

1-1971

Evangelical Friend, January 1971 (Vol. 4, No. 5)

Evangelical Friends Alliance

Follow this and additional works at: https://digitalcommons.georgefox.edu/nwym_evangelical_friend

Recommended Citation

Evangelical Friends Alliance, "Evangelical Friend, January 1971 (Vol. 4, No. 5)" (1971). *Evangelical Friend*. 115.

https://digitalcommons.georgefox.edu/nwym_evangelical_friend/115

This Book is brought to you for free and open access by the Northwest Yearly Meeting of Friends Church (Quakers) at Digital Commons @ George Fox University. It has been accepted for inclusion in Evangelical Friend by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.

Evangelical Friend

January 1971

Vol. IV, No. 5



Over the Teacup



The old home

By CATHERINE CATTELL

Not long ago we had a week's vacation, so rather than spending the time and energy driving long distances just to "get away from it all," we went to the farm home, which stands empty now. There was heat to be had and the necessities of life were all there, so in a very short time we were cozily settled in the home that had sheltered me through the years of my youth. There were dishes still in the cupboard, a few that I had washed a hundred times when I was a girl, and the dishes were antiques then. There were newer ones I recognized, which must have been left by those of the family living there since, and there were some I

had never seen—the modern variety that one sees everywhere.

The house was full of the marks made generations before my time, marks of middle age, nicks here and there that I may have helped to make, and there were recent ones like permanent scars. Wallpaper was the same way. In the six bedrooms, there was a variety of pattern but more especially of age. Roses, large and colorful, lilies of the valley on blue, stripes, geometrical patterns, and the modern white and gold, some very beautiful except for stains.

We had a delightful week at the old house. There were so many memories to be relived in every stage. The very old could only be wondered about, but girlhood memories, furlough memories, and recent memories in addition to the joy of the present moment rocking in Grandma Lizzie's chair and wondering about the future—not only of the house, but of those scattered over the earth who think of this house as home.

Outdoors, of course, were the old arthritic pine trees reaching back, back—how far? They were crippled now and some were gone, leaving empty places in the sky where the branches had been, but those that survived were holding each other up to meet another spring. How many springtime miracles of coming-to-

new-life had they witnessed, and now once again the very new modern buds will burst forth in their glory only to fade one day and fall into the ground come autumn, but in the spring, when life is bursting forth, who thinks of fall—or winter—or death?

And as I looked about me on the farm, I could see no generation gap anywhere. Life moved on from spring to autumn and began again leaving little nicks behind to say "I was here once" or "I was young, too, once."

Life moves on, but I cannot say my youth was the happiest time of my life. There are priceless moments that come now and then all along, and even the oldest tree has compensations like memories and enough of life behind to be able to philosophize a little.

Somehow I believe life is like the old house. It takes a "heap o' livin'" to make a life from babyhood to old age. There really is no generation gap in this life, and there is none in the life to come. And for those who are in Christ, even death is just moving into a new house—and life there is everlasting.

How I wish we could know how much we need each other at every age, and that we would be more careful not to make nicks or gaps that will permanently mar our generation! □

1971 ALASKA TOUR!

Especially planned for readers of
Evangelical Friend and their friends

AUGUST 1 to AUGUST 18

A Grand Quaker Trip

Visiting

FAIRBANKS	PORTAGE GLACIER
KOTZEBUE	NOME
SKAGWAY	WHITEHORSE
SITKA	PRINCE RUPERT
ANCHORAGE	CHUGACH FOREST

and

Mt. McKinley National Park

Cruise Alaska's Famous Inside Passage
Trail of '98 Gold Rush Yukon Area

TRAVEL

- By regularly scheduled airlines
- Outstanding Alaska Cruise Ship
- Alaska Railroad and W.P. & Y. RR
- Private, modern motorcoach
- All first class hotels (with bath)
- All meals and all tips included!
- No hidden extras!

(Perfectly planned at the proper time of the year)

COMPLETELY ALL-EXPENSE
100% ESCORTED



Under the outstanding leadership of . . .

Keith Kendall

Widely traveled, here is a fine leader whose experience and assistance will do much to increase your enjoyment of our Second Annual Quaker Tour to Arctic Alaska

Our congenial, limited-size party will start from and return to Seattle, Washington.

For FREE, illustrated folder giving all costs, details and enrollment form, please clip, print, and mail to:
EVANGELICAL FRIEND TOUR DIVISION
Wayfarer Group Travel, Inc.
2200 Victory Parkway
Cincinnati, Ohio 45206

NAME

ADDRESS

CITY & STATE ZIP

Evangelical Friend

Executive Editor: Jack L. Willcuts

Managing Editor: Harlow Ankeny

Department Editors: Esther Hess, Missionary Voice; Betty Hockett, Children's Page.

Regional Editors: Verlin Hinshaw, Kansas; Eugene Collins, Ohio; Ralph Chapman, Oregon; Mary Pearson, Rocky Mountain.

Contributing Editors: Charles S. Ball, Leonard Borton, Everett L. Cattell, Gerald W. Dillon, Myron Goldsmith, Robert Hess, Verlin O. Hinshaw, Lauren A. King, Harold B. Kuhn, Paul Langdon, Walter P. Lee, David Le Shana, Fred Littlefield, Russell Myers, Arthur O. Roberts, Lowell E. Roberts, Merle Roe, Milo C. Ross, John Robinson, Chester G. Stanley, Harold B. Winn.

Advertising Manager: Loyde D. Johnson

MEMBER  EVANGELICAL PRESS ASSOCIATION

The EVANGELICAL FRIEND is the official publication of the Evangelical Friends Alliance and is published monthly at 600 East Third Street, Newberg, Oregon 97132. Second class postage paid at Newberg, Oregon. SUBSCRIPTION RATES: \$3.50 per year. CHANGES OF ADDRESS: Send all changes of address and subscriptions to EVANGELICAL FRIEND, P. O. Box 232, Newberg, Oregon. Please allow four weeks for changes to be made. EDITORIAL: Articles and photographs are welcome, but we assume no responsibility for damage or loss of manuscripts, art or photographs. Opinions expressed by writers are not necessarily those of the editors or of the Evangelical Friends Alliance. Address all manuscripts, letters to the editor, and other editorial content to Editorial Offices, P.O. Box 232, Newberg, Oregon 97132. ADVERTISING: Rates are available on request. Address all correspondence regarding advertising sales to Loyde D. Johnson, Advertising Manager, P.O. Box 882, Wichita, Kansas 67201. Production and offset lithography at The Barclay Press, Newberg, Oregon.

Cover

Having much in common are the unblemished vistas of the new year and the fresh winter snows gleaming on Oregon's beautiful Mt. Hood.

Antecedents

To extol the merits of articles and writers in this brief column is not unusual. Rarely, if ever, have we brought to your attention the people who serve behind the scenes. Unnamed in our masthead, and unknown to most readers, their anonymity tends to make their efforts unappreciated also. This should not be so for it is their combined effort that finally brings the magazine to you. I'd like to name these people and their job as related to EVANGELICAL FRIEND:

Kelsey and Rachel Hinshaw. Assistants to the editors in copyreading, editing, and proofreading. *Dan McCracken.* Linotype (hot metal) compositor for magazine and all supplements. *Dennis Headrick.* Pastes up pages from reproduction proofs, carries them through photography to offset plates for press. *Dick Eichenberger.* As production manager assists in all areas but primarily operates press and folder. *Betty Mills.* Collates magazine signatures, operates addressing machine, serves as circulation manager. *George Randle.* Collates signatures, prepares bundles of presorted magazines for mailing. *Gertrude Ankeny.* Operates stitching and addressing machines. (Perhaps her greatest assistance comes in encouraging me—her husband—through the trying days of seeing that all creative and production aspects go together with some semblance of order each issue.)

These are the people who do the job. They are all active Friends and take a vital interest in what the magazine is and says. As any other people they like to know their efforts are appreciated. Perhaps you'd like to join me in such an expression by writing the magazine. (For more on this subject, see "And Now a Word from Our Sponsors" on page 5.) —H.T.A.

Contents

In this issue:

Words from the Editor

What will Friends do in five months? / Daniel's devotions / And now a word from our sponsors / Page 5

1970—many voices, many banners

The executive director of Evangelical Press Association looks at 1970 in the context of the church in his annual "Religion in Review." Page 6

Missionary Voice

Saints 10/ Focus on China (Part II) 12/ New seminary in Taiwan 13

Omaha Friends enter new phase

"One had the feeling that this fine nucleus of Christians was poised and ready to go now into the harvest fields about them." Page 16

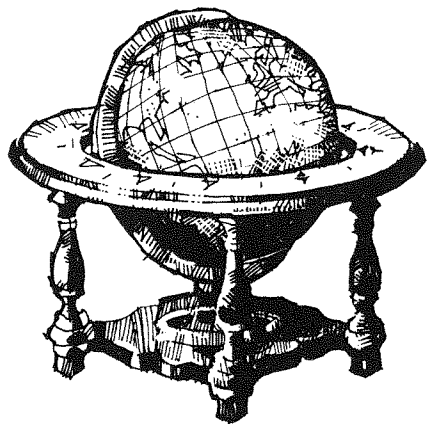
Youth and Christian education

The second in a series by young Friends expresses love for the church, but seriously considers leaving "unless things happen." Page 20

Regular Features

Over the Teacup 2/ The Face of the World 4/ Books 14/ The Children's Page 15/ Reach and Teach 17/ Friends Write 19

The Face of the World



COMMUNISM OR HOPE? VIETNAMESE TELLS OF CHRISTIANS' STRUGGLES

What does it mean to be a Christian in Vietnam?

A Vietnamese student in the United States attempts to answer that question in the first issue of *Urbana &*, periodical of Inter-Varsity Christian Fellowship.

"If there is a Communist takeover, the Christians will surely go through fire," says the student whom the editors call Lam.

He has known nothing but war since childhood. "Communism is the dead end," he said. "There are not alternatives powerful enough to break through our impasse." Lam admitted that a kind of paralysis grips Christian students in Vietnam. To them the Christian faith often seems to be tragically withdrawn, "a clinging to the promise of heaven as individual comfort or escape," he said. Worse, it seems to have nothing to offer students as they are locked in their struggle.

Communism, Lam explained, rises out of the "real pain of people" who have been condemned—often with the blessing of Christians—to ignorance and poverty. When their cry of pain was not heeded, we were soon engulfed in blood and death. "Even if Communists do not win in Vietnam, Christians there will be persecuted. But," Lam said, "we're told in Philippians that we are allowed not only to believe in Christ but also to suffer for His sake. No place in the world is an easy one. . . . It takes more courage to live and carry on God's work humbly than to die." —E.P.

CHILDREN MUST LEARN SUFFERING, SAYS 'JUNKIE PRIEST'

NEW YORK—Teen-agers in America today may be turning to drugs because they don't know how to endure pain and suffering.

This is a diagnosis of the current drug abuse dilemma that is catching more and

more young people in its grip. It is set forth by the Rev. Daniel Egan, pioneer in treatment for addicts at Village Haven here.

"Society is becoming so hedonistic today," he said, "so comfort-oriented, kids don't know how to suffer."

He said because children somewhere along the line have not learned from their parents and from society how to hurt they become drug prone. "They haven't learned how to endure emotional pain. And enduring such pain is the only way a human grows to full humanness."

He said marijuana has helped to block out the hurt. Grass is "an attitude," he told reporters after testifying at the city Zoning Board of Adjustment here urging the officials to approve the use of a convent in Fox Chase as a drug-addiction treatment center for teen-agers. He said control of drug users meant first the change of their attitude. —E.P.

BIBLE TAPES PRESENTED TO PRESIDENT NIXON

WASHINGTON, D.C.—An album of cassette tapes containing a recording of the entire New Testament was presented to President Nixon in a White House ceremony November 24 as a highlight of the 30th annual National Bible Week. Known popularly as *Good News for Modern Man*, the talking New Testament was presented to Mr. Nixon, honorary chairman of Bible Week "in grateful appreciation of his support of the Bible cause." —E.P.

BILLY GRAHAM WARNS OF WAR

LONDON—The world is building up to "the greatest war in history," Evangelist Billy Graham told British industrialists, lawmakers, and clergy here.

Dr. Graham said at a breakfast meeting in a West End hotel: "Unless there

is a religious revival in the next ten years, freedom will not survive."

Unless the revival expands, he said, "The United States is heading straight into the arms of a dictatorship."

"Watered-down Christianity" will not bring today's youth to God, the evangelist declared. The answer he gave was to tell youth of the biblical promises of hell, heaven, and judgment. —E.P.

PAKISTAN HELPED BY WRC

The World Relief Commission of the National Association of Evangelicals is acting as an agency for funds channeled by evangelical Christians to render aid for the stricken people of Pakistan, where the cyclone tidal waves hit.

INDIAN AFFAIRS ANNUAL MEETING

The 1971 annual meeting of the Associated Executive Committee of Friends on Indian Affairs will be May 7 through 9 at Wichita, Kansas. It is hoped there will be representatives from all yearly meetings and Friends concerned for the Oklahoma Center. Contributions to this cause may be sent to Paul Turner, treasurer, 714 N. Franklin St., Philadelphia, Pennsylvania 19123.

NCC REPORTS CHURCH DONATIONS HELD 'STEADY' DURING '69

NEW YORK—Despite forecasts of income decline and reports of financial woes, cash contributions to America's Protestant churches in fiscal 1969 held almost steady with the previous year.

The annual review of church finances prepared by the National Council of Churches here showed that members of 48 denominations gave \$3,099,589,000 in 1969 as compared to \$3,000,477,000 given by the comparable group in 1968.

These funds go for local congregational expenses and benevolences. Of the total, 78.84 percent remained in local parishes. The remainder—21.16 percent—went mostly to overseas missions and national programs. Giving for local purposes and benevolences stayed about the same as 1968. Some predictions had anticipated a drop in benevolence giving. —E.P.

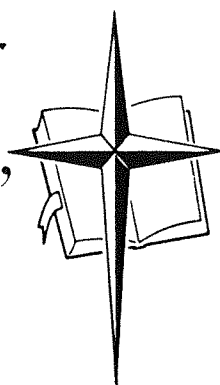
BELIEVERS TRIED IN GREECE

KOUMARIA, GREECE—The Apostle Paul stood trial several times in Greece two thousand years ago for preaching the Gospel, and the situation still hasn't changed, according to the American Mission to Greeks.

Costas Georgiades, who operates a little grocery store and gas station here, was acquitted recently by a three-judge court on a charge of proselytism.

(Continued on page 19)

Better
Book
Room,
Inc.



Complete religious supplies
for church and home.

Write for free catalog

358 NORTH MAIN STREET
WICHITA, KANSAS 67202

What will Friends do in five months?

The goals we set, the visions that grip us, the books we read, the concerns that move us—these are what determine the direction we move as individual Christians and as a church. The Christian Education Commission of the Evangelical Friends Alliance is to be commended for the 50-50 campaign running from January through May. Not just attendance but goal-setting is a significant element (50 percent to be exact) in this EFA effort.

Vision, desire, expectancy—let these kindle the fire in *real* outreach the next five months! Until there arises those who are evangelizing with success under the Holy Spirit's anointing, we will not have pastors or people who are producers of church growth. It is just that simple. It is so natural for Friends to emphasize other things, from social concerns to doctrinal purity, until our expectancy for reaching out is nonexistent. Kenneth Strachan was right in saying, "The growth of any movement is in direct proportion to the success of that movement in mobilizing its total membership in the constant propagation of its beliefs." To be good stewards of the Gospel is not to become accustomed to mediocre results.

Let 1971 be a year of reaching out for Friends. There is Good News to give about forgiveness, joy, and love. Let us proclaim the grace of our Lord Jesus Christ by whose death we are forgiven, by whose resurrection we are given eternal life, and by whose promised Holy Spirit we are empowered to live above sin.

Quakers are being quickened by the Holy Spirit to renew the church. Traditions are being questioned, doctrines restated, heritage examined, organization scrutinized, priorities weighed. These are steps to be taken to find the movement of God in our day.

What would happen if God had His *full* way in your meeting the next five months?
—J.L.W.

Daniel's devotions

United Airlines' *Mainliner* magazine carried a short story about a small boy who bragged about his "last year's New Year's resolution." Why? "Because I kept one resolution for 26 days!" he said.

And that is pretty good. We have all sometimes failed sooner—especially in our devotional life. These days demand a deep devotional life, one that becomes a way of living. The Bible tells us of one man who faced a personal world that was every bit as bad as ours, and probably worse than most of us face. Daniel, we read in chapter six verse ten, "... got down upon his knees three times a day and prayed and gave thanks before his God, *as he had done previously*." (RSV) This didn't keep him out of the lions' den, but made it possible for him to go in without fear—and to come out in one piece!

Not many Christians nowadays pray (on their knees or any other way) three times a day for 26 days in a row. They would be different, and things would be different, if they did.
—J.L.W.

And now a word from our sponsors

Did you know this magazine (the one you are holding) has been commended by the Evangelical Press and other Christian publications as "one of the best denominational magazines published"? Appearance, content, and format are the items meriting favorable kudos. But as we self-consciously clear our throats with these nice words, there arises from the ranks other comments not so encouraging. Matter-of-factly, some criticisms have been so stinging one wonders if the paper is being read at all!

"Not enough local news," or "we just liked the old paper better," or "it costs too much" are some of the echoes coming over the Rocky Mountains our way. Going on a subscription basis would no doubt make it impossible to publish since the circulation is not large at best and only churches with "extra cash" or special denominational loyalty will respond. One of the main objectives of the magazine has been to reach the newer and the infrequent attenders as well as the in-group Quakers, and this cannot be accomplished without a denominational budget. One magazine for the four Yearly Meetings is also a hoped-for means of bringing us all closer together as an evangelical Friends church.

Marching into the New Year, the comments, criticisms, and suggestions of all are requested about how the magazine is being received. What do you like about it and what do you think could be improved? These will be carefully considered. After all, what good is an unread magazine?
—J.L.W.

1970—many voices, many banners

BY NORMAN ROHRER

With the unrolling of God's prophetic scroll, the year 1970 has run its course and passed into history. A net gain of 72.6 million people were added to the global community on the watery planet this year—a greater increase than during any other year in history.

More than half the people born since Adam were alive in 1970. Each purchased the opportunities of this year for his Creator or squandered them in selfish, futile crusades.

TRENDS

For every religious movement to the right this year, one could be charted heading to the left in the direction of secularism. Worship was characterized increasingly by noninstitutional or anti-institutional movements. But despite the restless urge for change, the church by and large played it safe.

This was the year in which more GIs lost their lives in Vietnam, while ministers and physicians at home routinely approved the destruction of life by abortion.

The government's Commission on Pornography recommended the repeal of all adult censorship. Homosexuals and lesbians enjoyed increasing recognition by church and society. Citizens in several states found themselves without any laws whatever to ban X-rated movies. A staggering increase of drug abuse was recorded, forcing churches to search harder for a challenging alternative to the "religion of drugs" in reaching young advocates of the psychedelic culture.

A black Episcopal clergyman called for the legalization of marijuana. Members of the Lutheran Church in America adopted a liberalized sex ethic as a basic policy, and so did the United Presbyterians.

"Religion in Review" is a year-end feature of the weekly Evangelical Press Association news service written by EP director, Norman Rohrer. The EVANGELICAL FRIEND is a full member of EPA.

Satanism reared its ugly head higher in 1970 amid an explosion of interest in "mystery trips" through fortune telling, yoga, astrology, black masses, demonology, and drugs. People searched desperately for all kinds of person-changing experiences.

A New York psychiatrist summed up: "Nobody feels significant or that it's worth it anymore." He said the individual is losing his sense of value and significance and, to compensate for his ego deprecation, may turn to violence "by getting a gun and shooting somebody."

The old Protestant-ethic industriousness, technology, economic planning, and social structure was attacked in 1970 as being inadequate to make U.S. citizens "whole."

Despite the erosion of respect for authority and an increasing denial of moral absolutes, a Harvard University professor hailed the year as marking the dawn of a "social revolution" that has brought, he said, "an increase in principled morality."

Chaplains invaded industry in 1970 to help people with spiritual problems right on the job; clergymen rode along in police cars; Christian houses flourished among the young; "Moral Advance" was founded by Christian Freedom Foundation; Intercristo harnessed the computer to match people with missionary opportunities; the Satellite Christian Institute opened, marking a whole new idea in Christian leadership training; Food for the Hungry was launched against the outrageous spectre of starvation in the midst of plenty; and President Nixon declared that the United States is able to give the world "spiritual leadership and idealism" that some other nations cannot. The year closed with thousands of young people on their knees in prayer at the 9th triennial Inter-Varsity Christian Fellowship missionary convention in Urbana, Illinois.

CHURCH AND STATE

While citizens burned the flag, marched in protest, or registered in other ways

their grievances with the current regime, Christianity still remained a strong influence on the men who govern the United States.

The Supreme Court refused to hear atheist Madalyn Murray O'Hair's bid to ban religious practice among astronauts in space; the 9th U.S. Circuit Court of Appeals turned down a challenge to rule against the constitutionality of the national motto, "In God We Trust"; the Post Office Department announced new regulations cracking down on obscene materials; three U.S. Senators proposed legislation for an "unprecedented, massive, across-the-board federal attack on the problem of alcoholism"; the U.S. Supreme Court, in a 7-1 decision, upheld the principle of tax exemption on property used exclusively for religious purposes; and the government kept many religious periodicals in business by holding the line against a move for increased postal revenue.

The President continued his church-in-the-home worship habit and in late spring attended the Knoxville, Tennessee, Billy Graham Crusade. He told 70,000 cheering listeners that today's troubled young people will become tomorrow's "great generation."

DENOMINATIONS

Membership in churches and synagogues of the U.S. totaled 128,469,636—up slightly in the downward trend from peak church attendance in 1958.

This was the year in which churches geared to social action lost ground while soaring enrollments were recorded by conservative denominations who saw their job as "preaching the Gospel." Seventh-day Adventists led in per capita giving (\$351 each), with the Evangelical Free Church of America second with an average of \$307. First Baptist Church in Hammond, Indiana, claimed its 11,348 Sunday school enrollment was the world's largest.

Blame for the decline among churches seeking to be "relevant" was laid to many



*It was the best of times, it was the worst of times,
it was the age of wisdom, it was the age of foolishness,
it was the epoch of belief, it was the epoch of incredulity,
it was the season of Light, it was the season of Darkness,
it was the spring of hope, it was the winter of despair, we had
everything before us, we had nothing before us,
we were all going direct to Heaven, we were all
going the other way . . .*

Opening line of *Tale of Two Cities*,
by Charles Dickens

reasons. Officials of the Lutheran Church in America said a "materialistic ethos" is the greatest cultural factor causing a decline in its membership growth. Blamed also were religious indifference, affluence, urbanization, and population mobility. The American Lutheran Church said mergers of congregations and dissolution of local churches in rural areas with declining populations accounted for most losses in that denomination.

The United Church of Canada reported losses in membership, total number of persons under pastoral care and income. The denominational paper, *United Church Observer*, reported that the church's Sunday schools were "dying" and that, at the present rate of decline, few would be able to stay open more than five years. Attendance, the *Observer* said, has plummeted to its lowest point in the history of the church.

The United Presbyterian Church opened its 182nd General Assembly with reports of declines in total membership and in number of churches. And for the first time in a century, a drop in the ranks of Roman Catholics, amid a general rise in population figures, was discovered.

Merger talk remained strong in 1970. Committees were formed by members of The Wesleyan Church and the Free Methodist Church to discuss a merger. "Presbyterian Church (U.S.A.)" is the tentative name for the proposed merger of the nation's two largest Presbyterian denominations—the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. (Southern). Disciples announced plans to develop a common 200-acre campus with Roman Catholics for joint facilities to accommodate their theological facilities.

Overseas, a major step in the ecumenical movement was made with the announcement of merger by the World Alliance of Reformed Churches and the International Congregational Council. The new organization will result in the 59 million-member World Alliance of Reformed Churches.

The Inter-faith Committee for Religious Careers opened a drive to solicit recruits for ministerial positions, but poor pay, uncertainty about their roles in a changing society, conflicts with church authorities, and lack of encouragement from people in the pew were driving more and more pastors from the pulpit. The salary of ministers in 20 major Protestant churches was still far below that offered by most other professions.

Unless a wave of evangelical renewal sweeps over Protestant Christianity, present-day churches may become spiritual ghost towns, Dr. Carl F. H. Henry told the American Baptist Convention in Cincinnati. "It is no credit to churches to keep up venerable traditions that now



accommodate the indifference of multitudes to the Gospel when there are more vital ways of enlisting them," he said.

EDUCATION

The two dominant issues on the educational scene, from a religious viewpoint, were prayers in public schools and federal aid to parochial education.

While a former president of the Baptist World Alliance called the seven-year debate in Congress over legislation to permit prayer in public schools a "waste of time," a Massachusetts woman was sentenced to jail for 60 days for crusading to put prayer back into Brockton schools. The American Civil Liberties Union stood ready in every state to take court action against prayers in schools. In Netcong, New Jersey, voluntary pre-session prayers were even outlawed despite the approval of the local school board.

Delegates to the 22nd national Conference on Church and State were advised in Detroit that the U.S. Supreme Court never said that a student may not pray but only that the school may not make the student pray. In Leyden, Massachusetts, a court ruled that public school children may continue reciting classroom prayers if their teachers do not take part.

Despite the Administration's lean toward widening of federal aid to parochial schools, the "parochiaid" drive lost its steam in 1970.

For the first time in its century-long history, the University of California at Berkeley introduced religion as an aca-

demic discipline. The move illustrated that although prayers in public schools are few, there is more talk than ever about religion.

Other highlights in education during 1970: All-white congregations in Mississippi opened their own schools rather than integrate. Billy Graham contended that the great story of campuses today, "which the news media are missing," is the growing number of conversions being made among young people. A Chicago theologian observed that among students it's now the college professor, no longer the clergyman, who has "sold out to the establishment." A North Carolina father went to jail for five days rather than allow his daughter to be bused out of his neighborhood to achieve integration in another school. Christian higher education was involved generally in a fight for survival. Six Episcopal theological seminaries were closed. What was formerly the Conwell Theological Seminary in Philadelphia became the first black religious school founded by and predominantly for black students.

PRESS

The religious press in 1970 was in trouble. A survey of ten major denominational periodicals indicated that all but one of the magazines suffered circulation losses. Church memberships were down, circulation had dropped, advertising was scarce, printing costs were skyrocketing and postal rates increasing. Meanwhile, those raunchy, dirty, misspelled little underground sheets were flourishing!

The Associated Church Press reported that its membership suffered circulation declines for the second straight year. One editor scolded his colleagues for widening an already enormous credibility gap by magnifying trivia and avoiding conflict in their journals and for not being honest about what is happening in the church. Another editor saw the press as occupying an "island position" in the contemporary church—"rejected by radicals because it is not revolutionary enough, and by conservatives because it is too revolutionary." Dr. Sherwood E. Wirt, president of Evangelical Press Association (EPA) called for "reformation journalists" to seize the opportunities of the media.

Most member periodicals in EPA were not complaining of such worrisome drops in circulation. Of the 122 periodicals reporting circulations, 77 showed an increase since 1967, 13 remained the same, and 32 had recorded a small drop.

Ceasing publication during 1970 were *This Day*, slick journal of Missouri-Synod Lutherans; *The Canadian Menonite*; *The Watchman-Examiner*, 151-year-old Baptist publication, and the *Sunday School World* (both purchased

by *Eternity*); and the *Reformed and Presbyterian World*. Changing times, high costs, and different reading habits were blamed.

This year saw the completion of *The New English Bible*, issued after 25 years of study by Oxford and Cambridge University Presses. Introduced, too, in 1970 were *The New Christian Digest*, Waco, Texas, publication to serve black churches; and *Inteen*, Bible study guide published in Chicago for urban teens. A preacher's magazine titled *MSS* (for "Master Sermon Series") made its appearance in Detroit. *Decision*, publication of the Billy Graham Evangelistic Association, stood at the top of the pile with 4,000,000 circulation. Ken Taylor finished his final volume in the *Living Bible* paraphrases—the *Living History of Israel*.

The government's retaining of the long-standing practice of offering special postal rates to nonprofit publications was considered a major victory for religious periodicals in 1970.

MISSIONS

For the first time since the depression years of the 1930s, the number of Protestant missionaries from North America declined. The year began with 33,289 Protestant missionaries from North America serving abroad, according to the Missions Advanced Research and Communication Center (MARC) of World Vision International.

Though workers were fewer, giving increased—up 81 percent from 1959 and up nine percent from 1967 to an estimated \$345 million. The trend toward indigenous ministry may suggest the beginning of a radical change in how North American Protestants overseas carry out their work, according to MARC.

Many nations initiated squeeze plays against missionaries in 1970. Nigeria chided Western Christians for taking sides with the rebel Biafrans. The Japanese could not guarantee to permit the Far East Broadcasting Company to broadcast from Okinawa when the island is returned in 1972 (forcing FEBC to arrange transfer to Korea). During the year some 20 missionaries were ejected from Algeria. Militant extremists in the North India state of Orissa succeeded in marshaling sentiment against Christianity and in passing anticonversion laws. Greece prosecuted evangelicals, and Czechoslovakia cracked down hard on the church.

A statement by a West German missions leader that the role of the white missionary is finished was challenged by TEAM associate director as he introduced 72 new missionary candidates.

The year 1970 recorded Asia's biggest "Bible boom." Bible sales worldwide were up. Correspondence courses and radio



broadcasts flourished in countries otherwise inaccessible. Key evangelical literature leaders worked out methods of co-operation during the All-Asia Literature Strategy Conference in Singapore. Expo '70 opened the door of witness to some seven million Japanese and world's fair visitors.

Europe, where Billy Graham's closed-circuit TV "Euro 70" at Dortmund, Germany, introduced a new way to reach additional millions of people with the Gospel, was viewed by German leaders as "once again a mission field."

Typical of many nations, the Congo announced that more white technical assistants would be welcomed but that white missionaries could no longer dominate the scene. Christian businessmen quietly went about initiating business enterprise in underdeveloped areas as an aid to missions. In country after country, missionary personnel turned over complete administrative responsibility to national staff members.

RACE

Although progress was made in race relations during 1970, the weapons and voices of black militants were by no means silent. Herman Holmes, acting national chairman of the National Black Development Conference, demanded of United Presbyterians in Chicago \$25 million in reparations to the black community to atone for "exploitation." Clenched fists were raised by Afro-American students as their leader, Jeff Thomas, led in prayer at the Southern Baptist Convention in Denver. Muhammed Kenyatta,

leading blacks seeking "reparations" at Swarthmore Presbyterian Church in Pennsylvania, threw Communion bread and wine on the floor. Black evangelist, William E. Pannell, told a gathering of evangelical historians in Washington, "We have got to dehonkify history." Mormons admitted that church doctrine did not teach Negroes were under a curse, that the ban against Negroes in the priesthood was mere tradition.

On the positive side: Biracial greeting cards were selling big as blacks relaxed and began laughing at themselves. Church members in Houston and Birmingham forced showdowns on integration. Black evangelists convened a congress in Kansas City sponsored by the National Negro Evangelical Association. Urban Ministries, Inc., the first predominantly black-owned publishing company, was organized in Chicago primarily to produce interdenominational Sunday school literature.

The events of 1970 will be interpreted according to the prejudices of all who read them. But it will surely be the year remembered by all as the year of the worst disaster in living memory when tidal waves in East Pakistan took the lives of perhaps 150,000 people and when earthquakes killed some 30,000 people in Peru.

1970—the year a scientist created a living and reproducing cell . . . the first man-made gene . . . and found the "center of creation" in the Milky Way.

This was the year of Women's Lib, the formal search for Noah's Ark, the public's determined outcry against pollution of natural resources, the "Jesus Freaks," the historic "Frankfurt Declaration" refuting the identification of messianic salvation with progress, development, and social change, and the blessed campus revivals originating at Asbury Theological Seminary.

This year women entered pulpits of major denominations, were allowed to be divorced in Italy, and campaigned for ZPG (Zero Population Growth).

DEATHS

Notables who passed from the scene this year were Frank Laubach, famed "apostle to the illiterates" . . . the Rev. Dr. Ralph W. Sockman, pastor emeritus of Christ Church, Methodist, in New York City . . . British Evangelist Tom Rees . . . Gladys Aylward—"The Small Woman" of the Inn of the Sixth Happiness . . . Pioneer Educator Mark Fakkema . . . and Evangelist A. A. Allen.

1970—a year that could happen only once. If there are any tears in heaven it will be for lost opportunities, for the time spent in neglect of God.

But the measured cadence of the calendar moves on to a new year with its promise of hope.

Saints

BY TINA KNIGHT

For the past several months now, there has been a quiet revolution taking place in many Mexican churches. Since a Vatican decree, many "saints" have lost their status so have been on the march—down from their pedestal and out of sight. This has been very disturbing for many of the highly religious, for their celestial mediators are either credited or blamed for almost every variation in life and its activities.

Everyone has their favorite saint and their special day for worship. Santa Barbara protects her followers from lightning, San Martin de Porres heals the sick, San Judas Tadeo gets the credit for many miracles, and all tradesmen have their special saint—bakers, butchers, masons, etc. Many virgins come in for their share in adoration also, La Virgin Carmencita and La Virgin de los Remedios being two of the favorites.

St. Anthony of Padua listens to the sighing of thousands of women who long for a husband. Those praying to him may also place before the saint 13 lighted candle stubs and 13 small coins, which they must have begged from strangers. Thus, St. Anthony is called the sweet-heart's saint.

Perhaps the saint depended upon the most in Mexico City is St. Cristopher. His small statue is seen on the dash of most vehicles, and a drive through the city is enough to impress one of the need of protection of some kind! Many never start on even a short drive without pleading for his help.

Even the animals are affected by the saints. St. Anthony is referred to as the attorney for animals in heaven. In January many who own an animal tie a ribbon, little bell, or collar around the neck or make a new coat for the pet and present it for blessing at the church. Beloved puppies held tightly by small masters, a turkey gobbler with a scarf

Tina Knight, EFA missionary in Mexico, gives insight into the prominent role taken by "saints" in that land.



Tlaloc, rain god of ancient Mexico, stands at entrance to the national Museum of Anthropology.

around his neck clutched by a young miss, parrots sporting ties, roosters with charro (Mexican cowboy) trousers, perfumed canaries, and even chickens, doves, donkeys, and well-groomed goats are presented by socialites to rag pickers.

But the saint most widely known and beloved of all saints in Mexico is the Virgin de Guadalupe. Immediately after the conquest, the first Archbishop of Mexico ordered the destruction of all important pagan deities and their shrines. The one having the widest cult near the capital was that of the Aztec goddess of earth and corn, Tonantzin (also virgin



Devout worshipers enter Shrine of La Virgin de Guadalupe in Mexico City.



La Virgin de Guadalupe at the cathedral in Mexico City.

Since a Vatican decree, many "saints" in Mexico have lost their status so have been on the march—down from their pedestal and out of sight. But even though the Vatican is subtracting names, more names are being added to God's list in heaven.



Crucifixes, pictures, books, and other religious objects make up this household shrine in a Mexican home.

and little mother). The Indians mourned her loss so deeply that the dark-skinned Virgin of Guadalupe was sent to take her place. She was active in local politics at one time and probably plays a larger role in politics yet today than is published in the news.

During the war of independence, the Spanish royalists introduced the Virgin de los Remedios to their ranks, bestowing on her the rank of generalissima. The royalists lost the war, and their virgin was stripped of rank but is still worshiped by many. The Mexican side countered by making the Virgin of Guadalupe their

patron saint and also according her the rank of general. She won the war for them and so is retired to civilian status to continue her miracle-making for all her followers. Today rich and poor seek her blessing and help, many making pilgrimages of several days, arriving with blistered feet and finally crawling the last block on their knees in order to win favor and merit.

The saints are credited also with much control over the natural forces of their world—the weather, for instance. The rainy season in many parts of Mexico often begins on St. John the Baptist's

day, June 24, and ends on St. Francis of Assisi's day, October 4. Both days are often marked by heavy rains, giving reason for belief in these saints. According to religious tradition, humans can do nothing to change the weather on these two days. On other days, however, and according to different traditions, there are towns, villages, and persons with saints of their own to bring rain or stop a flood. Many townspeople recall how their patron saint saved their homes from floods or brought rain when crops were failing because of drought.

Unfortunately, some saints retain their human frailties despite their present holy status and refuse to hear prayers—these are thought to be stingy with their miracles. In these cases, the Indian population resorts to pagan practices such as "cutting the clouds" with a machete to make it rain. Or they can pray to their ancient rain god, Tláloc. Several years ago Tláloc showed scoffers that he still has power. He brought the worst off-season rains to the capital when he was carted into Mexico City for permanent display in front of the Museum of Anthropology and History.

But why all this about the saints of Mexico? We just want to call your attention to the fact that even though the Vatican is subtracting names from their famous rostrum of saints of their church, there are more names being added to God's list in heaven.

The names on this list are those of common, ordinary Mexican people who have no power to perform miracles, cannot protect from lightning, cannot bring rain or keep back the drought, nor can they bring blessing or curse by the touch of a garment or a kiss on the hand. But they live a quiet life, have peace in their hearts knowing that they belong to the Lord, go about their work with a joy that is contagious, and lend a hand to help whenever needed. These are the real saints in which we are interested—present-day saints with an up-to-date testimony for their Lord. □

Focus on China

When China Opens

PART II

BY MOSES C. CHOW

The emphasis of many missionaries on general education resulted in a lifting up of a few to a high economic level. This created an imitation foreign society. It developed a new ruling class in China. Often this Western education was not too closely integrated with the Christian faith. Not enough care was given to produce biblically oriented and Christ-motivated graduates. Mission schools were sometimes referred to as "preparatory schools for the Communists."

Why were Chinese Christians so quickly confused when their leaders were snatched away? Apparently they were not well-grounded in the biblical faith. Another reason was their lack of training in personal evangelism. The church must be able to propagate its faith if it is to survive in a Communist world. Another deficiency was that there was a

This is the conclusion of a two-part article begun in the December issue and written by Moses C. Chow of Ambassadors for Christ in Washington, D.C. (Used with permission.) "Focus on China" is an effort to concentrate attention on one large segment of foreign missions interest. Mission Editor Esther Hess brings to our attention two other brief articles relating to Chinese missions—a news release regarding a cooperative seminary in Taiwan, and the testimony of a devoted pastor's wife ministering in Taiwan.

lack of awareness on the part of the evangelical missionaries about making their Christian faith relevant to the social, political, and economic problems of China. They argued Christians are citizens of heaven and not of earth. As a result, civil responsibility was not emphasized. Many missionaries were surprised and shocked at how eagerly some of their "best" Christians responded to the Communist call to loyalty and patriotism and service to the nation.

An objective of missionary work should be to reproduce other missionaries. But even after so many decades of missionary work in China, the Chinese church still sadly lacks missionary vision and sacrificial action. Many missionaries have admitted they are largely responsible for not having taught Chinese Christians to involve themselves in missionary outreach. This should have been done from the very earliest stages of church life.

The above observations are but a few of the weaknesses of missionary work as it was conducted in China. It is not difficult to see why Communists attacked the Chinese church on these particular points. Victor E. W. Hayward, in his book, *Ears to Hear*, an evaluation of lessons learned from the China mission, challenges us, "Times of crisis, therefore, are God-given opportunities for discovering our failures, repenting of our sins, renewing our faith and dedication, redirecting our activities, and so of learning how better to serve Him."

Is there any sign that China may open in the near future? Communist China has wanted to give the world the image of material progress, national unity, and military strength. The nation has experienced some success in these three areas. But they are finding that there are limits to the extent one can go in pushing people. As a result of the recent Red Guard purge and the events that led up to it, Professor A. Doak Barnett, a well-known writer on Chinese affairs, commented in *Life Magazine*, January 20, 1967, that the remarkable unity of

China's leadership has been shattered. Mao has been openly challenged by some of his oldest and closest colleagues. Barnett says that no one in his right mind should even try to guess what will take place tomorrow morning in Communist China. "China-watchers" never expected the inner power struggles that pushed Mao out of the presidency in 1958. *Newsweek* magazine, October 9, 1967, carried a revealing map of the divisions in China brought about by political strife. Nor did anyone guess that international trouble for China would have been so serious—the break with Russia several years ago, fighting with India, difficulties with Holland, the tension with Britain, being thrust out of Burma, and forced to break relations with Indonesia, to name a few. We are reminded in Daniel 4:25 that "The Most High rules the kingdom of men, and gives it to whom he will." Anything can happen in China that could, maybe overnight as in the case of Indonesia, bring about a new situation that would throw open, push open, pull open, or break open this great land. We cannot say whether it will come from inside or outside, but we are sure it will come from above!

When China opens, how should we approach it? When we consider *how*, we must consider *who*. God's method is men. The right person is the *how*. Our answer is that it should be the right persons with the right approach. In answer to the question in our China survey about who should make the first approach to China, Asian or Western missionaries, there was almost an 80 percent response that it should be Chinese Christians. We trust there is no unconscious thinking that Western missionaries will give Chinese Christians a shove to go in first. Then later, while the Chinese are making contacts, the Western missionaries will plan the evangelistic programs and finance the whole operation. There should be no thought of whispering in their ears as to how to carry on the work. China does not need the Trojan Horse strategy. After

it enters, Westerners jump out of the horse and take over the initiative with their traditional Western-type evangelistic methods. We Chinese Christians now realize with much humility our sense of responsibility touching China. We have a great task ahead of us. Pray for us. We must not have a "go-it-alone" attitude. We should not feel superior to Western missionaries. We must not say to them, "You had your turn, now it's our turn." We have a deep appreciation for the pioneer missionaries of the past. We have their noble example to follow. We must be aware that we too can make some of the same mistakes. There is no spiritual benefit derived from turning the tables so that another racial group is on top. The secret to all work for the Lord is partnership—a genuine team spirit utterly devoid of distinctions. A main reason for concluding that Chinese Christians should enter the Mainland first is because Chinese know their own people better than Westerners do. The Christians who establish these first contacts should come not only from the West but from Southeast Asia and other parts of the world. We have a special calling to be the bridge between the mainland Chinese and the outside Christian world. If we fail, then we will become a wall and an obstacle.

Whether Western missionaries or Chinese Christians enter China again, we know there will be difficulties in understanding the Christians they meet there. The mainland Chinese may not understand us. To understand is always more difficult than to misunderstand. As a straight line is the shortest distance between two points, so understanding is the shortest distance between two persons. When we reunite in fellowship with the church in China, there will be fear, praise,

grief, joy, disappointment, and hope. Our main obligation will be to deal with one another tenderly. We must be prepared to apply the healing of the Word. We must be like the Good Samaritan, pouring oil and wine on their wounds, putting them on a donkey, and taking them to the hotel. They will need rest, a time of recovery, and a ministry of love. Through our identification with them, we will come to understand them and learn from them.

Concerning the prospect of Christian missions returning to China in the future, we should learn something from the Communists. Sometimes "the children of this world are . . . wiser than the children of light." They used the Three Self Movement to control the church and stir its nationalistic spirit. We should utilize these biblical principles to make the church God-centered instead of self-centered or nation-centered. Self-support for the church should mean dependence upon God; self-propagation should mean that when man sows, God gives the increase. Self-governing should mean God in control, with Christ the Head.

I believe that when we establish contact with the Chinese church on the Mainland in the days ahead, it may be like the dry bones in Ezekiel's vision. We may wonder if anything can come of them. Can they be resurrected? They may look to us like they are "clean cut off." But God has said, "I will open your graves." He has commanded us to speak to the bones! God can still do the miraculous! As the prophet prayed and spoke, long years ago, "the breath came into them, and they lived, and stood upon their feet, an exceedingly great host!"

May this be the future of the Church in China! □

Focus on China

New seminary opens in Taiwan

May 22, 1970, marks a milepost in the history of theological education in the Chinese Church. On that day, the provisional board of the China Evangelical Seminary met in the Taipei YMCA and formally adopted a constitution. Elder Wu Yung, pastor of the Taipei Mandarin Church and leading Chinese evangelist, was elected chairman of the board. The vice-chairman is Prof. Ming-che Chang, director of Campus Evangelical Fellowship. Jason K. Shen and W. Meredith Helsby were designated secretary and treasurer, respectively. James H. Taylor, Jr., was elected president of the seminary.

The sponsoring church organizations included:

- Campus Evangelical Fellowship
- Chinese Campus Crusade for Christ
- Chinese Missions Overseas
- Church of the Nazarene
- Conservative Baptist Church
- Evangelical Covenant Church
- Free Methodist Church
- Local churches
- Oriental Missionary Society
- Overseas Crusades, Inc.
- Overseas Missionary Fellowship
- Taiwan Friends Church
- Taiwan Holiness Church
- Worldwide Evangelization Crusade

The stated purpose of the China Evangelical Seminary is "to nurture vital spirituality, genuine scholarship, and effective service for God." The program of the seminary will be determined by the needs of the church. As such, it is an expression of the Chinese Church as it recognizes its need to provide for graduate theological education in the context of its indigenous culture and adapted to the needs of its own society.

It is our earnest prayer that this combined effort may result in a fresh stream of pastoral leadership for churches throughout Taiwan as well as in the planting of many churches in hitherto unreached areas. May it not be that, in the providence of God, CES will be used to train many who will one day carry the Word of God to mainland China?

The seminary is actively seeking to enlist the services of qualified scholars who share a common concern for its purpose and principles. It is especially concerned that young Chinese scholars in the United States may be brought into the mainstream of the church's indigenous theological reflection and expression as well as its training ministry.

Following the constitutive meeting, the concept of extension education was intro-



duced to a group of church leaders. Two papers on the subject of "Theological Education by Extension" were presented by David Laio and Alan F. Gates. Ways of adapting this revolutionary method of theological training to the needs of the church in Taiwan were discussed.

According to present plans, the joint programs of residence and extension theological education will be initiated this fall. Both will be part of the overall program of the China Evangelical Seminary, which will locate in Shihlin, outside of Taipei. Those interested in further information concerning this new venture in theological training are invited to write to the China Evangelical Seminary, Box 28004, Taipei, Taiwan.

—CES News Release

(This seminary opened as planned and has enrolled 24 resident students. Dr. Charles DeVol of Ohio Friends delivered the opening address.)

A devoted pastor's wife

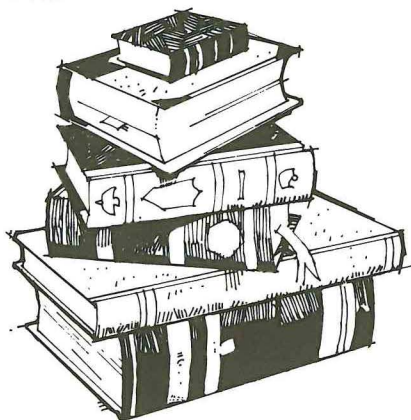
Mrs. Frank Wu had felt the call of the Lord and gone to Bible school. As she entered more and more into practical work during her last years in school and vacation times, her friends recognized her ability and acknowledged that she was strong willed. While they recognized her success as a single worker, they shook their heads when she became engaged to a preacher. They said a woman with such a strong will is sure to fuss with her husband.

She thought about this and prayed. She knew the Lord intended the man be the head of the home. She had full confidence in her husband. She found it easy to work with him and support him in every way. She wanted to help him and please him. Above all, she wanted to please the Lord. She felt a nagging, obstinate woman wasn't pleasing to the Lord.

Sometimes she checked by asking her husband if he found her hard to get along with. Other preachers ventured to ask him how their married life was. Finally, someone observed them and expressed amazement that they never fussed or quarreled. They were both happy to be able wholeheartedly to testify they had no reason or desire to quarrel or fuss. They wanted to live harmoniously not only because they loved one another but because they wanted to be a good witness of God's grace.

—A testimony given by Mrs. Wu herself in her devotional for the Women Workers' Meeting, reported by Ella Ruth Hutson

Books



John W. Drakeford, Marriage—Duet or Discord? Zondervan Publishing House, 1965, 128 pages, 95 cents.

The author writes from years of experience. He is the father of two sons, has been a marriage counselor in a southern seminary, and conducted church conferences on home and family life.

The book opens with a chapter on "The Home: Laboratory of Life." Then follow discussions regarding true love, preparation for a happy marriage, a frank appraisal of sex in the marital context, and a few chapters on the relationship of husband and wife—their roles, communication, and ways of improving each. The remaining chapters deal with special problems, such as: the importance of the father in the home, in-laws, the problems of a mobile family.

It presents the practical application of biblical standards for the problems of today and is well worth reading.

—Carol H. Lee

Ella May Miller, A Woman in Her Home, a Moody Press publication, 128 pages, paperback, 50 cents.

This practical book offers many common-sense tips for wives, mothers, and their families. A thorough discussion of the homemaker's place in the family is offered.

Marriage, money, mental health, discipline, fear, activities, loneliness, and hate are a few of the subjects discussed.

Mrs. Miller's views are Bible oriented, progressive—yet traditional enough to realize that the successful Christian home depends upon the mother being in the home, living, loving, and guiding the family in God's paths. —Grace Key

C. B. Eavey, Inspiring Poems, Zondervan Publishing House, 1970, 96 pages, paperback, 95 cents.

This compilation of poems is an anthology of more than 180 selections of enduring poetic works. Such authors as Frances Ridley Havergal, Martin Luther, Charles Wesley, Isaac Watts, Fanny J.

Crosby, John Newton, and John Oxenham in addition to others give an impressive range of contributors and content.

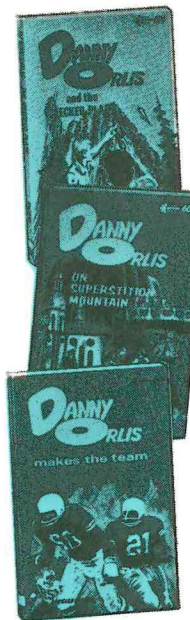
The author states: "This volume of poems was compiled in the conviction that 'truth shines the brighter clad in verse.' In this era of emphasis on wrong and evil, crime and corruption, delinquency and moral breakdown, rioting and war, there is great need for uplifting emotions with truths that are ennobling, inspiring, and elevating."

This book will be useful for periods of quiet meditation. It is a good tool of reference for devotional talks and messages, for to be found here are lines that uplift the spirit and bring comfort and encouragement to every pilgrim in the journey of life. —John L. Robinson

William R. Bright, Come Help Change the World, Fleming H. Revell Co., 1970.

This book is Dr. Bill Bright's personal call to join in the "greatest adventure that the human spirit can ever know." The book chronicles the growth of Campus Crusade during the past two decades and serves also as a tract and promotional voice for the agency geared for evangelism. Dr. Bright is president of Campus Crusade for Christ.

DANNY ORLIS



Dedicated to the proposition that you don't have to be out of it to be a Christian!

Anxious high school days and the challenges of campus life mold Danny and his friends into young adults. Throughout the series, they experience all the ups and downs of teen life —plus a steady trust in the up-to-date God.

Meet Danny Orlis at your local bookstore

Moody Teen Books 60c



moody press
THE NAME YOU CAN TRUST

Good old apple pie!



BY BETTY M. HOCKETT

"Mmm! That apple pie sure looks good," observed Mike as he watched his mother give a final sprinkle of sugar and cinnamon to the ready-to-be-baked pie.

"I hope it tastes that way," Mother replied with a smile.

Already Mike could taste the sweet spicy flavor of warm apple pie. His tongue made a quick trip around the outside of his mouth. He could hardly wait until dessert time. For just a moment he had forgotten the sadness he had felt all afternoon. Then suddenly he remembered!

He shoved his hands deep into his pockets and walked over to look out of the kitchen window. "Mom? Will you put pie in my lunch tomorrow?" he asked hopefully.

"Sure thing!" she replied.

"Well, could . . . could I have *two* pieces?"

His mother laughed. "Two pieces? I should think that one would be quite enough for a fourth grader's lunch."

"But I won't eat them both," Mike answered. He turned around to look straight at his mother. "You see, there's this new boy named Arty in my room. He doesn't have nice clothes, and his shoes have two big holes in them, and his coat doesn't look very warm either. He has a sister in the next grade, but she usually doesn't look very good either. But I like Arty. And the reason I want the extra pie is because he brings just such a little bit of lunch. There's never anything like an apple or banana or cookies or potato chips in his lunch. Just two pieces of bread with peanut butter or something like that. I think maybe he doesn't have enough to eat at noon . . . or maybe

anytime." Mike looked down at the floor.

Mother answered softly. "Well! In that case of course you may have two pieces of apple pie. By all means!" She stood looking dreamily out the window. In a few seconds she asked, "Do you know where they live? Does their father work?"

"They live on Jefferson Road, over by the cannery. I think maybe Arty's father doesn't even live with them. I'm not sure."

A sugar-and-apple-and-spice fragrance drifted through the kitchen as the conversation continued.

"It makes me feel badly, Mike, to think that there are people who do not have the things they need. But there are so many families like that right now. I wonder what we could do to help Arty's family?"

"I don't know," answered Mike. While he thought about this problem for a moment, he peeked through the oven window at the bubbling and steaming pie. "Maybe I could give him some of my clothes. Or maybe we could share some of our food with them."

"I have an idea, Mike. Why don't you and I go to visit Arty and his mother? We could find out then what sort of help they really need the most."

"Hey, yeah!" agreed Mike. "Let's go tomorrow after school. I'll take my football, and we boys can play while you women talk."

"All right, that's a deal. But first of all, I think we should pray about this. Let's ask God to show us how we can help."

Standing right in the middle of the kitchen floor Mike and his mother bowed

their heads and talked to God about their plans for the after-school visit.

Mike hurried home from school the next afternoon. "I suppose the pie is all gone?" he asked, really hoping that he was wrong.

"All gone!" replied Mother. "But let's hurry. I'm anxious to meet Arty and his mother and sister."

It was a short ride to Jefferson Road, then south on it a few blocks until they came to the big fruit and vegetable cannery. "That's the place," said Mike, pointing to a small box-like house that looked as if it were being protected by the four big trees that stood like guards on duty. Mike noticed that the front porch was in need of some good mending. He saw the windows that had no pretty curtains. He saw the big hole in the screen door. Arty came running out from somewhere in back, and instantly the boys went into action with the football.

Even as he played, Mike glanced at the porch and saw that his mother and Arty's mother were standing at the door talking. They were smiling at each other. *That's a good sign*, he thought. Arty's sister was watching it all from inside the front window that had a big crisscross of tape covering the crack in one corner.

All too soon, Mother called, "Mike, we must go now." She waved at Arty's mother and promised to come again soon. Mike caught the football once more and yelled, "Bye, Arty. See ya at school."

Mother was the first to speak after they were on their way. "Yes, Mike, they do need help. Arty's father isn't of any help to the family, and his mother has been sick for quite awhile. She is certainly friendly, though, and I am sure she was glad that I went to visit her. She really needs some friends right now. I think I will talk to Pastor Martin. Probably he will be able to arrange some sort of permanent help for them. But we will do what we can, too, with extra food and clothes that they are needing right away. But most of all we will be their friends."

"Could I invite Arty to Sunday school?" Mike wanted to know.

"Oh, yes. By all means! I am sure that God has given us this opportunity to serve Him by helping these people. We must pray that He will help us be good friends to them. Then we can help them to know that God wants to be their friend, too. After all, He's the very best friend anyone could have."

"I think Arty wants to be my friend. He sure liked that apple pie I gave to him at lunch."

"Oh, I'm glad," said Mother. "I guess you might say that apple pie is a good friend-maker!"

"Yeah! Good old apple pie!" □

Omaha Friends enter new phase

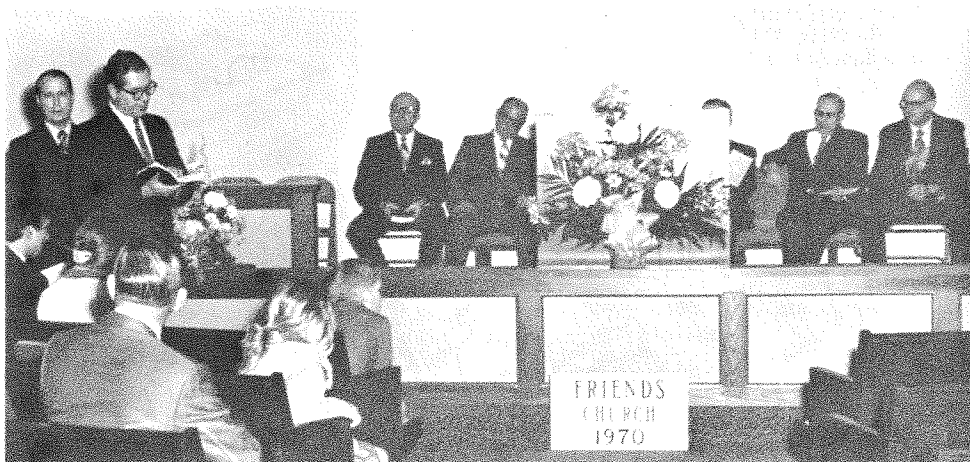
November 8 was a high day for the people who worship at the Evangelical Friends Church in Omaha, Nebraska. It was a day of reflection on the blessings of God over the past four and one-half years and of taking a clear look through the door God had opened to them.

The movements of God are always fresh and invigorating. One had the feeling that new light and fresh air had come into the spiritual lives of these Friends as they gathered to hold dedication services for their new church building. The singing, the notes of praise, the fellowshiping all spoke eloquently of the joy these felt on this occasion.

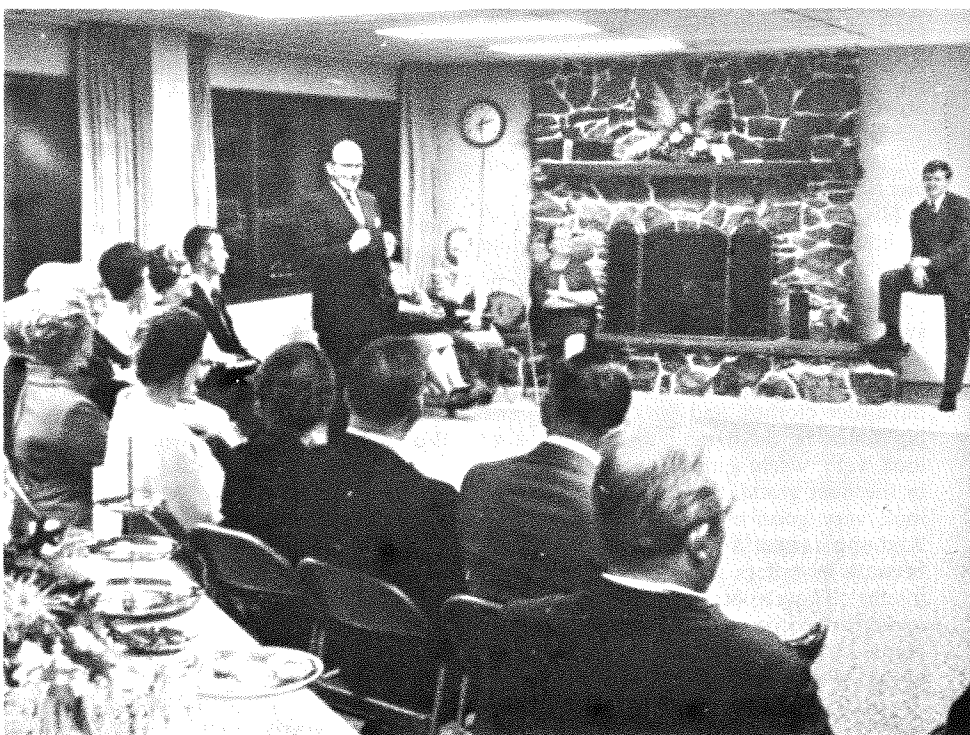
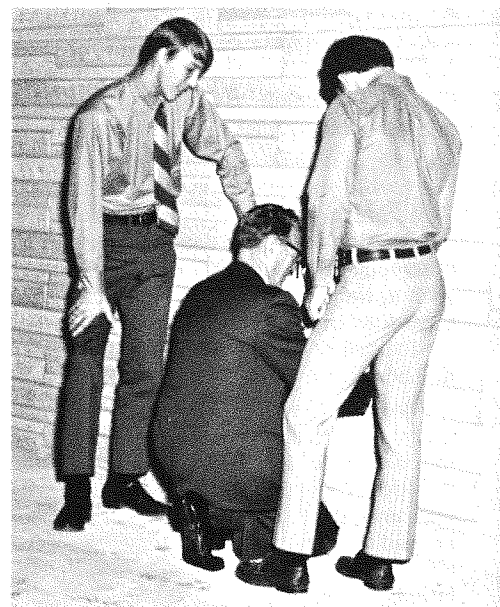
Representing the four Yearly Meetings of the Evangelical Friends Alliance were Merle Roe, general superintendent of Rocky Mountain Yearly Meeting; Walter Lee, acting superintendent of Kansas; Roger Smith, chairman of the Board of Evangelism and Church Extension in Oregon, and Leonard Borton, president of the Board of Evangelism and Church Extension in Ohio Yearly Meeting. Roger Smith, who is chairman of the EFA Evangelism Commission, was the speaker in the morning worship service, and Leonard Borton brought the dedication message in the afternoon. Merle Roe and Walter Lee shared with the present pastor, Mahlon Macy, and Harry Dillon, first pastor of the Omaha church, in the dedication service.

Reflections on the blessing of these early years of the church were expressed by Phyllis Hickman, pastor of the Springbank Friends Church, which mothered the Omaha group, Frances Johnston, who along with her husband moved to Omaha to help get this work started, and Dr.

Leonard Borton served for several years as chairman of the EFA Evangelism Commission especially during the formative years of the Omaha church. He is pastor of the Damascus, Ohio, Friends Church and chairman of the Board of Evangelism and Church Extension of Ohio Yearly Meeting.



PEOPLE AND EVENTS at the dedication of Omaha Friends Church, November 8, 1970. Weather made it necessary to have the cornerstone ceremony in the sanctuary (above). Dr. Carl Boschult reads from the Bible while Dean Conant stands to the left. Platform personnel includes Mahlon Macy, present pastor; Harry Dillon, former pastor; Walter Lee, interim superintendent of Kansas Yearly Meeting; and Roger Smith of Oregon, EFA Evangelism Commission chairman. (Right): Roy Johnston places the cornerstone assisted by Shawn Sommers and Larry Conant. A fellowship hour and sharing service led by Mahlon Macy followed the dedication in the church's fellowship hall.



Carl Boschult, who has been with the group from the very beginning and in whose home some of the earliest meetings were held. All of these recounted the many answers to prayer as the work progressed.

A highlight of the day was the laying of the cornerstone, which was conducted by Dr. Carl Boschult, Dean Conant, Roy Johnston, and General Superintendent Merle Roe. This was a highlight because it was at this time that Dean Conant so very ably challenged the congregation to move now into what is really phase three in the life of the church—moving out into the community and thus building the kingdom through reaching the unchurched. One had the feeling that this fine nucleus of Christians was poised and ready to go now into the harvest fields about them.

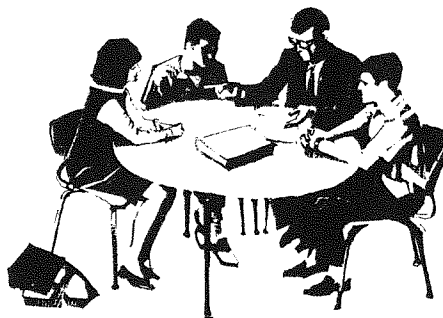
While I have been to Omaha several times in the past four years and have often met with our people there, I was again impressed with the spiritual assets we have there. Few extension churches ever started out with as fine a group of people as we have in Omaha. They come from many walks of life and from many different sections of our nation. Now they live in Omaha, and most of them feel that this is a divine providence. They are bonded together in the great cause of evangelism and church advancement. You cannot help but sense this if you are with them long.

Another great asset is in our building and its location. I am sure pictures have already shown you that they have a lovely building, which is not only pleasant for worship but very functional. It is located on the five-acre plot so that both floors can be entered from ground level. The main floor contains the sanctuary, two offices, the narthex, a combination classroom and overflow area for the sanctuary. The lower floor includes a large fellowship assembly area with a lovely fireplace in it, three department and classroom areas, restrooms, and a kitchen. The workmanship in this building is of top quality throughout.

Still another asset is the community. From the front door of the church, literally hundreds of new homes can be seen. They stretch as far as the eye can see in all directions. A new high school is under construction within sight and a new post office is already operating across the street.

Good pastoral leadership, great people who want to be fruitful, a lovely and functional building in a location accessible in minutes by limited-access streets from any part of the city, located in the heart of one of the fastest growing residential areas of the midwest—what more do we need? **PRAYER!** God has favored us to this point. Now let's all pray that the harvest may be reaped. ☐

Reach and Teach



BY MARJORIE LANDWERT

ALIVE FOR FRIENDS ALIVE

Your participation in the Friends Alive growth emphasis for 1971 will largely be determined by your personal desire to be alive to God. Read what Paul says about being alive spiritually in Philippians 3: 11-14. Part is quoted here from the *Living New Testament*, "So, whatever it takes, I will be one who lives in the *fresh newness of life* of those who are alive from the dead . . . Forgetting the past and looking forward to what lies ahead, I strain to reach the end of the race and receive the prize for which God is calling us up to heaven because of what Christ Jesus did for us."

When your spirit is dull and depressed, you can ask the Lord to help you live in the "fresh newness of life" only He can give. Ask Christ to touch you with a new *aliveness* unto Him. This may be the very impetus you need to help your church come alive.

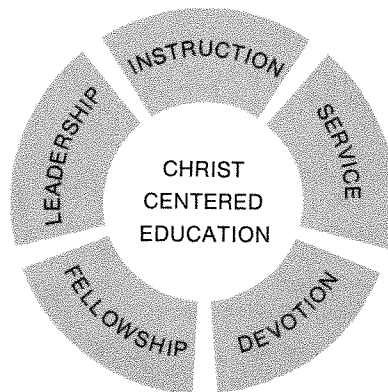
This month begins Project 50-50, Friends Alive. We trust you have set your goals and are planning ways to reach them so your church will come alive.

IMPRESSIONS

When someone walks into your church or Sunday school, what impression does he get? Is he impressed with your attractive building and surroundings or is he depressed by a dull, dingy atmosphere. After several weeks in a makeshift basement classroom, one kindergartner asked his father, "Is God poor? Our room looks so poor." People unconsciously judge your God by your building and facilities.

The next time you walk into your church, your department, or your classroom, try to imagine it as your first visit. How does it impress you? If you see cleaning or painting needs to be done, the need for new drapes, better equipment, bulletin boards, chalk boards, etc., you could do something about it. Perhaps a special gift to the Lord in the year to come might be a gift of equipment or work toward more attractive surroundings. Might your children be asking if your God is poor? ☐

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



**GET READY
TO SERVE . . .
AT FBC**

To get more information write

Director of Admissions
Friends Bible College
Haviland, Kansas 67059

UNGER'S NO.1

Unger's
BIBLE
HAND
BOOK



BIBLE HANDBOOK

by Merrill F. Unger, Th.D., Ph.D.

- a compact commentary on the entire Bible
- with pertinent archaeological and historical data
- well-organized — with diagrams, photographs, maps

"Easily the best of all books of this type in our language today."

— Dr. Wilbur M. Smith

still only \$3⁹⁵

At Your Bookstore



moody press
THE NAME YOU CAN TRUST

World Relief Commission

Vitamin capsules for undernourished children

Prevention of malnutrition in children is one concern of the World Relief Commission. The Commission believes that a daily vitamin capsule for each child may make the difference between apathy and vigor. They recently shipped ten million multi-vitamin capsules each to Korea, Vietnam, and Chile. These multi-vitamins will be distributed to children in refugee camps, orphanages, schools, day care centers, and to individual health cases suffering from TB and leprosy.

WRC, overseas relief arm of National Association of Evangelicals, has a many-faceted ministry, meeting physical and spiritual needs of some of the victims of war, disease, poverty, and illiteracy.



James Linhart, World Relief Commission's representative in Chile and a member of Northwest (Oregon) Yearly Meeting of Friends, distributes multi-vitamins to school children.

So YOU Think You're IMPORTANT

So Do WE



Is PEOPLE Like YOU

for information write: Director of Admissions

Friends University 2100 University Wichita, Kansas 67213

Friends Write



I returned from the St. Louis Conference convinced again that Friends have what millions are seeking. As one Friend put it, "the world is dying for the lack of Quakerism in action."

Historic Quakerism interests many today because its message of love is so relevant. Events of the 1960s brought a new emphasis on helping our fellowmen.

Evangelicals will miss a magnificent opportunity if we allow our timidity and defensiveness to restrict our influence. We should boldly proclaim the power of Christ's love to all whom we might help.

The conference theme was "The Future of Friends." I think it looks bright.

RALPH BEEBE

Eugene, Oregon

Thank you very much for your kind letter . . . permitting us to use stories from the EVANGELICAL FRIEND [The Children's Page]. I am enclosing two copies of each of the issues [of *The Beacon*] which have contained the stories. . . .

My husband and I very much appreciate the EVANGELICAL FRIEND and find many of the articles most stimulating. From time to time we send them over to evangelical Friends in Northern Ireland.

The early homecall of Dean Gregory must be a great loss to you. We trust that the Lord will raise up someone to take his place.

MRS. B. BRYERS

Fellowship for Evangelising
Britain's Villages
Feering, Colchester, Essex

The splendid issue of the EVANGELICAL FRIEND containing the writeup on the St. Louis Conference [November, 1970] is appreciated. . . .

DEAN FREIDAY

Chairman, Christian and
Interfaith Relations Committee
Friends General Conference
Philadelphia, Pennsylvania
(Also editor of *Barclay's Apology*
in *Modern English*)

Face of the World

Continued

In Greece, "proselytism" means preaching any kind of religious message with a view of inducing someone to change his church membership or his religion—especially if they happen to belong to the state religion.

It also means distributing to children under 12 years old tracts that teach anything but the state religion, representatives of the mission said. This is considered forced intrusion into their untrained consciences.

Costas had attended a Bible conference in Leptokaria, sponsored by the American Mission to Greeks. He returned home from the conference enthusiastic with missionary zeal and began handing out tracts to his customers. One man put a tract in his pocket and gave it to his young son, instructing him to take it to the local priest. From there, all went to the district attorney to bring charges of proselyting of a young child. The grocer was acquitted of charges, but the D.A. appealed the case, which was heard in Thessalonica, but Georgiades was acquitted the second time. He is reportedly still enthusiastically handing out gospel tracts.

—E.P.



Why Settle for half an education?

George Fox College trains the whole man

This includes moral and spiritual values as well as mental, cultural and physical training. The result: preparation of the "complete" man—for a "complete" life . . . education with a **plus** factor. **Why settle for less**, when George Fox offers all you need, and at surprisingly reasonable cost?

Free Catalog gives details . . .

on accreditation; requirements for A.B. and B.S.; teacher qualifications, 39% Ph.D., evangelical in faith; international student body; co-curricular activities; athletic program; etc.



PERSONAL CATALOG COUPON

☐ Send catalog. Yr. in high school _____.

NAME _____

STREET _____

CITY _____ STATE _____ ZIP _____

Mail to: GEORGE FOX COLLEGE, Newberg, Oregon 97132

Youth and Christian education

A characteristic of many Sunday schools today is that as the children involved become teens and then young adults, many of them cease to be a part of the Sunday school and the church. It would be easy to rationalize that high school and college educations had turned their minds against the spiritual. This may be so, but it is also evident the church has failed to offer compelling reasons for them to continue in their beliefs and/or attendance. In part, this problem could be attributed to the fact that our concept of Christian education is far too small. We tend today to limit the program to Sunday school, camps, and youth meetings. What we propose is not just change but an enlarging of our vision so that we see Christian education encompassing the home, church, schools, and beyond.

The attitudes young people hold toward the Sunday school and church can often be traced to the home. A total program of Christian education begins in the home. The children should be immersed in an atmosphere of love and reconciliation, with Christ recognized as the head of the home. Here the attitudes parents display toward a vital Christian faith, the church, and Christian education will determine in a large part the early attitudes of the children and their later attitudes as young adults. Here the father should show that Christianity is not weak by initiating family worship and relying openly on Christ to solve the major and minor problems of

"Youth and Christian Education" is the second in a series of concerns from younger Friends and is adapted from a speech given at Ohio Yearly Meeting in August. The author, Clyde Thompson, was also a panelist at the Evangelical Friends Alliance Conference in Wichita last summer. A student at Malone College, Clyde expresses a deep love for the Friends Church, yet is "seriously considering leaving it unless things begin to happen. . . ."

the home. Here is where a child's Christian education begins.

In today's hurried society *perhaps* the traditional style of family worship is unattainable when one member seems always to be going as another is coming. At this time it may be well to work individually with each child to relate his areas of interest to his spiritual life and to show the need of a decision with regard to the person of Jesus Christ and the claims He places on an individual's life. This places a heavier burden on parents, requiring a clear witness for Christ not only in doctrine but in specifics.

Therefore, the parents' attitudes toward the Sunday school and the church may one day determine whether or not their young person will feel the desire to continue. The Sunday schools must constantly reexamine the program offered. In this technological society, the church should be using every available technique and aid to challenge and instruct its members and should be providing every age and interest level with an instructive program. This is not easy, especially for the young adult and adult. Many churches are considering or are initiating educational programs not held on Sundays. Elective courses are offered on week nights. The emphasis is on instruction.

Teachers for the Sunday school need to be dedicated to Christ and their class in order to instruct their students in ways and means of Christian living and faith. There is a saying, "If a student fails to learn, the teacher fails to teach." The committed Sunday school teacher often faces the problems of lack of time, experience, training, and knowledge.

To meet the latter, the yearly meetings could perhaps find ways to utilize the Friends colleges in the training of teachers and workers. Here are found staffs of potential instructors and the information. Extension classes, such as are utilized by state schools, could be scheduled on a series of weekends. Instructors could be college staff or senior Christian education majors. The cost could be covered by those churches participating. As an incentive to students, perhaps college credit could be offered to those eligible. Even if this idea is totally unworkable, the asset of the college could be used somewhere in this field.

Better trained teachers would be an asset to any Christian Education Department, but content and knowledge are also essential. Young people are asking questions, but is the church providing workable answers? Teachers must be able to back up their answers and instruction not only in Scripture but from outside source material as well. Teachers must

be alive to their students' interest or what will interest the students, young or old. Teachers must work to develop in their students not only an emotional faith but a rational faith as well. This requires time, dedication, work, prayer, and love.

Christian education does not end but only begins with the home and the Sunday school. As young people graduate from high school and seek employment or continue their education, the church must follow them. The greatest asset a yearly meeting has in this area is the Friends college. The Friends college is no holy retreat far removed from the real world but is a cross section of today's youth. Her philosophy of allowing the student to decide after viewing *all* the evidence is her strong point. This is not a paid political announcement but a plea to Friends to support your college. Support it by urging your young people to attend. It *is* more expensive than a state school, but perhaps your interest, prayers, and money could establish scholarship funds to aid Friends students.

Should all pleas fail and some of your young people attend secular schools, get drafted, or gain employment out of town, keep in close contact with them by providing news of home and of their friends. Make sure they know that your love, which exemplifies the love of Christ, is following them. In that way they will remember that God's love is also with them.

God has set before the Friends Church immeasurable opportunity *now!* We must not withdraw until "a more convenient time," but determine in God's wisdom and strength to renew our church by a total, life-encompassing program of Christian education that educates, retains, and challenges all ages to faith and service. □

Friends Book Store

Serving Evangelical Friends with the best in Evangelical Literature

A full service Christian supply store featuring Cambridge and World Bibles, books from major evangelical publishers, George Fox Press Sunday School literature, gifts and supplies for every occasion.

A service of Ohio Yearly Meeting since 1931.

Friends Book Store
Box 176
Damascus, Ohio 44619

NORTHWEST

SUPPLEMENT VOL. IV, NO. 5 — JANUARY, 1971

TO THE EVANGELICAL FRIEND

NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

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

JACK L. WILL CUTS
General Superintendent

MARILYN RICHEY
Administrative Secretary

ARLENE MOORE
Treasurer

Baker Property Given for Camping

The Executive Council in a meeting in December accepted the gift of 93 acres of property near Newberg, Oregon, from the Russell Baker family of West Chehalis meeting. The gift includes a 15-acre reservoir, beautiful fir timber, a new home, and a barn. The gift is designated for development as a camping and retreat center for Christian groups.

Also approved was the creation of an 11-member board to develop and administer the property. The board will proceed with planning for possible uses, including day camping, outdoor schools, retreats, and board meetings. The use of the property is intended to supplement, not replace, existing summer camp programs. Churches in the area have already had picnics in the park Russell has developed in one area of the property. Part of the activities of Junior Yearly Meeting were held in this area last August.

Superintendent Jack Willcuts shared with the Executive Council Russell's testimony of the Lord's leading him toward this unusual act of stewardship. As a dairy farmer, he realized at one point that he would need to expand his volume or quit the business. He decided to expand, with the conviction that he could best serve God by hard work and supporting the church to the greatest degree possible.

After the decision there were setbacks, notably severe losses in the wind storm in 1962. However, he gives credit to God for helping him to endure these hardships and to build up the farm to make it attractive for sale. He feels the timing of the sale of the dairy part of his farm was providential. This allowed him to build the large dam and make the final decision to give the land to the church for Christian work. Russell will continue to live on the property until he retires and will serve on the board to give guidance in the planning and development.



View of the property given to Northwest Yearly Meeting by the Russell Bakers to be used as camping and retreat center. This shows the excavation made for dam to create a 15-acre reservoir and the heavy growth of timber on the hillsides.

A Modern Parable

On a dangerous seacoast where shipwrecks often occur, there was once a crude little lifesaving station. The building was just a hut. There was only one boat, but the few devoted members kept a constant watch over the sea with no thought for themselves. They went out day or night, tirelessly searching for the lost. Many lives were saved by this wonderful little station, so that it became famous . . . (even prestigious!). Some of those who were saved and various others in the surrounding area wanted to become associated with the station and give of their time, their money, and effort in support of its work.

New boats were bought and new crews were trained. The little lifesaving station grew.

Some of the new members of the lifesaving station were unhappy that the building was so crude and so poorly equipped. They felt that a more comfortable place should be provided as a first refuge for those saved from the sea. So they replaced the emergency cots with beds and put better furniture in an enlarged building. Now the lifesaving station became a popular gathering place for its members. They redecorated it beautifully and furnished it exquisitely . . . because they used it as sort of a club.

Fewer of the members were now interested in going to sea on lifesaving missions, so they hired lifeboat crews to do the work for them. The lifesaving motif still prevailed in the club decoration, however, and there was a liturgical lifesaving boat in the room where club initiations were held.

About this time a large ship was wrecked off the coast. The hired crews brought in boatloads of cold, wet, half-drowned people. They were dirty and sick. Some of them had black skin, some had yellow skin. The beautiful new club was considerably messed up. The property committee immediately had a shower house built outside the club where victims of shipwreck could be cleaned up before coming inside.

At the next meeting there was a split in the club membership. Most of the members wanted to stop the club lifesaving duties as

Sacred Music Festival January 31 In Newberg

A Sacred Music Festival, sponsored by the Yearly Meeting Church Music Committee, is scheduled for Newberg Friends Church, January 31, 1971. Choir members will participate in an afternoon of music by individuals and ensemble groups at 2:45 p.m.

The public is invited to the 7:00 p.m. service, in which participating choirs and ensemble groups will sing. Jerry Friesen will conduct three numbers by the massed choir.

The evening service will be a part of the Newberg Area Rally, according to Harold Ankeny, area superintendent.

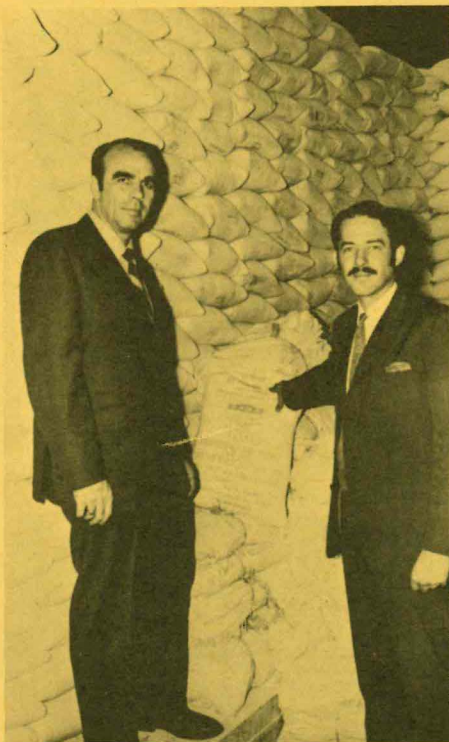
MINISTERS CONFERENCE

Farewell Bend Motor Inn at Huntington, Oregon, will be the site of the annual Ministers Conference. The pastors will gather on March 15-18 for fellowship, inspiration, and discussion. Harold Winn, pastor of the Salem, Ohio, Friends Church will be the featured speaker.

being unpleasant and a hindrance to the normal social life of the club. Some members insisted upon lifesaving as their primary purpose and pointed out that they were still called a "lifesaving station." But they were finally voted down. They were told if they wanted to save the lives of all the various kinds of people who were shipwrecked in those dirty waters, they could go on down the coast and start their own lifesaving station. They did.

As the years went by the new station experienced the same changes that had occurred in the old. It evolved into a club, and yet another lifesaving station was founded. History continued to repeat itself, and if you visit that seacoast today, you will find a number of exclusive clubs along that shore. Shipwrecks are still frequent in those waters, but most people drown.

—Copied from Canon Theodore Wedel



Dr. Billy Melvin (left) and Jerry Sandoz.

WORLD RELIEF COMMISSION NEWS

Dr. Billy Melvin, executive director of the National Association of Evangelicals, recently toured the Orient, observing the work of the World Relief Commission. Dr. Everett S. Graffam, executive vice-president of WRC, accompanied him on the tour of Japan, Taiwan, Hong Kong, Vietnam, and Korea. In Korea, Jerry Sandoz, WRC codirector and a graduate of George Fox College, led a tour of strategic areas where WRC is giving assistance. Among the places visited were the Honam project (largest land reclamation project in southeast Asia), Incheon Blind School, Iri Day Care Center, and Kim Chon Leper Colony. Dr. Melvin also met with Korean government and U.S. AID officials, as well as personnel of the Oriental Missionary Society.

SUPERINTENDENT'S CORNER

Catching up with our Clichés

"Anything I say about Christ and about me seems a cliché, because so many of the 'clichés' are just now being invested with meaning in my life," writes a close friend. And, with us all, I might add.

Isn't this a part of what is meant by spiritual growth—catching up with our clichés? It's a stifling illustration, but didn't we all learn to parrot the multiplication tables before they were "invested with meaning" for us through personal application? Testimonies, promises, commitments, convictions—so many of these make use of words and expressions that are familiar, cliché-like, idiomatic sayings. They take on fresh meaning as they are applied to life as we find it (including the Christian life).

The finding of new ways to say old truth, real "with-it" vocabulary, is an obsession of the "now generation" (a *Time*-ese description now a cliché itself). This drive for new color patterns in speech and thought includes Christians, I hope! A. W. Tozer, C. S. Lewis, Paul Rees, Shirwood Wirt, Elton Trueblood, and more lately, Muggeridge, are exciting writers because they dare to find new clichés to replace the old.

Some resist any departure from familiar religious clichés suspiciously linking them with "unsound doctrine" (an older cliché). Nevertheless, clichés, like labels, help to identify the merchandise. The trouble comes when the expression is never more than parroted, never becomes "invested with meaning," or is in fact stuck on our vocabulary as religious ornamentation. Dick Cadd told us of missionaries who don't "mish" and we have ourselves too often been Quakers who don't quake.

Clichés roll off our tongues and our ears too easily and can sound awfully pious. Then again, a new Christian (or an older one finding new experiences with Christ) will arise from his moment of finding to exclaim, "Now, I know what you mean!" The old vocabulary, the old songs, the old truths come alive with meaning . . . but they are still clichés.

So, right on, man, I dig these updated, groovy, spin-off terms. They turn me on!

—Jack L. Willcuts

George Fox College News

Paying their own way, about \$50 each, a group of George Fox College students spent part of their Christmas vacation in Mexico. They weren't on a sunny outing. They were there for hard work such as digging trenches, pounding fence posts, and finishing walls and floors.

The students spent most of their time at the Centra de Ampara orphanage south of Ensenada in Baja, California.

They transplanted trees, finished a roadway, prepared a nursery play area, and painted buildings.

* * *

Assistant Professor of Music David Howard has achieved one of the highest awards obtainable by an organist. Howard received a certificate as an associate of the American Guild of Organists. The award is given only after an intensive performance examination including improvising and transposing, and after a six-hour written examination.

* * *

More than 150 performers were featured in a Christmas season production of Franz Hadyn's *The Creation* in the Newberg Friends Church in early December. Featured in the 90-minute production were the 125-voice choir and a 30-piece orchestra. Directing the oratorio was Professor Dennis Hagen.

* * *

College board chairman, Wilbert Eichenberger, has moved from Portland to California to become head of the lay ministry program to more than 5,200 members of the

nation's first walk-in, drive-in church. Eichenberger has joined the staff of Garden Grove Community Church in Anaheim. The church expects a congregation of nearly 10,000 by 1980 and has 13 full-time staff ministers and leaders.

* * *

President David Le Shana, Dean of Faculty Dr. Arthur O. Roberts, and Professor of Chemistry Dr. Donald Chittick have been selected as outstanding educators in America. Names of the trio will appear in the 1970 edition of the national awards publication, *Outstanding Educators of America*. Selection is based on civic and professional achievements. Guidelines for selection include talents in the classroom, contributions to research, administrative abilities, and other professional recognition previously received.

FRIENDS MEN CONFERENCE

BY RUSSELL BAKER

The Friends Men of Northwest Yearly Meeting met at the Free Methodist Church in Pendleton, Oregon, for their annual conference on November 20-22. About 40 men were present for the gathering. The sessions were highly inspirational and challenging. Charles Lamm presided, Roy Clark directed the music, and Dr. David Le Shana was the inspirational speaker. Other speakers included Marion Clarkson, Fred Gregory, Ron Stansell, and Paul Cammack.

Charles Lamm will continue as president, to be assisted by area vice-presidents for the first time.

Mary Bel Cammack Named For Short Term Service

The Mission Board of Northwest Yearly Meeting has placed Mary Bel Cammack under a one-year appointment for missionary service in Peru and Bolivia, beginning January 1.

After attending the Friends Youth Mid-winter Convention at Twin Rocks, Miss Cammack spent New Year's Day with Roscoe and Tina Knight in Mexico City. She then went directly to Juli, Peru, to make her home and begin her responsibilities. Her first assignment will be music instruction in the Extension Bible School now in progress.

Mary Bel grew up in Bolivia with her parents, Paul and Phyllis Cammack. After graduating from George Fox College, she spent two summers in Mexico City studying Spanish. She will divide her time between the Peruvian and Bolivian churches as needed. This is the first such short-term assignment sponsored by the Board of Missions. Her support will be raised outside the Unified Budget by individual giving, Friends Youth assistance, and other gifts.

MARY BEL'S TESTIMONY

Joybells! There is no joy so fulfilling as knowing that I'm doing God's will.

Throughout college, Spanish and music were my main interests. I wondered how they could be used together. Just this year the Lord has allowed me to answer His definite calling to a Spanish-speaking country to give music instruction to Peruvian Christians!

As I return, I'm sure there will be many changes, new faces, and new responsibilities. But I'm sure some things haven't changed in these nine years I have been away. The lake is still there, the rutty roads still wind over the plain, the peninsula is still covered with houses, and the Aymara people haven't changed much. And God never changes; He still transforms lives and gives hope.

I am praying that during this time I spend in Peru, I may find a place of usefulness wherever needed and that people may find a new joy in expressing praise to God through music.
—Mary Bel Cammack

EXCERPTS FROM RECENT MISSIONARY LETTERS

FROM THE ED CAMMACKS:

Would you believe we visited one of our new groups one Sunday morning awhile back and they weren't having a service? The leader said, "Oh, we meet at 4 p.m. on Friday and 4 p.m. on Sunday just like the missionary taught us to do." Did that ever take Eustaquio, the National Church president, and me by surprise! How in the world did they figure that angle out? We finally remembered Nick had held follow-up classes with them on a Friday afternoon at 4 p.m. every week for six weeks. They just put two and two together and figured that was the rule. We did some fast explaining and told them Sunday morning services were okay also.

FROM THE NICK MAURERS:

Not all visits are enjoyable. The rains seem to really be on their way, which are wonderful for the crops. But the lightning that often accompanies them isn't such a blessing. Last week lightning struck the home of Augustín in Marcuyo four times. He himself was in Tacna, but his wife and children were there. Most of the children were knocked unconscious by the lightning. None were seriously injured, but one boy had some of his hair singed on the back of his head where the lightning came through the adobe (sun-dried mud brick) wall. The service there was to encourage them not to worship and fear the creation or lightning (the unconverted Aymara usually believes St. James sends the lightning as warning or punishment) but to trust the Creator, God. These are difficult times for the brethren. Pray they will be strong when these trials and temptations to return to old beliefs come.

AMONG THE CHURCHES

PUGET SOUND AREA

Tacoma—A. Clark Smith, pastor

One of our main concerns for the past year has been James Nottage, who had been in Vietnam for his second tour. In October, he returned to us safe and sound and is now retired from the Army. Many thanks have gone up to God for this blessing.

From 3:30 to 4:30 p.m., October 30, we had our first "Fun and Crafts." This is open to four-year-olds through sixth graders. There is a treat, a story, and crafts. Janice Conray is in charge of the crafts. The combined projects decorated our church tree at Christmas.

November 22 was our Harvest Dinner; there were 48 present. We also took this occasion to replenish our emergency cupboard with canned goods and an offering for Vietnam food kits. —Dolores Sacha, reporter

SALEM AREA

Medford—Oscar Brown, pastor

Sixteen active members and one associate were publicly welcomed into the church in a morning worship service; a fellowship time and refreshments followed an informal service in the evening honoring these new members.

A pilot preschool program, the first of its kind in the state, is being carried on in the church facilities five days a week. This is under the sponsorship of the Medford School District and is being televised for viewing in other areas.

Universal Bible Sunday was observed with a display of old and unusual Bibles, as well as modern versions. In the evening service a teen-ager, a new Christian, a mother, and a professional man told what the Bible means to them in their everyday lives.

"Bread and Life Through Sharing" was introduced with a timely message by the pastor, an appropriate reading by one of the members, and an explanation of the work of the World Relief Commission by the chairman of the Peace and Service Committee. A generous offering was received.

Pringle—Ray W. Moore, pastor

Our missionary conference on November 13, 14, 15 featured Gerald Dillon as speaker and Joe Gilmore as songleader. Special music was given by Joe and Bob Gilmore as well as our youth. During the Sunday meeting, we brought our first "Sanctified Cup" offering for the Unified Budget. More than \$112 came in.

The Billy Graham film, *His Land*, was shown in our church Sunday night, December 6, for a combined congregation of our Salem Friends churches.

South Salem—Freeman Conant, pastor

Twila Jones, missionary to Africa, was the guest speaker at the Sunday evening service October 25.

A special evening of music featuring Richard Louthan of Eugene as guest leader and soloist was presented Sunday, November 15.

Wednesday evening services have been discontinued at the church. Instead, small groups are meeting at various homes for prayer and Bible study.

A cut-your-Christmas-tree party was enjoyed on Saturday, December 12, for church families. The church bus provided transportation, and pickups hauled the trees home from the cutting area around Detroit. There was a picnic lunch and weiner roast at noon.

—Alice Scott, reporter

BOISE VALLEY AREA

Boise—Dale Field, pastor

About 35 of our young people attended the FY rally at Nampa Friends Church October 25. This was in connection with the annual Idaho Creation Seminar.

The Annual Soup Supper sponsored by our youth was held in the Fellowship Hall Monday evening, November 2. The proceeds of \$150 was used for transportation to the Midwinter Convention.

Four young couples in our church dedicated their babies to the Lord in a special service during the morning meeting November 8.

Jack Willcuts brought the Sunday morning message November 8. Prior to the message, J. Russel Stands presented "Recording Procedures" for new ministers in Northwest Yearly Meeting. Following this presentation, Harold Antrim gave his testimony as a newly recorded minister.

Sixteen people from our church attended the Friends Alive conference at Northwest Nazarene College in Nampa November 13-14.

Evangelistic meetings with Ron Crecelius as the speaker were held in our church November 19-22. These were refreshing days in the Lord as Ron presented the utter simplicity of salvation.

A turkey dinner for the seven Sunday school classes in the Adult Department was

held in the Fellowship Hall Monday evening, November 30, honoring the winners of the Sunday school contest.

—Margaret Peterson, reporter

Star—Kenneth and Rosalie Pitts, pastors

The young people conducted the evening service on November 29. They outlined the pastor's life, and Kenneth told some of his experiences.

A unique film, *Charlie Churchman*, was shown Sunday morning, November 15. Hugh Salisbury spoke at the worship service and met with a group in the afternoon. We discussed ways of improving our Sunday school.

Ron Van Order, music instructor at Meridian High School, delighted the audience with his musical program December 6.

Mr. and Mrs. Chester Plummer of Star celebrated their Golden Wedding Anniversary November 22. —Leona Ireland, reporter

Whitney—Charles Cox, pastor

A kick-off dinner for high school and college young people was served in our church basement Sunday, October 25. This was the start of a series of studies on the Bible basis of beliefs and history of the Society of Friends.

Lon Fendall, Yearly Meeting administrative assistant, was special speaker at our 11 o'clock service November 15.

The Jubalites, four young men from Borah High School, played two musical numbers for us December 6 at our morning service.

Sunday, December 13, a group of young people from the Greenleaf Friends Academy presented a musical program.

Our missionaries, Ron and Carolyn Stansell, who are home on furlough, were with us for our morning service December 29.

—Dorothy Stadler, reporter

GREENLEAF AREA

Greenleaf—Gordon St. George, pastor

James Roberts, son of Mark and Wilma Roberts attending Friends University, is a member of The Singing Quakers, who sang at the lighting of the Christmas tree at the White House.

Arthold Latham nearly suffocated when his car slipped off the jack while he was under the car. His wife came out of the house at the right time, heard his diminishing cries for help, and was able to get the vehicle up so he could breathe and get free. They give God the glory for saving his life.

The 16-voice singing ensemble of Greenleaf Academy has named itself The Soul Fishers. They sang at the Karcher Mall Health Careers Fair November 21 and 22.

—Iverna Hibbs, reporter

INLAND AREA

Spokane—Charles J. Neifert, pastor

The month of November started with a long weekend of special meetings with Ronald Crecelius from George Fox College. These were well-attended, and there has been ample evidence of the Lord working in the hearts of people with several making new decisions.

We also ended a highly successful local contest in the Sunday school.

During November the church welcomed two new ones into active membership. We also have witnessed the dedication services of two new infants.

Spokane First Friends Church was the host

CAMP INSURANCE AVAILABLE

Those sponsoring camps and retreats are urged to purchase accident insurance of some kind. A special insurance policy for camps is available through our Yearly Meeting office. It costs nine cents per day and offers above average benefits. Groups must apply in advance of the camp. Also, some insurance companies offer a policy that gives year-round coverage for church activities for a specified number of people. Local agents can provide this.

to the Inland Area Conference November 13, 14. This was enjoyed by all.

—Charles Neifert, reporter

NEWBERG AREA

Newberg—Fred Littlefield, pastor

The annual Christmas music by the church choirs was presented December 13 with Dennis Hagen directing. It was a Christmas Carol Festival.

Janet Hagen and Vivian Thornburg wrote and directed the Sunday school Christmas program given on December 20.

Howard and Julia Pearson were honored on their 50th Wedding Anniversary by a reception in the Social Hall on October 25.

Christian Higher Education at George Fox College was emphasized at the Newberg Area Rally at our church November 8.

The high school Friends Youth sponsored a Thanksgiving breakfast on Sunday morning, November 22. —Margaret Weesner, reporter

North Valley—Roger Knox, pastor

Sunday, December 6, an extended service was held, which proved to be one of the most meaningful services we have had. From 9 to 9:45 was a time of earnest prayer asking for

spiritual guidance in the meeting to follow. Our pastor outlined to us the plans for the day. After a brief talk by Arthur Roberts, giving a perspective of the future, we broke into smaller groups and discussed just what place the church should take in the community—how we could be more Christlike in our associations with others, in all phases of our lives, and with all kinds of people. Jack Willcuts spoke at 11 and at 2 p.m. there was a time of evaluating our strengths and shortcomings, and looking to the future.

Sunday morning, December 13, the Christmas cantata, "Night of Miracles," was sung by our choir with Bill Rourke directing. In the evening, there was recognition of our pastor. Russel Stands, chairman of the Committee on Training and Recording of Ministers, spoke on the recording of ministers; Roger Knox spoke on his call to the ministry; Al Lehman, clerk of our meeting, brought us a challenge, and Jack Willcuts was our closing speaker.

Sunday evening, December 20, a Christmas program was presented by our Sunday school.

—Lois Shires, reporter

Sherwood—Lloyd Melhorn, pastor

The Huger St. Onges were honored with cake and congratulations on their 60th wedding anniversary October 11.

An adult Sunday school Christmas program was held at the parsonage December 12. The evening was spent playing games and socializing. The annual Christmas program was given the morning of December 20.

Roy Clark spoke to us December 16 on "Divine Healing."

The parsonage has now been sold, and work days are being spent on the property of the new church site.

We had a watchnight party New Year's eve. The evening was spent in games and a devotional time. —Jerri Bishop, reporter

VITAL STATISTICS

BIRTHS

FUHER—To Richard and Janet Fuher of Spokane a boy, Ronald Joseph, born October 2, 1970.

MARTIN—To Robert and Teresa Martin of Spokane a girl, Yvonne Denise, born September 18, 1970.

MORSE—To Allan and Claudia Morse of Boise a daughter, Debra Ann, born November 30, 1970.

SLAGLE—Martin Jeffrey Allen Slagle was born July 10, 1970, in Sherwood, Oregon.

WYATT—To Roger and Carolyn Wyatt, Newberg, a daughter, Melissa Diane, born December 5, 1970.

MARRIAGES

KRONBERG-ROBERTS. Janet Kronberg and Philip Roberts, both of Prineville, Oregon, were married November 14, 1970, in Seattle, Washington. Janet is the daughter of Mr. and Mrs. Kronberg of Prineville, and Philip is the son of John and Grace Roberts of Greenleaf.

POBST-BROWN. Margarite Pobst and Elvett Brown were married December 19, 1970, at Medford, Oregon.

WITT-METCALF. Marlene Witt and Lloyd Metcalf were married November 27, 1970, in Star, Idaho.

DEATHS

CLARK—Mrs. Ada Belle Clark of Spokane died October 19, 1970, at the age of 92.

FIKSK—W. Roy Fisk, 71, member of Greenleaf Friends Church, died November 3 in Boise.

HILL—Thomas Roy Hill of Spokane died December 2, 1970, at the age of 82.

McTIGUE—Mrs. Bertha C. McTigue of Spokane died October 4, 1970, at the age of 78.

MURPHY—Robert H. Murphy, 62, passed away October 13, 1970, in Boise. Earl Tyckson officiated at the funeral services.

WHITMORE—Captain William Lee Whitmore, member of Sherwood Friends, died August 10 at U.S. Army Military Hospital in Zama, Japan. He was shot down by enemy fire while flying a helicopter. Funeral service was held August 20 with Lloyd Melhorn officiating.