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Evangelical Friend

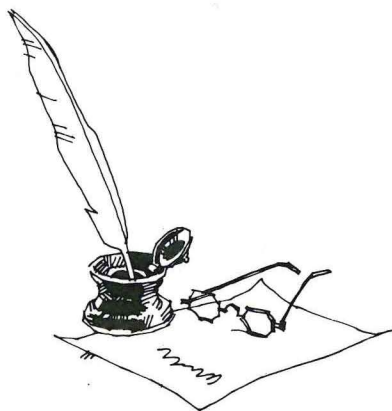
February 1971

Vol. IV, No. 6

'If we lose this generation...'



Friends Write



I have read "Back to Wichita" [December 1970, *EVANGELICAL FRIEND*] two or three times . . .

I agree, "it is easier to 'add on' personnel and program than to streamline." The people I pastor are more confused since we have NAE, EFA, AEF, FUM, and now a sweeping change in our administrative and organizational structure—which proposes to be more simple, to make church machinery more functional and better oiled than ever. If we have many more simplifying innovations in our church we are going to become so complex that about all some of us will get done is to study the mechanics and explain it to the man or woman who

works 40 hours a week and who couldn't care less.

It is my persuasion that we will have to try to find out what it will cost and what the priorities are for developing a local church, or we are not going to have enough of them with strength enough to operate elaborate overhead machinery.

I get the feeling that there is so much personal frustration that the church becomes the target for some people's hostility rather than the cause.

I think Ralph Waldo Emerson stated it well when he wrote, "This time, like all times, is a very good one if we but know what to do with it."

ALDEN PITTS
Pastor

Friends Church
Rose Hill, Kansas

"I resolved to know nothing among you except Jesus Christ . . . and Him crucified."

How real is this in our own personal experience? We . . . have "worked at the job" all our lives. Early we "hitched our wagon to a star" and followed it, the goal of being good, devout, respected workers, and leaders in the church. (And do we enjoy our respectability!)

We put the church first and work at saving souls as a part of its "curriculum," yet deep within, there may be an unconscious dissatisfaction, a pressure of doubt and confusion over the paucity of

visible evidence, of our having led a soul "to find Christ." We may study methods and quote Bible verses glibly from the unconscious motive of doing our duty and lifting our guilt.

But where has this led us as a denomination? We are a good people, but what influence are we having on a lost, frightened world? . . . Where is the power of the apostolic days, and the supernatural power of George Fox's time that caused the listeners to quake in their meetings for praise and worship?

It was this power that brought in "daily such as should be saved."

G. J.
(A concerned Friend)

Parkdale, Oregon

Quaker pilgrimage

Paul Langdon participated in the 1970 Quaker Pilgrimage in Northwest England and was thrilled and inspired by visiting the historic places of early Quakerism. He is offering to aid others interested in being part of a similar tour by gathering the needed information.

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Cover

Some are turning their back on God, the church, their parents. Others, even after pursuing the path of drugs, are finding God. "If we lose this generation," says David Wilkerson, "it will be lost in the hearts of God's people . . . who were blind and deaf to their needs and cries." (Photo by Allen J. de Lay).

Antecedents

Two themes prevail this issue: (1) Pastoral leadership; (2) This generation—its cultural pattern, its abuse of drugs, its turning to Christ. But what may appear to be two separate subjects could be (or *should* be) more related to each other than what first appears.

The "hangups" of this generation are intermingled with its members' search for a *personal* life experience, not something patterned after, packaged by, and handed them by their elders.

What greater challenge for the ministry than this: to *understand* and to *lead* this generation in their quest for truth, to help them find *for themselves* a life-changing experience with the living Christ! Such ministry may call for innovative, bold approaches. And we may need to adjust our concept of what the church *is* and *does*.

Thankfully, there is a revival of basic Christianity spreading in our nation, especially among the young, inside and outside the church structure. We find it among the "Jesus people" featured in an issue of *Look* in January. University campuses are feeling the growing impact of Campus Crusade for Christ. Our own EFA Friends youth are experiencing new life in local churches. A reverently sung, "unarranged" version of "Amazing Grace" is heard on rock radio stations. The intriguing rock opera, *Jesus Christ, Superstar* confounds us all with its popularity.

We must praise God for these signs of His power and grace. We must also seek His guidance in how our church—yes, our pastoral leadership—can better fit into His plan for this fascinating age of opportunity. —H.T.A.

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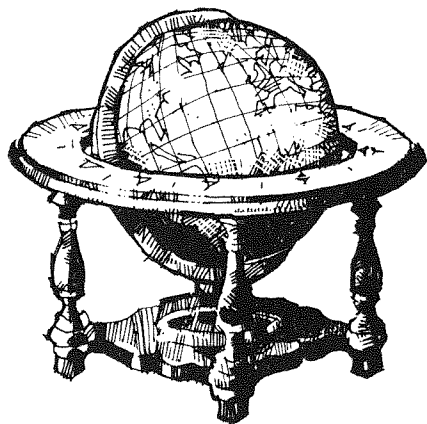
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The Face of the World



GIVING PATTERNS OF AMERICANS

There are some surprises in the giving pattern of Americans.

The American Association of Fund Raising Counsel has made a compilation of contributions to philanthropy last year according to income categories and reports:

—Based on average deductions as reported by the Internal Revenue Service, those in the \$5,000-to-\$10,000 income class gave 2.9 percent of adjusted gross income, while for those in the \$10,000-to-\$15,000 group, it was only 2.4 percent.

—For those with incomes from \$15,000 to \$20,000, the gift percentage was 2.5 percent, and it rose to 2.6 percent for those in the \$20,000-to-\$25,000 class, dropping back to 2.57 percent for those earning between \$25,000 and \$30,000.

—For those with incomes of \$100,000 and over, the amount of giving was up to 6.7 percent of adjusted gross income.

—Trends

(First National Bank of Oregon)

A CANCELLED STAMP: IT CAN MEAN FOOD

INDIANAPOLIS—Cancelled commemorative stamps earned the Christian Church (Disciples of Christ) nearly \$4,000 for world relief work in 1970.

The amount was the largest received since the program began ten years ago, said Mrs. Ella Grimes of Indianapolis, coordinator of the Disciples Service Center.

Stamps are sold to collectors: one-half of the funds earned is sent to Church World Service, one-half to the Heifer Project.

The sale of 500 commemoratives provides funds for four chicks, which eventually lay 800 eggs each year. When 5,000 stamps are sold, 20,000 bees may be purchased, and the sale of 35 pounds of stamps provides one sow producing litters that grow to two tons.

Mrs. Grimes also said that \$100 provides milk and biscuits for three days for 12,000 children in India, and the sale of \$10 in stamps means three miles of roads can be constructed. —E.P.

CREATION FEATURED IN NEW HIGH SCHOOL BIOLOGY TEXT

GRAND RAPIDS, MICHIGAN—A new high school textbook offering creation as a live option to evolution for the theory of origins has been released by Zondervan Publishing House here.

Titled, *Biology: A Search for Order in Complexity*, the book is, according to coeditor John N. Moore of Michigan State University, "a scientifically accurate alternate to currently available biology texts, which contain heavy emphasis on biochemical and physical science principles of abstract explanation of matter and energy."

Unique in the book is a unit on "Theories of Biological Change," which

presents the evidences for both creation and evolution as a theory for origins—the first time in nearly half a century. —E.P.

EX-MINISTER GIVES REASONS FOR QUITTING

PILGRIM FIRS, WASHINGTON—Bob Lane, formerly a pastor, now a career executive with a mortgage firm, has listed five invalid reasons why clergymen leave their posts. Then he gave some valid reasons of his own.

The wrong reasons for leaving, he said, were: finances, personal problems, discontent with the pastoral role, the church structure, and opposition.

The right reasons (and his own) for leaving were: a realization that a person had been drained of leadership, a loss of belief in the subject matter, dislike of the functions a person is called upon to perform, and a desire to be a decision maker.

Money is rarely the sole motive for major decisions, in or out of the ministry, Lane said. Most pastors would have a difficult time matching their church salaries in secular employment, he said.

Personal problems persist wherever you are, he reminded. As for opposition: "Nobody opposes a failure," he said. "If you're doing a good job, you're going to have enemies." —E.P.

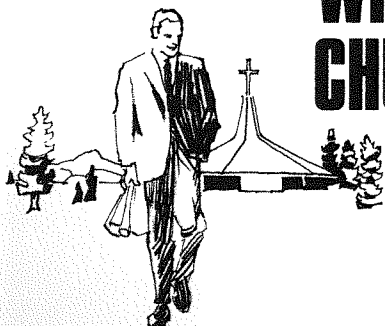
STUDENTS SEEN TURNING TO CHRIST 'BY ELIMINATION'

CHICAGO—Questioning students looking for solutions to world problems are turning to Christ by the process of elimination, a Campus Crusade for Christ representative said here.

Josh McDowell, speaking to about 180 people at a monthly reception for the

(Continued on page 8)

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Pastors or Preachers?

THE CHURCH: (A NERVE-SHATTERING ORGANIZATION?)

"God has not called me to run a complicated, nerve-shattering religious organization, but to preach," insisted a weary pastor.

Let's look at the pastoral side. If a pastor's ministry of the Gospel is to be relevant, he must understand his people and know their needs. He must deal with all of life's greatest issues, from the cradle to the grave. He must, as Paul put it, become all things to all men. And this takes a lot of time! He must enter sympathetically and expertly into the moods both of those who weep and those who laugh (and with less than a fifteen-minute drive in between). He must maintain the touch of Christ to those who are sick and dying, and to the heart and mind torn by religious doubts. To each one, he must know how to speak and what to say. In each situation he must make a quick, expert appraisal and offer an appropriate word, and there are no two homes alike, no backgrounds the same, no two committees with the same people.

Who is able for these thousand faces of this single task? All pastors remember their first sick and death calls, first funerals, first weddings, first experiences with alcoholism, jail visits, divorce results, yet each of these continue to throw the pastor who really pastors into a kind of original do-it-yourself experience in which he is left largely to such devices as sanctified common sense and inner prayer for the same. It is good that the Lord preserveth the simple, for the cost of ineptness in these practical areas of pastoral work is often great.

Then there are the petty differences of opinion, the crotchety or peculiar positions and individual habits of regular at-

tenders that must be learned, lived with, and woven into the fabric of church life—many of which provide a greater potential for explosive division than any pulpit doctrinal deviation. The nagging little troubles, the spiritual blind spots of key Christians, and the many, many views of such things as tithing, pacifism, communion, holiness, fund-raising, contests, special music, and revival meetings all require a pastor who pastors to be a quick-change artist to sense and match every mood and personality while still maintaining his own testimony, convictions, and sincere love for the brethren. The potential for real trouble in a congregation is often far greater in the day-to-day practical situations than in the actual preaching hour. But the question is: is it also in practical situations rather than preaching that the kingdom is built up? Who knows? But we do know it is all but impossible for a man to make a thousands calls a year and preach 52 good Sunday morning sermons plus an equally desirable performance in the various other speaking engagements.

Do not assume the pastor is doing *nothing* when he is not seen doing *something*. A pastor must know the strength of solitude, prayer, and study if he is to avoid a sense of futility in the merely routine, clumsy, or even damaging call as much as he does to step into the pulpit with a burning heart and his mind carefully filled for good preaching. —J.L.W.

Anybody need a pastor?

"How does one go about finding a pastorate among Friends?" This came from a minister of another denomination seeking an appointment. While July seems a long way off, the wheels of pastoral changes begin to turn. While each yearly meeting has its own procedures and recommended schedules, pastors are crossing these borders more frequently in the Evangelical Friends Alliance. This is another benefit of closer cooperation.

Happy, however, is the church that doesn't want a new pastor, and happy is the pastor who has no uneasiness about staying or moving. Our pastoral placement plan puts to the test some principles we hold on divine guidance and discernment. Appointments are not a surprise announcement sprung at Yearly Meeting but the result of processes reaching across many weeks, methods, people, and providences. This experience carries elements of suspense and dread; it can

touch the destiny of many, including the parsonage children. "Every move we make is a more difficult decision than the last," remarks a veteran pastor. A presiding clerk asks with equal soul-searching, "Is there no easy way to handle this matter?"

When we get right down to it, none would want it much different; the church chooses and the pastor chooses—after both have earnestly sought the leading of the Lord. Some guidelines do exist, which if followed will allow smoother transitions and perhaps greater certainty in finding the Lord's direction.

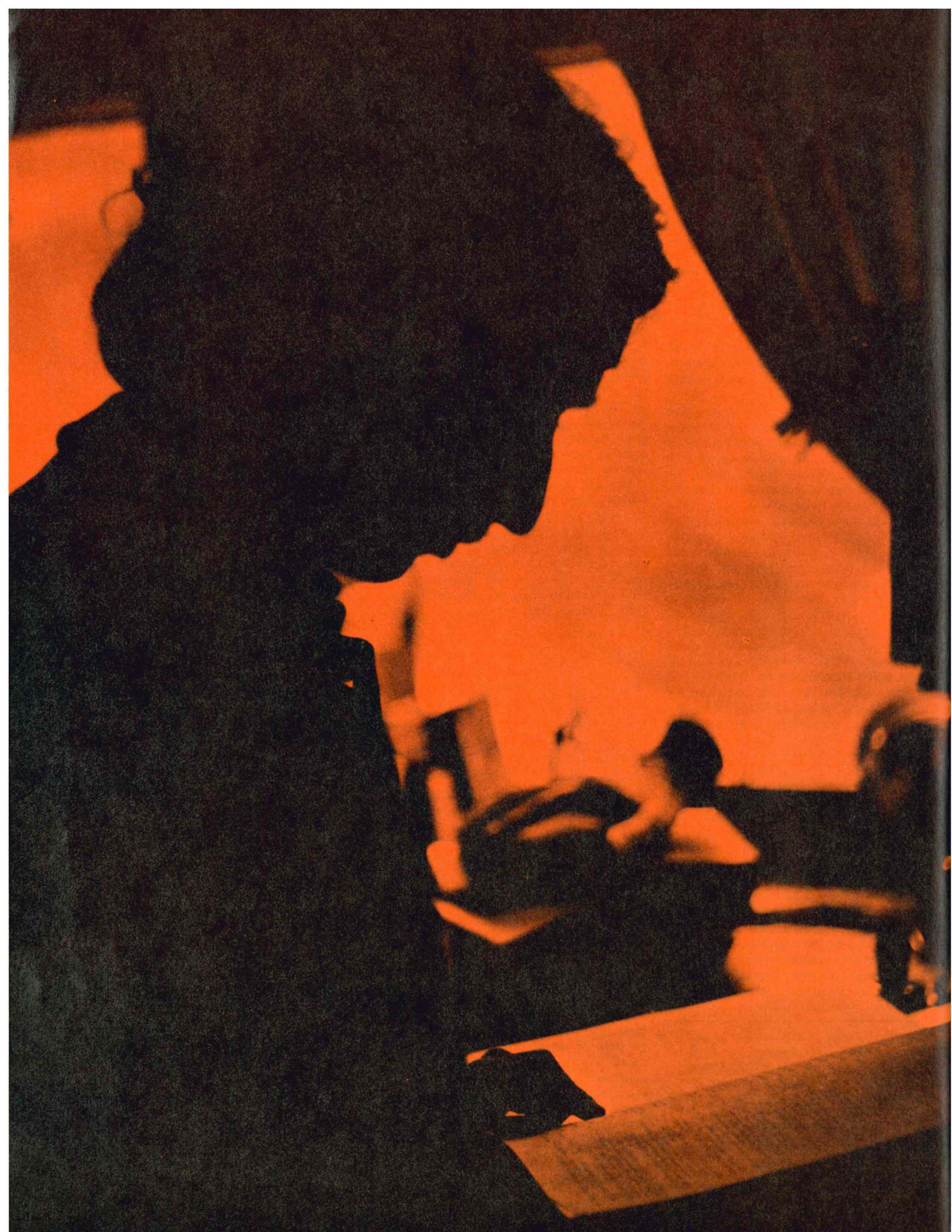
1. Do not postpone decisions. Dilatory action and lethargic letter writing have caused many problems.

2. Work closely with the office of the Yearly Meeting superintendent. It is his business to advise. His opportunity for an objective evaluation of both the churches and pastors can be helpful. So, thoroughness and promptness are preferred to shrewdness and haste.

3. Thoroughness includes a clear agreement regarding job description, salary (retirement, insurance), goals for the church, an earnest searching of God's leading in determining doctrinal unity and programs. The idea that a pastoral call should include as little information as possible is pressing the principle of discernment quite far. The church is entitled to a full resumé of the candidate's background, training, personality, family history. The pastor is entitled to all the information that would help him make a decision. This may include an understanding of the financial load of the church, the school systems in the community, etc. The meager information to be culled from Yearly Meeting *Minutes* and letters of a pastoral call are often inadequate. Why should blind praying be the test of a man's spirituality?

—J.L.W.

This is the time of year when many Friends pastors, churches, and superintendents are seeking God's will for another year of local pastoral leadership. Editor Jack Willcuts, a superintendent himself, deals with this subject in the two articles on this page. For more, see pages 10 and 14.



If we lose this generation...

There has never been a generation as deeply in trouble as ours. It is corrupted by drugs, crazed by sex, plagued by rebellion and violence. But we will not lose this generation because of any of these things!

The rebels and the radicals will never capture this generation. Black and white rebels will curse God, spit on the flag, defy all authority, ridicule righteousness, stockpile weapons, kill, and destroy.

But they will *never* capture the masses of youth.

Young people now are seeing through the revolution movements. Their leaders are consuming one another with hatred. Their leaders are writing books and making TV appearances and becoming rich capitalists! Less than 2 percent of our youth are involved with rebels. No, we will not lose this generation to the revolutionaries.

We will not lose this generation to pornography or sex. Certainly the floodgates of smut and pornography are open. Movies are dirty. Books are filthy. The country is baptized in nudity and permissive sex.

But it is backfiring! The pendulum is beginning to swing back to old-fashioned virtues. Dirty movies are going broke. Kids prefer to get involved in something that is going to count, to discuss issues, to get back to nature and truth. We will not lose this generation to sex and smut.

We will not lose this generation to drugs. Drug addiction is growing among

suburban youth and younger children. But in the cities—in Haight Ashbury, in Greenwich Village, where hippies set the trends—drug use is going out of style. Marijuana is getting boring. LSD has dropped in price and is going out. Heroin addicts are getting desperate and crying out for deliverance.

Teen-agers are organizing “righteousness revolutions” and cleaning up their schools.

I am sick and tired of all the cries of hopelessness and despair. All kids are not potheads. Not all college kids are acid freaks. They are not all “coming apart.”

No, we will not lose this generation in the ghetto, or in dirty theaters, or on campus.

If we lose this generation, it will be lost in the hearts of God's people, in the pulpits, by saints and servants of God who were blind and deaf to the needs and cries of this generation! That is where we will lose this generation!

What we need to reach this generation is a new concept of patience and pity.

This generation can be doomed and damned by our unforgiving, impatient spirit locked in the hearts of parents, ministers, and Christian workers.

I believe the most dangerous backlash in the country today is in God's house, in sanctified hearts.

Some young people today burn and loot. They take over college campuses with loaded shotguns. They defy the government. They riot. They curse parents. They speak evil of dignitaries. They spit on the flag. They boast about drugs and sex. They dress wild.

And it makes our blood boil.

Our patriotic spirit is offended.

Our sense of decency is wounded.

Fear and anger overwhelm us.

And all too often we wind up with our hands around the throats of young people!

With righteous indignation we demand justice; we fight back with demands for conformity.

Suddenly we are no longer capable of Holy Ghost love. Pentecostal fire is replaced by the fire of indignation. Our love turns to bitterness. We thunder hell-fire from our pulpits; our witnessing becomes warning.

And hope turns to despair.

How much the situation is like a parable Jesus told:

“Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The

servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.” (Matthew 18:23-27)

That story hits at the very heart of the problem of the world today: *we have forgotten how patient our God really is!*

Have we forgotten how much God has forgiven us? Some of us were reprobates and drunkards. We were guilty before God of every sin imaginable: gossip, hate, adultery, covetousness, stealing, dishonesty, gambling, addiction to cigarettes!

We can all identify with this bankrupt man—about to lose his family, home, everything. Only a miracle of pity could save him.

So the poor man cried out, “Lord, have patience with me. Give me more time. I'm in a crisis right now. I'll pay you, but now I need your understanding, pity, and patience.”

Even a child can understand the application.

We have been saved by the God of patience. “We then that are strong ought to bear the infirmities of the weak . . . For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” (Romans 15:1, 4)

But having received God's pity and patience, we refuse to demonstrate it to this generation. How much we are like the servant! The story continues:

“But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservants fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.” (Matthew 18:28-30)

What a wretched man!

I say to myself, “How could he do such a thing? He was forgiven so much—and he is so unforgiving! Look at him with his hands on the throat of a poor, bankrupt person—demanding payment *right now!*”

But then I hang my head in shame. Because I am that man.

I am that man—demanding that all my converts walk like angels while I still struggle with deep battles.

I am that man—demanding that young people conform to my dress standards, demanding they pay their debt to society.

I am that man—more concerned about their hair and beards, about their getting a job, about their politics. And I demand they pay up now!

How can we honestly evangelize rebels

David Wilkerson is founder and director of Teen Challenge and author of the best-seller, *The Cross and the Switchblade*. “If We Lose This Generation . . .” is a sermon delivered at the World Pentecostal Conference, Dallas, Texas, November 7, 1970. Reprinted by permission from *The Pentecostal Evangel* of December 27, 1970. Picture opposite symbolizes the pursuit of truth common among some of this generation—a young man reading the Bible at a hippie commune in Oregon visited recently by Photographer Allen J. de Lay of Portland.

if we call them communists and hopeless criminals?

How can we reach drug addicts if we have no pity or patience or if we say, "They brought it on themselves"?

Honestly, how can we reach millions of runaways, hippies, devil worshipers—if we see nothing but their clothes, their long hair, their big talk—and spend all our time preaching against them?

Could it be that we have become blind to what young people are trying to tell us?

Could it be that 400,000 kids at Woodstock Music Festival were sitting in the mud as if to say, "We are all bankrupt; we have nothing left. We are in crises; we are down and out. Please have patience"?

Could it be that thousands of drug-crazed young people are crying out to us: "We are empty, bankrupt. We've lost our resources. We've wasted our substance. We have nothing to offer. Diagnose us. Threaten us. Warn us. Choke us. But it won't do any good! We have nothing left. Please just be patient. Try to pity, to understand . . .?"

Could it be that thousands of unwashed hippies and runaways are saying: "We couldn't meet the schedule. We've given up. We are dirty, low, helpless. Have pity! We don't know how to pay up! We are lost. Please be patient"?

God help this generation if His people cannot soon demonstrate pity and patience to them!

Blacks will hate whites. Children will hate parents. The entire generation will turn against the church. And worst of all, we will lose our Christian youth who want honesty. They will say, "If this is love—if this is all there is to it—we don't want it!"

Some of us have been so busy preaching John 3:16 that we have forgotten Matthew 18:33.

John 3:16 tells of God's patience and forgiveness to man. Matthew 18:33 tells of our patience and pity to our generation.

What did the lord say to the unforgiving servant? "O thou wicked servant, I forgave thee all that debt, because thou desiredst [besought] me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?" (Matthew 18:32, 33)

This is today's most relevant message! It shakes me to the deep of my soul. God is saying, "I have forgiven you so much; I've had such compassion on you. Shouldn't you be patient with them? Have you no pity?"

Hear Christ's conclusion to the story: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Matthew 18:35)

I wanted to lecture a dirty hippie boy about his filthiness. But he told me, "I'm homeless." Or how about the heroin addict who started on drugs when he was six? We must be patient!

What is needed to reach this generation is a new concept of what young people are really seeking.

Young people are weary of sex, tired of drugs, disillusioned with rebels, sick of organized religion, suspicious of philosophy. They are seeking for something.

They are the same kind of seekers referred to in John 12:20, 21:

"And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip . . . and desired him, saying, Sir, we would see Jesus."

Ministers of God, listen . . . please understand. Young people are *longing to see Jesus*.

Why are some of us reaching thousands of young people? Because we are giving them nothing but Jesus!

Young people are not interested in our fancy church buildings. They would rather see the money go to missions.

They are not concerned about the intricate denominational setup. They can see right through the pompous church leaders who preach nothing but social action.

They are sick of preachers who pretend to be politicians. They are sick of ritual and ceremony.

They want to hear about Jesus. Is He real? Does He still answer prayer? Can He break my habits? Can He give me peace?

They're telling us: "We've heard a lot of talk about Him, but now we want to see Him, to talk to Him, to get personally involved!"

There is a Jesus revolution now on— a veritable army of Jesus people!

Hippies, runaways, addicts are turning to Christ by the multitudes. And they all have a code message: "I belong to the Jesus people."

Young people have seen all the confusion, all the complications of a complex age. They are turning to a single, simple solution—JESUS!

God forgive us for being removed from the simplicity of the Gospel. Let us say with Paul: "I [am] determined not to know any thing among you, save Jesus Christ, and him crucified."

Drugs have opened the minds of young people to deep and mystical experiences. This generation will never again be satisfied with shallow religious experiences.

Thousands of them do go into trances through meditation. They talk about deep religious experiences with LSD. Some have gone into witchcraft, devil worship. But they are not satisfied.

There are now many thousands of

hungry, seeking teen-agers and students wanting a deeper religious experience. They want reality.

That experience—that reality—is the baptism in the Holy Spirit.

The Jesus revolution is sponsored by the Holy Ghost! When He comes, the revolution begins.

Addicts kick the habit and start preaching Jesus.

Blacks and whites join hands and praise God.

Rebels lay down their weapons and preach peace.

Children are reunited with their parents.

Prodigal sons return home.

Prostitutes become ladies and good mothers.

Gang leaders prophesy.

But it is going to take some patience and pity and forgiveness by God's people to reach this generation of youth. We're going to have to practice what we have been preaching. □

Face of the World

Continued

campus-oriented ministry, attacked the belief that man is a product of his environment.

"In our universities, in our high schools, and even in our grade schools, we are taught that we are the product of our environment," he said.

Therefore, people seeking solutions reason that the problems of society must be due to the environment, McDowell concluded, adding: "The solutions they come up with as a result make changes in the environment."

But the problems are "individual problems," he stated. "To be effective, solutions have to go to the root of the problem and change the individuals." —E.P.

GRAHAM SAYS FREEDOM CANNOT SURVIVE WITHOUT RELIGIOUS FAITH

BLACK MOUNTAIN, NORTH CAROLINA—Evangelist Billy Graham told the international Students Association at Montreat-Anderson College that "it is an illusion that freedom can survive without religious faith."

Holding that the U.S., if it does not change its course, is heading for a dictatorship, he said, "I don't know if it's to the right or left . . . but in our search for new freedom, we are in danger of losing what little freedom we have."

Mr. Graham said an "anarchic" attitude is growing, an "attitude that wants to tear down everything and put nothing in its place." The only thing that can turn the tide, he added, is a religious revival. —E.P.

The church and its role in social perspective

A letter to the editor of *Newsweek* magazine (August 3, 1970) has this thought-provoking indictment: "The simplistic and irrational so-called 'decisions for Christ' are as much examples of 'copping out' of reality as the psychedelic drug-centered antics of the hippies and yuppies. Being a 'citizen of heaven' has been an excuse for thousands of years for those who were unwilling or unable to tackle the harsh and unpleasant, but real, problems of this world." It is indeed sad that the church of Jesus Christ has displayed such a shallow witness as to give impetus to this letter. Statements such as these mirror widespread opinion.

My concern is to express the position, as I see it, of the Christian church and more importantly of Friends, even though merely skimming the surface of an issue that is or should be of vital importance to each one of us.

First of all, I believe the challenge quoted is justified. We have been guilty of an isolationist attitude in regard to social problems in the past years. With the world radically changing in every aspect around us, it has been difficult, for some tragically impossible, to identify with the world of the '70s. This fact is characterized by a stubborn hesitancy on the part of individuals in the church to test new ideas and new programs regardless of the promise of such changes.

Where are concerned individuals who are willing to *test*, not just discuss, new

ideas in order to strengthen the Christian testimony before the changing world? As I see it, our record in social concern has been excellent, but our performance in the arena of social involvement is nothing of which to be proud.

Secondly, look around your country. One of the most pressing contemporary issues is that of racism not only through economic exploitation, the most oft-heard form, but also on the part of the evangelical church and its members whether through conscious intention or simple apathy. The eye has dictated to the heart far too long. This mixture of racial prejudice and outright apathy is producing conflict and mistrust. Yet, the message of the Gospel, the brotherly love of Jesus Christ as preached from Friends pulpits, has retreated to the suburbs. God does not see color in a man's soul. Paul put no qualifications on the nature of man when he pointed out to the church in Rome: "For all have sinned, and come short of the glory of God." (Romans 3:23) All men of every color need our Savior, not just those whom we might find it more expedient to reach.

Thirdly, I would like to focus attention on those who constitute the Friends Church of tomorrow—the young people. More and more dissident, thinking young people are turning off the church and seeking answers to their questions in drugs or skepticism. Facts are not created or destroyed by our belief or unbelief. It is a fact that the population of young people in the decade of the '60s rose 4 percent annually whereas the rate of juvenile delinquency advanced at 8 percent—twice the population growth. (Judge Milligan informed those at a Men in Missions banquet that 65 percent of all the juvenile delinquents who appear before him attend church at least twice a month.) Don't kid yourself. This is not someone else's problem; at any time it could spring up in your own home. You know and I know that the message of the church is still vitally relevant to their situation.

What, then, will close the gulf between message and potential hearer? The answer again is found in deeds not words. It is the church that sponsors weekly services in the local detention home or correction institution and, following the offender's release, pursues an aggressive effort to integrate him or her into the activities of the church. Evaluate yourself and your own church. Have you taken Christ to the misled young person, or are you depending upon them coming to you? There is an absolute necessity for evangelical Friends to find new and more contemporary channels of communication. Many sources outside the church have been able to. With the direction of the Lord, we can also.

Fourthly, I sense a reluctance on the part of Friends to speak out, to make public the views they have on issues that may be controversial. It is time for Friends of evangelical faith to be courageous and bold in outlining their position on racism, war, morality, and the other crises facing our country today. This would serve not only to strengthen our own structure internally through giving us unifying elements but would provide an alternative for the individuals who have heard only a non-Christ-centered philosophy.

In summary, my concerns are these:

1. There must be a realistic and objective evaluation of our role in relationship to men around us, not as we should like to be but as we are.
2. We must demonstrate the brotherly love of Christ in reaching men of all colors. We need not travel overseas for opportunities in this area.
3. We must work to reach our young people with the Gospel of Christ.
4. We must take a Christ-oriented public stand on the crucial issues of our day.

The lost souls of the '70s demand our empathy, not our sympathy; they see our faith as reflected in what we do, not say. □

"The Church and Its Role in Social Perspective" is the third in a series of concerns from younger Friends. Donald Green is a senior at Malone College and pastors a church in Ohio Yearly Meeting while a student. His father is dean of students at Malone.

Do we have a pastoral system?

Great opportunities for ministry and growth are open to Friends churches in the years immediately ahead. Population expansion, new movings of the Spirit, and new human needs are being recognized and adjusted to by many churches in America, both urban and rural, and these churches are growing. Some of them have become great churches in just a few years' time. Surrounded by similar opportunities, there should be many Friends churches worthy of being called great.

Studies of rapidly growing churches indicate varied causes that lead to conversions and souls added to the church. However, one constant factor in such situations is the presence of dynamic and inspired leadership. Always there is a pastor free to function somewhat like a coach—training and developing a spiritual task force of church members who do the work of Christian mission seven days a week. In his office and among the people, while teaching, preaching, counseling, or calling, he is always working at the task of training his team.

For three quarters of a century we have had a "pastoral system" in the Friends Church that was supposed to produce this kind of leadership. The truth is that Friends have only in a few times and places really accepted the idea of a *pastoral* system. We have supposed that the primary task was *preaching*. Have not many of us said, "I have a call to preach," or asked some young person if he did not have a "call to preach"? Recognizing evangelism as the church's

primary task, it was nonetheless *preaching* evangelism that we relied heavily upon.

We named our preachers "pastors" and called them to specific places of service, but we have not really given *pastoral* leadership a chance to work. Dreading a "hireling ministry" long after that danger vanished, we kept our pastoral salaries so low few pastors have had the financial resources that really free them to study, pray, teach, call, counsel, prepare sermons, minister, and administer in the hundred and one ways needed. Pastors are driving school buses, janitoring churches (a fringe benefit!), teaching school, carrying heavy case loads as social workers, selling, working in factories and at other full- or part-time jobs. Small wonder that many of our churches are stunted and our programs lagging.

Granted that there are other ways in which we need to "release" our pastors to do their tasks. A pastor who lacks as a secretary at least part time has to answer the phone, write his own letters, prepare church bulletins, newsletters, and handle many a petty chore that is a waste of his time and special skills. If we say, "Well, he doesn't have many calls or many letters," we indicate how small our vision is for our church. We should expect him to be busy with many kinds of communications, and we should protect his study time by some kind of secretarial assistance.

It is ironic that we feel so free to criticize our burdened pastors when they fail to give inspired leadership or preach boring, repetitious, or unimaginative sermons. Stimulating and provocative messages are hardly to be expected from a man whose study and prayer time is taken, leaving him weary in body and mind from earning a living, or who is anxious for the needs of his family, or who may be wondering how he will live in his retirement years. We who fail to pay pastors a livable salary should be the last to call such anxiety a lack of faith or commitment.

Friends pastors are fully as capable, devoted, and tireless as the ministers who serve other denominations. Our pastors back their church's programs, eagerly support missions, and encourage Friends colleges. They love the Friends church and the people they serve. Most of them rejoice in their calling and long for a really full-time opportunity of Christian ministry. The following responses from Friends pastors with whom the writer has corresponded are typical:

"In our first pastorate I was able to give full time. It was considered a very difficult and discouraging field, but due to prayer, much calling, plenty of time for sermon preparation, the little country church that seemed hopeless began slowly to go ahead. At the end of six years it had gained 120 percent in both Sunday school and church attendance. I am convinced that I never would have made the grade as a minister or pastor in that first church had I taken time for part-time work."

Another pastor wrote: "There is no need to dwell upon the burden and heartache in our own ministry caused by the necessity of manual labor. Suffice it to say, it has been the greatest drawback to an effective pastoral ministry yet devised. Physical weariness resulting from outside work brings its own restrictions. Such work also hinders the pastor in personal development, for time spent in earning a living cannot be used in fruitful study."

A pastor in middle-years wrote: "Many times my effectiveness as a pastor has been hindered due to lack of time for adequate and thorough ministry and preparation for preaching. I seriously feel today that my effectiveness as a pastor in the next 20-25 years will be greatly hindered due to a lack of accumulative study time."

Another pastor put the problem precisely: "It costs a pastor and his family just as much to live as it does the next person, and if the church does not pay that much, he will of necessity have to

Dr. Myron D. Goldsmith is chairman of the Division of Religion of George Fox College and holds degrees from Friends University, Asbury Theological Seminary, and Boston University. He recently joined with Jack Willcuts in a comprehensive study of church growth, a report of which has been published.

"Dreading a 'hireling ministry' long after that danger vanished, we kept our pastoral salaries so low few pastors have had the financial resources that really free them to study, pray, teach, call, counsel, prepare sermons, minister and administer in the hundred and one ways needed."

supplement his income by some means." Another wrote, "Quite frankly, we have come to the end of our savings and now must look to outside work for some of our needs. I am not complaining." A much respected older minister wrote, "With so many small churches we cannot expect adequate support for our pastors. I am surprised to find how many people prefer small churches. I ask myself very seriously, Were I a young man again, would I remain in the Friends pastorate?"

Our failure to provide a genuine, workable *pastoral system* in the Friends Church has produced an inertia, a drag that will not be easy to break free from in a short time. We have fallen behind when the rest of the world was moving faster, when population was growing and the national economy expanding. It is good that we have improved our churches and built new ones, but we may have overextended and grown weak because we have not strengthened the most important base—leadership.

If the reader has not yet "tuned-out" from this article, perhaps he would bear with a few suggestions as to what "released" pastoral leadership means, financially speaking.

Salaries will have to be pegged at near the average annual salary for a given area, or the pastor is going to be plagued constantly by inflation gnawing at his security. If a parsonage is provided, the church should remember the special position this puts the pastor in. Lacking the housing allowance built into other salaries, he has no equity when his term of service is ended. The special expenses that go with the pastoral calling have to be considered also, and the expensive item here is the cost of maintaining an automobile. If there is no pension plan for the pastor or the equivalent of it in his salary, he faces bleak retirement years.

Just mentioning such material realities sounds so unspiritual! "You were called to this ministry and should expect to

sacrifice for it," has even been said. The truth is that we are all ministers, depending upon a specially called pastor for our training, and should hardly expect him to sacrifice any more than we all do. Since we reject the Catholic theory of a celibate ministry, our pastors have the same expenses we all do. Therefore, we do them an injustice to charge them with unspiritual attitudes if they are concerned about living costs, accumulating debts, and fading savings accounts.

What we should face up to is the reality of the need for full-time, released pastoral leadership in Friends churches of the years immediately ahead. Finance committees of our churches should determine the average annual salary in their region and the added costs their pastor has for automobile operation. Average annual salaries in most regions of the United States are in the vicinity of \$10,000. Ministers who are asked estimate their driving costs in their work to be usually \$1,200 per year and in some cases, \$2,400. It is doubtful that the average young pastor, struggling to raise a family, perhaps paying off college debts can do so for much less than \$12,000 per year. These are the kinds of living costs most of us are having in an era of inflation, and it is the kind of economic pressure that makes a pastor's wife feel she must work at outside jobs, often along with the pastor's part-time outside work.

Totally unrealistic! Friends will never pay such salaries! Perhaps so. But perhaps we could take steps toward realistic pastoral salaries. Because of the lag in salaries, however, that has existed for such a long time, huge steps need to be taken by the churches with vision who believe in pastoral leadership and find that their pastor's salary has been out of line. Five percent and 10 percent increases are mere tokenism, which barely equal annual inflation. Twenty percent annual increases over several years' time, with an appropriate decline in the pastor's outside employment year by year, is one approach churches might take.

Such increases are not impossible. Too often this has been seen to be true by poorly paid pastors who have seen their churches raise magnanimous offerings for visiting speakers or in response to heart-felt appeals—often for causes completely outside the denomination.

It is truly unrealistic to suppose that small, financially weak meetings can survive and fulfill their Christian mission in their communities on a part-time pastoral basis. Two things at least should be considered if it is *really* impossible to begin a program of marked salary increase.

(1) Small meetings should consider the advisability of merging with other nearby Friends meetings, to be served full time by one pastor in one location. A ten- or fifteen-minute drive to reach a strong church that really meets our needs is not out of reason today. Most of us make several such drives a week for other purposes.

(2) Small meetings could consider a cluster relationship with each other, being served by one pastor. He would be a sort of circuit minister, going to the several meetings he serves as scheduled for meetings of worship during the week, and in his pastoral duties. Preaching can be just as powerful and moving at nine or ten o'clock on a Sunday morning as it is at the traditional eleven o'clock hour. Nothing is sacred about our time-honored schedules, tiny meetinghouses, or familiar routines in a given location. What should be held sacred is the task of ministering to the communities in which we find ourselves, and providing inspiring leadership and Christian witness to the present generation, which, after all, is the one we are responsible for.

The pastors of our Friends churches represent a tremendous potential for growth and ministry. We are not utilizing their gifts to best advantage for the church. We should invest more in leadership. We should make sure we have a true *pastoral system* operating in all of our churches. □

Tacna

BY EDWIN CAMMACK

Tacna is located near the Chilean border, near the coastal desert of Peru. It rarely rains in Tacna, a good thing because many of the roofs are made of dirt. Tacna is located in an irrigated valley surrounded by high brown hills. For a number of years the Aymara Indians have been migrating to the Tacna area to find work or resettle. There are many new housing developments that are booming with growth.

Soon requests began coming from Aymara brethren who had moved to Tacna from their Friends churches here on the altiplano to start a Friends church there.

On the 5th of August two members of the Mesa Directiva made an advance trip down to Tacna by bus. Their job was to find the Friends people there and arrange a meeting with them. Paul Cammack, three more of the Mesa Directiva, and I drove down to Tacna to meet with this group on the 7th of August and to establish the work. Upon our arrival we found that the advance men hadn't been there long because their bus had broken down. Saturday, we spent the day looking for those we knew were in Tacna. Carmelo Ticuna was the main fellow we were interested in finding as he would make a fine leader. We found him without too many problems. Sunday the fellows had an open air meeting in the plaza as well as services throughout the day at Carmelo's house. Some eight attended and expressed an interest in a Friends church. Carmelo was named to

Ed and Marie Cammack and family are serving their first term as missionaries in Peru. The relatively new Peruvian Friends Church continues to grow under national leadership, assisted when needed by the missionary staff as indicated in this article. Other new points continue to be open to the Gospel among the Aymara Indians of both Bolivia and Peru. Prayer is requested for more leadership to meet these growing opportunities.



An open air meeting (above) is held in a plaza near the new Friends Church in Tacna, located near the Chilean border near the coastal desert of Peru. Isidro Olivera, a Peruvian national church executive committee member, leads in a service in the Tacna Friends Church (below).



direct this new work. He was thrilled to have a part in it. It was rough going for the few that started out. Carmelo's brother didn't like him having services in his patio, people weren't faithful in coming, and a place couldn't be found for a church. We heard these reports as people visited us from Tacna.

Shortly, one Sunday morning, we had a visit from a man from Tacna. He reported that he had been saved in La Paz, Bolivia, at the Max Paredes Church some 15 years ago and also that he had been living in Tacna now for 11 years. He informed us that he had been having a Friends Sunday school there for two years. It wasn't holding together very well without backing from a Friends mission. So now he wanted us to back his work. He had found out we had visited Tacna by a tract he saw with the mission's name and address on it. So he came and looked us up. He didn't know of the work that had started there just a few weeks before. He was directed to go look up Carmelo, and the two of them could lead the group. Also this fellow had a room all fixed up for Sunday school and church services. Carmelo was thrilled when Eusebio looked him up and arranged to help him lead as well as provide a place to meet. The next report we got there were some 30 meeting for Sunday school and church.

On October 17, Nick Maurer, three Mesa Directiva members, and I made the second trip down to Tacna to observe the work and give encouragement. We found a marvel of marvels. Sure enough there are 30 meeting regularly. In fact, Sunday night there were over 80 present. Over 50 of these were children. Carmelo and Eusebio are doing a terrific job of leading. Eusebio has the children's work. He takes his big drum plus some children out on the plazas for open air meetings. He pounds his big old drum and the children sing. Children come from every direction. Adults come, too. What an effective ministry he has! Carmelo works with the adults. The people have a real Holy Spirit filled attitude and willingness to be faithful and do their best. During this visit church officers were named. Our visit was timely and very encouraging. The Mesa Directiva members with us preached their hearts out and were very excited about the development of the work.

We all left thrilled at what God is doing in Tacna. Yes, unknown to us, but yet known to God, a Friends church has been raised up in Tacna by two men who were determined to be Christians and Friends. The amazing thing is that Carmelo and Eusebio live only a short distance apart and never knew each other existed and that both were leading a Friends Sunday school and church. God does work in mysterious ways. □

Missionary Voice

This month's most significant developments on the fields

INDIA:

Ray Knighten, president of Medical Assistance Program, recently visited Christian Hospital, Chhatarpur. Dr. DeVol writes that this group has been a great help to them for many years. The group assists 1,000 hospitals in 81 countries.

Christian Hospital, Chhatarpur, now belongs to the Emmanuel Hospital Association. Dr. Howard Searle, their executive secretary, recently visited. Dr. Searle is doing a splendid job and is actually recruiting Christian doctors for mission hospitals. This is something we should have envisioned years ago, but now it is actually in operation. We are thanking God for this development.

* * *

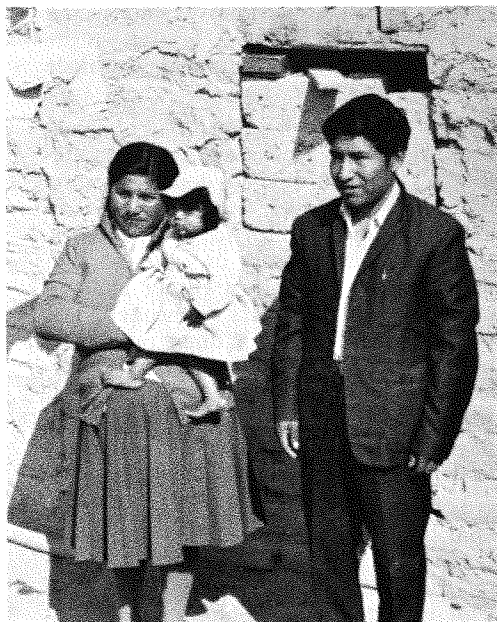
In Evangelical Fellowship of India the most significant happening has been the Leaders' Conference. The leaders went 100 percent for the formation of an association of evangelical churches in India. They set February 4 and 5, 1971, for representatives from evangelical churches to meet in Raipur. In 1950 when EFI was first formed, they chose as a purpose: "To promote and encourage the growth of Indian evangelical churches." Dr. Clyde Taylor urged the group to strongly consider "building a strong evangelical church in India that would be able to weather the storm that we all know is just around the corner." EFI did not at that time oppose it but did not sponsor it. The same is true today. But at the leaders' conference, the leaders of these evangelical churches took the matter up (with EFI's blessing) and are proceeding toward the goal. The significant thing about this is that it is the *Indian* leaders, and not mission leaders (foreigners), who are at the forefront of this movement now—a thing that, of course, would not have been true back in 1950.

* * *

India now has the organization set up and ready to go for developing theological training by extension, following the program that has been so successful in South America. Interest is high and personnel is being released for this work.



Outline map of Peru (above) helps to locate Tacna in relationship to other points in that South American country. One of the leaders of the new Tacna Friends Church is Carmelo Ticona, shown below with his family.



Is pastoral calling a vanishing art?

On almost every hand, I hear younger ministers saying two things. One is that we must be involved in the world and in the needs of persons. We must get out of the "four walls of the church" and immerse ourselves into the sweat and toil and pain of living.

The other thing I hear is that "I'm just not going to spend a lot of my time pastoral calling. I have more important things to do than hold people's hands and listen to their little petty complaints."

The first thesis, that we need to be involved in the world, is one to which I subscribe enthusiastically. However, the second, that pastoral calling is largely insignificant, is one with which I totally and completely disagree in my own heart and personality.

Pastoral calling is fast becoming "the vanishing art" that is so important to the spiritual life of countless persons, in dire need of the relationship pastoral calling provides. No one seems to quarrel with the idea that this is a tough, cold, and crushing world in which we live. People live, work, survive, or capitulate according to their ability to face the competition and fast moving labor changes in our technological age. Great pressures are upon the individual, not only in his job security, but also in his social, moral, and emotional relationships. Concern for the underprivileged, the ghetto trapped, and the social misfits is certainly a target of tremendous challenge.

However, I submit that the warmhearted, open-minded, understanding pastor in any given parish—I bar none anywhere—has just as challenging, important, and rewarding an opportunity to minister in crucial need through pastoral calling as anyone dedicated to some of these other

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more seemingly glamorous opportunities. Pastoral calling is difficult, exhausting, and sometimes frustrating, but it has its dynamic joys and rewarding aspects.

One must admit that any given parishioner at times in his life is perplexed and has personal feelings he needs to share with someone. If a pastor does pastoral calling, he often becomes the one who shares in these perplexities and helps think through with the parishioner to a solution for his personal needs. But one might say, "Let the parishioner make an appointment and in a businesslike manner handle the problem." The fact remains that about ninety-five percent of these problems would not come to the pastor's attention at all in this way. But if the pastor calls in the home of a parishioner who trusts and respects him, he may be able to act as a counselor for the troubled parishioner. Then the door is open to all sorts of possibilities.

In this day and age of family tension, many are the times that an individual or family needs direction from the pastor. If the pastor has established a regular routine of calling, or is sensitive to family tensions, he can make a timely call that often gives opportunity for sharing that may alleviate a tense situation.

Being involved in the world means being involved with people, wherever they are. Our parishioners, and those on our responsibility list, are people who deal daily with the world and its crushing inconsistencies as well as its benefits. This being so, the pastor who calls will share in a vital way in the lives of a very important and crucial segment of society.

This is not a plea for the return to "the vanishing art" of pastoral calling for the purpose of maintaining the institution, but for a ministry to a needy segment of persons. □

Over the Teacup



Surprises

BY CATHERINE CATTELL

We were riding along in a town in Pennsylvania not long ago, looking for streets and numbers, trying to find an address. It was one of those difficult streets where the name changes from one thing to another as you go along. We finally found ourselves driving beside a golf course, and the house we were seeking turned out to be a mansion set back from the road, among beautiful trees.

It was a business visit, and I offered to sit in the car outside and wait while my husband made the call, but he urged me to go in with him. Our host was a scientist-inventor and, at the age of 89, was still working on the most current of modern problems such as environment and pollution. I was expecting to sit quietly, taking in the dome above the living room and balconies around it, while the men chatted, but suddenly the conversation changed, and before I knew it, I was talking to the man who knew my mother as a teacher in the old Damascus Academy and who lived next door to my grandparents. He dipped into the past to share with me details, little human interest stories about my own people whom I had never known but always longed to know.

What a beautiful surprise! It made not only my day, but the whole trip!

One goes through a great deal of sameness, of hunting and searching in a lifetime. There are days of doing the same thing over and over, but now and then comes a lovely surprise. We meet a friend. A special letter or card drops in the mailbox. We turn a corner and unexpected beauty appears. Someone leaves a box of cookies at our door, not knowing how much they were needed for unexpected guests. Our eyes fall upon a verse of Scripture that leaps up from the page to meet a need. There is an answer to a prayer, long awaited.

I have come to the conclusion that God likes to surprise people by joy, and I was just thinking we could help Him by thoughtful surprises for those who least expect them and most need them!

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Let the children come...

(This story is based on the actual experience of a real-life Florence who now is over 90 years old.)

PART I

BY BETTY M. HOCKETT

Florence rubbed her eyes that still felt bumpy with sleep. She slowly picked her way down the stairs and on out to the kitchen. There, she sidled up to the big black kitchen range to let some of its comforting warmth soak into her legs and feet. The good-morning fragrances of coffee gently boiling, syrup heating, and hot cocoa simmering became a welcoming greeting.

"Well, Florence," said Mother, who was giving a final stir to the pancake batter, "another Monday morning! And guess what! Last night after church some of the folks decided we should continue our revival meetings for another week."

"Another week? But they've already been on four weeks. How come another one?" asked Florence in a flat-sounding voice.

"You don't sound very pleased, my dear," answered Mother gently. "You should be glad so many folks are being saved that we feel it is important to go for another week."

"Oh, I am glad, Mother. It's just that . . . well, I'm getting tired of staying home every night with Grandma and the little kids. I wish I could go just once at night during these meetings. Sunday mornings never are quite the same."

"Yes, I know, Florence. But we never leave Grandma here alone at night, especially with Jeannie and Billy. It's just that she isn't able to go much these days. The rest of us have to go, though. Of course Father does, being the pastor and all. And since Mrs. Wittle moved there is no one to play the organ except me. James and Arthur have been ushering and taking care of the fire, so they have to be present. That leaves only you to be here with Grandma and the twins. Well, let's eat our hotcakes now, anyway."

Quickly the family were all in their places. Everyone suddenly quieted as Father said his customary before-meal statement, "Let us pray!" His deep voice, which always seemed to Florence to come from way down inside his bushy



beard, immediately went right on. "Dear Father in heaven, let us once again come to Thee this morning to ask Thy help for whatever this day brings. We thank Thee for the work of Thy Holy Spirit in our community. We thank Thee that many have found their way to Thee through prayer and repentance. May this work continue in all of our hearts. Now, God, we thank Thee for this good food that is here to warm and strengthen our bodies. Amen."

Conversation erupted just as suddenly as it had quieted. Only Florence sat very mouse-like, feeling prickly inside. Sometimes Father's prayers do that to me, she thought. His words about God's work continuing in our hearts made me feel funny!

Eggs and pancakes passing in quick order made Florence come out of her own thoughts. Father was saying, "We had a great time last night. Mr. Jenkins came forward and was really saved. Why, I think people here have prayed for him for 40 years or more. He's past 70 years old, I'm sure."

"There have been several older people converted these last days," observed Mother.

"You are right. I figure about five people who are over 60 years of age have been won to the Lord. By the way, Florence, did I hear you tell Mother this morning that you wish you could go to a night meeting?"

Florence nodded hopefully.

"I wish you could, too. You'd be glad to see how many children have come forward. A lot of your friends from school have been saved. Even James and Arthur went for prayer one night. But it looks like this meeting you'll have to be content to help out with things here at home. Now that you are 11 we can trust you to take these home responsibilities."

All hope was suddenly flattened! Florence looked down at her plate. "Yes, Father."

The rest of the day went the same as most winter Mondays. There was the snowy walk to school, studies, lunch, recess, and more studying. Then the cold walk home. After school there was time for play with the toddling twins before helping Mother with supper. They ate earlier these wintry evenings, especially now during the revival meetings.

After supper, those who were going to church put on their "meeting" clothes, their warmest wraps, and then arranged themselves under the thick comforter in the sleigh.

Florence was at the kitchen window as they started off. She watched the lantern that Arthur carried bob up and down in time with the horse's careful steps. She noticed the funny little patterns her warm breath made on the cold window as she stood thinking, *Maybe I should have told Mother and Father that I want to be saved, too. Maybe then they would work it out so I could go to church one of these nights. But I guess it wouldn't be possible even then.* She sighed as she used her hand to wipe the window clear of the breath-designs.

But I just couldn't tell them how awful I feel down inside sometimes. There are some things you can't talk about to anyone. If only I could get to church one night this week, then maybe everything would be okay.

The wiggling lantern light was still in sight, though now it just twinkled like one of the far away stars that might have somehow gotten misplaced closer to the ground.

"I still wish I could have gone with them. But I guess there's no use to wish more," she muttered, turning away from the window. "And there's no use to look anymore, either."

The darkness had completely gobbled up all signs of the star-like lantern light.

(To be continued)

'Let us alone!'

Quakers and the drug problem

When a speaker was talking to a pastor sometime ago about a program in each church on narcotic prevention and education, the pastor replied, "We really want your presentation, but it isn't convenient just now. Let me phone you when the time is right."

When would the time be right? It took ten days. "How soon can you come?" the pastor asked. "We have a serious problem in our church, and our church is in shock. The son of a leading family is in jail on a murder charge." The boy and two of his friends had given an overdose of heroin to another boy. The

boy's body was found in a park, and the police had traced the crime to its source. Newspapers carried the headlines. The "convenient" time had come too late.

WHOSE BUSINESS?

When Jesus encountered the unclean spirit in Mark 1:24, the spirit cried out saying, "Let us alone." That is exactly what many Christians are doing with the unclean spirit of drug abuse. We are leaving it alone. It's too big a problem for us. It's not our business. Isn't it? Then, whose business is it?

Recently, I read in a publication circulated by a congressman that people who encounter drug problems should be in touch with their minister. How many of our ministers would know what to do if contacted?

In the story in Mark, Jesus did not comply with the request of the unclean spirit. He rebuked the spirit, and by the power of Christ the spirit came out of the man, and people were amazed at the authority of Christ, for even the unclean spirits obeyed Him. Where in all of society is there greater power and authority than that of Christ to deal with this staggering problem of our time?

CRIPPLING EFFECTS

Let's look at the problem. A congressman circulated an article by Dr. Hardin B. Jones in which he said, "If no remedy is found, half our young people may be so crippled or destroyed by drug abuse within the next three years that they may not be able to function as effective members of our society." One speaker I heard recently said 25,000 teen-agers in Cali-

fornia will never become useful citizens because of drug use.

FBI statistics indicate narcotics arrests are up 165 percent since 1960. Marijuana arrests have increased very rapidly since 1965; the arrest rate, and presumably the number of users, doubles every nine months. Arrests reflect drug use activity; the number of users is roughly estimated at 20 times the number of yearly arrests. The estimated increase in the number of users is a staggering 7.1 percent per month. It is shocking, but not surprising, to see that the rates of increase in the use of marijuana, heroin, and other dangerous drugs have all been the same. Drug use is promoted by drug users. Each user on the average induces a new user every nine months. This is the result of very effective propaganda.

There are many examples of pro-drug propaganda emanating from the teaching and administrative staffs of our colleges and universities, and it is not surprising, in this period of intensive propaganda, that drug use has ravaged our youth like a fire in a dry forest. "Almost an entire generation of individuals is taking any substance that will get them stoned," says Sgt. Rick Berman of the Los Angeles Sheriff's Office, Narcotic Detail. He feels that between the 9th and 12th grades, 50 percent of the students experiment with drugs. Children in 3rd and 4th grade burglarize each others' homes for pills from medicine cabinets.

Drug-related crimes in the United States annually cost us \$5,000,000,000. This is a serious problem, and the chances it will affect us or someone we know are increasing daily.

What can a Christian do to apply the power of Christ to such a staggering need? This is something we must face up to. We must learn how members of the local church can become involved in the needs of society. Being a Christian in these days means much more than survival of the local meeting. With the "shield of faith" and "sword of the

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Norval Hadley is assistant to the president of World Vision, International. Much of the information for this article is taken from an article entitled "The Drug Craze" by Dr. Hardin B. Jones and from an article printed in Eternity magazine entitled "Drugs and Christian Responsibility" by the Narcotic Educational Foundation of America. Reprinted with permission from the California Friend, December, 1970.

Spirit," it's time for Christians to take their stand against the wiles of the devil. **WHAT TO DO?**

As we prepare to take our stand, here are some suggested courses for action. Only 6 percent of those who enter hospitals because of narcotic problems are cured. This speaks loudly of the importance of attacking the drug problem with education and prevention. Parents should spend time with their children. Ask them questions. Listen to them. Don't be defensive. Don't throw barbs. Remember, your children are more important than the family image. Keep their confidence. Encourage them in good friendships. Open your home. Be aware and guide their time after school, weekends, and on vacations. Encourage them to be self-reliant, to learn how to say "No," and to make good decisions. Above all, love them and let them know it.

Christians who want to help should relate to some agency or organization really doing a job. Law enforcement agencies are sympathetic, well-informed, and usually willing to help parents confidentially by identifying evidence of drug use and suggesting local professional help. Law enforcement officers are also available to speak in churches and to youth groups.

HELP AVAILABLE

The Narcotic Educational Foundation,

with headquarters at 5055 Sunset Boulevard, Los Angeles, reaches more than 600 churches and schools and other organizations each year. Their Christian speakers carry an active drug prevention program to the people. They offer a wide range of sound films and literature. Their work is supported by donations.

Another well-known and very successful work to combat drug abuse is that of Teen Challenge, founded by David Wilkerson. Teen Challenge has 22 Faith Centers in the larger cities across the United States. An addict wishing to "kick the habit" stays in a rehabilitation home with Teen Challenge for three to six months, then lives in a re-entry home until he enters school or finds work.

Teams of converts go to schools and frequently have access to spot advertising on television. One law enforcement officer said, "Teen Challenge is doing more effective work than any government-supported agency I know of."

See that films, speakers, forums, and other programs are presented before school, PTA, and church groups. Encourage and support better drug control laws. Be a friend to a rejected and confused individual. Most of all, be so available that the Holy Spirit can work through your life in whatever way He chooses. When this unclean spirit cries out to Quakers and says, "Leave us alone," let our response be like that of Christ and let us rebuke him. □

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BY MARJORIE LANDWERT

PLANNING AHEAD

If you are in the habit of planning ahead, you are already thinking about Vacation Bible School for this year. This agency of Christian education offers a variety of opportunities to reach children and youth for Christ's kingdom.

The following is an account of a different kind of VBS that was conducted by the Colorado Springs Friends Church. Read Ruth Roe's account of their successful venture:

Inner City VBS

In a recent series of messages on "Keys to the Church," a message was given on the "Inner City" by the pastor,

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Lloyd Hinshaw. In the evening service there was a panel assigned for a "Talk Back." In the frank discussion, it was admitted that we are failing to reach this neglected area. As a result, the Christian Education Committee assumed the challenge of conducting a VBS in the Inner City. The former Friends Church building, which is now a VFW Hall, was rented, and a successful five-day school was conducted.

Some of the members living in the area promoted the school. Needless to say, we hardly knew what to expect the first morning. Later we learned the parents were interested and appreciated the Bible study on "God Cares for You." Although some were quite irregular in attendance, we averaged 30 students a day.

There were five classes with two teachers each. Some of the teachers had hand crafts that went along with the lessons. One teacher remarked that two-thirds of her class of juniors had never heard the Bible stories, such as, Moses, Samson, David and Goliath, etc. They were thrilled with them. The children were mostly Spanish American.

In spite of handicaps involved and working with children who were not accustomed to this type of ministry, all the teachers were excited about the school and look forward to a repeat next year. The Sunday evening service following the VBS was given to a program and report of the school. This was held in our church, and several of the Spanish American children were present.

It is our feeling just to minister to the needy and neglected in this area for five days is not sufficient. We believe a door has been opened by our "knocking," and we intend to keep that door open by a follow-up with the families and transport the interested children and parents to our Sunday school and church services. The teachers said it was a great experience, and the pastor said it was one of the highlights of his pastoral ministry. □

Stanley Perisho

Christian sensitivity

The Friends Church was founded on the principle of the importance of the individual. Its early growth was achieved because men and women, ministers and others alike, accepted this individuality principle as both a privilege and a responsibility. Each one shared in the blessings and in the work. Men like John Woolman, a prosperous merchant, refused to allow their businesses to grow so large they could not *take* time to minister to the physical and spiritual needs of men and women God placed on their hearts and minds. Many times John Woolman closed his store and traveled far at his own expense to minister both physically and spiritually to the needs of the American Indians. Sure, it hurt his business and cut his gross sales, but God honored his obedience.

The emphasis of early Friends was that of the immediate work of God through each person, as an individual, by the Holy Spirit, and herein lay the foundation of their philosophy of individual importance. Each one is important for God speaks to individuals. They seemed to have a sensitivity to the leading of the Holy Spirit that led them into opportunities for Christian witness. Sensitivity to the leading of God is nurtured by consistent obedience to His voice in all areas of life. Could it be God would use each one of us in a much greater way if we would practice being sensitive to His voice and then *take time* to obey? Is this an impossible ideal for us today? Were things different "way back then"? Have times changed too much for this kind of heaven-sent opportunity? Have our lives become so busy with making church schedules we cannot take time out to fulfill a "Quaker concern," or does God really expect us to carry out that concern? Or is it that we are too busy to take time to listen for the voice of God?

Each one of us must rediscover the sense of individual importance characteristic of the early Friends movement if Friends are to meet the challenge of the world today—a world that has forgotten that the importance of the individual is shown best of all by the fact Christ died that individual persons might have life in Him and life may be fully realized only when it is lived in sensitive obedience to the voice of God. □

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Lawrence O. Richards, *A New Face for the Church*, Grand Rapids, Michigan, Zondervan, 1970, 288 pages, \$5.95.

A key to this book is found in the author's statement: "It seems to me that there are only two directions a congregation can move these days. One is to struggle to patch up our contemporary churches, to retain all we can of the traditional forms and patterns of life, and with all our might resist the forces that cry for change. The other option is to accept the challenge of change, and to channel it—to seek to shape a church which will be a true expression of 'the church,' yet uniquely suited to our twenty-first century world. Both these limiting considerations are important."

The author writes only in terms of the local church and does not deal with denominational or associational ties, but his concept of the local church as related to Scripture is very thought provoking and merits careful consideration. The home is basic in Christian development and supercedes institutional programs.

The emphasis is upon the community of believers assisting each other in smaller groups to grow and mature spiritually.

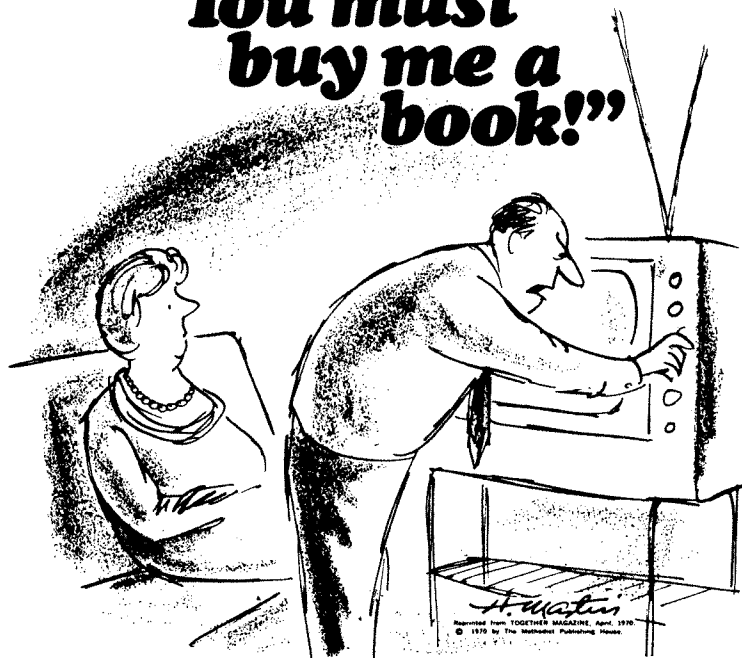
The renewed church should be so structured that all of its members are involved in personal spiritual development and in decisions on important matters by consensus. The unity of the Spirit is essential.

The four parts of the book deal with Introduction to the Church, The Church in Scripture, The Church in Transition, The Church Renewed. These cover subjects vital to the church and deserve thoughtful attention. The author believes the Spirit must lead each group in making needed changes, and emphasizes the importance of charity among believers who sense the need of renewal and change and others who cling to traditional forms.

This is a "must" book for those concerned for renewal and whose minds are not closed to the possibility of new light concerning the church.

—Walter P. Lee

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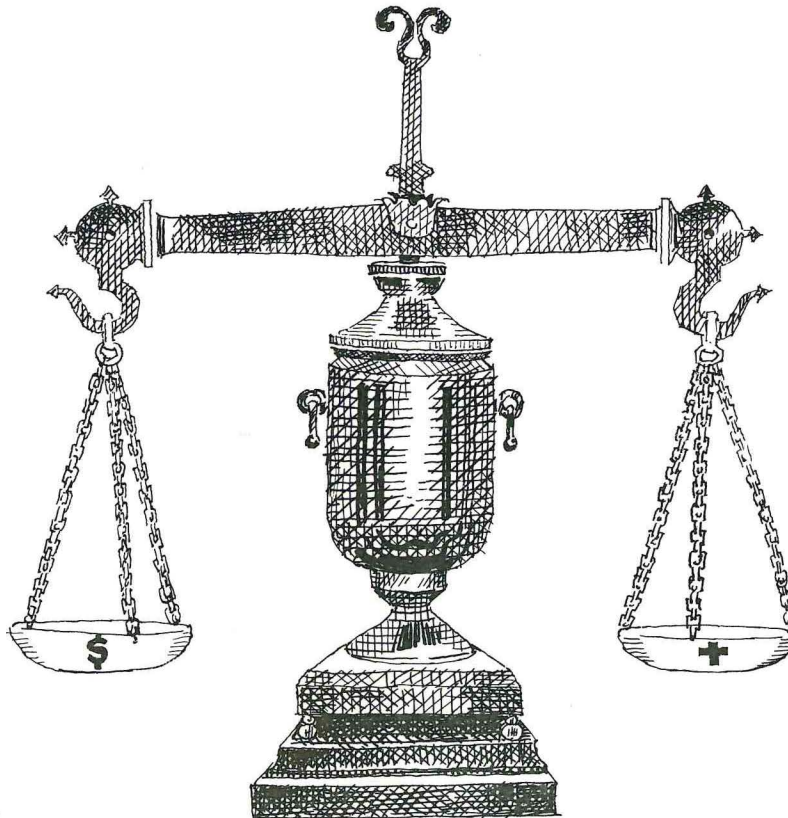
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NORTHWEST

SUPPLEMENT VOL. IV, NO. 6 — FEBRUARY, 1971

TO THE EVANGELICAL FRIEND

NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

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NEWS FOR FRIENDS

New Membership Covenant Certificates

Two new booklets now available should be used by all Friends churches. One is a *Membership Covenant*, which includes the certificate given to each member including names of associate members. Included in the booklet are the "Spiritual Goals" of the church and the "Statement of Faith" as approved by the Yearly Meeting.

A second is the *Fellowship Covenant* booklet to be given everyone desiring to worship with Friends. This is an attempt to strengthen and encourage all who find the Lord by welcoming them into the fellowship of the church while they may prepare for membership.

Whitney Friend Placed in Alternate Service

C. Wayne Hoopes, a member of the Whitney Friends Church, has been assigned to the Friends Special School, San Antonio, Texas, which is operated under the auspices of the Board of Peace, Service, and Benevolence of Kansas Yearly Meeting. Wayne

has completed his requirements for a B.S. degree in mechanical engineering at the University of Idaho. He begins his two-year assignment in February.

Friends Special School ministers primarily to youngsters from eight years of age to 18 who have had problems involving juvenile authorities.

Northwest Friends will assist in the financial support of Wayne and his wife.

World Relief Offerings

By January 15, a total of \$1,694.31 has been received from the churches of the Yearly Meeting for the World Relief programs.

State NAE Convention on GFC Campus

The first Oregon State Association of Evangelicals Convention will be held March 8 and 9 on the George Fox College campus, with Dr. David Breese the featured speaker. All pastors of the greater Portland area are urged to attend. The public is invited to the evening rally on Tuesday evening. Jack Willcuts is vice-president of the state NAE.

COMMITTEE CONTINUES SEEKING SUPERINTENDENT

The committee to interview and recommend a person to serve as general superintendent of Northwest Yearly Meeting of Friends churches has been very active since Yearly Meeting in August. A number of people have been contacted as to their interest and availability. In some cases they were not actively interested because of prior commitments, and others did not feel the Lord leading in this direction.

The committee has met or had telephone conferences several times but at present has no one to recommend to the Executive Council in February. Further contacts and interviews are being pursued.

The letters the committee has received are appreciated. Any further suggestions are most welcome. We would earnestly ask that the members of Northwest Yearly Meeting as well as Sunday school classes, prayer groups, midweek meeting groups, etc., make this a matter of prayer. We feel that God has His man for this hour.

—Dorwin E. Smith, Chairman of Committee

ATTENTION: SONGWRITERS

The call goes out to all our songwriters to enter the Songwriting Contest of Northwest Yearly Meeting.

Do you like to sing? Or play a tune? Do you have an idea for a new song? Then jot it down so you will not lose it. Pick up a copy of Songwriting Contest rules and prepare that new song for the contest. The rules will be available at your church.

Check your musical score to see that it follows the rules; then send it in for the contest.

We would like to hear from many more of you this year.

—Yearly Meeting Music Committee

THANK YOU FOR 'SHARING'

A few months ago Boise Friends Church became the 21st church to receive financial aid through the Share Call. Our records indicate we have received a total of \$2,933.80. The people of Boise Friends Church would like to take this opportunity to say *Thank you* to all who have shared. Through this medium of sharing we have a greater appreciation for the Share Call and what it can do for a local church. It has truly helped us when we were needing it most, and we rejoice to be a part of Northwest Yearly Meeting and a part of this great means of helping one another.

On behalf of Boise Friends Church
E. O. Mylander, Clerk



Hugh Salisbury, professor of Christian education at George Fox College speaks at the Friends Alive Conference held in Newberg. More than 300 attended the five conferences held during the fall and winter months.

Commitment and Culture

Comments coming out of Urbana '70 (Inter-Varsity's 9th annual missionary convention held December 27-31) are worth pondering. One is Mennonite Myron Augsburg saying:

"The effect of revolution upon evangelism should call us to be innovative while committed. It should result in demonstrating our true security in Christ through the expressions of our flexibility in cultural change. The free person is not the one who is trapped into participating in every changing cultural fad but is the one who is free to associate amidst the changing fads without being up-tight about them."

Leighton Ford said: "Secular prophets have ripped the band-aids off humanity's hide and exposed the fatal wounds. It's obvious that we have lost our way—internationally, racially, morally, ecologically. Man is alienated from himself, from his fellowman, and from his world."

"In 1970 we stand at a similar crossroads at which [we stood] in 1920," David Howard says. "At that time some said, 'Let us forget evangelism, Bible study, and foreign missions, and concentrate on the true issues of the day, such as race relations, economic injustice, and imperialism.' One of the great mistakes made in 1920 and subsequent years was a polarization of issues. It became an 'either-or' situation, either social concern or world evangelism. Today we dare not ignore the burning issues . . . by the same token we dare not ignore God's eternal and unchanging commands to His church to make the Gospel of Jesus Christ, in all of its totality, available to all mankind."

One of our pastors remarked the other day, "It is so easy to confuse change for creativity." It is obvious that the church of tomorrow will be different . . . but it can be different without being better. If the Holy Spirit has His way with us, Northwest Yearly Meeting will be better as well as different. —Jack L. Willcuts

George Fox College News

A four-day missions conference January 17-20 drew representatives of 18 missions and church organizations to campus to meet with students. The program featured talks, lectures, films, displays, and personal interviews.

Guest speaker was Bill Harding, Sudan Interior Mission representative, with 15 years of experience on the mission field in Ethiopia. Forty-one George Fox alumni on mission fields around the world were represented by displays of their work, literature, and pictures. Conference theme was "Who Will Answer."

* * *

The first campus-wide careers conference was conducted at George Fox January 11-15. Involved were three major presentations, films, panel discussions, and on-campus job interviews and presentations by governmental and business organizations.

About 30 alumni and various others spoke to students. A one-day session held at the end of the conference drew college and high school counselors from the Northwest to hear Dr. Ayres D'Costa, assistant professor of psychology at Ohio State University and chief developer of the Ohio Vocational Interest Survey testing program now used throughout the country.

* * *

Being offered to the general public this term is a new course, "Psychology of Religious Experience," which deals with the study of faith, hope, and love. Based on lectures, discussions, films, and readings, the course

is being taught by Dr. Sheldon Louthan under a program allowing selected topic seminars. The course gives an in-depth look into religious experience, with works of C. S. Lewis, Eric Fromm, Martin Marty, Francis Schaeffer, and Karl Scheibe being used.

* * *

A \$50,000 grant, the largest ever received for general operating expenses, was awarded to George Fox in January. It is one of the largest single gifts ever made to the college. Larger gifts have been made in the past but were property donations or designated for specific building causes. Donor is the Millcent Foundation of Vancouver, Washington.

* * *

Remodeling was completed at the start of winter term to create a new academic center in the southeast corner of Wood-Mar Hall. The remodeled area contains offices of the dean of faculty, registrar, admissions director, and financial aids director.

Secretaries now share a common central office area and reception center with individual offices for the administrators around them. The project is another in a series to completely update the entire interior of the main floor of the administration building. Funding was provided by Portland General Electric.

* * *

Chemistry Professor Dr. Donald Chittick has been notified of his selection to the American Institute of Chemists, a professional organization that is the only one of its type

Church, Aymara Style

BY ED CAMMACK

This morning we are meeting in the kitchen house for a church service. The ceiling and walls are pitch black due to the smoke from the stove that has no exit except through the ceiling. A stove and storage area made of hard dried mud stand in one end of the kitchen. Clay pots for cooking are scattered about. In the other end of the room, we are sitting on the bed made out of dried mud. Possessions are scattered about the little room, which isn't more than 6 by 10 feet. The floor is mother earth. Potato and haba (which is like a lima bean) peelings are piled on one corner for burning in the stove for cooking. Daylight comes in through the small door (I have to do some real maneuvering to get through), there is a window not more than three inches square, and some light comes through holes in the straw roof.

The men wear suits, which they have worn longer than one can predict. They serve as pajamas as well as daily wear. The shirts may be buttonless, the pants may be held up by a rope because they are too big. Shoes? Some wear homemade sandals made out of old tires, but the mud still gets in. How about the Saturday night bath to be fresh and clean for Sunday services? The only bath the majority of these people have is the rain that runs off their faces, arms, and feet on the way to church.

The fellowship? Yes, it's present and felt very keenly. The friendship is wonderful and the presence of the Lord is felt through the singing, preaching, and praying.

* * *

and accepts members only after careful screening and after they have been professional chemists for at least ten years. Dr. Chittick will be inducted at a dinner meeting March 28 in Los Angeles. He will have the "Fellowship" ranking, the highest obtainable.

A student body sponsored faculty evaluation program is drawing attention in the Northwest for its fairness and effectiveness.

Cyril Carr, student body president, was asked to explain the evaluation procedures to more than 300 Northwest educators attending a meeting in Portland of the Northwest Association of Secondary and Higher Schools.

Carr says there is interest in the George Fox program "because it really works and not too many others do." The George Fox system has students answer 11 questions regarding the teaching methods of their professors. Results are compiled by the dean of faculty, and the professor is shown his ranking. Among benefits already noticed are more use of audiovisual aids and a better selection of textbooks, Carr reports.

YOUNG FRIENDS CONFERENCE

The fourth annual Young Friends Conference will be held at Farewell Bend Motor Inn near Huntington, Oregon, on March 5-7. Friends in the age group of approximately 20 to 35 are invited. Grant Martin, Harold Clark, Ron Stansell, and Jack Willcuts will speak on various aspects of the general theme, "New Man for Our Time," taken from the title of a recent book by Elton Trueblood.

Those attending will register for one or two nights and up to five meals by mailing the registration card to the motel. Costs will vary accordingly and may be found in the program available from pastors. The conference will allow ample time for discussion and practical learning, as well as relaxation.

AMONG THE CHURCHES

SALEM AREA

Klamath Falls—Evert Tuning, pastor

We had a happy and worthwhile holiday season.

There was a potluck dinner after the morning service on November 22 and a special thanksgiving time at prayer meeting on November 25, at which we all counted our blessings, which are many.

On December 13, the choirs from the Ashland and Medford churches presented their beautiful Christmas cantata.

There was a program of special music at the morning service on December 20, a

Christmas tree for the children at children's church, and at the evening service a filmstrip on the subject of Christmas was shown and discussed.

We had a watch-night service on New Year's Eve, starting at 9 p.m. with song, entertainment, refreshments; as the old year ended and we entered the New Year, we had a wonderful time of testimony and prayer.

We are very thankful for all the blessings of the past year and look forward to a new year of blessings and growth with God's help.

—Miriam Carmichael, reporter

BOISE AREA

Meridian—Earl and Annie Tycksen, pastors

Depending on individual participation and expression, a semi-unprogramed Thanksgiving service was held on Sunday morning, November 22. This was followed by the traditional potluck Thanksgiving dinner in the fellowship hall.

Meridian Friends Youth had charge of the evening service November 29.

The pastors entertained members of the church at an informal fellowship in the educational unit following the evening service December 13.

Nursery-Kindergarten classes and the Junior Choir presented a short Christmas program during the Sunday school hour on December 20. At the evening service, the Friends Youth presented a three-act play, *Christmas Stranger*. A fellowship time followed in the educational unit.

—Harry Hoskins, reporter

Star—Kenneth and Rosalie Pitts, pastors

The Christmas program this year involved many adults as well as children and young people. Also, in the evening the young people presented a service of candlelighting and songs. Both programs were beautiful and inspirational.

—Leona Ireland, reporter

NEWBERG AREA

Netarts—Irwin Alger, pastor

The Christmas program was put on by the Sunday school classes. It was well attended. The Junior Choir presented a cantata.

A watch-night program was held at the church on New Year's Eve. The evening was spent with a social hour, refreshments, and special numbers of music and pictures, closing with a devotional period.

—Betty Taylor, reporter

PORTLAND AREA

Maplewood—Roy P. Clark, pastor

Pastor Roy Clark brought a series of soul-touching messages on how to be a Christian and still be human. These included: "Loving People You Don't Like," "The Courage of Imperfection," "Helping Each Other Be Human."

The noted Salem Singers gave us an evening concert of gospel music December 6. This was an extra special treat.

Our recreation program has had good



James Linhart being interviewed by members of the Santiago, Chile, press.

The World Relief Commission in Chile

—an excerpt from a Santiago newspaper report

With the object of developing in the best way, in this zone, the social, economic, and spiritual aid program carried out by the Junta de Accion Evangelica Nacional, the institution has opened a new office in the center of Concepción.

Mr. James Linhart, representative in Chile of World Relief Commission, explained that he had come to this country in representation

of the group to which he belongs; he feels conscious of the economical necessities and realized the grave social situation experienced throughout the Chilean territory.

In accordance with this project, 30 thousand kilos of clothes and 50 thousand kilos of vitamins and medicine and 400 tons of merchandise have been designated for Chile during the present year. All these benefits are distributed in Chile through the auto-construction system, that is to say, the people favored are those citizens who prove with their efforts they are working to improve their situation.

With respect to possible changes due to the new Government that will take office, Mr. Linhart remarked that World Relief Commission will continue as long as is necessary.

James and Garyanna Linhart are stationed in Santiago, Chile, where Jim serves as director of the World Relief Commission program in Chile. This is his alternate service assignment. Both Jim and Garyanna are graduates of George Fox College. The picture and story are taken from a recent news conference with the Santiago press.

response with more than 50 boys and girls one evening.

Several from our church marched with the group in downtown Portland calling themselves "Christmas Marchers for Christ."

December 20 our morning service was a Christmas musicale with message, "The Angel Speaks." The children had their program in the evening with treats for all.

A watch-night fellowship and devotional service was held New Year's Eve with many attending.

We enjoyed a service with Ron and Carolyn Stansell showing pictures and bringing new inspiration about our missionary field.

Special prayer meetings have been held for Viola Baker and Carole Hughes, two of our members who are seriously ill.

PUGET SOUND AREA

Friends Memorial—Clynton Crisman, pastor

Christmas was duly observed in our church with a good program put on by the Sunday school. The choir presented the cantata, "So Great a Gift," at the 11 a.m. service December 13, then again at the Theodora Home for senior citizens in the afternoon.

Money is being collected for new hymnals for church use.

January through May we are attempting to increase attendance at Sunday school and morning worship and also to reach a series of specified goals set up by the Christian Education Committee. —Anna Neifert, reporter

VITAL STATISTICS

BIRTHS

BATES—To Frank and Lois Bates of Greenleaf a son, Joseph Samuel, born December 12, 1970.

BARTLETT—To Tom and Betty Bartlett of Wilder, Idaho, a son Mark born December 13, 1970.

CAMPBELL—To David and Virginia Campbell of Maplewood a girl, Suzanne Elizabeth, born November 28.

DOUTY—To Delbert and Mary Douty of Greenleaf twin daughters, Kathy Allen and Christine Lee, born December 2, 1970.

JONES—To Amos and May Jones of Friends Memorial a son, Mark Andrew, born November 23, 1970.

SANDOZ—To Jamie and Ardith Sandoz, a daughter, Kamala Lynn, by adoption, born November 10, 1970.

SUGDEN—To Jerry and Gerry Sugden of Olympic View Friends a daughter, Jeanine Marie, born December 27, 1970.

MARRIAGES

HEATER-CAPELL. Rebecca Jane Heater and Edgar Monroe Capell, both of Springbrook, Oregon, were married December 19, 1970, in the Burlingame Baptist Church of

Portland with Denver B. Headrick officiating. **JOINS-SMITH**. Dixie Joins and Harry Smith were married December 6, 1970, at Beaverton, Oregon.

PYKE-TISH. Colleen Kim Pyke, daughter of Mr. and Mrs. Richard Lee Pyke, and Eugene Tish, son of Oral and Bea Tish, were married December 20 in the Church of Christ, Newberg, Oregon.

DEATHS

CLARK—E. Grace Clark, 85, passed away December 20 in Portland, Oregon. She with her husband, Scott T. Clark, both ministers, served pastorates in a number of yearly meetings, including Oregon, and many years in the interest of Christian education, both at Friends Bible College and Academy in Havi-land, Kansas, and at George Fox College. Burial was in Greenleaf, Idaho.

SMITHSON—Effie Smithson, 98, a member of Friends Memorial, quietly slipped away to be with the Lord November 9, 1970. Funeral was held at Bellingham, Washington.

JONES—Amos E. Jones of North Valley Friends passed away October 30, 1970. Funeral services were November 2 with Roger Knox officiating.

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