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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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### Evangelical Friend, March 1971 (Vol. 4, No. 7)

Evangelical Friends Alliance

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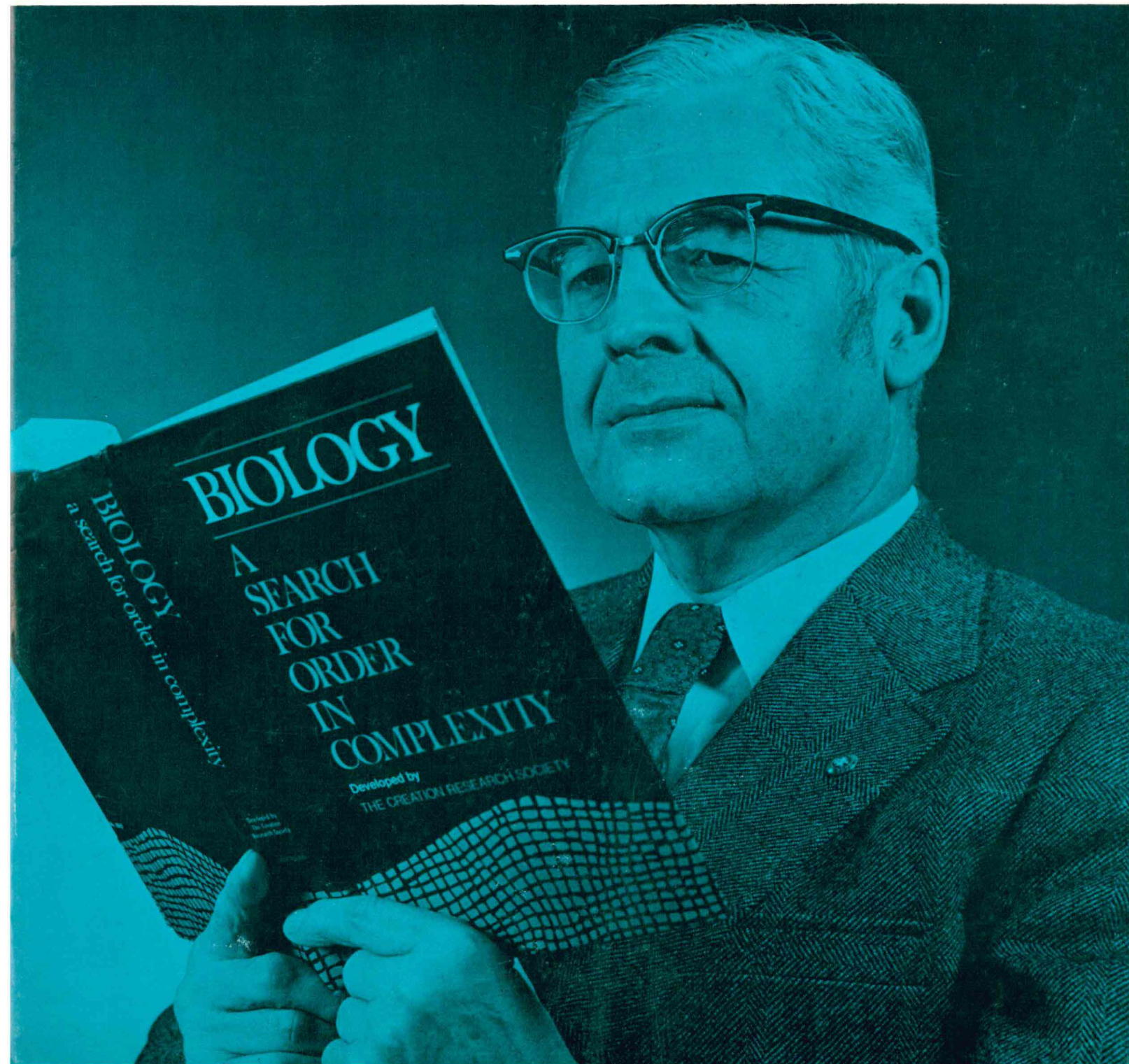
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# Evangelical Friend

March 1971

Vol. IV, No. 7

Christian faith in action





# Christian faith in action

Holding strong Christian convictions is not too uncommon; translating those convictions into positive action, however, is rare. Paul Langdon, a leader in Ohio Yearly Meeting of Friends and a member of the Columbus (Ohio) Board of Education has recently acted on a conviction by donating \$450 to his school system for the purchase of books relating the origin of man to the biblical story of creation. (See cover photo.)

In addition to the donation itself, his action and testimony for Christ reached a wide readership through a feature article in the Columbus *Dispatch*, the result of an interview by that newspaper's staffer, Graydon Hambrick. Excerpts from this article follow:

"If I can get the children to see this right, it may be my most important contribution in 15 years" on the school board, Langdon said in a recent interview.

"Right" referred to Langdon's way of looking at man's development; "this" referred specifically to Langdon's belief there was divine intercession in man's origin.

Langdon is a believer—a sincere believer—in the presence of a divine being in all facets of life.

A member of the Friends Church, commonly called Quaker, Langdon said he thinks daily devotionals are not only desirable but necessary.

Langdon said he starts each day by combining breakfast with his reading of a Psalm, then another passage from the Bible and a commentary on it. Langdon said he does this "to meditate daily on how the God who made me loves me."

When the school board in November voted against allowing the Gideon Society to distribute New Testaments in schools because the gifts might be offensive to some students, Langdon said the way evolution is taught could be just as offensive to others.

Following up on his belief, Langdon donated the money to provide school libraries and the city's biology teachers with books which buttress his position.

The book Langdon donated—*Biology: A Search for Order in Complexity*—says, "The origin of life is a big problem to persons who will not consider divine creation."

Langdon's interest in man's origin goes back a long way, to his days in the old West Junior High School, which now is Starling Junior High.

Then, Langdon said, he began questioning teachings presented in his textbook. On examinations, he recalled, he qualified his answers about man's origin by noting on his papers, "according to the author . . ."

"I doubted the author had good support for his statements that man descended from animals," Langdon said. "I have been concerned all along about the teaching of evolution."

Copies of *Biology: A Search for Order in Complexity* were donated strictly in relation to the issue of evolution, Langdon said. He said he is not trying to bring God's or the Bible's lessons into the classroom other than on that point.

An exponent of the Bible as a pervasive force in life, Langdon said basic, major problems arise because "people seek immediate, pleasurable moments without taking into account the full effect on themselves and others."

He said, "I don't mean that necessarily as a judgment, but a person with the right relationship to God can enjoy what he's doing and at the same time take care of the future."

And that, in Langdon's view, gets back to the basic question of man's origin and his relative position in the world (end of *Dispatch* quotation).

In all my brief encounters with Paul Langdon within the Evangelical Friends Alliance, he seems to be a man "with the right relationship to God" and enjoying "what he's doing."

What Paul Langdon is doing ranges over several fields. He was the driving force behind a pension plan for ministers and Christian workers in Ohio, now being adopted in other yearly meetings. He has been active in the Christian education program of his Yearly Meeting and the EFA. He serves on the Board of Trustees of Malone College. Last year he attended the Quaker conference in Sweden as a "co-opted member" of the American Sector of Friends World Committee, invited by that body to be an attendant. He also attended the Quaker Pilgrimage while there. He was an active participant in last summer's First Conference of Evangelical Friends Alliance and during the years of the Association of Evangelical Friends served as an officer in that body. He attended the St. Louis Conference last October as an official representative of EFA.

Crowded into this busy schedule of church activities are his city and community responsibilities (he has served on the Columbus Board of Education for

15 years, functioning as chairman for part of that time). Paul Langdon's career position is that of assistant treasurer of Battell Memorial Institute of Columbus, Ohio. His work takes him all over the nation. It is not unusual for him to fly in from some distant point other than his home city to attend an EFA conference.

In spite of Paul Langdon's busy life, his dynamic Christian faith makes an impact within every sphere of life in which he moves—translating Christian faith into action at many levels.

—H.T.A.

## Other news of Friends

### NATIONAL HOLINESS ASSOCIATION CONVENTION

David Le Shana, president of George Fox College, will be one of the featured speakers at the NHA Convention to be held April 14-16 at Kansas City.

### EUGENE COFFIN SPEAKS AT THE WHITE HOUSE

T. Eugene Coffin, pastor of the East Whittier Friends Church where President Nixon's membership is held, was invited to speak at the White House worship service on Sunday, January 24. The Coffins along with Ethel Waters, who sang at the service, were personal guests of the Nixons for a breakfast in their private quarters preceding the worship hour.

### PROPERTY GIFT TO NORTHWEST FRIENDS

A gift of 93 acres of beautifully forested timber including a 15-acre lake all valued at a quarter of a million dollars was recently given by the Russell and Irene Baker family to the Northwest (Oregon) Yearly Meeting of Friends Church. Active in the West Chehalem Friends Meeting, Russell Baker has had a concern for missions and camping for a number of years. It is hoped that the property can be developed as a Christian retreat center and for evangelism through the ministry of camping. Located less than ten miles from Newberg and the campus of George Fox College, it will be of value for both college and church activities.

### KEITH MILLER JOINS ESR FACULTY

RICHMOND, INDIANA — The Earlham School of Religion announces the appointment of Keith Miller, distinguished author, lecturer, and teacher, to the faculty as a visiting lecturer in counseling and Christian communications.

Miller authored three best sellers in lay Christianity with total sales approaching the million mark, *The Taste of New Wine*, *The Second Touch*, and *Habitation of Dragons*. Miller is the first graduate of the Earlham School of Religion.



# Evangelical Friend

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## Cover

Paul Langdon, Ohio Friend and member of the Columbus Board of Education for 15 years, looks over a copy of the books he donated to his city's school libraries and biology teachers to present the biblical view of the origin of man. Story is on page 2. (Columbus Dispatch photo.)

## Antecedents

History repeated itself just the other day in our production department.

Although EVANGELICAL FRIEND is printed by the photographic offset method, the type is set by Linotype machine—casting hot metal a line at a time. These lines of metal, of course, are reusable—melted down into “pigs” for use on the Linotype again.

In preparing the lines for remelting (“killing type”), other thin pieces of metal used as spacers between lines or paragraphs must be removed. This is where our history repeats. “I was doing this same thing on *The Evangelical Friend* 57 years ago in Cleveland,” announced our man removing our spacing material. “Our man” is Joseph G. Reece who as a student in his early 20s worked in the print shop of Cleveland Bible Institute, printer of the first *Evangelical Friend*. (See EVANGELICAL FRIEND, September 1968, page 6, for history).

Joseph Reece now works for Barclay Press, operating a small press, returning to his original trade in retirement years. But in between, a full life of ministry and pastoral leadership in California and Oregon Yearly Meetings, including a 10-year term as general superintendent of Oregon Friends, has left an impact on hundreds of people, including this writer. His interest in printing has never waned. He has served on Oregon's Board of Publication for many years and was a key influence upon those who began what is now Barclay Press.

We pay tribute to Joseph Reece whose wisdom, counsel, and joyful Christian spirit bridges two eras of this magazine. —H.T.A.

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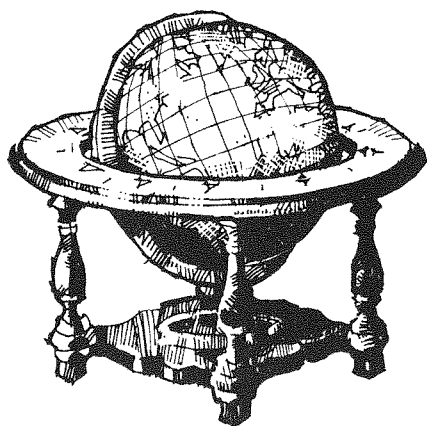
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# **BILLY GRAHAM TO ADDRESS NAE 29th ANNUAL CONVENTION**

WHEATON, ILLINOIS—Evangelist Billy Graham will be among seven top speakers at the 29th annual convention of the National Association of Evangelicals in Los Angeles, California, April 20-22. An expected 1,500 evangelical leaders representing 36,000 churches will hear messages on the convention theme, "Jesus Christ—Lord of All," and more than 60 workshops and seminars will explore vital evangelical concerns.

During the course of the workshops, seminars, messages, and business sessions, the leaders of NAE's two and one-half

million members will probe implications of theological and social action developments, the changing face of the church, new Christian movements, church-state relations, legislative concerns that affect the church, and resources for evangelization and Christian education.

Other speakers scheduled for major addresses include Dr. Harold Lindsell, editor of *Christianity Today*; Dr. Hudson T. Armerding, president of NAE and president of Wheaton College; Dr. B. Edgar Johnson, general secretary of the Church of the Nazarene; Dr. Edward Hill, pastor of Mount Zion Baptist Church and director of the World Christian Training Center, Los Angeles; Dr. Charles Blair, pastor of Calvary Temple, Denver; and Dr. J. Sidlow Baxter, Bible teacher and author. —N.A.E.

# **CRISWELL SEES CHURCHES IN SURVIVAL FIGHT**

FORT WORTH—The churches of Christ are facing floodtides that threaten to engulf them at a time when they have become tools of left-wingers who deny basic doctrines of faith, the pastor of the Southern Baptists' largest congregation declared here.

"The little country of Israel, fighting for its very life, is a parable of what is happening to the whole Christian community in the world," said Dr. W. A. Criswell.

The minister of Dallas' First Baptist Church made the remarks to the near-capacity audience at the opening of the Texas Baptist Evangelism Conference here in mid-January.

"More than 100 years ago, 25 percent of the population was evangelistic Christian," he said. "Today less than 8 percent are. By 1980 there will be only 4 percent, and by the year 2000 there will be less than 2 percent."

He said Christianity is a dying witness, "and we're living to see it die. If we are to survive and live, the church must become authentic, authoritative, absolute, and apocalyptic." —E.P.

# **FEW CHURCH MEMBERS FOUND AMONG 8 MILLION STUDENTS**

BLOOMINGTON, INDIANA—Churches seem to hold relatively little appeal to nearly eight million college students in the U.S., according to a survey on 47 campuses across the country.

Some 1,190 students responded to a poll by Unidex Corporation here. An interesting discovery was that the collegian's attitude about churches should not be equated with the strength of his own religious beliefs.

About half of those polled expressed a strong feeling about their religious beliefs. At the same time, less than one out of five indicated that their feelings about

their own religious beliefs were "not at all strong."

Responses to the question varied little with different religious affiliations, except to say that fewer Catholics answered in the "not at all strong" manner. By sex, females expressed stronger feelings about their religious beliefs than did males.

There were 77.5 percent of the students who replied that the churches did not have appeal for young people today.

The report was written by Daniel C. Beggs and Henry A. Copeland. —E.P.

# **ASBURY UNITED TO PRAY PRISONERS OF WAR OUT**

WILMORE, KENTUCKY—With the objective of securing the release of all American servicemen imprisoned by Vietnamese, students of Asbury Theological Seminary here have launched the "Prisoners Prayer Partner Program."

Under the direction of Dr. Thomas A. Carruth, the department is issuing Prayer Partner cards to citizens throughout the country encouraging prayer and publicity as instruments to soften the Communists' attitude on the subject. —E.P.

# **NNEA CONFERENCE WILL PINPOINT CHALLENGES AT L.A. APRIL MEET**

LOS ANGELES—"Christians in the Winds of Change" is the theme of an April 14-18 convention here sponsored by the National Negro Evangelical Association, which hopes to emphasize contemporary challenges in the Gospel.

Such prominent speakers as William Pannell, Bob Harrison, and John Perkins will be speaking.

Workshops will be a major feature, dealing with the five commissions of the National Negro Evangelical Association: Christian Education, Evangelism, Missions, Social Action, Youth.

Other speakers at the black conference will include Elliott Mason, Bishop James Forbes, Stanley Long, Robert Rovell, and Benjamin Johnson.

The objective of NNEA is "to promote and undergird a dynamic Christian witness among Afro-Americans and to help all evangelicals to find involvement with vital social issues." —E.P.

# **'EXPLO '72'**

A Congress called "EXPLO '72," short for "EXPLOSION 1972," is expected to draw 100,000 students and laymen to Dallas from the U.S. and most foreign countries, according to sponsors, Campus Crusade for Christ International. The six-day congress will "launch a strategy to train 500,000 people during 1972 for a spiritual explosion across America and around the world."

The Congress will close with a mass rally featuring Billy Graham, with a possible attendance of 250,000.

# **What can I do?**

The FRIENDS ACTION BOARD affiliated with Northwest Yearly Meeting of Friends, offers opportunity for vital Christian service to people seeking an answer to this question.

# **There is much you can do!**

**Demonstrate** the healing power of Christian love by volunteering to serve where love and understanding are often absent. (Approved for alternate service.)

**Share** in the financial support of this dynamic Christian venture. The F.A.B. is a nonprofit Oregon corporation.

**Inform** yourself of needs around you and how you can better minister, "as unto Christ."

For more information write:

Executive Secretary  
FRIENDS ACTION BOARD  
5735 N. Borthwick  
Portland, Oregon 97217



# 'No easy victories'

With 300 years behind us, Quakers who care at all about their Quakerism tend to be history conscious. Some, of course, shrug off the past impatiently, at least casually. Others take it for granted like clocks or calendars, using their denominational designation like they do their last name. A few appear to have made their Quaker heritage a hobby, even an obsession.

Friends in one area are startled to hear another segment of Quakers describe themselves as "neither Catholic nor Protestant," which would presumably make us some kind of a religious hybrid. Yet another kind of Quaker insists the "Society of Friends" has no connection with religion whatsoever! Being 300 years old has allowed time enough for all of these curious varieties of Quakers to appear. Along the way, various Quaker writers have written sufficient material to allow any of us, it seems, to identify with some "earlier Quaker" position. If George Fox were to visit again all these 1971 Friends, he would probably turn over in his grave!

Consequently, to say one is Quaker usually brings another question: What kind? While some may be dominated by the past, it somehow seems more important to be interested in "this time present." Only when the perspective of both the future and the past are in focus, however, can tradition and projection make the "state of the meeting" clear.

Looking over our shoulders it is hard to avoid pessimism. But then this is true of almost any institution—if Quakers can be compared to an institution. In *Time's* essay, "Putting Prophets in Their Place" (February 15, 1971), it is pointed out that Columbus was given six good reasons in 1490 from none less than King Ferdinand and Queen Isabella why his voyage to the Indies was impossible. Later, 19th century experts asserted that a new invention known as the railroad would kill all its passengers. "No one could breathe going at a speed of 30 miles per hour."

It is unlikely that any major enterprise was ever undertaken without an expert arguing conclusively that it would not succeed. The same is true in church life; it comes back again then to who we are: it is necessary to use an adjective, *evangelical* Quakers, not because this is regarded by us as yet another offshoot (undoubtedly all believe their belief and practice also is middle-of-the-road and historically consistent with *true* Quaker character as do we), but the mood of the present for most churchmen as well as the predictions for the future are pessimistic. In an attempt to discern our denominational course, there are surely lessons to be learned from history, aren't there? Not always. Remember Columbus and also the railroads. The melancholy comment coming from the St. Louis Conference, "The evangelicals had all the answers and no questions while the liberals had all the questions and no answers," has to be taken speculatively. One must decide *what kind* of Quaker he is before he can determine *where* he may be headed. Put another way, do we have something yet to find or something now to tell?

George Fox did not hesitate to say he finally had searched successfully. He found *one who spoke to his condition*. From that point his future was one of vigorous preaching, witnessing, caring, working. He did not spend a great amount of time in jail just to meditate—but because he was a man with a mission.

Our future is pessimistic if this conviction has been forgotten. It just may be the time before us is our greatest opportunity to be the messengers of Truth.

All of this leaves us with some crucial and, at times, puzzling questions—not of what we believe and have found but how to minister effectively to this hurting world. How can we make a sluggish, divided institution more responsive to the human need and the call of Christ, in order to minister to the requirements of change? To borrow a sentence from John W. Gardner, "How can we preserve

our aspirations and at the same time develop the toughness of mind and spirit to face the fact that there are no easy victories?" (*No Easy Victories*, John W. Gardner, Harper and Row, p. 5) Let us be Quakers with imagination and nerve, faith and conviction, following through on Christian concerns with a balanced theology of contentment and action.

—J.L.W.

## Friends Growth?

During the past 12 months, opportunities have come to discuss possibilities of church growth with Friends in California, Kansas, Ohio, and North Carolina Yearly Meetings. Responding to these invitations to share the special studies in this subject made with Myron Goldsmith has been a privilege. Hopefully, the examination of New Testament principles of church growth patterns and contemporary church ministries will result in a more effective Friends Church in both numbers and quality.

This generation is acutely aware of the reality of lostness—lonely, angry, hungry, purposeless, fearful. People need friends, and are we not those called Friends? The earnest desire expressed by those in all the yearly meetings to be a growing church is reassuring.

—J.L.W.



# You can live above envy!

Why do we envy others? Because in some area they possess greater eminence or excellence than we.

Envy is a backhanded compliment. Its presence tacitly admits inferiority. Someone said, "You have to be little to belittle." Reluctantly envy reveals, "I'm not up to you. You're a better soloist. You're a prettier woman. You're a more persuasive salesman. You're a more efficient pastor."

Many a church member has chafed in envy because someone else was selected chairman of a committee, or emcee of a banquet, or deacon, or elder. Students have been known to react with sarcastic bitterness against fellow students who made the honor roll they missed.

As the favored son, his status openly proclaimed by the coat of many colors, Joseph became the object of envy (Genesis 37:3). So have many class presidents, star athletes, leading actors, beauty queens, and recipients of honorary degrees.

The Pharisees' love of prominence helped rouse jealousy when Jesus came on the scene out-teaching and out-performing them. They wanted the honor He was receiving, bemoaning, "Behold, the world is gone after him." We try to blow out the other fellow's light when it shines more brightly than our own.

The Sanhedrin persecuted Jesus' disciples when traditional ecclesiastical popularity was threatened by apostolic progress. "Filled with jealousy they arrested the apostles and put them in the common prison." (Acts 5:17 RSV) One commentary calls this "general jealousy on the part of human power of any great

movement not emanating from itself."<sup>1</sup>

All envy has not been confined to the first century. A missionary in Panama recently related that when a new group of believers was offered a piece of land on which to build a chapel, the folks in whose home the church was currently meeting objected. Underlying reason for the objection according to the missionary—these folks "believed they would not be the big 'I' in the work if we built on land not owned by them."

A mother of four was talking about her neighbor who had eight children. "She's amazing! Her house is always neat as a pin; she's a wonderful cook and does her own sewing. Her children are polite and well-behaved. She is active in PTA, and helps with the Brownies and is a den mother for the Cub scouts. She is pretty and has loads of personality. She makes me sick!"<sup>2</sup>

When someone can do something better than we, we may envy them for their performance. Or we may envy them for something we cannot do. Because Leah had given birth to four sons, the barren "Rachel envied her sister." (Genesis 30:1)

Recent headlines read, "Jealous Mother Executed in San Quentin Chamber."<sup>3</sup> Because her overwhelming mother love could tolerate no sharing of her son's affection with another woman she had hired two men to kill her son's wife.

Mother-in-law envy usually never reaches such murderous proportions, but often expresses itself in lesser ways. "You'd better let me buy his shirts. After all," she tells the bride, "I know just what he wants."

Psychologists tell us that the dominant emotion of children suffering from physical defects is that of jealousy. Seeing friends play sports the deformed or sickly child is plagued with envy. He feels cheated out of a normal body, potentially resentful, bitter, lonely. Fortunately most conditions can be at least partially restored during the first five years of life before the child enters school where he

would experience the greatest mental and social reaction.<sup>4</sup>

The newspaper pictures a neighbor and his wife on a Caribbean island, enjoying a winter vacation mid sun and warmth. The reader, momentarily stabbed with envy, may wish the island would be hit by a hurricane or tidal wave, or disappear into the ocean. Why should they loaf on tropical beaches for four winter weeks while all the vacation he gets is two weeks in the summer.

A lady who lived alone was piqued because her neighbors had not invited her to join them on a picnic. However, on the morning of the outing the neighbors asked her to come. "It's too late," she snapped, "I've already prayed for rain."

Sometimes the evil envy the righteous. Why did Cain kill Abel? "Because his own works were evil, and his brother's righteous." (1 John 3:12) Divine acceptance of Abel's blood offering drew the envy of Cain whose offering, though doubtless beautiful to behold, was rejected by the Lord.

Strangely, not only have the bad envied the good, but the good have envied the evil. The psalmist warns, "Neither be thou envious against the workers of iniquity." (Psalm 37:1)

Moving into a classy neighborhood, a wife was so ashamed of her furniture that she smeared the picture window with Bon Ami, not washing it off until a new set arrived. How easy for her pride, lacerated at the inferiority of her furniture, to spring into envy at neighbors with lavishly decorated interiors. Sociates called envy the daughter of pride.

Pride is basically competitive. Subjection to secondary spot may cause hurt pride to lash out at the person at the peak. A husband complained that his wife always captured the limelight in social gatherings. If she wasn't playing the piano, she gathered others around her by her sparkling conversation. Perhaps the wife needed some help for her over-desire for attention. Likely the husband's jealousy could be explained by

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*Leslie B. Flynn, D.D., is a pastor in Hanuet, New York. This address, given at Conservative Baptist Theological Seminary in Denver, Colorado, has been copyrighted by the Conservative Baptist Press and is used with permission. Excerpts from this address are presented in this article through the courtesy of the Evangelical Press Association's Syndication Service.*



*"Often people consider sins of the flesh like adultery and drunkenness as more heinous than sins of the spirit like pride and envy. Such classification is a radical miscalculation. In reality, sins of the spirit are more serious."*

C. S. Lewis' observation, "We dislike the big noise at the party because we want to be the big noise." Bacon wrote, "Those are most subject to envy which carry their fortune in an insolent and proud manner."

In modern usage *envy* and *jealousy* are frequently synonymous. These chapters will often use the terms interchangeably. Technically, a distinction exists. Let us pause in our dissection of envy's ingredients to note this difference.

Some jealousy is justifiable. Warning against idolatry Jehovah said, "I the Lord thy God am a jealous God." (Exodus 20:5) The Lord will not take second place in our interests, rightfully jealous of His prerogative of first claim in our lives. Likewise a husband can be legitimately jealous over his right to exclusive devotion of his wife.

However, most jealousy is unjustifiable, creeping too easily into Christian circles: the pastor who cannot accept the possibility that his assistant may outpreach him; the veteran organist who cannot bear the thought that a newcomer to the church may play as well as she; the deacon who doesn't wish to give up his office to that capable gentleman who was a deacon in the church from which he just came. Like envy, jealousy involves potential inferiority and wounded pride.

Some dictionaries list *covetous* and *envious* as synonyms. Though related, they differ. We covet things; we envy people. Covetousness usually precedes envy. Covetousness longs for another's possessions. Unless checked, this covetousness results in envy stabbing out at the owner of the objects we covet.

Covetousness and envy often coexist but usually one predominates. If our desire focuses on the acquisition of position, power, prestige, money, achievement or pleasure, covetousness is the main element in our preoccupation. When Judas sold the Master for 30 pieces of silver, covetousness was his downfall. But if our feeling is aimed at the person possessing these coveted items,

envy is the principal component. When the Pharisees delivered Jesus to Pilate, though coveting His power, popularity and accomplishments, the dominant factor was envy striking out at His person.

Abasement at another's superiority need not lead to envy. It may stir to emulation. A person who says, "I envy you. I wish I had what you have. But I'm glad for your sake," misuses the word *envy*. Genuine envy involves *ill will*, whereas the preceding remark expresses only good wishes. If acknowledgement of another's superiority leads to harder work for greater success to equal or surpass this friend with no wish or intent to downgrade him, this is permissible emulation, not poisonous envy.

Ambition to forge ahead is not wrong. Emulation is a noble trait, consisting in imitation of something excellent, scorning to fall short of the copy. However, in striving to outdo it, emulation doesn't malign or depress its copy, but puts the emphasis on perfecting itself. Emulation inspires man to noble endeavor, to make himself useful and as accomplished as possible.

Change one letter, and *zealous* becomes *jealous*. How easy for emulation to gearshift into envy. If in a race a runner finds a rival passing him, tries to jostle or trip him, honorable rivalry has been replaced by contemptible conduct in the athlete who is no longer *zealous* but *jealous*. An old English poet put it, *Envy, to which the ignoble mind's a slave Is emulation in the learned and brave.*<sup>5</sup>

Pat had a deep-seated grudge toward Mike. In waking hours he was obsessed with how to add to Mike's woes. One night an angel appeared to Pat, offering him whatever he wished. The angel added, "You should know this—whatever you ask will be given you. But twice of the same thing will be given Mike."

After a moment's pondering Pat asked, "You mean that if I ask for a Cadillac I will get it, but Mike will have two just like it?" The angel said yes.

"If I ask for a mansion, Mike will get two mansions?" Pat continued. The angel nodded.

"Then," said Pat, "I know what I want, I wish to be blind in one eye."

Sympathy makes us "rejoice with them that do rejoice, and weep with them that weep." (Romans 12:15) Envy reverses this practice, making us rejoice when others weep, and weep when others rejoice. Envy is that nasty feeling of gratification when you learn that your neighbor's new car had its front fender dented, or that their new appliance has some defect, or that his business isn't doing so well, or that their brilliant child failed to win a scholarship.

Even if we do sympathize with friends in their sorrows, envy makes it difficult to exult with them over their successes. The girl who learns that her friend has been scarred in an accident can ache in sympathy. But if she hears that her friend has been selected homecoming queen, an honor which she herself coveted, her congratulations may have a hollow ring.

Envy basely withers at another's joy. The envious man feels others' fortunes are his misfortune; their profit, his loss; their blessing, his bane; their health, his illness; their promotion, his demotion; their success, his failure. Phineas Fletcher said of envy, "Sick of a strange disease, another's health."

Often people consider sins of the flesh like adultery and drunkenness as more heinous than sins of the spirit like pride and envy. Such classification is a radical miscalculation. In reality, sins of the spirit are more serious. No sin of the flesh put Christ on the cross. Rather Pilate "knew that for envy they had delivered him." (Matthew 27:18)

More than one New Testament passage ranks the envious person with the debauched and the drunkard (Romans 13:13; Galatians 5:19-21). The medieval divines recognized the severe wickedness of envy when they counted it among the seven deadly sins, second only to pride.



Recognized traditionally as a part of moral theology, the seven deadly sins give structure to Dante's *Purgatory* which follows their order, and are discussed in Chaucer's *Parson's Tale* and in Marlowe's *Doctor Faustus*. In his essay on envy Francis Bacon calls it the "vilest and the most depraved affection, the proper attitude of the devil, who is called the Envious Man, that soweth tares among the wheat by night." Envy has been termed "the four-lettered demon."

But because not a gross fleshly sin, but rather slinky and subtle, envy can conceal itself under the guise of friendship, visiting in peoples' homes, dining with them, chumming with them, and all the time envying them. Or it can worm its way into church with little trouble. If someone suffers a temper tantrum in church, everyone around gets the benefit. If you envy, your closest neighbor need not know. The fellow who staggers into church drunk advertises his inebriation. But someone could envy repeatedly during a church service, during hymn, prayer, Bible reading, choir number and sermon, and not a single soul would be the wiser.

Because so subtle, envy is often found in the Lord's work. Jealously in the Corinthian church drew Paul's rebuke. One noted revivalist said that among the half-dozen outstanding lessons he came to learn was this sad truth—even in Christian work "effectiveness of service usually meant envy and opposition on the part of some."

How easy to envy! No one need enroll in a school to master envy, which springs from the unregenerate human heart as weeds on a lawn. Paul describes fallen man as "full of envy." (Romans 1:29)

How we need to live above envy! In his probing way revivalist Charles Finney wrote, "Look at the cases in which you were envious of those you thought were above you. Have you not so envied some that you had been pained to hear them praised? It has been more agreeable to you to dwell upon their failure than upon their success. Be honest with yourself, and if you have harbored this spirit of hell repent deeply before God." □

## Notes

1. *Pulpit Commentary*, Acts, Vol. I, p. 127.
2. *Reader's Digest*, Good Neighbor, contributed by Mrs. Harry J. Kurtz.
3. *Hamilton Spectator*, Hamilton, Ontario, Canada, August 15, 1962.
4. Podolsky, *The Jealous Child*, Philosophical Library, New York, 1954, pp. 22-28.
5. R.C. Trench, *Synonyms of the New Testament*, Eerdmans, Grand Rapids, Michigan, 1948, pp. 86-90.

## Reach and Teach



BY MARJORIE LANDWERT

### THE EMPTY CHAIR

Is there one in your Sunday school class, in your department, your FY, or your children's church worship group? It may be a place that should be filled with a child or youth who has dropped out of your program simply because of neglect or lack of interest. It may be a chair that is usually filled with the activity of one who has now been temporarily made inactive by accident or illness. It might be a place that has never been filled although there are many in your community who have never been under the influence of the Gospel.

What can you do about an empty chair? Your demonstration of God's love will be the greatest asset you can use to help fill it. God's love demonstrated by phone calls, visits, and concern can win back that one who has lost interest or just neglected to come. Your love and concern for the one who is ill will help to insure his return to your group when he is well again. God's love can only reach out through you to that person in your community who has not come before. He will come when he is assured that someone cares. Your love can help fill the empty chairs if you will let God's love in you flow out to others.

### A NEW VBS PROJECT

May we suggest a new project for your 1971 VBS? Children learn well when they have an opportunity to help others in a concrete way. Foreign missionary projects are always good to undertake, but sometimes we fail to help those around us who are pagan. There are many to be reached for Christ right here in the U.S. The EFA is trying to do this through projects such as the new church in Omaha. This brand new extension church needs equipment and facilities to reach the children and youth in that community. Your children's nickles and dimes can help meet that need and say to this new church that we are with them in their work. Think up some novel ways, such as a mile of coins for Omaha or a map to paste the coins on to link your church with theirs. Whatever you

plan, when you think of VBS projects, consider Omaha.

### LEADERS MADE, NOT BORN

Leaders are not born; they are made. It's an old adage you may believe or question, but Henrietta Mears, an outstanding Christian education leader of our time, believed it implicitly. She did not seek leaders from outside her church but worked to develop those who were already there. Dr. Mears sought leaders and trained them to fill their places.

Too many times we rush up to a person in desperation, push a Sunday school quarterly or youth sponsor's book into his hands, and plead, "Please take this group. It won't take much of your time." If the person accepts, it often doesn't get much of his time, and we don't give him any more help. Mostly, it is a swim or sink proposition for our newfound worker, and many times he sinks from lack of help, and we lose him as a worker.

What are you doing to train your workers and to help them succeed? They need personal encouragement, inspiration, and tips from current Christian education magazines and other publications. Perhaps they would benefit from an opportunity to observe a successful worker or the chance to be a team teacher or worker before being involved full time. One of the most valuable helps might be a course in how to do their job. Many such courses are available through ACT, the Aldersgate Christian Training program. Such classes just might be the shot in the arm your regular workers need as well as your new recruits. These courses may be taken by individuals in home study as well as in a group.

You can make some leaders, and the secret is to begin training *now*! This week make some plans to help your staff or yourself become more effective in God's work. □

### Three Weeks in the Holy Land and Europe

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## When your friend threatens suicide

What do you say when your friend threatens suicide? What do you do? A high school sophomore was unloading his anguish over drug withdrawals and rejection by his girl friend. Then he began to talk seriously about taking his life. The encounter spurred my interest in suicide prevention. Many premature deaths could be saved if the following information were public knowledge.

First, *look for suicide symptoms*. A threat itself constitutes sufficient cause for alarm. Three-fourths of those who actually commit suicide previously threaten or attempt it. Daydreams and fantasies of self-destruction dare not be ignored! Listen for danger signs: complaints of pain, suffering, and hopelessness. You may not understand the unconscious motivation of a suicidal person, but you can feel what he feels! If *conscious* feelings of hate, guilt, fear, and despair are expressed at the same time, the danger is compounded. Look for physical signs of depression: sleeplessness, loss of appetite, and loss of weight. Watch for complications of alcoholism or drug addiction. Sex perversion, such as homosexuality or a sexual assault in childhood, often correlates with suicide.

Suicide notes formed the basis of an interesting study. Genuine notes usually include orders and admonitions. A final decision is reached in solving the problem through suicide. Yet such notes often appear confused and contradictory about whether the writer himself will still be around.

Second, if you recognize some symptoms, then what? *Call for help*. Refer your friend to a suicide prevention center, a competent psychiatrist, or some specialized social agency. Check your

phone book or call information if necessary.

What may you expect if your friend consents to go? In extreme cases, only hospitalization will save a life. Immediate relief of the anxiety and hopelessness often requires medically prescribed drugs and/or electrical cerebral stimulation (shock treatments). The specialist then concentrates on restoring satisfactory relationships. Beginning with the therapist and the hospital staff, he proceeds outward to family and friends. A search for resources gets underway: a job, supporting family and friends, and whatever tangible evidences of hope can be found. (By tangible I mean real to the patient, not material security alone.)

Third, *recognize the 90-day danger period*. Following the emotional crisis that precipitated the attempted suicide, three months of grave danger face the person and his family. The suicidal person often feels so much improved that the sudden return of his old feelings surprises him. If he has been hospitalized, the three-month period begins upon his release. A severe recurrence of suicidal feelings, gestures, or attempts often disillusion family and friends. If they have not been forewarned, they may remove the patient from the specialist's care. Such action increases the probability of suicide. Take time to alert them to act as protective parents. If the person threatening suicide makes it past these first 90 days, his future chances seem quite bright. Nevertheless, psychiatrists generally insist on an extended follow-up period.

What if your friend refuses to see a specialist? What if you cannot persuade his family to take him to a psychiatrist against his will? What insights can help you save a life, your friend's life? Let me suggest seven ideas:

1. Pray silently for wisdom. Get him to talk and communicate. Talk with him about his feelings. An initial strong, sympathetic relationship is essential. Express sympathy with his feelings of loneliness and painful depression. As a Christian, let him feel how much you care for him. Give him hope. Share a strong, positive, optimistic outlook regarding treatment if he would go. With modern research, most suicidal persons who want help can receive it if they will. His case is not hopeless! The initial response to this emotional exchange gives a quick prognosis to the possible outcome without hospitalization. If relief from tension and a better mood follow, chances are good.

2. Understand, and help him grasp his motivation.

a. Look for evidence of the "death trend": the loss of a loved one in early

adolescence or childhood. (In one study, 95 percent of seriously suicidal patients had lost one or both parents in adolescence or childhood; 45 percent in the control series shows the comparison.)

b. He is trying to solve an overwhelming problem he sees as impossible except for self-destruction. In addition he faces his own emotional bankruptcy that initiated the depression. He feels no resources are left and frequently blames someone else.

c. Look for the misdirected hostility in the suicide threat or attempt. His hatred or aggression toward an important person in his life has been turned inward.

3. Now, help him look for a better solution to his problems than suicide. Giving up his rights to God and finding forgiveness for his hate are essential. The resulting relief from his guilt, fear, and despair gives him a new outlook. Christ's pardon becomes the basis for granting forgiveness toward the person he hates. Some concrete act to evidence this change reinforces his new decision and attitude.

4. In talking, build up his self-esteem, self-confidence, and self-respect in every honest way. Look for his good qualities. Help him feel his personal responsibility for his actions and attitudes. Do not accept blaming yourself or others. ("You don't love me, so I'm going to kill myself." Implied: "It's your fault.")

5. Talk with members of his family. Ask for their cooperation in relieving anxiety-causing factors in his environment. Ask them to work toward improved relationships to the end that he may feel useful, valued, and loved. Seek their help in broadening his social contacts wherever possible. Encourage a variety of recreations and hobbies.

6. A major change in his life situation or environment may drastically promote recovery. A youth may need to move away from home. A man unhappy with his job may need to change occupations or retire. Changing a relationship, such as breaking an engagement or improving a marriage, may help. When complications of sex perversion, alcoholism, or drug addiction occur, these problems need resolving.

7. If all else fails, offer your friend more time. Such a concrete expression of concern shows your acceptance and permits more communication. See him daily during the critical phase. Make sure he knows you are available 24 hours a day. Whenever in this process he becomes willing, refer him to a specialist. □

(Much of the information shared is taken from *Clues to Suicide*, Schneidman and Farberow.)

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Charles Mylander is a graduate student at Fuller Theological Seminary, and associate pastor of the East Whittier Friends Church, Whittier, California. His concern is expressed for a segment of society to whom Friends should be ministering more effectively.



# DO WE STILL NEED MISSIONARIES?

Study the past, present, and future of Bolivia...

Hear the tick of the clocks in Mexico...

Picture yourself at work in Africa...

Respond to God's call NOW.

## Bolivia

### *Bolivia: analysis of church needs*

BY RON STANSELL

Forty years ago Northwest Friends commissioned their first missionaries for Bolivia. That enterprise, begun with two frightfully small and struggling congregations, has mushroomed to over 125 regularly meeting congregations in Bolivia with a well-established national organization headed by local and regional officers. Church buildings, church salaries, 125 congregations, 27 grade schools, and a Bible institute are under the full direction of Bolivian Friends Christians.

Besides all of that, Bolivian Christians are occasionally aiding North American Friends missionaries who have fathered some 25-30 congregations across the border among Peruvian Aymara-speaking peoples. Peruvian Aymara leadership appears to be maturing rapidly, led by men who have been Christians less than a decade.

But what of Bolivia? Is the task of the North American missionary completed? Is it time to move on? These are questions the Bolivian Friends missionary staff asked themselves recently in a comprehensive job analysis and goal-setting session. Let me share the results while attempting to chart the next decade for missionaries cooperating with Bolivian Friends.

#### STATE OF THE CHURCH IN BOLIVIA

Our first task was to analyze where we stood in 1970. We are overwhelmed by a most encouraging rate of church growth in widely scattered areas of the Bolivian field. Attendance at the annual Easter conference topped 3,000 last time, and regional conferences continue to enlarge. Bible School enrollment is up to 54 with 13 other students studying by extension. Executive Council leadership is generally more mature year by year. There is definitely a spirit of optimism and Christian joy.

The growing edge of the Bolivian Friends church is large. Consequently, new communities are being touched in

*Ron Stansell and wife Carolyn are missionaries for Northwest Friends in Bolivia.*



widely scattered areas. The percentage rate of annual growth seems to be fairly steady, but the actual *numerical* growth is larger than ever before. The nine members of the Bolivian Friends Executive Council continue to labor valiantly with a genuine team spirit. They face, however, some rather staggering problems in caring for the new growth.

After much study, we believe the Bolivian Friends National Church (INELA) has two basic and long-lasting needs: (1) *leadership training* (both local church and area leadership) and (2) *evangelistic follow-up* (church visitation and counsel with new converts). As the number of churches has increased from 12 during World War II to the present 125 and as the number of converts has multiplied from perhaps 500 to 7,000, these two basic needs have grown larger and larger.

What is being done, then, in leadership training and church follow-up to care for this growth? Missionaries are not doing the job. Missionary numbers have actually decreased from a peak of seven families in the 1950s to two families on the field in 1970. To some extent, the Bolivian Executive Council is rising to the challenge. There have been recent hopeful signs of greater support for Patmos Bible Institute in La Paz and for Patmos extension classes throughout the field, although these efforts are small and fall far short of meeting the needs for pastors. At the most, only 40 out of the 125 congregations have Bible School trained leaders. Nothing is being done toward upper-level theological leadership training, needed to give growth to Executive Council and regional leaders.

Follow-up of new congregations appears to be lagging behind also. In one case, a local campaign was held for the first time two years after the congregation began regular meetings. Before that time the congregation had had little or no contact with the Executive Council of the church and no missionary visit. This faithfulness by local Christians is highly commendable, but to leave them with no outside attention may be risky business. Some geographical areas showing good growth ten years ago have become stagnant areas today. This is not the case in general, but it makes us wonder what might happen in ten years in present growth areas if there isn't more adequate aid through leadership and follow-up soon.

We foresee some of these sobering possibilities:

a. More congregations will fall away to the world because of lack of both leadership and knowledge of Bible truth.

b. More individual Christians will be led away into false sects.

c. Conflicts will appear among leaders because of spiritual and intellectual

stagnation. This could mean church splits over jealousies or minor theological differences.

d. More congregations will join other denominations, which is not necessarily bad if Friends do not or cannot care for them adequately.

e. The *rate* of overall growth will decline, although actual numerical growth may continue for some time after the slowing down begins. Slowed growth eventually produces a stagnant church.

f. Current missionary staff and Executive Council members will leave the work with broken health because of overwork and because of the high level of frustration in not completing the task.

Unfortunately, these are not imagined problems. These "risks" are really reflections of history. They will happen again and with increased frequency among Bolivian Friends until a change is made.

#### THE MISSIONARY'S TASK TODAY

We, as missionaries, feel our task is to *aid* the national church in their twin task of leadership training and evangelistic follow-up. We currently carry one-third of the teaching load at Patmos Bible Institute. We aid in limited evangelistic travel and limited church visitation. We desire desperately to expand our travel for the extension Bible School classes, for greater cooperation in church visitation, and for aid in an upper-level theological training school of some sort. Missionary aid cannot be expanded without enlarging the staff.

There is a pressing need for three families always on the field. There are presently only two. This is a ridiculously small number in comparison with any other field of like size with which we are acquainted. Missions expert Donald McGavran suggests the rule of thumb of one active missionary for every 1,000 converts in the younger church. At that rate, seven or eight families could safely work with Bolivian Friends without overpowering national leadership. In our particular setting, however, three families living in La Paz, the Bolivian capital, can easily visit any church in a day's drive, can teach in the Bible Institute, and can cooperate with Executive Council visitation. That means three full-time jobs in the city alone. Profitable work could be done with leaders from other locations, but with such a limited staff, top priorities must be cared for first.

No one has proposed a phasing out of Bolivian Friends missionaries, even though the facts would seem to speak otherwise. We have *phased out* of certain *jobs* (church discipline, administration, much teaching), and are attempting to *phase into* new jobs such as upper level theological training, extension Bible School teaching, and textbook writing.

As many see it, we have phased out missionary staff and a few jobs but are not phasing much into the new jobs. We are not keeping up with changing demands.

To remain without change and without *pioneering* into new areas in our established field is foolhardy. We face the risk of slowed church growth—which is as tragic as no church growth really. We face the risk of leadership crises or heresy simply because of inadequate Bible knowledge.

The Bolivian Friends Church will not crumble if Friends missionaries are not supplied. Christ's Church will go on. However, we face the risks of our own unfaithfulness. Doors are still open to work in a parallel ministry with Bolivian Christians that can push along more rapidly what is already happening so nicely. Indigenous leadership grows stronger year by year. Growth is healthy. Yet the whole situation is racing forward faster than leadership training and follow-up are improving.

In a real sense we are in deeper problems than ever before precisely because things have never been better. We have begun well, but our task in Bolivia is in midstream. Faithlessness at this stage of burgeoning growth will reap its bitter fruit. The foreign missionary cooperating with the Bolivian Friends Church can help for some time to come. Will Friends finish the task or will God look elsewhere? □

## A garage sale for missions

On November 6 and 7 the Sosan Circle of the East Richland Friends Church (Ohio) had a garage sale to raise some money for missions. This is getting rid of all the accumulation in our attics and basements that is no longer of use to us but may be of value to someone else. Our Sunday school superintendent donated the use of his two-car garage for a salesroom. The day before the sale we collected all the "merchandise," classified it, marked prices on everything, then displayed it all on tables, floor, and hung all clothing on hangers. We opened for business at 9 a.m. and closed at 5 p.m.

Here are some examples of our prices: ladies dresses—\$1.00-\$2.50, man's suit—\$2.50-\$3.00, men's ties—10¢, bicycle—\$8.00, electric stove—\$10.00, 3-piece bedroom suite—\$15.00, toys—10¢-50¢. We used heavy brown paper grocery bags to "wrap" our items that sold. We made \$175 on our first "business adventure"!

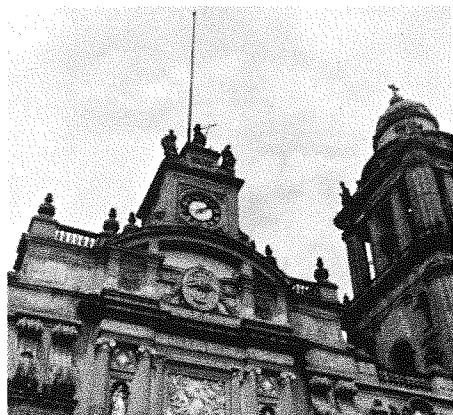
—Mrs. Galen C. Martin  
(Note: If you have unique ideas for raising money for missions, send in brief detail to Esther Hess, 530-23rd St., N.W., Canton, Ohio 44709.)



## What time is it?

BY TINA KNIGHT

Perhaps the most looked up to clock in Mexico City is high above the main door of the Cathedral, situated on the Zocalo or Constitution Plaza. Government offices flank three sides of the plaza, and from scores of windows and wrought iron balconies officials can note the hour from the famous Cathedral clock.



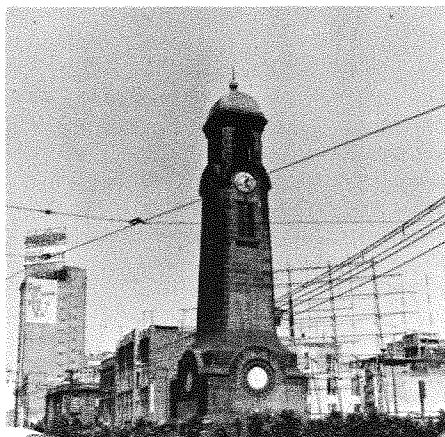
Until the 17th century few clocks were found outside of the cathedral towers, monasteries, abbeys, and public squares.



But this one was placed atop a famed jewelry store in downtown Mexico City.

Some say that Boethius in the 6th century started all the wheel clock cogs. Regardless of who gets the credit, the clepsydra or water clock was used in China more than three thousand years

ago, and the Chinese are still interested in clocks. This interesting timepiece was



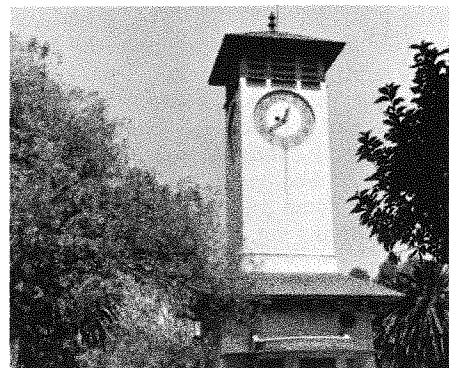
presented to Mexico on her 100th anniversary of independence by the Chinese people.

Predecessors of clocks were shadows of trees, sundials, hourglasses, and clepsydras. Throughout Mexico in ancient Indian ruins can be seen various sundials



but the one viewed by most people today is to be found at the modern international airport.

Mexico City abounds with fountains, parks, and monuments, and this clock tower shares one beautiful park with a statue of our own famous Abraham Lincoln.



The highest clock in Latin America is electronically operated. It is situated on the 44-story Latin American Tower, and one must be quick to catch the 10th of seconds flitting by.



Chinese clocks, Turkish clocks, colonial, electronic, jet clocks, and even sundials abound—and are consistently and nonchalantly ignored, for this is the land of “tomorrow.” Time means nothing to most Mexicans, as far as clocks are concerned, but they know when it is time to eat, time to rest, time to visit, time to play, or time to work. But time for the Lord? They have little time for Him. We often hear a popular tune over the radio: “Que será, será, Whatever will be, will be. The future’s not ours to see. . . .” and this definitely shows the Mexican attitude, a fatalistic one, toward God. But although they are unaware of it, their lives are like the hourglass; time is running out for them.

Now, what about us? We are controlled by the clock. Everything runs on exact schedule. We eat, sleep, work, and play according to the clock. And most of us who are reading this also have some time for the Lord. If so, then surely we have a responsibility to tell the Mexican that time is running out for him. Where are the couples who will give of their time to learn the Spanish language, to learn Mexican customs, and to befriend the Mexican people? Where are the missionaries who have time to sow the seed and reap a harvest for the Lord and Evangelical Friends Alliance here in Mexico? What time is it? It is getting late! □

# Looking for a job to do?

BY PAUL THORNBURG

We teachers have it made! What pastor, evangelist, or other Christian worker has as great opportunity to evangelize as a teacher? Here in Burundi, we are with our young people almost 24 hours a day, seven days a week. We have school on Saturday, Sunday school and church services on Sunday. Use a little modern math—multiply 186 students x 24 hours a day x 7 days a week and what do you get? 31,248 hours a week. Take an evangelist who has an hour every night for a week plus 3 on Sunday x the number of people he is contacting if the audience is 200 people and you get 1,800 hours a week. Well, you may say that this is exaggerated and perhaps the math is a bit fuzzy, but it does give you a general idea of the great opportunities we have in our schools. The young people live on campus seven days a week; the only limitation is the exhaustion point of the teacher and his ingenuity in finding ways to share Christ with them.

Last Sunday I hauled ten students in our VW van to a little out-school in the hills where we sang, preached, and prayed. The blessing to the students who went was probably greater than to the congregation, for they had prepared for some time in advance. This week following a Sunday school class of 170, we had seven stay for prayer afterwards. The opportunity to teach the Word is limitless. If one has the energy, there can be Sunday afternoon and evening services and counseling periods during the week most any off-schedule hour.

This teacher training school practically assures the boys a job when they finish

with success. Their diploma is a ticket to a paid 12-month job for those who are faithful and work well. This fact brings a great many young men to our school. We have to be selective; from 100 applications for first year only 40 are accepted by the combined church leaders of the five denominations cooperating in the school. We have on our staff several nationalities: Barundi, American, Congolese, British, Bunyarwanda. The denominations are Anglican, Friends, Free Methodists, Wesleyan Methodists, Baptist, and a converted Catholic who remains in his church. We have great fellowship in prayer and unity in efforts to have evangelistic services and Bible studies and camps. The Friends are directly responsible for the school now more than ever in the past.

As director, my duties are varied. There is discipline, administration, budget-planning, stretching francs (we consume about two tons of beans a month). There are Sunday responsibilities and very often preaching opportunities. There are Monday responsibilities such as repairing broken faucets, roofs, grass cutters, kitchen equipment, and it is never caught up! There are Tuesday's jobs, community projects in which we must take our part. Last week, for example, the President was to have driven by our school area. I was called to take the truck and bring cedar boughs and men to decorate the road and prepare the way. Then we stood in the sun the next day awaiting the great moment with anticipation straining every nerve only to finally find that the car had been replaced by an earlier airplane trip and our decoration and work was in vain. Wednesday afternoon is prayer meeting and once a month Monthly Meeting. If there are any couples to be considered for marriage, this can go until dark that evening. Thursday, if it hasn't happened earlier, can be "no water" day. The pumper may have had a broken fuel line. In any case, lack of water when cooking meals and washing dishes for

186, three times a day, is rather devastating. Friday is market day, and money is prepared (Leona is the bookkeeper) to buy sweet potatoes, manioc, meat, cabbage, and whatever else may be arriving on foot at the school enclosure. There is a quick retake when the Econome suddenly announces that there is barely enough sugar for one day more (Why couldn't I have known it sooner?). And there is no sugar to be had in the country until another boat arrives on Lake Tanganyika. Saturday is often "What's wrong with the electricity" day, "Why are the lights so dim? Paul, can't something be done?" Often it is a log out of the dam, rocks in the nozzle of the hydroelectric machine, or brushes going fuzzy or needing to be replaced. How I love fooling around with 2,400 volts with all my "lack" of training in this field! God has been good and so far we have no casualties, though a few near misses have occurred. Frequently in wind storms the "high tension" wires break an insulator and fall to the ground. This makes the lights dim, endangers any cows grazing near the wire or people walking barefoot near it, and makes a nervous wreck of me until it is located and replaced. The job of inspecting classes, assisting in practice teaching, having consultations with the top year students, government reports are also to be fitted into the schedule somehow.

Right now, we are facing a housing crisis and need at least two new teacher's houses before many more months. We have five bachelors living in two houses. If just one of them gets married, another house is needed immediately; if two get married, two houses, if five get married—we dare not think about that possibility!

For several years we have been requesting the government for four more years to the cycle of our school to make it a full teacher training school. (We have half the cycle now.) When and if they give this permission, we will need to add about one and one-half teachers

*Paul Thornburg, with his wife Leona and family, is serving his third term in Burundi, Africa, under Kansas Yearly Meeting of Friends as director of the Kibimba Teacher Training School. He is a graduate of George Fox College, Newberg, Oregon, has taught at Friends Bible College in Haviland, Kansas, is an accomplished musician, teacher, and minister. Two of his boys, Philip and Randy, are students at George Fox College.*



a year for four years and build more houses, more dormitories to accommodate at least 130 more students, have more classrooms, desks, beds, tables, chairs, etc. We almost got permission last year, and rumor has it that we may just possibly get it this year.

I have been praying along with you that God would raise up someone who could come to help us construct, repair, improve, and replace obsolete equipment. We are now starting on our fourth year in this position and still no answer. After next year, our fifth, we will take a furlough. To whom will we pass the keys? God has been wonderful, yes, "fabulous" as Francis Gardner would say, because the Lord has given grace and wisdom and we manage to keep things going each day wondering which machine, or equipment, or plumbing will give up and quit because of lack of "tender loving care" or repair. Above all this I do have the conviction that we teachers have a wide open door of opportunity before us.

Would you be qualified? Here is a list of our subjects: We study French, English, and Kirundi. (Three languages simultaneously—how would you have liked that in your 8th, 9th, and 10th years?) We study history, geography, biology, physics, chemistry, civics, economics, art, music, and Bible. Fourth year students have psychology, teaching methods, practice teaching, history of education, school business, and administration. All have physical education and regular sports program: soccer, basketball, volleyball, and Ping-Pong. (We have started on the new basketball court; thanks for the gifts to help.) We have singing groups, a small orchestra (mostly homemade instruments), and a drama group, who presented the French comedy, Labiche-Martin *La Poudre aux Yeux*. All teaching other than languages is in French. There are many hobby groups we would like to start and help—there just isn't time! We need more teachers!

If you can come to this area of service, anything you have ever learned will be valuable. I mean *anything*! Brush up on your plumbing, electronics, wood-working, building, French, science, book-keeping, personnel relations, personal evangelism, Bible—it's all useful. The Kibimba Teacher Training School needs many things today—we have made a healthy list—but persevering prayer tops this list. If God doesn't move among us and empower us, we are no more than any secular school; in fact, we are worse because many of them have more funds and equipment at their disposal than we do. Pray for us, brethren, and if God lays it on your heart to *Go*, don't go the other way but *GO* our way, to Africa.



*The staff at Kibimba Teacher Training School in Burundi. Front row (left to right): Zirampaye, dorm father; Elizabeth Beford, English teacher; Francois, secretary; Niyonzima, history, geography; O. Kamana, math, physics, chemistry. Back row: Marie Heinemann, psychology, pedagogy; Evelyn Rupert, practice teaching, music; Sebomana, gym, Kirundi; Kabuza, French, science; Paul Thornburg, director. Absent from picture: Mangala, French; Ernest, dorm father; Felix Ndagishimige, care of kitchen and food preparation.*



*Visiting evangelists and musicians who held special meetings for the Teacher Training School in November.*



*Part of the buildings on the school campus at Kibimba.*

## This month's most significant developments on the fields

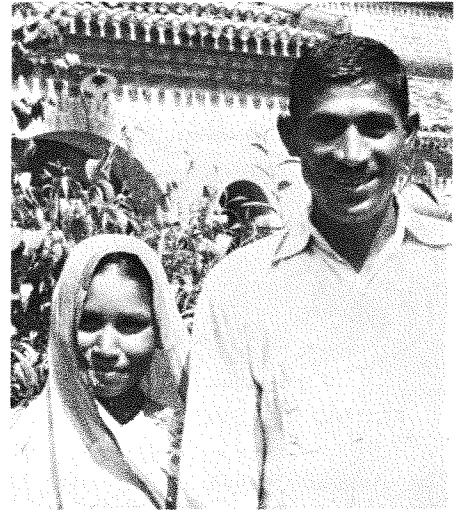
### INDIA

On November 29, 1970, the inauguration of THE CHURCH OF NORTH INDIA was held in Nagpur. Six denominations in India have now become one denomination. The membership is now 6,000,000; 19 dioceses; 17 Bishops representing all the different traditions coming together. There were 800 delegates and about 5,000 attended this special service. Anna Nixon says of this new union: "Evangelicals have a voice in the new Church, but just how strong a voice will remain to be seen. Whether this will turn the churches to evangelism or to political position-grabbing depends on whether at the grass roots level there is *revival* and

an understanding of the true meaning of the Church." On the eve of the inauguration Dr. N. Everard said in Jhansi: "Tomorrow when someone asks you to which church you belong, you probably will be proud to say, 'I belong to the Church of North India.' That is good, we are glad for this step, but let us not stop there. Let us go on to say, 'But more than that, I belong to Jesus Christ.'" Anyway, reverberations from this day will send waves throughout the Christian world, particularly in Asia, and let us hope for God to break through.

### MEXICO

"The Lord hath done great things for us; whereof we are glad." The past two months have been times of sowing the seed and reaping the harvest among the middle-class people of Mexico City. It all started with house-to-house visitation and then going back for follow-up. We were surprised to find many who invited us back to learn more of the Word, and during the past month the Lord has given new converts every week! *Ninety* people crowded into our home to view the Christmas drama presented by our Saturday morning children's Bible class. We are thrilled! Older believers are encouraged and enthused! New believers are curious and eager to learn! We can only say, "What hath God wrought!"



### RECENT CONVERTS

Pictured above are Chhota Lall and his wife Sundar, taken on the day of their baptism in Chhatarpur, M.P., India. Chhota Lall became interested in becoming a Christian when he saw the change in the life of his own sister and her husband who were baptised a few years ago and have been growing in the Lord. There are restrictive laws in Madhya Pradesh stated to oppose conversion by allurement, fraud, inducement, etc. In accordance with the law, this baptism has been reported to the Collector. □

### Conventions

## Quotes from Urbana '70

Quotes from Urbana '70, ninth Inter-Varsity Missionary Convention held at the University of Illinois, December 27-31, 1970:

MYRON S. AUGSBURGER: 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.

JOHN ALEXANDER: I do believe the older generation in the United States has forgotten God . . . too much of the church has also forgotten Him. I'm rather glad that in many instances much of the leadership of the church is passing into your hands. I'm convinced that under the leadership of the youth of today, the church of tomorrow will be different . . . but it can be different

without being better. I pray that as the Holy Spirit works through you, the church of tomorrow will be better.

PAUL LITTLE: It is also crucial to avoid the mistake of thinking that a call to world evangelism or missionary service is any different from a call to anything else . . . You don't get three points more for being anything or going anywhere. We have a false sense of spiritual hierarchical values which is not Biblical. There are many people overseas who ought to be at home, and there are even more people at home who ought to be overseas. The crucial question each of us must ask for ourselves is, "Am I in the will of God and sure of it?" It is not a question of fastening our spiritual seat belts and hoping we'll not be swept by some emotion into overseas service and if the draft misses us, we can say, "Now I can go and do as I please," but rather each of us has the privilege of discovering for ourselves what God wants us to do.

DAVID HOWARD: In 1970 we stand at a similar crossroads at which the student movement of 1920 stood. 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 of race relations, economic injustice, and imperialism. 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.

TOM SKINNER: We must not present Christ as the maintainer of the status quo. Jesus Christ is not the head of the Pentagon. He is not the president of the New York Stock Exchange. He is not the defender of the capitalist system. He is no more capitalist than he is communist. He's no more Republican than he is Democrat. He is no more militaristic than he is pacifist. He is no more leftist than he is rightist or conservative. He is the Lord from Heaven. He's the Christ of God. He's not black or white. He is God's answer to the entire human dilemma. □



# Attitudes: our path to success or failure

The American public is becoming increasingly aware of the vocabulary of manned-space flight. As we have listened to conversations between Mission Control and our astronauts, we have heard references to such things as a change in the attitude of the spacecraft. This, as I understand it, involves altering its position with relation to the direction that it is moving. It is the thesis of this article that the Friends Church needs to effect a major change in its attitude towards itself and its direction.

Nearly five years ago, this writer contemplated making a study of the dynamics of church growth. In correspondence with Donald McGavran, an authority on church growth, he was advised to "find what road blocks—psychological and ecclesiological—now keep Friends from thinking of church growth as important" and to "expose these ruthlessly." Although the personal study never materialized because of the time and money involved, it has become my increasing conviction that a major obstacle to progress in the Friends Church is that of attitude. The purpose of this article is to point out some of the areas where, in the writer's judgment, wrong attitudes stand in the way of growth and progress.

The first charge that I bring is that Quakers are obsessed with a *spirit of smallness*. In some quarters we have gone so far as to make our size a virtue! Now we should be clear that, in the *right* set of circumstances, there is nothing wrong with being small. We should also recognize that largeness, in itself, is not virtuous. Yet among Friends who place great emphasis on evangelism, our continuing decline in membership is indefensible! We are grateful that our influence is sometimes greater than our size, but that is no excuse for perpetuating smallness.

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Verlin O. Hinshaw is professor of religion at Friends University. He also serves as regional editor of *EVANGELICAL FRIEND* for Kansas Yearly Meeting. He articulates here a growing concern of many.

The Friends Church is admittedly small, but the reasons for this are not so obvious. A part of the problem apparently stems from our passive resignation to the erroneous notion that Quakers must necessarily remain this way. This is clearly a lack of vision with regard to the church's mission. Some Friends give evidence that they would rather remain small than to relinquish their place of importance and control. This, I fear, is consciously or subconsciously present in too many of our local meetings. Then there are those who mistakenly equate smallness with spirituality and largeness with worldliness. They choose to ignore examples where just the opposite is true. Whatever the cause for this "smallness" mentality, it must be eliminated.

The second charge that I bring is that Quakers are *wed to tradition*. Perhaps the most obvious expression of this is in our unwillingness to change patterns of behavior. We feel constrained to maintain the *right* number of public services conducted at the *right* time according to *time-honored* customs. We feel compelled to carry on our various ministries by using tradition-laden terminology and methods. We apparently consider some of our business procedures, or lack of them, as infallibly sanctified by age. More subtle is our willingness to justify all things Quaker by simply quoting from our Quaker classics.

It must be emphasized that adherence to tradition is not always bad and that embracing change only for the sake of change is not always desirable. We need to steer a careful course between those who wish to keep the patterns of the past unchanged and those who desire to discard them completely. Many of those in the former category have found their security in the familiar forms. Talk of changing them threatens their source of personal meaning. Those in the latter group find the preservation of the status quo less than meaningful for themselves and repulsive to many of the outsiders whom they are seeking to win to Christ.

They are left frustrated and disillusioned by the resistance to change.

Quakers have a responsibility to minister to both groups. Thus, ways must be found to meet the needs of both. It would be simple if we could determine what is of timeless value from the past and retain it. Then we could proceed to clothe that which has been preserved with forms that are fresh, contemporary, and relevant. This course is probably too idealistic to be practical. Therefore, a more workable and acceptable approach is needed. This could be found in the development of multifaceted services and ministries that would have appeal and relevance for the various concerns and needs present within the church and in society. This course is open to us if we are willing to renounce another attitude—our next subject for consideration.

The third charge I bring is against the *imperialistic spirit* that is all too prevalent among Friends today. This attitude may also be labeled as legalism, narrowness, pettiness, an absence of love, or a lack of openness towards others. It is frequently displayed in our negative attitude toward people who differ with us. The difference may involve a point of doctrine, a principle of conduct, a matter of procedure, a point of view, or a question of conviction. The spirit may be expressed through withdrawal from fellowship, harsh criticism of the person or group involved, pouting and complaining, or overt attack.

The imperialistic spirit strives to put people into a common mold. Those who fail to fit the prescribed pattern are labeled heretics, immoral, unsound, worldly, unspiritual, dangerous, or something equally distasteful. This attitude is dangerous because it is self-centered; the criterion is usually patterned after the person who passes the judgment. It fails to recognize that people are incapable of infallible knowledge and judgment so that there is ample room for honest differences among sincere Christian people. It is stifling because it leads us to draw small circles for the purpose of protect-



*"The Friends church needs to effect a major change in its attitude toward itself and with relation to the direction it is moving . . . if it is to have a dynamic ministry beamed toward meeting the needs of people."*

ing those within when we should be searching for ever-widening spheres of service, influence, and ministry. It does not reflect the gracious spirit of Jesus, the message of the New Testament, or the characteristics of Christian love.

We must recognize the desirability of holding correct doctrines, practicing right conduct, following proper procedures, seeing things in their proper perspective, and maintaining personal convictions. The point is that these must be pursued with a view to our own limitations and in a spirit of Christian love. We must also be aware that no one is immune to this spirit. It may be reflected by those who seek to perpetuate the establishment and by those who wish to reform or to destroy it. It can be seen in pulpit and pew.

There are other attitudes that stifle our growth in numbers and influence. Space, however, will not permit their detailed indictment here. Some are akin to those already discussed while others are different. In the former category can be listed our obsession with quality rather than quantity and our attitude toward culture. The search for quality has made us vulnerable to self-righteousness and hypocrisy while leaving us frightfully barren. Our negative reaction to our culture frequently causes us to retreat from the ills of society rather than toward positive involvement in seeking their cure.

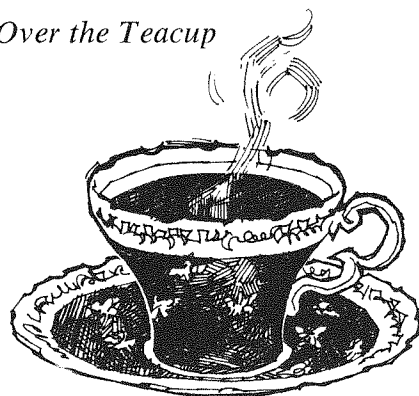
In the latter category can be listed our failure to hold a balanced and healthy perspective with regard to the possession of material wealth and the securing of an adequate education. In our emphasis on the dangers of loving money, we have failed to point out the opportunities for Christian stewardship that are open to those who accrue wealth. Consequently, many worthwhile projects remain unstarted because of a lack of funds, and those that are undertaken are usually the result of deficit spending. Our suspicion of higher education is reflected in part by inadequately financed colleges and by the comparatively small number of professional people, with the possible exception of teachers, in our ranks. The writer is

aware that there may be an element of validity in all of these attitudes. It should be recognized, however, that the options we have chosen to follow are not the only ones open to Christians. Consequently, our attitudes have contributed to our denominational impotence.

Fortunately, the path to progress and growth, numerically and spiritually, is not closed to Quakers. We *can* change! Indeed, we *must* change if we are to survive! The first step is to recognize and confess our wrong attitudes for what they are. (Among other things, they are expressions of fear rather than of perfect love.) Then we must examine alternative attitudes and choose those that lead to positive, Christian action. We can then act in a manner that is in keeping with our newly espoused attitudes towards ourselves, the world, and our Christian responsibility. A careful study of the New Testament under the tutelage of the Holy Spirit can guide us in our decisions and reinforce us in our resolve to change. The result—a dynamic ministry by the church beamed toward meeting the needs of persons—will speak for itself. □

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Over the Teacup



## Thoughts above the clouds

BY CATHERINE CATTELL

You know, the earth looks a peaceful place from up here above the clouds. Now and again there is a break and we see the earth down there, lifeless, silent, and serene.

Flying over the troubled lands and seas of the East approaching China, suddenly over the loud speaker came the song, "Joy to the world! the Lord is come; Let earth receive her King." I looked down below, but the earth was hidden. Peace on earth seemed an easy thing from the rare atmosphere so far above the storms and strife. The angels must have seen what I was seeing, but the cost of bringing healing for the nations meant that someone had to come down through the clouds to the soiled and overcrowded streets where men live and where "the curse is found." But still over China and Taiwan came the voice, "Joy to the world! the Lord is come." My soul thrilled with hope as the unexpected carol came over the speaker of a Japanese plane!

Then later we flew over Vietnam. Soft, white fluffy blankets of cotton wool covered Vietnam lying below us. We could not see what was lying underneath this covering of war and terror and hate, but above the war clouds the sun was shining—warm and beautiful. I think at times it was as if God shielded His eyes from earth's terror and strife. Perhaps He is ashamed for the angels to see what man, made in the image of God, is doing down there below.

The clouds became rougher and were tinged with grey. Could the smoke of war be pushing through and soiling even the clear atmosphere of the heavens? Oh God, could you send a chorus of angels again to remind us all of peace on earth, so that You can look down upon Vietnam without pain, and let the "Sun of righteousness" burst through to shine on this tormented earth with healing! □

Everett and Catherine Cattell returned to Canton, Ohio, January 31 following a visit to Ohio Friends missions in Asia.

## 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 II — CONCLUSION

BY BETTY M. HOCKETT

Tuesday and Wednesday and Thursday of that week were much like Monday as far as Florence was concerned. The icicles still hung from the edge of the buildings looking like rows of uneven teeth in a dog's mouth. The snow still crunched under feet that hurried to and from school. Every evening Mother and Father along with James and Arthur went off to the church early, in time to build the fire before others arrived. God was still forgiving people who asked His help.

And by Thursday, Florence was still longing to be a part of the evening congregation. *I just feel all creepy and crawly when I think about it*, she admitted to herself as she once again watched the bobbing lantern disappear down the road towards the church. *If I could get to meeting one of these nights, then I think I could pray and I'd feel better. But it doesn't look like I'll get to go.*

With a big sigh, Florence backed away from the window. The whole evening spread out ahead in one empty lot. The twins had gone to bed earlier than usual; there was no schoolwork to be done.

Grandma's voice was a welcome relief. "Florence, why don't you and I have a glass of cider? How does that sound to you?"

"Oh, that sounds good," Florence replied. "I'll get it from the porch." In a few quick steps she was out to the back porch and reaching in to the big cupboard where they kept things that needed to stay cool. She shivered in the sudden change of air temperature.

Soon Florence and Grandma were sitting together at the kitchen table. "Ummm, this is good," Florence said. She sipped more of the dark brown cider. It felt thick and cool as she let it slowly slip down her throat.

"Grandma," she suddenly asked, "what was your favorite Bible story when you were a girl?"

Grandma set her glass down on the table and thought a minute. "Well, Florence, I think the one I liked best was about the children coming to see Jesus."

"You mean when His disciples said He was too busy and the children should go away?"

"Yes, that's the one. I always tried to think how I would have felt if I had been one of those children. It almost would make me cry to think how disappointed they must have been when they heard those cross words. But on the other hand, I always was happy to think that Jesus had time for the children after all."

"Do you think maybe He really wasn't so busy?" Florence wondered.

"Oh, He was busy. No doubt about that. What with everyone wanting to see Him and hear Him and all. But still, He always had time for everyone. I can imagine that experience was one those children never forgot, as long as they lived." Grandma sat quietly for a moment, looking down into the cider. "And just think, He is still saying, 'Let the children come . . .' to people today. Anytime, anywhere, He's never too busy!"

Florence stared at the wall, which was a background for funny shadows made by the yellow light of the kerosene lantern. *Anytime . . . anywhere . . . He's never too busy . . . anytime, anywhere . . . let the children come . . .* These words seemed to tumble one after another in her mind.

As she sat, still staring, new thoughts forced their way into her thinking. *Maybe at home, maybe right now, maybe He's not too busy for me!*

Then Grandma's voice again broke into the quietness. "Florence, you suddenly look awfully tired. Why not go up to bed now!"

"I . . . I think I will," she answered slowly. As she climbed the stairs to her chilly room, she seemed to hear a voice saying, "Let the children come . . . let the children come!"

Hastily she undressed and got into her long flannel gown, all the time trying out some new thoughts.

*Maybe God isn't so busy helping folks at church this week but what He would listen if I prayed here at home. Maybe people could get saved at home as well as at church. I wonder!*

And then she heard it again, "Let the children come . . ."

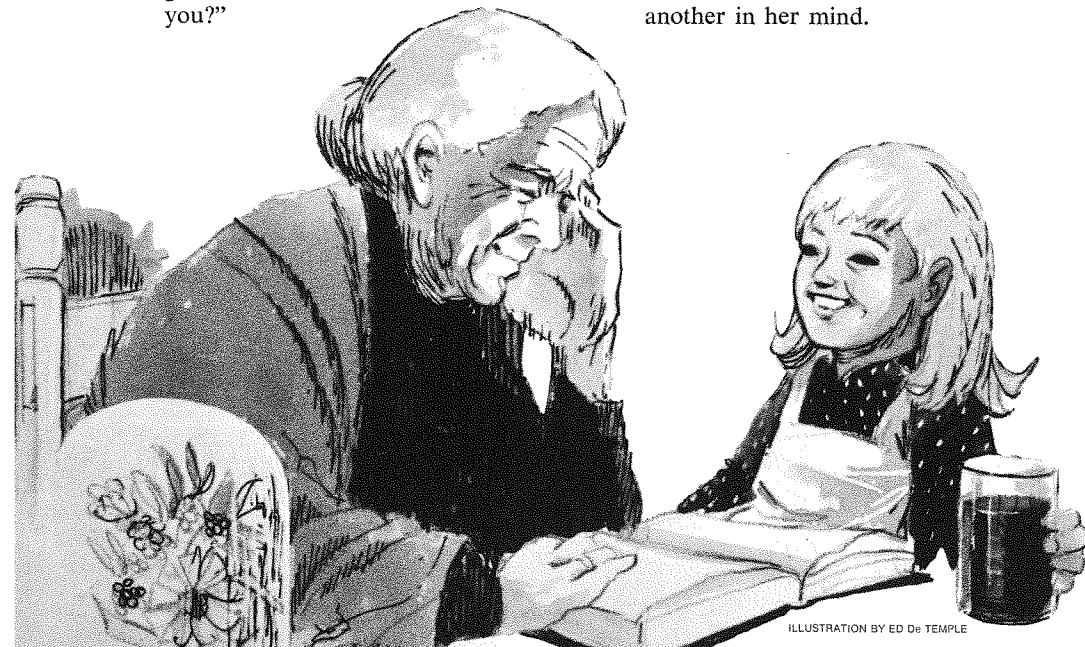
From down under the pile of warm covers on her bed, Florence began to whisper a prayer different from all of the other bedtime prayers she was used to saying. "Dear Jesus, Grandma says you're never too busy. If you're not too busy being at our church tonight, please help me. You know I've been feelin' kind of bad lately and I think it's 'cause I need to be saved. I want to go to heaven when I die, and I don't think I could if I'm like I am now."

She huddled a little deeper into the quilts. "I'm sorry, dear Jesus, for the things I've done that were wrong. The time I dropped the whole basket of eggs and then told Mother that the dog had upset them, and the time I looked over at Annie's answers in arithmetic, and when I've been cross and naughty here at home. And other things, too. I'm sorry for all of them." It wasn't until then that Florence realized that tears were spilling out of her eyes and rushing down her cheeks. She wiped her eyes with a nightgown sleeve. The silent praying continued. "And Jesus, please help me to be better from now on."

She stopped and waited, to see what would happen. Then she knew! *I don't feel so funny down inside anymore. I feel calm and sort of peaceful like. God must have been listening. I didn't have to go to church to be saved after all. He saved me right here at home!*

Florence smiled to herself and sighed. A feeling of new relief took the place of the old crawly, prickly feeling. She turned over and drew the covers tightly around her shoulders.

"Thank You, dear Jesus. Thank You for letting me know that I could be saved right here in my room. Thank You for letting the children come to You anytime and anywhere. Thank You for . . . well, thank You for just everything! Amen!" □



## Books



The Layman's Parallel New Testament, Grand Rapids, Michigan, Zondervan, 1970, \$7.95.

One of our historic Protestant convictions is that every man should be able to read the Bible in his own language. This principle is being expressed quite dramatically at present by the appearance of many new translations, versions, and paraphrases. These vary in their value, reliability, and appeal. Since one of the distinct advantages they provide comes through their comparison, any book that facilitates this has its place.

*The Layman's Parallel New Testament*

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does this by placing four popular translations in parallel columns for convenient comparison. They are the King James Version of 1611, the Revised Standard Version of 1946 and 1952, The Amplified New Testament of 1958, and The Living New Testament of 1967. The volume is well bound and uses a good quality of paper. The price is reasonable in view of the number of translations involved. The format makes it readily available for comparative purposes.

*Dr. Herbert Lockyer, Last Words of Saints and Sinners, Kregel Publications, 1969, 240 pages, \$4.95.*

Materials gathered through a long-time hobby have provided the text for this

book, which contains just what the title suggests. The quotes that are given from people of all sorts from many eras of history "reveal that [they] faced death in different ways."

The author endeavors to point out throughout the book that to a Christian, death is a "glorious sunset and the dawning of a more blessed day . . ."

A good resource book, it is divided into ten categories, which include such subjects as "Farewell at Death," "Records of Dying Words," and the "Art of Dying Well," as well as other titles pertinent to the topic. Pastors would find more use for this volume than would the average layman.

—Betty M. Hockett

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# NORTHWEST

SUPPLEMENT VOL. IV, NO. 7 — MARCH, 1971

## TO THE EVANGELICAL FRIEND

NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

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

JACK L. WILLCUTS  
General Superintendent

MARILYN RICHEY  
Administrative Secretary

ARLENE MOORE  
Treasurer

## NORVAL HADLEY NAMED AS NEW SUPERINTENDENT

Norval Hadley, assistant to the president of World Vision International, has been named by the Executive Council to become general superintendent of Northwest Yearly Meeting of Friends Church on July 1. Jack Willcuts completes a five-year term June 30 and announced in August he would not seek reappointment.

Norval Hadley, 43, a native of Albany, Oregon, graduated in 1949 from George Fox College. He attended Western Evangelical Seminary and has pastored at Parkrose and Forest Home Friends Churches. He was a member of the Four Flats Quartet, which later became World Vision Quartet heard weekly for six years on a nationwide ABC broadcast.

He has been with World Vision since 1956. He served as assistant for the World Vision founder, Bob Pierce, for six years before becoming director of the organization's relief organization. As director, he coordinated gathering and shipping more than three million dollars in relief goods in one year to nine Asian countries.

In July of last year, Hadley was named assistant to the new president, Stanley W. Mooneyham, with the specific task of coordinating evangelism and Christian leadership development programs. As coordinator he administered a pastors' conference program, which has been attended by more than 55,000 pastors and Christian leaders. In November he completed an Asian trip through 11 countries and directed a Laymen's Training Course attended by 1,300 Indonesians. His work in pastors' conferences has taken him to several Latin American countries including Bolivia, where he worked with the Friends missionaries and national pastors in the leadership conference headed by Paul S. Rees.

Norval's wife, the former Mary McClintock of Nampa, Idaho, graduated from George Fox College in 1949. They will bring two of their children to live in Newberg. Their son will continue his college studies in California.

During his years with World Vision, Norval Hadley has been active in the California Yearly Meeting, serving on the Board of Social Concerns and in other ministries including leadership in the Arcadia Friends Church, where his family attends. He is the third member of the world-famous quartet to return to the Northwest. Harlow Ankeny is manager of Barclay Press and Ron Crecelius is George Fox College chaplain. The fourth



Norval Hadley, new superintendent

member, Dick Cadd, is a missionary in Manila, Philippines.

Jack Willcuts will continue as editor of the *EVANGELICAL FRIEND* and become a full-time member of the pastoral team at Reedwood Friends (formerly First Friends) in Portland.

The Yearly Meeting will be able to hear Norval Hadley's first major address at the opening session of the 1971 Yearly Meeting sessions, August 17, at the Newberg Friends Church.

Norval Hadley has asked the present office staff at the Yearly Meeting headquarters—Marilyn Richey, office secretary; Lon Fendall, administrative assistant; and Arlene Moore, treasurer—to continue on for the coming year.

### UNIFIED BUDGET GIVING TO DATE

As of February 16, 1971, a total of \$74,888.03 has been received from the church toward the Unified Budget for the current year. To be current, it should have been \$82,875.50. This means a shortage of \$7,897.47. The giving has averaged from \$1,000 to \$2,500 below the approved budget each month.

## Twin Rocks Friends Conference Initiates New ETERNAL LIFE Memorial Program

Gifts given in memory of deceased friends and family can now be received and officially recognized through the new ETERNAL LIFE PROGRAM at Twin Rocks Friends Conference.

Proper forms to be sent with gifts, which designate the giver and the one whose memory is honored, can be obtained through each local camp coordinator. When the gift is received at the Twin Rocks Office, memorial cards will be sent to all of the family members designated. Gifts in any amount will be received and properly recognized.

Memorial funds will be used only for special items approved by the board. This program provides greater opportunity for youth to find ETERNAL LIFE in Christ through camping experiences at Twin Rocks. It also provides an avenue by which Christ may be honored as we honor the memory of those we have loved.

## World Relief Commission Executive Sends Thanks To Northwest Friends

Rev. Jack L. Willcuts  
Northwest Yearly Meeting  
of Friends Church

Dear Brother Willcuts:

Greetings in Jesus' name. World Relief Commission is deeply appreciative of the continued prayer interest and financial support that comes from the Alliance of Quakers and particularly the Northwest Yearly Meeting group. We want to acknowledge with sincere thanks the check that came at the end of the year for \$1,414.01 as part of your yearly gifts to help us give physical and spiritual comfort to many parts of the world and to help us with the wonderful young people that you have loaned to us to help us do the job.

World Relief Commission couldn't do the job that it is doing and has done if it weren't for the dedicated young people who are sharing and the dedicated pastors and churches that are backing them and us up, and we are thanking you in His name and in the name of those to whom we can bring physical and spiritual comfort. I pray that God will continue to richly bless you and use you and us for the good of man and the glory of God. With kindest regards to all and sincere thanks.

*Yours in the JOY of His service,*  
Everett S. Graffam  
Executive Vice-president  
[World Relief Commission]



## It Is Thirteen O'clock

This is written in North Carolina, where I am speaking at the pastors' "Short Course" of North Carolina Yearly Meeting. These Quaker "tarheels" are gracious hosts and dedicated Christian leaders with whom one feels immediately at home. Nearly 40 have registered for the conference (including Gerald Dillon's brother Orval), which is much like our own pastors' gathering this month.

A sense of urgency and concern is found among these Friends that is challenging. Their humor and southern accent are delightful. Here is one story (new to me) describing both—urgency and humor: "Seems as though a back-in-the-hills mountaineer sent his son outside the valley to learn some arithmetic. The boy was to learn to count to 12, in order to be able to tell the time of day. Upon returning home with this ability—to count to 12—the neighbors came daily to have him tell the time of day. The lad did this by listening to the village clock in the distance. But one day the clock misfired and struck 13 times at noon. Unable to count beyond 12, the boy was confused but was pressed by his father, "Well, son, what time is it anyway?" "I don't rightly know," the boy replied, "but it's later than it's ever been before."

That piece of North Carolina wit bears pondering by us all.

—Jack L. Willcuts

## MISSION NEWS

### 'HEAVEN CAME DOWN'

The first Workers' Conference in Peru found some 50 men plus women attending. The five leaders who came from Bolivia did a very fine job directing the conference. The purpose of the meetings was to teach and explain the basics of church organization. This included teaching effective ways to conduct Sunday schools, church services, music, tithes and offerings, sermon preparation, plus instruction on false cults and other subjects of importance. A lot of time was spent explaining the relation of the local church to the National Church and the Mesa Directiva and the importance of working together. Many questions were asked by the workers. All this results in the workers understanding their jobs more clearly. As each hour progressed, they became more and more excited about their role in the church and how they could do a more effective job. The workers busily wrote down these new ideas, evidencing a genuine eagerness to learn new and better ways to lead the church. The effect of this conference will be felt for a long time to come. Learning may come slowly, but it will come with helpful results as the Holy Spirit leads them into these new areas. The immediate results of the conference came in the very evident encouragement each one began to express. Truly Christ came down and worked in the hearts of each one of the workers, "Heaven came down and glory filled" the hearts of the people.

On Sunday morning, heaven surely came down again. The church was packed full with more than 140. As the service progressed, you could sense the leading and presence of the Holy Spirit. At the close of the service, workers and leaders went to their knees to rededicate their lives to God, seeking His guidance in the new adventures ahead of them. The Aymara seldom weeps tears, but they were very evident and came unashamedly.

As the conference came to a close, the Bolivian leaders rode off in the Land Rover headed for home. The Peruvian brethren turned towards home walking along the dirt paths with the dust rising up behind them with each step. There was a new spring in that step, for they had had a real new experience with the Lord and had learned how they could better serve Him. There was a new joy in their hearts and a new determination to follow Christ the best they know how.

—Nick Maurer

### MEXICAN MIRACLE

It's beginning to look like a *Mexican Miracle* has begun. Just last Sunday, there were four new adults in attendance for the first time. New converts have been averaging about one a week. Included in these is a doctor and an engineer. New homes continue to open, and others we have visited before are showing new interest. Our practice is to deal with them personally in their own homes by having Bible instruction with each family individually. This often leads to conversion at home. Emphasis on church attendance comes later. However, we're beginning to have the problem of not having a home large enough to accommodate the group. One of our new converts was asking about building a church the other day and believed we ought to have a parking lot that would accommodate one thousand vehicles. That's vision for you!

Another encouraging aspect of the work is the spiritual growth and enthusiasm of some of our believers. One of the older Christians, Salvador Arenas, has grown in the faith in spite of losing his home, his business, being robbed twice of considerable cash, then finally breaking an arm! Another new convert, Luis Guzman, the electronics engineer, is also helping with visitation. He is well educated, has a tremendous vocabulary, plus a convincing testimony and personality, so is able to reach the higher class people.

—The Roscoe Knights

## Report of Reedwood Friends Monthly Meeting to Portland Area Ministry and Counsel

The spiritual life and condition of the congregation has taken an outward turn for the better as can be witnessed in our young people as a result of Midwinter Conference at Twin Rocks; an intercessory prayer group meeting during the Sunday school hour seeing effective answers to prayer; a beginning of Reed College constituents with an open type of meetings for worship; the spoken ministry from Sunday to Sunday; the counseling ministry of Sheldon Louthan; the Women's Bible Study Fellowship, a city-wide gathering of 450 women and children.

Attendance at meetings for worship (Sunday morning and evening) has increased significantly.

The character of the ministry by each of our team ministers has been excellent, and the adaptation to the needs of the meeting has been evidenced in countless ways by the spirit of reverence in the meetings for worship. There has been a concentrated effort to call in homes of the neighborhood, and we are beginning to see the results of those contacts as 11 new members were received into membership at last Monthly Meeting.

We see evidences of spiritual gifts all around us in unique forms: Bob and Beatrice Benham have moved to Timber Lake, a forest community above Estacada, and are actively engaged in the Job Corps Center there; Louise Yates' leadership ability among the young people has made a marked impression on our youth; Dick Benham's involvement with Youth for Christ and more recently among our own youth groups is gaining momentum; Dave Smith's involvement with college age youth is beginning to reap rich dividends; Gilbert Rickey, Stanley Putman, Shirley Putman, Marjory Stevens, and other greeters on Sunday morning have a definite ministry to the strangers in our midst and are doing an outstanding job in this important phase of church work.

And what shall I more say? for the time would fail me to tell of the work of the spiritual sponsors, the effectiveness of the fellowship hour on Sunday morning, the tremendous impact of the music program of the church, the dedication of our organist, Nena Johnstone, the dedication of our Sunday school teachers, the unassuming performance of the Primary Church staff. . . . —a paraphrase of Hebrews 11:32

Respectfully submitted,  
Melvin Kenworthy

## LEGISLATION ON CAMPS

Friends in the State of Washington are asked to express their support for House Bill No. 38 sponsored by Representatives Mentor, Wanamaker, and Randall. It is designed to give equity to denominational camps in real estate taxes. The State Supreme Court has ruled that property owned by a church could not be given tax exemption even though property used for the same purpose but owned by a non-denominational national organization was exempt. Passage of House Bill No. 38 would remove a difficult financial burden from many Christian camps.



# AMONG THE CHURCHES

## SOUTHWEST WASHINGTON AREA

*Camas—Dorwin Smith, pastor*

Now that the holidays are over, our pastor is having his class for membership and is thankful for the interest.

Our men are having a prayer breakfast each week in the homes; they have been well attended.

We have set as our goals increased attendance for both Sunday school and church, and we are much in prayer for this.

January 17 we had a pleasant surprise for the evening service when our superintendent, Jack Willcuts, came and spoke to us. Sunday, January 31, we had Kenneth Williams while our pastor was gone to the church institute in California. —*Millie Attebery, reporter*

## BOISE VALLEY AREA

*Boise—Dale Field, pastor*

Thursday, December 3, was the date for the WMU meeting. The special feature was a "Silent Auction," an annual fund-raising scheme for WMU.

Some of the social functions of the past two months were a swim party at the YMCA on December 5 for the junior and senior Friends Youth; on Thursday, December 10, the Marathon Sunday School Class Christmas dinner at the Airport; Saturday, December 12, the Ambassador Sunday School Class Christmas party; the Ladies Sewing Club met for their Christmas party the evening of December 14; on Thursday, December 17, the Omegans Yule Party at the Church; the Alpha-Teens Bowling party on Saturday, December 19.

Ron Stansell, who has served one term as a missionary in Bolivia, was guest speaker in our Sunday morning service on December 13. A covered-dish dinner during the noon hour gave people an opportunity to get acquainted with Ron. Our annual Christmas program was given Sunday evening, December 20. A play, "Christmas Stranger," was presented by the Ambassador Sunday School Class along with music by the choir and the

## ATTENTION WMU MEMBERS

Your Executive Committee met for a full day on February 6. This was an inspirational time for us as well as a profitable time for you as we planned future events for the women of Northwest Yearly Meeting of Friends Church. You will be hearing about all these plans as time goes on. Just now we want you to be watching for announcements about your Area Spring Rally. Our offering this year will go toward Extension Bible School material. Your area vice-president is planning a wonderful time for you. For instance, one rally will be a "Mini Retreat" all day Saturday with luncheon at noon.

I hope to see a great many of you at each one of these rallies. —*Beatrice Benham*

junior choir. Treats were given at the close of the service.

Appointments were made for families to have their pictures taken December 21 for our pictorial directory.

On Wednesday evening, December 23, a special Christmas candlelight service was held in the church sanctuary.

The only decorations for our church Christmas tree, which was placed in the entrance, were Christmas cards from members of the church. This was beautiful and very effective.

Seven of our youth attended Midwinter Convention at Twin Rocks, Oregon. They gave a fine report of the meetings in our Sunday evening service on January 3.

A musical group from Friends Bible College in Haviland, Kansas, was in our service on Wednesday evening, January 6. They were guests at a dinner meeting the next evening for alumni and friends at the Meridian Friends Church. Following the evening service on Sunday, January 17, there was a reception to honor our Pastor Dale Field and his wife Deloris on their 25th wedding anniversary. In connection with Friends Alive, our goal is to average 375 (combined Sunday school and church attendance) per Sunday during the January to May emphasis. Our average last year was 275.

A Cooperative Bible Conference was held at Star on January 22 and 23, with Myron Goldsmith, Paul Mills, and Arthur Roberts leading the sessions. Dr. Goldsmith spoke in our church on Sunday morning, January 24.

A Boise Area Rally was held at the Melba Friends Church at 3 p.m. on Sunday, January 31, featuring the Revelation Quartet from Northwest Nazarene College, the drama, "Let Love Guide You," by speech class from Greenleaf Academy; speakers—Keith Baker, president, Board of Stewardship, Northwest Yearly Meeting, and David Brown, vice-president, Board of Stewardship.

Friends Youth had charge of the evening service on January 31. There was a Band Special and following that a Bible Quiz between junior and senior high—the junior high kids won! —*Margaret Peterson, reporter*

*Star—Kenneth and Rosalie Pitts, pastors*

A Bible conference with Myron Goldsmith, Arthur Roberts, and Paul Mills was held in January. Each man spoke on a different topic. Those who attended benefited from these lecture and discussion groups.

We were privileged to have Arthur Roberts, dean of faculty of George Fox College, speak Sunday morning, January 24. We also had a potluck dinner in honor of Kenneth Pitts' birthday.

Herschel Thornburg will hold revival meetings at Star March 21-28. We expect many blessings as this talented man speaks to us.

Cpl. Gary Emerson of the State Police spoke to the Sunday school assembly on

"Christian Citizens and Safety." He also answered questions about his work and other police-related matters.

—*Leona Ireland reporter*

*Whitney—Charles Cox, pastor*

Laura Shook, an absent but active member of Whitney church, spoke at our evening meeting on December 27. She is teaching children of our armed forces in London, England. During the three years she spent Christmas vacation in Europe, Laura observed Christmas celebrations in Rome, Bethlehem, and Dublin.

The annual New Year's Eve party at Whitney was a costume affair with participants requested to dress in "bad taste." The festivities were followed by a chili feed (good taste).

On Sunday, January 17, our pastor, Charles Cox, and his wife Aletha celebrated their 28th wedding anniversary.

January 24, Myron Goldsmith, head of the Department of Religion at George Fox College, delivered a message at the 9:45 a.m. meeting in our sanctuary.

At our midweek meeting Wednesday evening, February 3, Keith Baker, president of the Board of Stewardship, brought us a message on stewardship.

The church has purchased a film and slide projector for use in the Sunday school; the purchase was made possible by special offerings.

—*Dorothy Stadler, reporter*

## GREENLEAF AREA

*Greenleaf—Gordon St. George, pastor*

The adult choir went caroling in an old-fashioned way—on a hayrack drawn by a team of horses. They sang for 25 homes, accompanied by an accordeon, and met at the Gene Smith home for hot drinks following the ride.

The Christmas Wreath for Greenleaf Academy passed the \$1,600 goal with a final tally of \$2,400. The library has been redecorated with new carpet on the floor and new furniture ordered.

We are thankful that funds received to apply on the parsonage debt totaled \$4,380.86, of which \$4,000 will be paid plus interest, leaving approximately \$1,500 yet due.

The Friends Bible College Ensemble of Haviland, Kansas, presented a concert Sunday evening, January 10, to a capacity audience.

—*Iverna Hibbs, reporter*

## INLAND AREA

*Spokane—Charles J. Neifert, pastor*

Sunday afternoon, December 13, the church presented its annual Christmas pageant to a crowd of 130. Launching out from this 4 p.m. type of program, we have been experimenting from time to time with an early service during the winter months when the roads are often icy and night comes so soon. These have proved to be generally well-accepted and result in better attendance.

Sunday, January 10, the church celebrated its 20th anniversary in the morning worship hour. This was a great time for all the old-timers and everyone else present. Louis Brown was given special recognition as being the only person present who was in the very first service held for Friends in the beginning



of the church.

We are presently in the process of remodeling our sanctuary. When this is completed, it will be a lovely place for people to come together and worship the Lord Jesus Christ.

—Charles Neifert, reporter

#### NEWBERG AREA

*Newberg—Fred Littlefield, pastor*

February was observed as Month of Missions. Speakers included Fred Littlefield, Gerald Dillon, Twila Jones, Ron Stansell, Harley Adams, Vern and Lois Ellis, Paul Cammack. There was also a birthday dinner and a choir cantata.

Included in the watch-night service were slide pictures by various members, social time, music request program, and devotions.

Sunday morning, December 27, was a recognition service for the recording of Ron Stansell as a minister. J. Russel Stands told the recording procedure; Jack Willcuts brought the message.

The Newberg Area Rally at our church on Sunday evening, January 31, featured choirs from churches of the Northwest and a mass choir under the direction of Jerry Friesen.

The annual Sweetheart Banquet sponsored by the Friends Men was February 15 at the Hi Hat in Tigard. Milo Ross was the speaker.

Calvin and Elva Gregory were honored on their tenth wedding anniversary at a reception February 14 at the Yearly Meeting Headquarters.

—Margaret Weesner, reporter

*North Valley—Roger Knox, pastor*

We now have three home Bible study groups meeting each week, two Monday evening and one Thursday morning.

Charlotte Macy was our speaker the evening of January 17. She told of the needs of Twin Rocks. We can all help in money, labor, or prayer.

The Journeymen Quartet of George Fox College was with us the evening of January 24. Their songs and testimonies were a real blessing to everyone in attendance.

Wednesday evening, January 30, the president and field secretary for the Japanese Evangelical Missions showed slides of Japan and told of the great need for young people to go there as missionaries.

A party was enjoyed by Gary Albers' junior Sunday school class Saturday night, January 30.

There are two teams playing basketball from North Valley in the Newberg church league.

Steve and Drena Dillon are the leaders for the Wednesday evening youth activities.

Last month 15 of our high school young people enjoyed a night of roller skating in Portland.

We now have over \$5,600 in our building fund.

—Lois Shires, reporter

#### PORTLAND AREA

*Clackamas Park—Howard E. Harmon, pastor*

Clackamas Park Friends Church will present the dramatized version of John W. Peterson's "No Greater Love," on April 11, at 11 a.m. in our church.

We want to extend to you an open invitation and encourage you to be with us as we present this fascinating dramatized version of "No Greater Love."

—Cheryl Fendall, reporter

#### SALEM AREA

*Highland—Everett H. Craven, pastor*

November 20, 62 persons gathered to partake of a fine Thanksgiving dinner. Our guests were Jamie Sandoz and wife Ardith. Jamie served two years as medical technician in a hospital in Nepal, and he told of the work and showed pictures.

Our pastor performed the wedding ceremony for their granddaughter, JoAnn Spirup, in Danville, California, December 19. In their absence, George Smith had the Sunday morning service and Esther Hunt the Bible study Sunday evening.

Conservative Baptist churches of the area sponsored an evangelistic campaign with Dr. Jack Van Impe as speaker February 7-14. They invited all evangelical groups to join with them, and several of our people opened their homes for prayer groups.

Special meetings were held the first two weeks in January with Ron Crecelius as speaker. Everyone appreciated his messages and the part the students from George Fox College contributed in both music and testimony.

The Women's Missionary Union was privileged to have Twila Jones, missionary from Burundi, Africa, as guest speaker January 15.

*Scotts Mills—Daniel Stahlnecker, pastor*

Scotts Mills had a weekend missionary conference late in January. Mr. and Mrs. Dennis Burlingame had charge of the meetings. We had the film, *Beloved Enemy*, the first evening, then supper together, followed by a program with Harlow Ankeny in charge; also participating were Ralph Chapman, Beverly and Karen Knight, Mr. and Mrs. Jim Fink, and Mary Fink. The Chapmans, Stahlnecker, and Bill Adams had parts the next evening.

## VITAL STATISTICS

### BIRTHS

**BISHOP**—To Jon and Marita Bishop of Maplewood Friends a boy, Devin Mark, born January 21, 1971.

**ROBERTS**—To Lloyd and Barbara Roberts, Newberg, a daughter, Robin Louise, born February 4, 1971.

**STANSELL**—To Ron and Carolyn Stansell, a daughter by adoption, Sara Marie, born January 7, 1971, adopted January 20.

**MIDDLETON**—To Mr. and Mrs. James E. Middleton of Metolius, a daughter by adoption, Darcy Middleton, born November 29, 1969, adopted November 18, 1970.

**GRAVES**—To Mr. and Mrs. Wesley R. Graves of Madras a daughter, Tracy Shane, born November 24, 1970.

**TUNISON**—To Mr. and Mrs. Vern Tunison a daughter, Mitzee Larena Sky, born December 27, 1970.

### MARRIAGES

**HUBBARD-SMITH**. Renee Hubbard and Timothy Smith were married February 7, 1971.

**MCCAMMOND-HORR**. Patricia McCammond and Robert Horr were married February 13, 1971.

Willard Renzema of Youth for Christ presented their work Sunday morning, and Ron Stansell told us about work in Bolivia Sunday evening.

We have had Carolyn Stansell presenting our work in Bolivia, Anna Coffin telling about India, and are looking forward to having Clyde Thomas present Burundi, Africa, in our WMU meetings this year.

The Tigard choir gave their Christmas cantata here on December 27.

—Edith Magee, reporter

*South Salem—Freeman Conant, pastor*

The film, *Africa on the Bridge*, a Billy Graham film depicting the transition between ancient tribalism and independence, was shown Sunday evening, December 27.

Many of the young people attended Mid-winter Conference. Sunday evening, January 3, they shared their experiences and thoughts about this event.

South Salem Friends are participating in the church league basketball this winter.

Ron and Carolyn Stansell spoke to our church at both the Sunday school hour and worship hour on Sunday, January 10. A pot-luck dinner followed the morning service.

Friends churches of the Salem area met at South Salem for the area rally January 17. Dr. David Le Shana was the speaker for both the morning worship and the rally service.

South Salem Friends took part in the Jack Van Impe city-wide crusade at the Salem Armory February 7-14.

A valentine banquet for the adults of Pringle and South Salem Friends was held at Kopper Kitchen North on February 5 with Roy Clark as special guest, with music and entertainment.

Saturday, February 4, was a fun day in the mountains to play in the snow for the church youth.

—Alice Scott, reporter

### DEATHS

**BLAIR**—Laura Blair, 86, of Newberg, passed away February 3, 1971. Services were held February 6 with Fred Littlefield officiating.

**DOUTY**—Gertrude L. Douty, 69, died December 23 at a Caldwell hospital. She was a faithful member of Greenleaf Friends Church. Memorial services were held at Greenleaf.

**LILLIE**—Margaret Lillie of Spokane, Washington, died January 9, 1971, at the age of 70.

**PERRY**—Louis C. Perry, 82, member of Piedmont Friends, passed away January 11, 1971. He was a tireless worker in the spiritual, social, and practical aspects of the work of the church. Services were held at the church with Sheldon Newkirk officiating.

**STEIGER**—Margaretha Steiger, 73, a long-time member of Piedmont Friends, passed away February 1, 1971. Earl Geil and Fredric Gregory officiated at the funeral services.

**TUNING**—Etta Tuning, 84, passed away December 30 in Caldwell. She was a long-time member of Greenleaf Friends Church. Memorial services were at Greenleaf.

**WARREN**—Joseph Warren, 88, of Friends-view Manor passed away February 8, 1971. Services were held at Newberg on February 10.