient organization to avoid administrative and program duplication and expense, (b) to consider geographical divisions and types of leadership that might strengthen departmental ministries and the total thrust of evangelism, and (c) to review membership policies of the EFA.

The results of this study may be the conclusion that we are satisfactorily organized. Some are recommending sweeping changes that would greatly affect our organizational and administrative structures.

It is always easier to "add on" personnel and programs than to eliminate or streamline. A great need is to allow a clear understanding and voice from the "grass roots" meetings and individuals in all these discussions. The church grows at the local level, but directions and emphases must be taken that will allow God to use us.

Rather than sweeping or dramatic realignment, perhaps a closer coordination of our existing ministries, already well begun in the various commissions of the EFA, can be attempted. Beginning, for example, with missions, how can a more efficient and comprehensive administrative, candidating, deputational, creative united effort be found? Church extension—funding and leadership—is another. Every ministry Friends have needs this kind of constant updating.

Pray for the Task Force Committee as it continues its work this year. The EVANGELICAL FRIEND would be interested in the reactions that readers may have to the prospects of new developments in the Evangelical Friends Alliance. With which trends are you in sympathy? Which should be resisted immediately?

—J.L.W.



ILLUSTRATION BY STAN PUTNAM



The Cadd children (left) as they appeared on Philippine television singing "Little Drummer Boy" during the Christmas season of 1965. Below is a recent photograph of the family (including dog and cat!) at home in Manila. Pictures on table are of Carolyn and Jon, both in the United States this year attending George Fox College. Those remaining at home include (from left) Stephen, Yvonne, Dick, LuAnn, and Helen.



Christmas— dare to be different

⑤ 2/24 ⑥ Sun 8 PM 11/24/78

Uniqueness invaded our Christmas time two years before we came to the Philippines when we were living in Southern California. One day my wife, Helen, said to me, "Let's not exchange Christmas gifts this year!"

"What about the kids?" I asked. "They'll be terribly disappointed!"

"No, I don't think so—not if we do it right. You know giving brings more happiness than getting. Besides, they will get some gifts from their friends and relatives. I'm sick and tired of a big pile of broken toys the day after Christmas—it all seems so useless and expensive and selfish."

"Well," I said, "that sounds like a crazy idea, and I can't even see the point."

"And furthermore," Helen continued, "we could have a gift exchange throughout the year with the children to keep the Christmas giving spirit alive, and that way the gifts would be more usable and practical—like roller skates in the summer or a ball and bat during baseball season. And then, at Christmas time, we can forget all about ourselves and try to help someone in need. We can pray with the children that the Lord will guide us to a family that we can help."

"O.K.," I said, "let's try it!"

Three or four times throughout that year we had special "gift giving" days. It was a special, festive time—planned for at least a week in advance. The children had the same excitement of Christmas exchanged gifts—only it was several times during the year instead of only one. And all the time we talked and prayed about our "Christmas family."

The Lord gave us a family to help—but it wasn't like we had planned. We did give them food, toys, clothes, and special gifts—but someone else invited them to Christmas dinner before we did. God was teaching us that "concern" cannot stop with Christmas Day.

The family was literally starving. The mother had lost 35 pounds from going hungry. She had come over from Germany a short time before, had married, and now there were two small children. The husband was too proud to accept manual labor. He left his wife home without food or money—sometimes for several days at a time—and went in search of an "executive" position. We continued to feed the family for a number of weeks.

One day Helen received a phone call. It was the young German mother. "I went into the kitchen this morning to turn on the gas and end it all. Just as I started to turn it on, I remembered you telling me that Jesus could answer the need of my heart, and all my other problems, too. If you can come right now, I will give you one chance to tell me about Jesus—but you'd better hurry!"

There was a frantic rush to get babysitters. Helen took her to lunch, and there in the restaurant she gave her heart to Christ. Of course, that was not the end. It was still costing us in time and money—but we learned that you can never outgive God. The last we heard from our friend after we moved overseas was that she was happy, continuing on with the Lord, and they were on their feet financially. We discovered that Christmas is all year-round.

Three years ago we heard of a young Christian family whose father had been killed. He was shot accidentally when he awakened a security guard in a factory where he was foreman. The family was left without financial support—seven children and one on the way. We had prayed that God would lead us to someone in need so that we could help—and here was our answer!

We visited the family with a box of clothes and gifts. But we had to do something more. The two small rooms where they lived, all nine of them, were in a tenement house with about 500 other families. We arranged for them to move to a better apartment, paid their rent for many months, and helped the mother set up work in her home as a seamstress. Of

course, this all lasted far beyond that Christmas. And that's what we wanted! It became a family project that we prayed about and worked over in the loving spirit of Christmas. It did cost us something—but then God's gift cost Him too.

Since coming to the Philippines in 1962, almost all our Christmas seasons have been unique. There are many traditional things here. But there is also the "different"—"trees" from dried branches of an Acacia tree; no fireplace (who needs one?); fireworks day and night; "Whispering Hope" as a Christmas carol; hands out begging for a "Merry Christmas"; hot weather. But we can't blame the Philippines for the *untraditional* nature of our Christmas.

For the past several years here in the Philippines, we have visited the U.S. military bases at Christmas time. Usually we sing in several places as a family—such as aboard ships, at servicemen's centers, and for their annual Christmas banquets. One year we returned home two days after Christmas to have our gift exchange. We also enjoy keeping some of the Faith Academy students over the holidays—when they can't get to their own remote homes for Christmas.

Our family traditions include a "birthday cake" for Jesus (which, when younger, one of the children wanted to "throw it up to Jesus"). We try to keep a Christmas bank among our decorations—where we put money for "Jesus' gift."

The children? Are they disappointed? We have found a winning combination: "It is more blessed [happy] to give than to receive." (Acts 20:35) □

MARY'S CHRISTMAS

*"What kind of Christmas
did Mary have
A long time ago, a long time ago;
Were there presents and holly
and snow a foot deep?"*

*"Not holly and tinsel
at Bethlehem's inn,
But angelic choir on a
star-pierced night,
And open-mouthed shepherds,
all smelly of sheep.*

*"Gail of the wise men
way out in the night,
Hope of aged Anna (but not
of King Herod)
Savior to Simeon, God's gift
to us, too.*

*"What kind of Christmas
did Mary have?
The only real Christmas the
world ever knew,
A long time ago, a long time ago."*

—Arthur O. Roberts

(From the book *MOVE OVER, ELIJAH* by Arthur O. Roberts. Copyright 1967 by The Barclay Press. Used with permission.)

Dick and Helen Cadd and five children, a Friends family, have been missionaries for Overseas Crusades in the Philippines since 1962. One of their main areas of service has been in the field of music. Among other duties, Dick has directed radio and television programs and various choral groups. The Cadd Family, presenting a wide variety of music, has traveled throughout the Philippines and across the United States singing in concert halls, churches, over TV, and before many distinguished audiences—always leaving a clear-cut gospel witness. Dick and Helen are both graduates of George Fox College. For 15 years, Dick sang bass in the World Vision (Four Flats) Quartet.

A new look at the needs of our youth

The current increase in the alienation of our youth, as indicated by rising delinquency rates, protest movements and open rebellion against society is a matter of great concern to most of us. Christian homes are not immune to this disease, as many will verify. For some young people the rebellion is open and flagrant; for many others it smolders below the surface to erupt later in unpredictable ways.

Christian adults, like everyone else with a difficult problem, tend to look for someone to blame and somewhere for a cure. Typically, schools, a delinquent society, or even the church are held responsible for the fact that young people too often refuse to accept the traditions of the church and home. The range of proposed cures is equally wide—from improved communication at home to “a dose of old fashioned salvation.”

As families gather at Christmas time, the warmth of this fellowship allows a candid appraisal of Christian values in family life. This article is an earnest, provocative review of these values and what we all might do about them. Dr. Roger Wood, professor at Malone College, is a contributing editor to EVANGELICAL FRIEND.

Traditionally, we American parents have developed a tendency to look to an organization or to an institution to train our children and to solve our problems. First, it was the school, established not only to teach the “three R’s” but also to inculcate principles of morality and righteousness. Even after the elementary schools were no longer a church function but public in nature, they were often staffed by teachers of “good moral character” with a curriculum dominated by such textbooks as the McGuffey Readers.

We felt our children were safe because in many schools prayer and Bible reading were regular exercises. When prescribed prayer and Bible reading were ruled unconstitutional a few years ago, many parents were stunned because it seemed to them that their institutional crutch had suddenly been removed. In reality, it had not existed for generations. Anyway, it is now quite clear we can no longer look to the public school to provide spiritual training.

A hundred years ago the Sunday school developed as an institution for Christian training. Today some 41 million are enrolled in church schools of some kind, and they are very significant in the Christian education of our youth. Yet, even more millions do not participate, and far too many of those who do drop out too soon or fail to apply the instruction received. Many believe the influence of the church in our society is declining; we know that crime and delinquency are increasing at an accelerating rate; and our entire society seems to be facing a radical shift in its values. While still extremely important, it now seems unlikely that the Sunday school alone will succeed in saving even the youth of our church, much less those outside.

Is the Christian college, then, the answer? Again, it seems the reply must be negative. While it has a very significant role and deserves our wholehearted support, it cannot be expected to serve as an agent for conversion or for character

transformation. The task of the Christian college is not that of the church or the home. Its task is to educate, building upon an already-established value system to strengthen character and vision. The role of the college is to develop understandings and skills needed for participation as enlightened and capable citizens in the world of making a living and building a life.

While revivals do come and should be welcomed when they break out on the Christian campus, while students are converted, this is not the primary aim of the Christian college. Such benefits, when they do occur, result more from the earlier influence of parents and the prayers of the church than from anything the college can initiate. To use a figure of speech, the Christian college can be a warm and friendly environment in which revival and conversion can occur, but most of the seed must have been sown long ago in good soil. The Christian college has an important responsibility—not to sow the seed nor to be the soil but to nurture the growing plant, allowing it to “harden off,” to use the florist’s phrase, in preparation for complete independence and maturity.

Parents frequently become concerned lest this hardening off process is too severe, and it can be so for some young people thrust too suddenly into an academic atmosphere overwhelmingly hostile to the Christian faith. On the other hand, the Christian college has responsibilities to present all sides of questions as a means of fostering and stimulating the growth process in preparation for independence. This is an important task, but it is not one that will solve all our problems with our youth, either in or outside the church.

Should we look to the church, itself, as the major source of guidance and salvation for our youth? There are some adults who sense that the church may not have fulfilled its responsibility completely in the past but are challenging the church to take a new look at youth. Rus-

sell Myers, general superintendent of Ohio Yearly Meeting, for example, sounded the following clear call to the church in his annual report given at Canton, Ohio, August 1969:

"... I am overwhelmingly impressed with our gifted young Friends who are preparing for Christian service. Indeed, they, I believe, can be the "go power" for our church in the decade of the seventies and throughout the last third of the twentieth century. But we will lose them if we take them for granted. We will lose them if we fail to change our attitudes, tactics, and administrative procedures. We will lose them if we inwardly, secretly lack confidence in them. We will lose them if we keep them at "arm's length" and lack the courage to place our complete confidence and trust in them. We will lose them if we wait in our recognition until they mature and grow up. We will lose them if our attitude is "Let them prove themselves." We will lose them unless we create some new open doors so that they may become involved in worldwide ministries for Christ. Dozens of our gifted young people have dedicated themselves for sacrificial service. We haven't awakened to the implications of this fact. . . We must assure this outstanding group of young people of our love and appreciation."

This message is a clear call for a change in the attitudes of many of us. Can it be that at last we have found an answer in accepting, trusting, using our committed youth? It sounds hopeful, and these changes of attitude are absolutely necessary. But we may not have yet reached the heart of the matter.

There is yet another area of our lives, the home, which may hold the key. It may be that we have been looking to other institutions when all the time the best answer has been right inside our own walls. Let us consider some evidence.

Some scriptural evidence is that of Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it." In the New Testament, Jesus likened the kingdom of heaven to a little child, indicating both the importance and the character of childhood.

It has been said that if all the learnings of a lifetime were to be divided into two equal parts, the dividing line would fall somewhere around the age of three. Even if this statement is but half true, the first five years are the most important, by far. Most child psychologists agree that a child's basic values and attitudes are pretty well determined by that age. Yet, by that time most of us parents have scarcely begun to take our children's training seriously, thinking they are too young still to understand.

Before a child goes to school, he has learned what things his parents think are important, whether their faith is real,

whether they are honest and dependable or not. He knows whether their Christianity is something displayed only at church or if it is their daily life. He senses their attitudes toward the Bible and prayer. It is from them that he has learned whether God is a real person to be loved or only a faraway idea.

It is tragic that today's older generation has been caught up in so much of the hypocrisy of modern life and in the materialism that resulted from the great depression. At the same time, in an effort to be religious, we have often become compulsively legalistic, substituting our Quakerly rituals and religiosity for the warm and free and loving relationship with Christ taught in the New Testament.

But that is the bind many of us are in. Not free in Christ (Galatians 5:1), we are bound by our traditions, our pride, our self-centeredness to the point that our young folks are often repulsed instead of attracted.

Can it be the generation most in need of revival is the older generation? Can it be we have trusted too long in institutions to save our youth when it is we who must first be saved if they are to be?

There are here and there some signs of real spiritual renewal among parents. These adults have begun to find out what it means to pray, to love, and to serve. Some are less critical of one another and of our youth. Many have found prayer and sharing groups to be useful aids to spiritual growth. And the search is on for other means the Holy Spirit can use to foster openness, genuineness, and more effective Christian living.

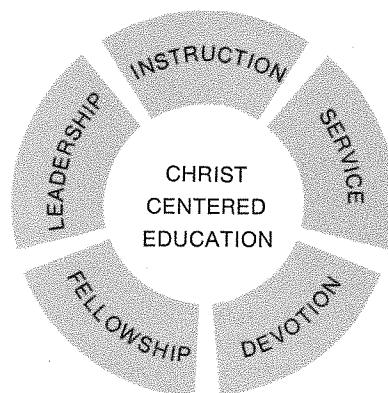
Parents, we must constantly search for means of greater communication, deeper love, and genuine faith. It may be that our children, already skeptical, can discover through us that God is real after all if we will truly seek Him.

We cannot look to any outside institution: school, Sunday school, the church, the Christian college, or whatever it may be for the saving of our youth. This is our primary task as parents. Our homes are the places where the future is being built, although we are most fortunate if all of our educational and spiritual institutions are coordinated toward the common goal of Christian education and experience.

The big question *how* is still largely unanswered. New frontiers yet remain for Christian parents today, and we must explore them to find ways to strengthen the Christian home and shape the development of our youth. What changes are there to be made in all our lives if this is to be true?

What would happen among Friends if every reader were to become completely honest, open, and loving as a Christian at home beginning today? □

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Focus on China

When China Opens

BY MOSES C. CHOW

WHEN CHINA OPENS! We believe God has planned for such a day. *When China opens* is the great expectation of the church. It will be the answer to years of praying by millions of Christians. When it will happen is not for us to ask. We are not prophesying. A soldier never predicts when the war will start. It is his responsibility to be ready when it does start. To prepare when there is no sign of the door opening takes faith and vision. Noah prepared for the flood when everyone thought he was a fool. But he obeyed God.

China is the oldest continuing civilization in the world. It was one of the first, largest, and best known targets of mission work for Western Christians. It has a population three times that of the United States and twice that of the whole world in the first century. Should it not have the prayers and attention of the whole Christian church? It surely must be close to God's heart—a door closed to millions who have had no chance to hear the Gospel. We must, as the Lord's people, earnestly pray and plan for the renewal of our witness there.

What do we mean when we say that the door is closed? Why and how did it close? What has taken place since? The emphasis of this paper is the Christian mission in China. Our focus shall be on the Christian church there.

We say the door is closed because the Communist "liberation" of the people of China in 1949 shut the outside world out and the Chinese people in—China closed to all propagation of Christianity by mis-

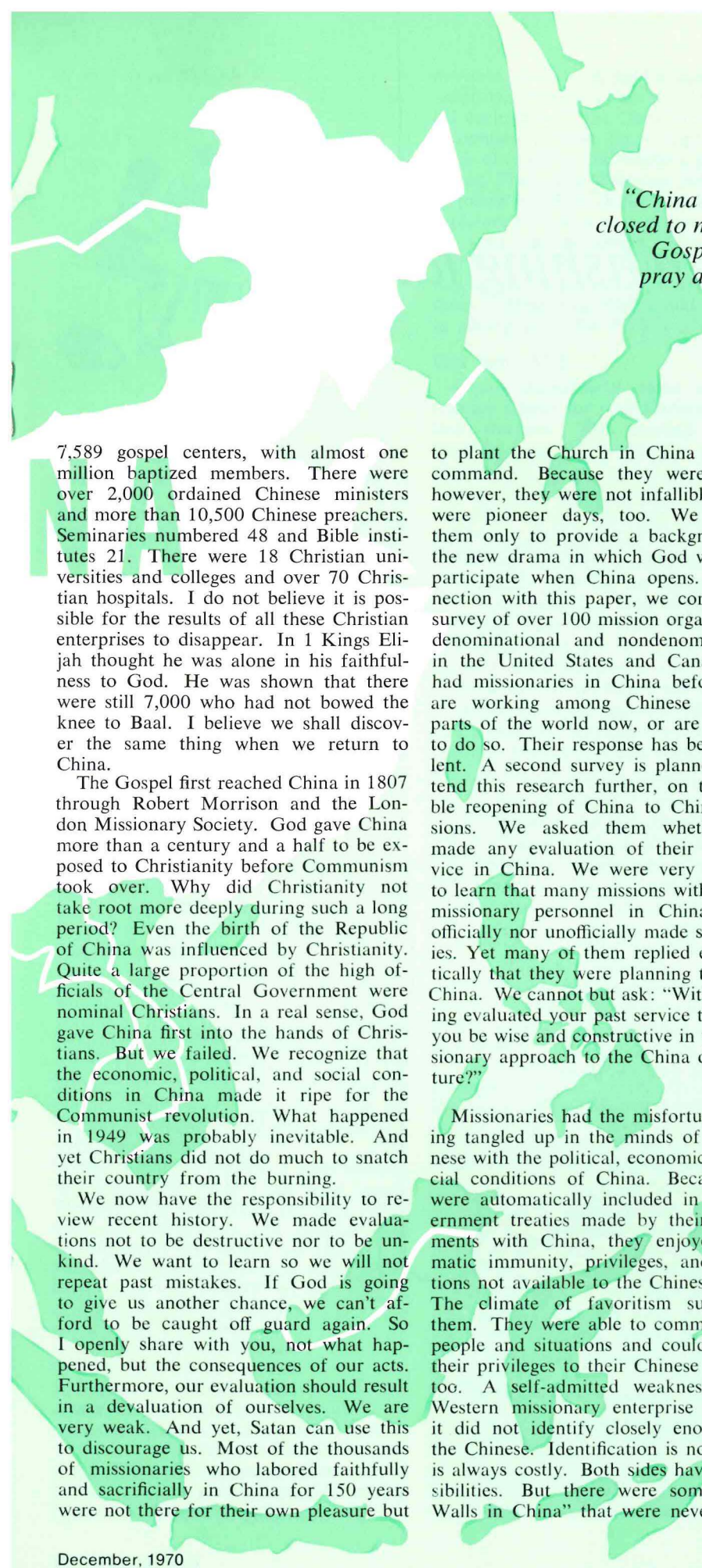
sionaries from the outside. What happened to the people in China? It is almost unbelievable in this modern age of instant communication and rapid transportation, but millions of Chinese have been isolated from the outside world for the past 18 years. They have been insulated against ideas and information from the Free World. Beside that, they have been indoctrinated to hate anything that has to do with the non-Communist world. They have had a distorted picture painted for them by the Communists. Therefore, when China opens all those from the outside who approach the Chinese on the Mainland will have to use almost a pioneer approach. The Communists have dragged back our people to a primitive stage in their idea of the world. Foreigners will probably be met with suspicion and resentment. We may be surprised—even after the Red regime has been overthrown—but the people will doubtless still hold on for quite awhile to much of their past thinking. Because of brainwashing or being brought up in Communism from childhood, they may have a sense of superiority. They may not even think they have been suffering as much as we think they have.

What has happened to the Chinese church in the midst of this terrible revolution? Before the take-over, some liberal Christian leaders thought that Communism would be the answer to the needs of the Chinese people. Other church leaders hoped they might continue to enjoy religious freedom as promised by the Communists. Ever since 1949, the church has experienced increasing pressure and bloody persecutions. These were directly and indirectly aimed at destroying the church. There was the period of the Christian Manifesto (coupled with much political indoctrination). Then the Three Self Reform Movement (used as a deceitful tool by the Religious Affairs Bureau), the land reforms, the "Hundred Flowers Blooming" era, the commune period, and the industrial "Great Leap Forward." Each new wave increased the

pressure on the churches. After 1958 congregations were forcibly united, thus reducing their number. These events have been like gales of icy wind. From mid 1966 onward, however, came the snowstorm of the Red Guard Movement. This fanatical, almost Satanic revolution deliberately stirred up the young teens in China to get rid of the "four olds"—old thinking, old customs, old habits, and the old culture. They used the "Communist Bible," the little red book, *Quotations of Chairman Mao*, to give fire and unity to their agitations. To the church, this was like a nightmare. Church buildings and properties—those that still remained—were seized, burned, or torn down. Bibles and hymnbooks were burned. During this entire period of adolescent control, Christian leaders, some well-known to the outside world and others known only to God, suffered intense persecution. Earlier they had been separated from their congregations and had been forced to take up other work, imprisoned, brainwashed, and many martyred. Bible schools and seminaries had been closed. Believers, left without any pastoral care, were confused and afraid; they scattered. Children were separated from parents and were no longer taught the Christian faith. Family loyalties were shattered because of the accusation meetings.

Recently, an article appeared in *Eternity* magazine giving strong reasons for believing that the church in China has been completely eliminated. The article had primary reference to the organized church. When I think of the vital, invisible, and invincible Church made up of heart believers—the true Body of Christ on earth—then I believe it cannot be eliminated! I believe God's promise that "the gates of hell shall not prevail against it." Through letters from my own parents on the Mainland, I have learned that they still love the Lord. Many others do so also. Letters responding to radio broadcasts and reports from refugees confirm this too. Statistically, in 1950 there were 11,470 churches in China,

Moses C. Chow is with Ambassadors for Christ in Washington, D.C. This article in two parts, reprinted with his permission, challenges us to fresh goals in the area of missions.



"China surely must be close to God's heart—a door closed to millions who have had no chance to hear the Gospel. We must, as the Lord's people, earnestly pray and plan for the renewal of our witness there."

7,589 gospel centers, with almost one million baptized members. There were over 2,000 ordained Chinese ministers and more than 10,500 Chinese preachers. Seminaries numbered 48 and Bible institutes 21. There were 18 Christian universities and colleges and over 70 Christian hospitals. I do not believe it is possible for the results of all these Christian enterprises to disappear. In 1 Kings Elijah thought he was alone in his faithfulness to God. He was shown that there were still 7,000 who had not bowed the knee to Baal. I believe we shall discover the same thing when we return to China.

The Gospel first reached China in 1807 through Robert Morrison and the London Missionary Society. God gave China more than a century and a half to be exposed to Christianity before Communism took over. Why did Christianity not take root more deeply during such a long period? Even the birth of the Republic of China was influenced by Christianity. Quite a large proportion of the high officials of the Central Government were nominal Christians. In a real sense, God gave China first into the hands of Christians. But we failed. We recognize that the economic, political, and social conditions in China made it ripe for the Communist revolution. What happened in 1949 was probably inevitable. And yet Christians did not do much to snatch their country from the burning.

We now have the responsibility to review recent history. We made evaluations not to be destructive nor to be unkind. We want to learn so we will not repeat past mistakes. If God is going to give us another chance, we can't afford to be caught off guard again. So I openly share with you, not what happened, but the consequences of our acts. Furthermore, our evaluation should result in a devaluation of ourselves. We are very weak. And yet, Satan can use this to discourage us. Most of the thousands of missionaries who labored faithfully and sacrificially in China for 150 years were not there for their own pleasure but

to plant the Church in China at God's command. Because they were human, however, they were not infallible. Those were pioneer days, too. We evaluate them only to provide a background for the new drama in which God will let us participate when China opens. In connection with this paper, we conducted a survey of over 100 mission organizations, denominational and nondenominational, in the United States and Canada, who had missionaries in China before 1949, are working among Chinese in other parts of the world now, or are planning to do so. Their response has been excellent. A second survey is planned to extend this research further, on the possible reopening of China to Chinese missions. We asked them whether they made any evaluation of their past service in China. We were very surprised to learn that many missions with sizeable missionary personnel in China neither officially nor unofficially made such studies. Yet many of them replied enthusiastically that they were planning to reenter China. We cannot but ask: "Without having evaluated your past service there, will you be wise and constructive in your missionary approach to the China of the future?"

Missionaries had the misfortune of being tangled up in the minds of the Chinese with the political, economic, and social conditions of China. Because they were automatically included in the government treaties made by their governments with China, they enjoyed diplomatic immunity, privileges, and protections not available to the Chinese people. The climate of favoritism surrounded them. They were able to command both people and situations and could pass on their privileges to their Chinese converts, too. A self-admitted weakness of the Western missionary enterprise was that it did not identify closely enough with the Chinese. Identification is not easy; it is always costly. Both sides have responsibilities. But there were some "Great Walls in China" that were never knock-

ed down. Sometimes they were actual walls of living compounds that shut missionaries in and sometimes kept Christian Chinese out. A Western missionary wrote, "Brethren, have we not lived too much unto ourselves? Have we not been too *mission centered* in our location and associations in work? This has often caused an aloofness on the part of the Chinese church, a line of division between the church and the missionaries. Have not some of our practices been rightly attacked by the Red regime today?" In practice, even the idea of training national Christians to lead the churches was a rather late development. Those who were trained were not accorded the same status as Western missionaries. All too often they were used to further preset missionary programs. They enjoyed little freedom to create new programs. Of course, they seemed to be second-rate personnel. Closely related to this was the practice of missionaries to "employ" converts as paid preachers. This exposed them to the charge of being "running dogs of the imperialists."

Many missionaries, particularly from the well-supported denominational boards (although there were some exceptions), lived in China on quite a high economic level compared to the general living standard of the Chinese. They became associated in the minds of the Chinese with the privileged, ruling class. Rev. N. P. Anderson, in the *Journal of Christian Education*, writes, "... the indigenous church so often functioned in the shadows of the great machine called the Mission, with its vast array of money, buildings and equipment." The well-meaning policy of "handout" to the Chinese church to get buildings built and pastors employed seemed to weaken rather than strengthen the church. I myself noticed a basic difference in the approach of Christian missions and that of Buddhist monks in China. Missionaries gave-gave-gave to the national church. Do not misunderstand. Chinese Christians appreciated their generosity. But receiving charity does not make one comfortable. The

Buddhist monk came barefooted, asking daily for alms. He gave his Buddhist followers the responsibility to sustain him. Politically and religiously, foreign aid does not often make friends but rather enemies.

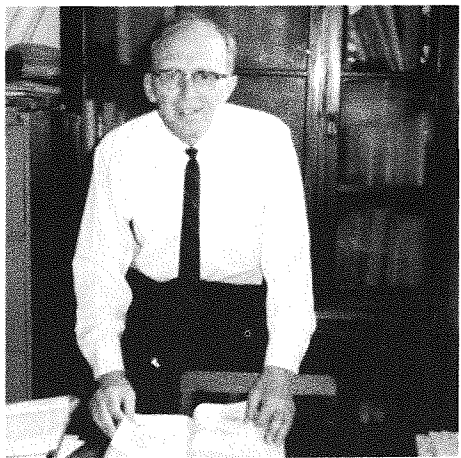
(Continued next month)

Meet Your Missionaries

Charles DeVol, Teacher-Preacher

Son of missionary parents, Charles DeVol himself is today's missionary of the most relevant sort. He is a scientist with an earned doctorate in botany specializing in ferns. When the request came to him to teach botany in the National University of Taiwan in Taipei, he accepted as full professor in the graduate school, thus becoming acquainted with thousands of Chinese students.

At the same time he is a preacher and Bible student using his knowledge of science to illustrate his Bible lessons,



which he conducts almost every evening of the week for students or church members.

He is superintendent of the Taiwan Friends Mission and has the care of the churches. He is often a speaker for missionary conferences and youth conferences and has a wide ministry throughout the Island.

His knowledge of the Chinese language and the Chinese people and his love for them has given him rare opportunities.

He has often preached in the Generalissimo's church and ministered to the top officials of the Island.

His methods are unpredictable and fresh in both teaching and preaching, and what he says has a way of sticking.

On furloughs he visits his Chinese students who are doing their doctorates in this country, and he follows them with spiritual concern.

Charles DeVol is at home anywhere, but he hopes it is China! □

Missionary Voice

Been fishing lately?

BY TINA KNIGHT

We have. But we are finding it a tedious task. Fish are plentiful—big ones, little ones, old ones, young ones, and even fish of various hues. Some apparently have good hunting grounds and have no desire for our bait. Others take a nibble now and then, but just when we think we'll really get a "strike" they are frightened away by other fish—the fighter kind. Most are timid and fearful, even though they may be curious. But occasionally we cast our bait and come up with a good "catch."

For instance, there is the Arenas family. Salvador spends his days working at his garment factory, and much of the time he arrives home about midnight since he is deeply in debt and must work long hours to pay his bills. Unfortunately, he happens to be one of the many who does not know how to manage his money. Right now they have lost their home, and after living with the missionaries for a month, they are now staying in a hotel until they can move

into another home. His wife Angelita is a jewel—a real Christian, who follows the biblical injunction and Mexican custom of obeying her husband in everything, even if it means living in rather unsatisfactory quarters with two small sons and a third baby on its way. But aside from all this, the Arenas family is made up of happy Christians who attend the Friends Bible studies every

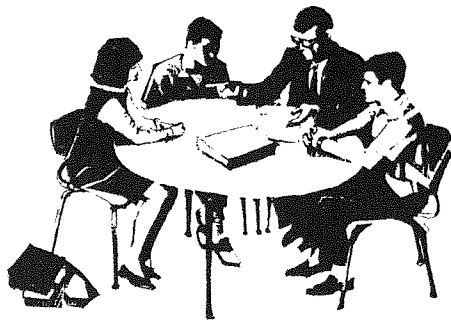
This is another insight into the work and results of our EFA missionaries in Mexico, Roscoe and Tina Knight. Readers are urged to remember these faithful workers in prayer that their ministry may continue to be effective.

Sunday evening and who are a good "catch" for the Lord.

Calvilla, Miranda, Melo, Perez, Sanchez—they have all been good "catches"; but what about the "nibblers"—those who are interested but only come occasionally to services and have never really taken a "bite" of the Lord? There is Jesse, the drunkard; Juanita, the fanatical Catholic who refuses to drop her worship of the virgin Mary; Pepe Rojas, who makes his vows to the virgin in order to overcome his vice because he really wants to attend Bible study; Luis Guzman and wife, who say they have been converted but won't come to meeting because they are ashamed of their old car. And we could name more—all "nibblers" who, for reasons of fear, pride, indifference, business, etc., feign interest, nibbling now and then.

Then there are many who ignore the bait entirely. So what do we do? We can't change the bait. There is none so effective as the word of God. But we can add a colored fly to attract—a picnic now and then. To show that we love them and have a real interest in them, we add the "weight" of regular visits to their homes or places of business. Or we cast the line a bit harder by an invitation to dinner. And then of course there is the essence of patience, which all good fishermen know is essential.

More fishermen can always catch more fish. Anyone interested in helping us fish? □



BY MARJORIE LANDWERT

FRIENDS ALIVE!

If ever a church needed to be alive, it is today in the soaring seventies. The Christian Education Commission of the Evangelical Friends Alliance is sponsoring a church growth emphasis January through May of 1971 to help your church come alive. This is a 50-50 project with half the emphasis on attendance growth and the other half on setting and meeting goals.

You can meet the attendance growth part of the project by increasing your combined Sunday school and Sunday morning worship average attendance over your 1969-1970 record. One point is given for each number over last year's record. You will be expected to report this on blanks that will be sent to you.

The other half of the project can be achieved by setting goals and reaching them. By December 15, you should have a list of goals for your Christian education program. These are submitted to a yearly meeting committee to evaluate. A minimum of three people should prepare these goals. Those included should be the pastor, Christian education chairman, and Sunday school superintendent. The more who plan the goals, the better they will be and the easier to reach. Your goals should be set in the area of attendance, programs, promotion, and other needy areas.

The first-place church in each division will receive a prize from their yearly meeting. The winners of the four yearly meetings will be evaluated, and one from each division will receive an award.

Isn't it time your church came alive? Participate in Project 50-50, Friends Alive and come alive with the rest of the Evangelical Friends Alliance.

COMING SOON

Brand new guidelines for your Christian education program are available for you now. These new guidelines are in an attractive booklet entitled "Measuring Up." They will replace the Achievement Goals that were used before. "Measuring Up" is a simplified outline to help you

evaluate your local Christian education program. The guidelines should be studied each year by the Christian education committee to help them improve their work of reaching and teaching people for Christ. There is no elaborate point system to follow but a check list to help you get a picture of how you measure up. Look for your new guidelines. Every pastor, Christian education chairman, and Sunday school superintendent should have them. "Measuring Up" could help you in setting goals for Project 50-50.

GET INTO ACT

Begin immediately some leadership training classes for your Christian education workers. The training program booklets from ACT will give you ideas about what to do and how to do it. Group classes may be held, or individuals can study under the home study plan.

There is a new director of Aldersgate Christian Training, so write to her for information and help. *Betty Nittinger, Rt. 1, Northway Road, Williamsport, Pennsylvania 17701*, will help you get into ACT.

CHRISTIAN EDUCATION CONSULTANT ON THE GO

Maybe you have seen the EFA Christian education consultant in your area. Dorothy Barratt has been getting around the country in her expanded role. Although still deeply involved in the work of the George Fox Press, Dorothy's work has been expanded to include the administering of programs for the Christian Education Commission, training area directors, and serving as a resource person.

Already Dorothy has been in Ohio Yearly Meeting working in pilot project churches and training quarterly meeting directors. Her work will continue this winter holding area workshops in Kansas and Rocky Mountain Yearly Meetings and as a part of the Friends Alive conferences in Oregon Yearly Meeting. Look for her in your part of the country. ☐

Youth and the church

Continued

ed despair from the positions they hold.

Historically, there has been a group of mediators between the organized church and the youthful community—the thirty-year-olds, who are still close to that bracket we label *youth* and have not yet taken on the set attitudes of middle age.

Luther was 33 when he nailed his thesis to the door at Wittenberg. Calvin was 27 when he completed the first edition of his Institutes. Whitefield was a successful evangelist at 25. Wesley began his real life's work at 35. Billy Graham was 31 at the time of his now-famous Los Angeles crusade.

Many of our leaders are unequipped to handle adequately red-hot issues of social involvement, drugs, morality, different philosophies of living, overpopulation, and ecology. Granted, it takes talented people to handle such questions, but we have been content to find youth chaperones who are able to keep the young people from casting the adult congregation in a bad light while it carries on the mission of evangelizing the world. Challenging leadership is hard to find, but our present leaders have not been equipped with tools that will make them more than just good chaperones.

The result of all of this is a block of high school students who believe as the system demands, hold a miniature church service on Sunday evening at six o'clock, and chafe at the bit of rules and regulations. Once this block of students has tasted the freedom of college and the working world and been challenged about their beliefs, several things may happen. I quote from Professor Barrett's article:

"Now the products of such religious training vary considerably. Some children

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reach adolescence or young adulthood and struggle through to find a faith of their own. Others become increasingly aware that their religious behavior is just that—a way of acting and thinking in which they have been unconsciously molded; rituals and categories of thinking that are not their own, but rather those of their parents, or the group in which they have been raised. And they gradually pitch most of this overboard.”

Those who do overthrow their learned behavior don't always forget it, but many of them would rather let it slide than continue supporting something they cannot honestly believe.

Workable solutions are always harder to come up with than problems, but I would like to present some suggestions that may put us on a track to help cope with the situation.

First, we must stop spoon-feeding our high school youth with adult-approved behavior patterns and concentrate, instead, on coming to autonomous standards of conduct based on universal principles of Scripture. We may find that they can arrive at reasonable conclusions by themselves.

Second, we must quit expecting our youth to play church in their meetings and help them overcome the problem of perpetuating a meaningless social organization. Dr. Charles Hummel, president of Barrington College, says:

“Church programs cater to young people, seek to entertain them, often, and seem to show fear of their dissatisfaction. Actually, these young people need to be prodded, stimulated, challenged to get off the sofa and into some kind of action for others.”

Third, we must provide our leaders with better methods and means of helping our young people, and having done so, we must give them greater mobility to help stimulate our youth rather than baby-sit for the adults.

Fourth, let us overcome our fear of using young people readily in church services. Our churches seem to expect less of our youth than do their schools. They know when they aren't wanted, and when they aren't wanted, they leave.

Fifth, why not put a young person on each adult committee and teach him the workings of the church. Perhaps a youth can offer insight that would otherwise be lacking. In turn, this would also help these young people to more carefully evaluate their own judgment.

Many people see and understand the need for change in our church but are frustrated when they try to point that change in a practical direction. This most critical factor in our search for workable solutions is our perception of the Holy Spirit's guidance. This is where the answer lies.

I pray that we listen well. ☐

Over the Teacup



How do you spend Christmas?

BY CATHERINE CATTELL

Merry Christmas to all Friends everywhere! My list of friends of the Tea Cup Fellowship has enlarged tremendously this past year. I knew that Friends were there in the West as well as in areas closer by, but I have seen so many of you in Kansas, Texas, Oregon, Idaho, Washington, and even some of you from South America, Alaska, and Africa that when I say merry Christmas this year it has more personal meaning than ever before.

I wonder what Christmas will be like where you are? You will have your traditional celebration? They vary from North to South and East and West. Tradition means the way we have done things for many years. It has a greater hold on us than we know.

What's Christmas without a pine tree? But pine trees do not grow everywhere. What's Christmas without snow? Snow in the tropics? What's Christmas without toys, and electric lights, and carols, and streets crowded with last-minute shoppers? Oh yes, and tinsel and turkey and plum pudding? And yet, many of the people of the world where Christmas is known and loved have none of these things in their tradition. They have other ways of celebrating Christmas.

One year two American girls who were used to American Christmas traditions with lots of everything spent their first Christmas in India, where Christians spent the entire day at the church. The turkey and plum pudding turned out to be goat meat made into curry and rice, which the Christians enjoyed together seated on the ground and which they ate with their fingers. Years later, back in America, they missed the Indian tradition.

It is good for us to move out of our own way of doing things now and then. In our tradition we so often lose the true meaning of what it is we are celebrating. It robs us of the essence. This is one of those years for me, for I hope to share in

Christmas in Taiwan and India, and I won't miss the usual American way because I hope to rediscover the true meaning—the meaning so important to everyone in every clime, whatever the customs.

Christmas means: Unto you—and me too—is born a Savior!

Let us make sure that whatever we are, we do not lose the wonder of this in tradition. And may you all have the greatest of all gifts.

HIS GREATEST GIFT

I am glad

That the Greatest gifts in all
The world are free,
That Faith and Hope and Love are still
Available to me.

That Faith is not a vain desire,
Half-filled with doubt,
A luxury that ordinary folk
Must do without,
But strong reality.

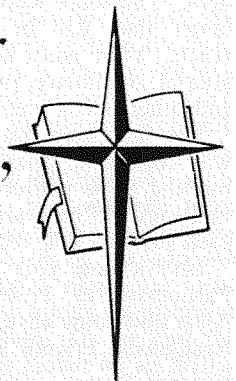
That in this troubled world and sad
Bright Hope still lives,
A glad expectancy amid the gloom
Which Hope still gives,
A Holy Ecstasy.

Although the world is torn by hate
That Love is here,
The Love of God transcending all,
Year after year.
A priceless certainty!

And that His love, His greatest gift,
Can flow through me—
Through each of us—to bring about
A Holy Harmony.

—Catherine Cattell

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A motorcycle ministry

They are "Gemini" (a clever pun on their first names "Jim and I"), a team of casually clad, healthy, handsome college students riding twin (Gemini means twin) red motorcycles that toured much of the United States on a summer safari as messengers of Christ. The journey's purpose—to bring meaningfulness into the lives of the teens of their own morally confused generation—has taken them 18,000 miles through 28 states.

On September 15 Jim, a senior, and Tim, a junior at Asbury College in Wilmore, Kentucky, completed a speaking tour that began June 5. This tour was arranged at their request by the Methodist Board of Evangelism in Nashville, Tennessee, with housing provided at their scheduled stops and also fuel for their cycles. When distances between stops were long, the team slept outdoors unless the weather proved uncooperative. They have had ample adventures, slept in bed-rolls under spacious skies, met some of earth's choice citizens, and talked to over 25,000 people.

Their motorcycle ministry, as they call it, has been filled with humor, zest, and conviction. Neither in appearance nor approach are they traditional evangelists. They are youth of the now generation who speak of Christ as a personal friend and what He has done for them not only in the remote past but in the last two or three days.

They do not feel that when and how they decided to take their present course is of prime importance, although each remembers his own hour of decision when he found himself walking on a road going nowhere and decided to

choose a road leading to a definite somewhere.

Their choice led them to life in abundance, according to Jim Fuller—"life filled with self-respect, inner peace, and joyous awareness of the positive aspects applicable to life through Christ"—an

old, vital Christian encounter but newly discovered by Jim and Tim.

Did the teens dig Gemini? Their most frequent response was one of ready acceptance; however, general response to their message ranged from complete endorsement to total disagreement. But the response is not most important to Jim and Tim. They are doing what they feel God wants them to do. For them, this is what really matters.

On September 20 both Jim and Tim were welcomed by their home churches. They spoke at the morning service—Jim at the Methodist Church in Nashville, Georgia, where his father is minister, and Tim at the Bethel Friends Church in Poland, Ohio, where Harold Wyandt is the pastor. Tim is the son of Mr. and Mrs. Chester R. Queen of Bethel and is continuing this ministry on weekends while pursuing his studies at Asbury. He has traveled an additional 5,000 miles this past month. □



Tim Green and Jim Fuller on their twin motorcycles.

This article, submitted by Ohio Regional Editor Eugene Collins, was written originally for a local newspaper and was printed with very little deletion or alteration in regard to its evangelical value. The correspondent of Bethel Friends Church in Poland, Ohio, is responsible for original submission of this article to Eugene Collins.

Christmas is what you make it

By BETTY M. HOCKETT

Larry looked up from his sprawled-out-on-the-floor chin-in-hand position in front of the Christmas tree.

"This is the tallest tree we've ever had," he declared. "It almost touches the ceiling."

The long pieces of silver tinsel reflected the fireplace fire. They looked bright and twinkley. *Just like real icicles hanging from the roof on a cold morning,* Larry thought.

The tall tree was just right, and the presents underneath looked like fun. But still, Larry was sad.

Grandma and Grandpa won't be here! I wish they hadn't decided to go visit Aunt Sarah. They've always been here for Christmas. If they were here, maybe I wouldn't mind not getting that electric race car set. I just know Dad and Mom didn't get it for me. But I sure do want



it. Pictures of a fast moving red sports car flashed through Larry's mind. He imagined that close behind was a blue one followed by a yellow racer.

He scooted closer to the tree, getting a better view of the interesting package.

I just don't know what I'll get this year. But nothing'll be as good as that race car outfit. 'Course Uncle Fred and Aunt Phyllis just got home from being missionaries and they're here. That's one good thing.

"Well, Larry," spoke Uncle Fred from the dining room doorway. "Looks like you're getting an early look at things!"

Larry sat up straight and quickly leaned back from the tree. "Not really. I was just thinking! Christmas is gonna seem kind of funny this year. Maybe it won't even be much like Christmas!"

"What's this I hear?" asked Aunt Phyllis, coming into the living room. "With this lovely tree and all of the other grand things I've been seeing, I'd say this must surely be the most wonderful Christmas ever!"

Larry shrugged his shoulders. "Well, I don't know," he said softly.

Aunt Phyllis sat down on the davenport. "Fred, that tree made me think of the second year we were in South America. Remember that Christmas?"

"I sure do," Uncle Fred answered laughingly. "That was the year of the broom handle Christmas tree."

"The what?" asked Larry with surprise.

"The broom handle Christmas tree. There weren't any small trees around where our mission home was located that year, so we made our holiday tree."

Aunt Phyllis continued the explanation. "Uncle Fred bored holes up and down the handle of the old broom. Then we bent wires from coat hangers and stuck them into the holes like branches. We draped a bit of tinsel and hung some colored balls on the wires. All together it turned out to be a fine tree."

"Oh, yes," added Uncle Fred, "we even had an angel at the top. I remember, too, that Phyllis made a huge plate of chocolate fudge the night before Christmas. Best candy we ever had!"

"Good sugar was hard to get in our jungle village, so I had carefully saved enough for our candy. Didn't we also have a few nuts that had been given to us?"

Uncle Fred nodded. "Yes, we did. Otherwise we didn't have anything special to eat for Christmas. Just the same jungle meat and fruits that we always had. But that fudge made the day for us, I remember."

Aunt Phyllis looked dreamily into the snapping fire. "It sure did. You know, Christmas is always what you make it! We didn't have much in the way of presents those years there in South America. Sometimes we were able to buy a few little things, but mostly we just made things out of what we had. But we always sang lots and played Christmas records on our hand-operated phonograph. And of course we read the Bible story of

Jesus' birth—many times each season, in fact."

"Aunt Phyllis is right, Larry. Christmas is what you make it. Our Christmases on the mission field were always happy; we refused to think about the things we didn't have. That way, the few things we did have seemed great!"

Larry was quiet. He looked again at the angel-topped tree with the gay packages beneath. He thought of the three kinds of candy in the dish on the table. He knew there were several kinds of cookies all ready to be eaten with coffee or hot chocolate on Christmas morning. In just a few minutes the rest of the family would be coming in for a time of singing Christmas songs. Then Dad would read the story of Jesus' manger birth as it is told in the second chapter of Luke.

Larry went on remembering. *I had fun in the Christmas program at school. And the program at church was neat, too.*

He spread himself out flat on the floor again. *Maybe they're right. Maybe Christmas is what we make it. Maybe it won't matter if Grandpa and Grandma aren't here. And maybe it won't really matter that I don't get the race car set. I guess there are more good things than I thought awhile ago. I won't think about the things that made me feel sad; I'll just think about the happy things. If Uncle Fred and Aunt Phyllis can feel that way about Christmas, so can I.*

From somewhere in the house came the sound of someone singing, "Joy to the world, the Lord is come"

"That music sounds better than any I've heard all day," said Larry to no one in particular. Then he turned and smiled at Uncle Fred and Aunt Phyllis. They smiled too, first at Larry and then at each other. □

Christmas puzzle

See if you can find the 14 names of people or things mentioned in Luke 2:1-19. The words may be up or down, frontwards or backwards.

O	C	P	E	A	C	E	W	G
S	H	E	P	H	E	R	D	L
R	I	N	N	M	A	R	Y	O
S	L	N	K	C	O	L	F	R
Q	D	B	A	B	E	M	R	Y
B	E	T	H	L	E	H	E	M
T	J	O	S	E	P	H	G	F
U	B	Y	A	G	K	L	N	D
E	L	O	T	N	B	C	A	O
T	F	J	Y	A	F	X	M	G

(Solution on page 18)

A new look at stewardship

When a minister states, "If everyone tithed, all our financial problems could be solved," I suggest either he does not know the facts or he is trying to blame others for his own lack of success as a Christian leader. For any such statement (and this is but an illustration of loose thinking), in order to be sound and true, must also take into consideration the total income of the people, the total number of people, the corporate willingness of all the people to contribute wholeheartedly to a universal budget, and the control of the size of the budget and its expenditures. Any one of these separate factors, if disregarded, will disprove the original statement.

Let us examine these four variables. The first is the total income. Granted that the biblical teachings of tithing and Christian stewardship have been accepted up to 100 percent by our church membership, it takes no university course in higher mathematics to reveal that 1,000 people tithing average incomes of \$6,000 a year will realize only one-tenth as much as if the people's salaries averaged \$60,000 per year!

Second is the total number of people involved. Granted the same average income, 10,000 wage earners should contribute five times as much as 2,000. Right here has been the great difficulty, or so it seems to me, with the salary scale of Friends pastors and with other basic needs within the church. Historically, our meetings have been small. The units are paying too big a proportion to "run the boilers."

The third problem comes from a lack of unity and cooperation within the denomination. Why should our members support every faith work, every independent cause, every glamorous appeal when many facets of our Yearly Meeting work could double if we had united and universal support?

The size of the united program cannot be forgotten. While there is a greater

stewardship by the year and while the size of the membership and number of units may increase our potential, the realizable totals still must be kept in balance with the gross income of the people.

So much for a look at controllable factors relating to the income of our churches and the Yearly Meeting programs. A second look needs to be given to the immediate and future demands of the church and methods for our underwriting these demands. I wish to include the full-orbed potential: the strength of the local meetings, the mission church program (including extension foundations), the spread of the Gospel in other lands, the ministry of formal education as demonstrated in the work of our academies and colleges, radio and television, literature, youth programs and camps, ministerial training, social concerns, the care of the aged, ways and means of implementing our testimonies and concerns, and perhaps ministries we at the moment have not imagined. In all honesty, I must state that methods previously devised or advocated in any general appeals have not, or cannot, meet the needs. The simple plan of "receiving the offering" cannot come up with the amounts necessary for the total operation of the church and its institutions. We must look farther and higher.

We should envision a program acceptable to many of our people and under the blessing of the Lord that will not only care for the week-by-week collections but also provide for a greater financial base from which to operate generations hence, if Jesus tarries. Let us project ourselves into better ways of occupying until He comes. For if we just depend upon the average church member giving all his tithe into the church treasury each week, the future of the cause will be greatly impoverished. If, on the other hand, the consecrated wisdom of our people can be put to "growth," to investments, to farming for the Lord, to estate building, we can break into another dimension of stewardship. Many know of the principle upon which our colleges have

operated for most of their years in which a variety of appeals have eventuated in estates being turned to them, with the result that thousands of dollars are now invested in income-producing securities, growing with the expansion of our economy, and giving strength and security to the future of the institution. Only the interest, or income, is used, and each year the principle is as large, if not larger, than the year before. There is no dissipation of assets, no diminution of values.

The Friends Church Extension Foundation and other agencies are involved with an appreciation of the value of such providence, buying property looking toward future building.

But the principle has not been advocated for individual stewardship as it should be. In fact, such attitudes have been suspect in many areas, and the spirit of "not buying some new appliance" has been held up as an example of sacrificial giving. The gracious acts of self-denial have been perverted into a type of ill-advised penury, taking away the joys of the home, subjecting family life to unnecessary hardships, and in the long run (if taken to the ultimate conclusion in the overall picture of national standards of living) even reducing the standard so that the church has less on which to operate. G. Campbell Morgan wrote in one of his sermons: "God can do more with consecrated millions than with consecrated pennies." The crux of the matter is that serious consideration should be given early in life by a large class of our young Christians so that time can be allowed to work for them and the kingdom of God and so that in later years the appreciation of their holdings can be used a hundredfold. While we must never get away from the immediate leading of the Spirit in responding to the causes and appeals of the moment, we should be alert, too, to the stewardship calls of tomorrow that can only be met by a greater concept of stewardship and a higher response to manage our affairs for the benefit of the Christ whom we love. Two illustrations may suffice: one Christian gives his \$20

Milo C. Ross is former George Fox College president and now chancellor of the Associated Christian Colleges of Oregon.

a week into the offering. He answers the special appeals, does right by his church and family, and lives as best he may. His neighbor, however, catches the greater vision. He asks God for wisdom and judgment to take the extra bonus money, or the Christmas gifts, or whatever, and carries out a program of growth investment over the next 20, or 30, or even 50 years. Not only has he been able to help in the local church year by year, but his estate in later life, having risen to thousands of dollars, can not only care for himself and his loved ones but makes a significant contribution to the major sectors of the church work.

To add to the value of the argument, it can be shown that the "Sunday offering" money and the "estate" money are not the same money. In other words, the several boards of the church are not asking for the same dollars. In the first place, there are added dollars that never would have been usable were it not for the latter plan; and second, the person in the picture is able to care for himself better while answering the church call in a more adequate way. All concerned are profited by the second procedure—the church, its immediate needs, the steward himself, his family, the church's long-range needs, and great projects that never could have been undertaken.

God has been his partner in a far greater sense than simply asking for leading on "how to spend the one-tenth." No one is more "interested" in the strength and progress of the Christian church than its founder, and when a man and his God cooperate in the handling of the proverbial "ten talents," heaven alone will reveal the blessed and far-reaching results.

Perhaps the day is not too far distant when every church building program can be financed with a major gift from the parent board, when the thrusting forth of our missionaries is guaranteed, when even major projects of our colleges can be assured through the availability (and not only the desire) of constituents with sizable estates. Herein is an even finer demonstration of our being stewards of the manifold grace of the Lord Jesus Christ. But these results will not ensue with nothing more than wishful thinking or even exhortation. A completely new class of Christian stewards is called for. For many generations we have set apart those led into "full-time Christian service," and the church has recognized their gifts. May it be also that our youth with a divinely-inspired ability to make wealth, with business acumen, with shrewdness shall answer the call of the great Master of the harvest, and their support and undergirding will make possible an era of evangelism of the highest order. It will honor our Lord to plan for the future and growth of our beloved Society. □

L. Esther White

Left—alone

A single mourner sat alone in the darkened room of the mortuary reserved for the "family." The man was middle-aged, or a little past. There were no brothers, no sisters to comfort, or be comforted by, at this, the father's funeral service. The man had moved in his early maturity, from his boyhood home, and even friends were far away. No aunts or uncles or cousins were present. The man was the last of his father's family, and through some of life's tragedies the man himself had no family to sit with him in this hour of his sorrow. It is under such circumstances that we feel one of the most dreaded of life's experiences, that of being left—alone.

Infants express their displeasure of being left alone by crying. Young children sometimes develop strange complexities because they have been left alone too often. Teens are often led into associations that mar the rest of their lives because of desire for companionship and a sense of belonging. Mature, middle-aged people often become involved in things

L. Esther White is a veteran Friends minister, pastor, and evangelist.

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detrimental to their well-being and success because of loneliness. Senior citizens find being left, alone, one of their greatest problems.

The Lord recognized the need, of the man He made, for companionship, and we are told in Genesis 2:18 that He said "It is not good that the man should be alone." So He put Adam to sleep and took from his side a rib. Out of the rib the Lord God builded a woman and brought her to Adam, saying that she was to be his "help meet." So it has been, ever since the beginning, that we, the human race, have needed each other. The reason a baby cries is because he feels the need of help. Children need someone to love them, hold them, talk to them. They need help! Teens are drawn into what is known as "communes," because they feel such a deep need of fellowship and a sense of *belonging*.

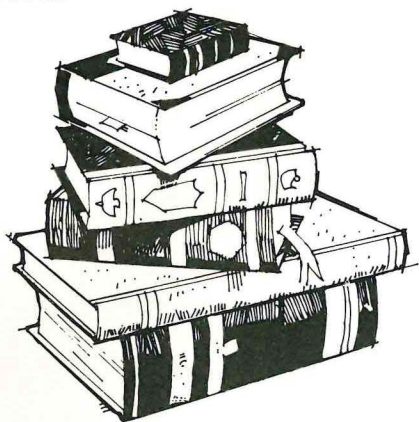
However, being left alone is common to all. It comes to everyone. And, being alone is not always bad. There are times when it is for our good that we are left alone. In fact Scripture tells us that Jesus often went out into the mountains, or into a desert place, to be alone. Exodus 24:2 tells us the Lord commanded Moses to leave the other Israelite leaders and come to stand before Him, alone! Luke mentions that Jesus once went out into the mountains to pray and continued all night in prayer. We know that such a night is full of loneliness. If one has just someone or even something, to share with them the load of sorrow, or of some decision that bears down upon them, it makes the night seem easier. Remember the night before the crucifixion Jesus left the crowd, took the 11 disciples and went to the garden. It seems that there, near the entrance, He grew more and more restless, so took with Him Peter, James, and John and went a little farther. But at the last, He went on, pouring out His agony alone.

Yet, Jesus had told His hearers many times that He was not alone, but that the Father was always with Him (John 8:16; 16:32). It is written that even in the garden, in His great hour of *aloneness*, the angels came and ministered to Him. Can we share in this most comforting experience? Can we, too, be aware of the divine presence?

Yes, we, too, can know the comfort of the Holy One in our hours of being left alone! It can be ours through the work of God's grace made possible by the death and resurrection of the Lord Jesus Christ. He has trod the "winepress" before us and waits to hear us call that He may comfort us in our loneliness. □

CHILDREN'S PAGE SOLUTION:

Child, Mary, Joseph, manger, angel, inn, shepherd, Bethlehem, glory, God, joy, flock, peace, babe.



Move Ahead With Possibility Thinking, by Robert H. Schuller, Doubleday and Company, Inc., Garden City, New York, \$4.95, 197 pages.

Robert Schuller has written a great book of inspiration, yet with that rare quality of practicality. You cannot seriously apply the principles for positive living that are given in this book and remain the same person.

Norman Vincent Peale said, "I feel certain that any person who will read this book and act on it will be able to achieve anything he or she wants." The author, Dr. Schuller, states, "This book is your chance to change your thinking and to

change your life." The book moves rapidly to show how the negative thinking cycle can be reversed through the power of the greatest possibility thinker who ever lived, Jesus Christ.

Meaningful chapters include "How Possibility Thinking Moved Mountains in My Life," "An Eight-Step Treatment for That Impossibility Complex," and "Spotting Opportunities—Six Steps to Guide You." Robert Schuller treats problems with "There's a Solution to Every Problem," and "Don't Let Money Problems Stop You." All through the book excellent practical advice is given, especially in "Ten Tips on Time Management," "Patience, the Master Key," and "Mountain Moving Faith — Here's How It Works." The final chapter leaves the great challenge, "Now Succeed as a Possibility Thinker."


The response to this book is indicated by the over 100,000 copy sales to date. Foreign language editions are being printed.

If you want to begin living from a positive view, this is your book. It is a must for every pastor and decision making churchman.

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—Wendell B. Barnett

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Herbert E. Hallman

A gift of love

Jesus said, "It is better to give than to receive." In 1969, voluntary giving in the United States reached a new high. More than seventeen billion dollars was invested by individuals, corporations, and foundations in our gift-supported institutions; 7.93 billion was for religious purposes.

Where does this money come from? Because giving for religious purposes has consistently made up nearly half the philanthropic dollar over the years, it is important to note that it is the attendance

Herbert E. Hallman is director of development at Malone College.

by individual church members that determines the income for nearly all religious institutions.

Why do people give money away? Giving is related to the national income. Today, there are many reasons for making a gift to a charitable organization. One reason widely recognized is the official policy of our government to encourage giving by granting individuals the right to claim a deduction on their income tax of up to 50 percent of their adjusted gross income. Another reason is to further the cause of our individual freedom by selecting charitable institutions that will receive our support rather than have that choice made for us in Washington.

Of course, giving for the improvement of the community in which one lives is an important one, but I think the most significant reason for giving is a person's own deed to give! We spend a lifetime accumulating money. Because we work so hard for it, we value it above almost anything else. It is close to our hearts. We go to many extremes trying to accumulate money for luxuries we don't need and even for some that may do us harm. Because of this, we tend to overlook the real values of life.

Because of the importance of money in our thinking and in our everyday lives, one of the most effective ways to acquire

a measure of selflessness is to give away part of our money.

An outright cash gift is perhaps the simplest form of contributing to the Yearly Meeting, plus the added feature of having the cost reduced by the deduction on your income tax. This can also be done as a memorial—for example in 1968 Mr. and Mrs. Edward Banar, members of the Canton Friends Church, Canton, Ohio, established the Dale Banar Memorial Fund in memory of their son, Dale, a member of the Marines, who was killed in December of 1967 while on patrol duty near Da Nang, South Vietnam. Lance Cpl. Dale Banar arrived in Vietnam in March of 1967 and later volunteered into a C.A.P. Unit (Civil Action Platoon), where he served as a member of the Pacification Program until his death. Dale Banar was a young man with many dreams and plans for the future. He loved life and wanted to make his contribution by serving first in the Marines. He made the ultimate sacrifice by giving his life. Mr. and Mrs. Banar loved their son and wanted to provide a memorial to perpetuate that love. The proceeds from Dale's government insurance was invested with the interest given each year to be known as the "Dale Banar Memorial Fund" and to be used for the missionary program. *This is giving from the heart!*

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NORTHWEST

SUPPLEMENT VOL. IV, NO. 4 — DECEMBER, 1970

TO THE EVANGELICAL FRIEND

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MIDWINTER CONVENTION

"One Way—Do Enter" is the theme for the Friends Youth Midwinter Convention to be held on December 28-January 1 at Twin Rocks. George Delamarter, noted youth speaker and authority on evangelism techniques, will be the speaker. Class leaders will include Harold Clark and Roger Knox.

Recreation opportunities at Twin Rocks include swimming, bowling, basketball, volleyball, and hiking on the beach. The cost is \$18.50.

NEWS OF FRIENDS

People

TERYL HIBBS has been accepted by the Missionary Aviation Fellowship as a missionary pilot and will begin his first term with them in 1971. Teryl and Jan are the parents of twin daughters born September 15. His parents, Leland and Iverna Hibbs, served on the Bolivian mission field for several years.

DELORES FIELD, wife of Pastor Dale Field of the Boise Friends Church, underwent surgery November 12 for the removal of a tumorous kidney but is improving satisfactorily.

NORVAL HADLEY, director of World Vision Relief Organization and formerly of Oregon Yearly Meeting, has assumed the responsibilities of assistant to the president of World Vision. He will be primarily concerned with World Vision's evangelistic outreach, working with Dr. Paul Rees on scheduling pastors' conferences.

Northwest Yearly Meeting of Friends

The final papers have been received changing the corporate name of our church to Northwest Yearly Meeting of Friends Church. The only legal fee was \$5! The task of changing all the records, legal documents, banking accounts, and other papers will take a period of years perhaps.

It will be helpful if checks, correspondence, and communications directed to the Yearly Meeting could be designated with the new name.

Church Calendar

Midwinter Youth Conference—December 28-January 1 at Twin Rocks
Midyear board meetings—Several boards will meet the weekend of February 13, the Executive Council February 19, 20.
Ministers' Conference—March 15-18
NAE Convention—April 20-22 at Los Angeles

'RUN THAT BY ONCE MORE'

"Run That by Once More, Please . . ."

Glad to. After all, the *Unified Budget* is a new term this year.

The Unified Budget is the former United Budget and Fixed Expense combined.

The Unified Budget is not assessed; it is pledged voluntarily by all churches.

The Unified Budget is the shared support of the ministries and work attempted by the Yearly Meeting through its various boards.

The Unified Budget does not cover *all* the support and work being done by Friends or the boards. For example, the Board of Missions needs around \$37,000 beyond their share of the Unified Budget; George Fox College is not included directly in the Unified Budget, although a major part of the General Education Board apportionment goes for the salary of the college chaplain; the Friends Action Board and most of the camping programs are not in the Unified Budget.

Some questions most often asked about the Unified Budget:

Is it bigger than former budgets? No. It is merely the two former budgets added together, and the increase suggested this year is about the same as previous increases have been from year to year.

Why is it described as being more "fair" than previous budgets? Because it is based on "residual" rather than "per capita" giving. This means that a smaller church is not expected to pay as much per person to the Yearly Meeting as a larger church simply because the smaller church requires higher per capita giving to support its pastor and indebtedness. The residual income is determined by subtracting from the total giving of the local church the amounts paid for pastoral support and church indebtedness.

Another part of the "fairness" is that all boards and salaried personnel are placed on an equal percentage basis rather than a built-in priority assumed in a "fixed expense" fund as compared to a pledging response. It is all a pledge now with no assessments.

Can contributions to special, designated projects be counted on the Unified Budget pledge? No. The reason is simply that the

Unified Budget is divided according to the percentages shown in the graph; any gift to a designated project is used 100 percent for the purpose it was given, and any one gift cannot be credited twice.

How is the Unified Budget prepared and by whom? The steps in the creation of the budget allow each of us to help determine which needs are greatest and how these are to be met:

Step one. Yearly Meeting boards make their plans and decide what funds are needed.

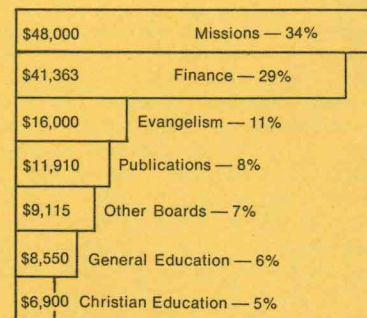
Step two. The Executive Council reviews these requests in February, recommending priorities.

Step three. Local meetings respond to the challenge by determining the amount of the pledge.

Step four. The Yearly Meeting in session approves the final budget on the basis of local pledges.

This is how the budget of \$141,938 was established for this year.

As of December 15 \$54,955 has been received toward this year's Unified Budget. If the Unified Budget were paid up to date, \$59,133 should have been received at this time.



CHRISTIAN EDUCATION COURSE

Persons within driving distance of George Fox College are invited to enroll in a course, Introduction to Christian Education, taught by Hugh Salisbury. The course will be offered winter term, beginning January 5. The class will meet from 1:15 to 2:05 on Monday, Wednesday, and Friday. Many Friends have heard Mr. Salisbury speak at the Friends Alive Conferences and have expressed interest in taking a college course from him. Regular registration for the three hour course costs \$120. The fee for auditing the course is \$60.

MORAL ACTION FILMS

A catalog of films and filmstrips has recently been prepared by the WCTU including many topics of moral concern. Copies may be obtained from: Oregon WCTU, 304 Times Building, 417 S.W. Washington St., Portland, Oregon 97204.

An Inside Story

Isn't it true that we all have a kind of two-sided existence? From childhood this dual living—the outside and inside—has been a fascinating thing to me. I was sort of an only child who strayed into a large family several years after five others were well on their way, so I learned early to stand back and watch the activities of those in the thick of growing up, listening to conversation from which I sorted out items I could understand, though perhaps not always accurately. So through daydreams, borrowed ideas, and self-entertainment I became acquainted with a mysterious, private world of inner space to which I am still tempted at times to return when conversation or circumstances seem beyond me.

Am I wrong in supposing that in the church (our Christian family) lots of services, meetings, sessions, and goings-on are viewed from uninvolved detachment? The religious hurry and words of the activists move all around us, and even though we smile and nod approvingly, our hearts are thirsty for God alone. The radiant wonder of inner fulfillment, the kind one cannot put into words (and doesn't really want to try), the quiet solitude of our inner thoughts, the "piercing sweetness" of Christ's understanding and nearness—these are experiences seldom mentioned.

So, let's remember that the church and all it is *doing*, the Bible and all it teaches are not ends in themselves but a means to bring us to an intimate and satisfying knowledge of God. I just want to say that the discoveries of spiritual realities my own heart has made are the most delightful and wonderful I know. —Jack L. Willcuts

PROFILE OF EAST WENATCHEE FRIENDS

By CELESTA SMITH MILTON

Friends in Wenatchee, Washington, are having a delightful time testing out the promises found in the Bible. We began with James 1:5, "If any of you lack wisdom, let him ask of God." In October 1969, after consulting God for wisdom, we began adding six rooms to our church. After many hours of volunteer labor, we moved into the lovely rooms. Gifts of carpet, chalkboards, and a secretary's desk add to the beauty of this addition.

New rooms are nice, but without people to fill them, they are not very useful. In considering the promise in Luke 12:31-32, we decided to substitute "people" for "things." God has answered. The altar has become a familiar place. Six new members have recently been added, and more are to follow.

We claimed another promise, in Matthew 18:19, "If two of you shall agree." If God is concerned with the prayers of two or three, would He not be pleased with the agreement of 30 or more? We decided to conduct four prayer meetings, to help solve the problems of long distances and busy schedules. Three are held in homes, one in the church. Scripture reading and discussion are followed by prayer. Children, youth, and adults all take part. We have had as many as 50 in attendance. Some new families have been attracted.

We discovered new meaning in 1 Timothy 4:12, "Let no man despise thy youth." More than half of those now attending on Sunday evening are teen-agers. They participate actively.

After evaluating our Sunday school, our superintendent pointed out 1 John 5:14, "If we ask anything according to his will." We began an exciting experiment—exchanging teachers in all but the primary departments

every Sunday for two months. Experience, empathy, understanding, and new pupils were the products of this rotation system.

Psalms 126:3 is especially meaningful to us now; "The Lord hath done great things for us; whereof we are glad." Our WMU group is unusually active. We had a very successful Vacation Bible School in June. Many of our people were able to attend the Entiat camp meeting, which stimulated a deep spirit of revival. Forty of our young people attended an overnight camp-out at Icyle River.

It is thrilling to rediscover the truth of God's Word—the relevance of Christ's teaching for today, the reality of the Holy Spirit accentuated by the unity of the believers, and the awareness that every person we meet is a soul for whom Christ died. In this day of numerous mottoes, we want ours to be "WE CARE."

FACTS WMUs SHOULD KNOW

All Women's Missionary Unions should now send their money to the new treasurer: Leta Hockett, 4200 S.E. Jennings Ave., Portland, Oregon 97222.

These are the financial projects for the year: David and Florence Thomas, Bolivia, \$220 a month; Olympic View, Dan and Judy Nolte, \$100 a month; Nehalem Bay, Robert and Lela Morrill, \$100 a month; and approximately \$500 as our share in the \$2,000 the EFA WMU plans to raise for missionaries to be in Mexico during Knights' furlough.

Elma Johnson read the most books last year (60). Olympic View Vision and Prayer WMU gained the most members (5). Fannie Beebe is the WMU representative on the Yearly Meeting Mission Board.

—Carolyn Staples

STEWARDSHIP CALCULATIONS

While listening to the reports from the boards last August and listening to many people express the great needs and challenges that face Friends of Northwest Yearly Meeting, I began to do some thinking and calculating. According to our church growth studies, we have 2,261 family units in our Yearly Meeting. Recent estimates indicate the average gross income in the Northwest is \$10,263 per year. Multiplying these two figures gives a total gross income of our people of more than \$23 million!

If every family were tithing to the church, this giving would amount to \$2.3 million. Yet during the 1969-70 church year the total giving to our churches was only \$1.17 million. This suggests that no more than half of our families are giving their tithes to the church.

According to Malachi 3:8-10 we are to bring all our tithes into the (church) storehouse, where they can be distributed according to needs. If our churches were to receive \$2.3 million in tithes, they could support the Yearly Meeting Unified Budget by giving a tenth of their own budget to the Yearly Meeting. That would provide \$232,000 as compared with the \$141,000 pledged for this year.

I would like to challenge all of our people to trust God and begin tithing or begin praying that others will accept this challenge.

—Keith Baker

President, Board of Stewardship

GEORGE FOX COLLEGE

A two-phase scholarship program for church youth will be started next fall by George Fox, called the Church-College Fellowship Awards Program. For a student planning to be a youth worker, missionary, Christian education director, or social minister, the college will match any amount up to \$300 a year given him by the student's home church.

Another phase of the fellowship program is for any student from the church, regardless of major. For a student whose home church donates \$100 designated as aid for that student, the college will match \$100, giving \$200 a year total. Granting of awards is subject to adjustment where other aid is being given.

* * *

Beginning this month, the mascot and team name for George Fox College is being changed from a sly-looking fox with a Quaker hat to a Bruin. The Bruin was used as the mascot as late as the mid-fifties.

* * *

A nearly 300-year-old land grant signed by William Penn is being put on permanent display at George Fox. The deed is believed to be the first one Penn signed after he received his grant of land from King Charles II in 1681.

The historical gift, an approximately 15-inch by 20-inch faded sheepskin, is being displayed in a special case in Shambaugh Library. It is on permanent loan from Dr. Howard E. and Gertrude Kershner. Kershner helped found Christian Freedom Foundation in 1950 and is now chairman of its board.

AMONG THE CHURCHES

PORTLAND AREA

Maplewood—Roy Clark, pastor

Maplewood Friends Church celebrated our establishment as a church October 11 by a dedication service of charter membership. Earl Barker and Roger Smith helped in the service, with Charles Beals bringing the message.

Recent guest speakers have been Earl and Janice Perisho, missionaries to Alaska. Harold Wilhite from GFC showed pictures from Kenya, Africa. The new Friends Company, also from the college, preached a sermon in a most unusual way.

Joe Hughes, known as "Mr. Penguin," was with us during Sunday school and part of the worship service October 11.

Pastor Roy Clark has been speaking at a conference on evangelism at Tremont Evangelical Church.

September 10 and October 10, several went to our outpost at Windriver, Washington, for cleaning, painting, and repair work. Pray with us for this work faithfully carried on by Walter and Geneva Bolitho and Edgar and Alice Haworth.

Our junior Friends Youth put on a spaghetti feed to help with their mission pledge. Halloween was a time for a party with 110 ghosts and goblins of all shapes and sizes.

J. Harley Adams of Melba, Idaho, held a revival service November 1-8. Each night he showed pictures taken on his trips to different mission fields. Souls were saved and hearts stirred and revived. The results were far-reaching.

PUGET SOUND AREA

Agnew—May O. Wallace, pastor

Seven members from our church attended the Friends Alive Conference in Tacoma. We plan to relate the information learned to our whole group at a Christian Workers' Conference.

Our WMU president attended the WMU Retreat at Pendleton. The local group has been active in writing letters to the missionaries and working on various projects.

The church choir is now open to everyone, and several of the third, fourth, and fifth grade youngsters have been participating.

Ten from our church attended the Area Rally at Holly Park church and enjoyed the musical program.

We are looking forward to viewing the film on Radio CORDAC in a Sunday evening service.

—Mary Lynch, reporter

Holly Park—Ralph Greenidge, pastor

Open house was held September 28 at the home of Clyde and Nedra Hadlock to honor their fiftieth wedding anniversary.

A home Bible study was started by our pastor on Monday morning after the commitment of a married couple to the Lord. Also, an evening Bible study, started during the summer, is conducted each week for those new converts and members who feel they need to learn more about the Bible truth as it applies to their lives.

The Puget Sound fall Youth and Area Rally was held at our church with 200 in attendance. Cookies, punch, and coffee were served preceding the service and sandwiches for the youth. The service featured a Quaker Extravaganza in eight scenes and our pastor and family in music and song.

November 1 we were privileged to have Jack Willcuts speak in our morning worship service. In the evening service, there was a special missionary program of the 40 years of Friends work among the Aymara Indians by our ladies. "Revive Us Again," "Leaning," and "Jesus Loves Me" were sung in Aymara. Also, life on the farm was depicted, and humorous moments from the life of missionaries were presented.

—Ruth Alder, reporter

Friends Memorial—Clynton Crisman, pastor

October 18 we dismissed our services to attend the Puget Sound Area Rally at the Holly Park church. The music presented by Pastor Ralph Greenidge and his family was outstanding.

The church in the past year has been reaching out to minister to the community in several ways. Once a month our pastor, in company with other local pastors, spends a night walking the beat in the area of First and Second streets, ministering as need arises. He has had many unusual experiences.

The young people, along with youth from nearby local churches, have organized and meet three times a week in one of the houses recently purchased by the church, which they call "High House," for spiritual food and recreation. Dick Benham, one of the adult leaders in this group and a member of our church, has recently moved to Portland, where he will be working with Youth for Christ.

Our Kinder Kampus Day Care Center has continued to increase and is practically self-supporting now.

Last but not least is the service rendered to senior citizens at the Theodora Home nearby on a Sunday afternoon by Leroy L. Neifert, with Evan and Lois Jones and children supplying the music and singing.

—Anna Neifert, reporter

SALEM AREA

Klamath Falls—Evert Tuning, pastor

We have reached an agreement on the purchase of our church property. The down payment has been made, and the papers are signed.

Four of our members attended the Friends Alive Conference in Medford.

We have two new members—Marie Mahood and Wanda Harris.

Marie Mahood spent time this summer in the mission fields in South America and showed her pictures of the trip at a Sunday evening service in November.

—Miriam Carmichael, reporter

SOUTHWEST WASHINGTON AREA

Camas—Dorwin E. Smith, pastor

Our pastor went to St. Louis for the Friends conference October 5-7. In his absence, Charlotte Macy had charge of our

evening service, showing slides of Twin Rocks.

We had three wonderful meetings in September with Dwight Kinman.

Three of our women attended the WMU Retreat in Pendleton. October 15 our WMU and the Forest Home WMU joined together for a meeting, at which lunch was served. We had as guest speakers Clayton and Louella Brown, former missionaries to Africa.

—Millie Attebery, reporter

Vancouver First—J. Earl Geil, pastor

Things are happening at First Friends. The Lord is working in our midst, and we are having some precious times. We are seeing first-time conversions, rededications, and many stepping into a new dimension of total commitment.

We have also been suffering growing pains; as a result, we have started a new addition to our educational unit to provide more Sunday school class space.

We had a wonderful time of fellowship at our Harvest Home dinner held at the church October 28.

We are happy to have Bill Pruitt coming from GFC to direct our church choir this year.

—Beverly Richey, reporter

BOISE VALLEY AREA

Meridian—Earl Tycksen, pastor

August 25 marked the 25th wedding anniversary for Mark and Bonnie Jerome. A reception was held in the church educational unit.

On Sunday, October 25, Gene Hockett brought the morning message.

Kindergarten opened again this fall in our education unit. Ann Mahler is the teacher.

Following the Friday night football games at the high school, the young people of the church have been sponsoring a party at the church. These parties have been quite successful, and plans are to continue them through the basketball season. Arrangements are being made for a church basketball team again this year.

Sunday school attendance at Meridian for the first four months of the year is up 12 percent over a year ago.

—Harry Hoskins, reporter

Star—Kenneth and Rosalie Pitts, pastors

Venture Coy, fluorescent chalk artist, was our special feature October 25. He drew a picture and spoke for a few minutes.

The high school class went singing for shut-ins during the Sunday school hour. Cecil Hardinger accompanied them on his accordion.

Our church met with the Christian Church for the annual Thanksgiving service. The service was at the Christian Church and was a good meeting for all in attendance.

—Leona Ireland, reporter

Woodland—Marvin Hall, pastor

Our young people enjoyed Halloween very much. Eighteen junior high and high school age young people went for a hay ride, followed by delicious refreshments at the home of Jim and Roberta Tuning.

Seventeen kindergarten up to sixth grade children had fun on their tour of trick or treat. We at the homes enjoyed it, too. This was followed by a party at the home of Virgil and Jane Pfefferkorn.

We are enjoying the lessons from *Let's Be Friends* for our Sunday evening services.

After a two-month summer vacation, our Missionary Union had their first meeting with a potluck dinner on September 24. There were eight adults and five children present.

GREENLEAF AREA

Caldwell—Glenn Armstrong, pastor

At a dinner meeting in a Caldwell cafe, Dorwin Smith and Norman Winters gave reports of the St. Louis Conference to 30 pastors and lay persons. Briefly, they stated the gulf between liberal Quakerism and evangelical Quakerism was sharpened but not broadened. There is one basic difference that made it almost impossible to go further at this time. It focused on the Bible and the person of Jesus Christ being the Son of God and our Redeemer.

Glen Koch, Gordon St. George, Steve Geil, and our pastor attended the International Christian Camping and Conference Association meeting near Salinas, California, in October.

The Greenleaf Area Rally was held November 6 at the Caldwell church. Jack Willcuts brought a timely message. The Greenleaf Academy Choir, with Eugene Pumphrey, director, provided special music.

Four new members were received into the church fellowship recently and one into the Covenant of Fellowship.

Judi Birch has gone to Seoul, Korea, where she is secretary to the principal in the Seoul Foreign School. She also does private tutoring, teaching conversational English to college students.

—Rosella Moon, reporter

Greenleaf—Gordon St. George, pastor

Two Greenleaf Academy students, Roger Tish in the senior high division, and Robert Stone in the junior high department, won honors in the national WCTU essay contest. Roger, who wrote on drugs, won fourth place, and Robert, who wrote on smoking, won third place.

The FY groups had two singspiration sessions in October and a Boise-Greenleaf area skating party October 12 at Nampa.

The recent revival meetings with Gene Hockett as evangelist did much to strengthen the church and academy. The last Sunday evening service was a fine climax to the week's work.

—Iverna Hibbs, reporter



The group attending Sunday school at Kent, Washington, on the first Sunday of services October 4. Services in this new mission point are held in the Cedar Valley school.

NEWBERG AREA

Netarts—Irwin P. Alger, pastor

The church nursery is proving very satisfactory.

Talent night was held recently following the dinner on Fellowship Night. It was a very interesting and informal evening.

A Sunday school contest is now in progress. The boys are competing against the girls. At this writing, the girls are ahead.

The junior church choir provided the program on November 1.

We are proud of Bill Hopper being selected as one of the outstanding young men of America for 1970. —Betty Taylor, reporter

Sherwood—Lloyd Melhorn, pastor

Five young couples have been meeting every Tuesday evening for Bible study in the book of Mark. Dick Bishop is the moderator.

We were privileged to have Nadine Hopp from Wycliffe with us for the Sunday school opening September 20. She is serving in Colombia. Harold Free presented a challenging message October 18 on the work of the Gideons. The Stansells presented a missionary challenge the 8th of November.

A good group enjoyed an evening of skating October 12 at the Hillsboro rink. A church potluck dinner was enjoyed by many October 28, with Malcolm McGregor from Maplewood as speaker. Halloween parties were enjoyed by the FY groups.

A good-sized delegation attended the Friends Alive Conference. Future Freshman Day at George Fox College was attended by some of our high school young people.

Our annual Thanksgiving dinner was held the 21st of November at the grade school cafeteria. The film, *The Many Faces of Vietnam*, was shown. A union Thanksgiving service was held the 25th with several of the Sherwood churches participating.

Friends Youth had charge of the evening service November 29. Roy Clark was evening speaker the 22nd. He brought a message on divine healing. Wendall Wallace held revival services December 3-5.

—Jerri Bishop, reporter

Tigard—Lowell Kester, pastor

Tigard Friends Church Day Care Center is filling a need in our community, as well as serving as an opportunity for a Christian witness to interested parents. Our pastor's

experience in this type of ministry has been appreciated as we have undertaken this new arm of Christian social service.

Several improvements have been added to our physical plant during the summer and fall. We have improved our kitchen facilities; a playground behind the church was fenced in, and an additional parking lot—also behind the church—has been made available.

The junior high Friends Youth spearheaded a Thanksgiving basket project, as we all helped fill several baskets for families in our community.

One very interesting fall activity was the progressive dinner party for the adults in the church. More than 40 of us filled a Raz Transportation Company bus, and with Elmer Lewis from Sherwood church as our driver, the trip from Moses to Armstrongs to Monroes to Tusses was very enjoyable—not to mention all the delicious food that was served by our hostesses.

We are grateful for the presence of George Fox College students who come for Sunday school and church each week. Some are helping in various ways—Sunday school teachers, preschool church, and primary church, and all are adding much to the college age group of our church family.

We praise the Lord for His blessings, and pray we may be used by Him to add souls to His kingdom.

VITAL STATISTICS

BIRTHS

CASTOR—To Arthur and Beverly Castor of Maplewood Friends a daughter, Jenelle Renee, born November 5.

DOSE—To Larry and Peggy Doser of Caldwell, by adoption, a baby girl, Nicole Irene, born August 22, 1970.

FENDALL—To Lon and Raelene Fendall of Newberg a son, Mark Kenneth, by adoption, born October 7, 1970.

GRAHAM—To Don and Salley (Latham) Graham a daughter, Cathryn Marie, born October 6 in Boise, Idaho.

HADLOCK—To Bob and Camile Hadlock of Yakima, Washington, a daughter, born October 21, 1970.

HEADRICK—To Dennis and Eva Headrick of Newberg a daughter, Adair Irene, born October 29, 1970.

MCDONALD—To David and Karen McDonald of Newberg a son, born October 14, 1970.

THOMAS—To Harold and Nancy Thomas, a son David Eldon, born August 20, 1970, in Pasadena, California.

WOOD—To Dick and Jan Wood, by adoption, a daughter, Beth Suzanne, born March 27, 1970.

MARRIAGES

ASTLEFORD-STOCK. Marie Joy Astleford and William Edward Stock, both of Ocean-side, were married November 7, 1970, in the Tillamook Nazarene Church with Irwin P. Alger and Dick Martin officiating.

DEATHS

JONES—Ben H. Jones, 81, a charter member of Meridian Friends Church, passed away August 25, 1970. Earl Tyckson officiated at the services.