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Evangelical Friend

April 1971

Vol. IV, No. 8

Gifts of Devotion



Two EFA Yearly Meetings appoint new superintendents

Elected representatives of the Yearly Meeting have named JOHN L. ROBINSON to be general superintendent of Kansas Yearly Meeting of Friends Church beginning July 1, 1971. He will succeed WALTER P. LEE, who has served as interim superintendent since August 1970.

John Robinson has served Kansas Yearly Meeting in many capacities. He has been a pastor for more than 20 years



John L. Robinson

—at Antioch, near Stafford; at Booker, Texas; at Haviland since 1964. He has been actively involved in the Evangelical Friends Alliance and also the National Association of Evangelicals and the National Holiness Association.

He is a graduate of Friends Bible College and recently attended an Institute for Successful Church Leadership under Robert H. Schuller, pastor of the Garden Grove Community Church in California. The Robinsons were reared in south Texas, near Friendswood. Mrs. Robinson is the former Betty Haardt. They have three married children: Mrs. Larry (Becky) Edwards, Colorado Springs, Colorado; David, Friends minister, Coldwater, Kansas; Mrs. John (Karen) Schmidt, Wichita; and two children at home—Cindy, a student at Friends Bible College, and Danny in Haviland High School.

The official presentation of John Robinson as superintendent will be made during Kansas Yearly Meeting on the campus of Friends University August 10-15.

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, 1971. JACK L. 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 in what was then Oregon Yearly Meeting. He was a member of the Four Flats Quartet, which later became World Vision Quartet heard weekly for six years on a nationwide ABC radio broadcast.



Norval R. Hadley

Norval Hadley has been with World Vision since 1956, and has traveled across the world in the setting up of pastors conferences and in relief work. During these years he has been active in California Yearly Meeting of Friends, serving on the Board of Social Concerns and in other ministries, including leadership in the Arcadia Friends Church, where his family attends.

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.

Northwest 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.

YOUTH SHARE RELIGION AT FAITH IN ACTION MEET

Sharing was the theme for a "religiously rewarding" experience for 53 young people and nine sponsors who participated in a Faith in Action weekend youth conference at the Booker, Texas, Friends Church.

The purpose of the conference was to get youth to share their experiences in Christian faith.

There was a recreation period in the afternoon when the youngsters were given a break to go swimming at the school's



Youth sharing in conference in Booker, Texas.

indoor pool, play Ping-Pong or whatever they liked.

The meeting resumed at 7 p.m. for a film, *Sex Is a Beautiful Thing*, which consisted mainly of interviews with two young Christian couples on the University of California campus at Berkeley.

Linda Slovacek, a senior at Friends University in Wichita, said of the conference: "I thought it was real good. I think it made me take a good look at myself and realize what I needed to do to help myself and the church."

Pat Bechthold, a sophomore at Friends Bible College in Haviland, Kansas, said: "You get to know yourself and it is a challenge to get to know others, their ideas and views. It was very encouraging."

"The age difference was good, too," said Linda, "because some of the younger kids sometimes have difficulty in expressing themselves, but they didn't seem to yesterday." (Small group sessions were held with ages from ninth grade through college.)

Pastor Melvin Adkinson of the host church and originator of the conference said: "This is something that if they get anything out of it they have to get involved in it. It's not like sitting in church and listening to a sermon."

OMAHA FRIENDS INITIATE EVANGELISM SERIES

March 1 marked the beginning of a special Visitation Evangelism Program at the Omaha Friends Church according to MAHLON MACY, pastor. Members of the congregation spent a number of weeks in special training in preparation in order to become qualified trainers. Nine people are going out each week to present the good news of the Gospel, following the plan of using three members in each visitation team. The interest was so high in the program that all the people who wanted to participate could not because of lack of trainers. It is anticipated that the program will be greatly enlarged in the early fall.

After three weeks of calling, it can be reported that five people have come to know Christ as a direct result of the visitation effort. "The whole congregation is excited about what the Lord is doing in and through the church," Macy said. "Many are seeing in a new way the leading and working of the Holy Spirit. May the Lord be praised for His faithfulness and His answers to prayer! Continue to pray for the work in Omaha."

Other news of Friends

EDITH WINES, wife of Leonard Wines, now retired, who pastored Friends churches in Iowa, Texas, Ohio, and

(Continued on page 17)

Evangelical Friend

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Cover

First heralds of spring in most places are the golden trumpet daffodils. Our thanks to Stan Putman, Quaker artist of Portland, for painting the graceful two-color illustration, and to Esther Hess, editor of our Missionary Voice section, for suggesting that daffodils be our April cover.

Antecedents

Our daffodil cover is more than a pretty picture, even more than a reminder that spring really *is* here. It serves another purpose: a gateway to creative thoughts on fund-raising. "How's that?" you ask! In answer, may we refer you to the article by Missionary Anna Nixon ("Gifts of Devotion" on page 12) and the reference to the Pims, a retired couple in Ohio who grew and sold daffodils to raise money for a special project now reaping fruit in India.

In our March issue (page 11) was another idea for raising funds—a garage sale for missions. Both of these ideas have challenged my thinking.

We live in paradoxical times. In the midst of the greatest affluence in our history, we are plagued with mounting money problems. Maybe your church hasn't experienced it yet, but, very frankly, ours is having a problem meeting its monthly budget. Has the cost of living robbed our giving potential? Have we lost our sense of sacrifice? Is unemployment taking its toll? Whatever the reason, the problem *does* exist.

Here's where the daffodils and garage sales come in! Perhaps the day has come when we need more creative ways to raise "extra" money. What would happen if 100 retired couples across the EFA—like the Pims in Ohio—raised and sold daffodils? And ponder this one: What if each local church in the EFA put on a garage sale for missions, channeling the funds thus raised to enlarge the mission outreach in Mexico, for instance?

I dare you to think creatively on these things. Then to act! —H.T.A.

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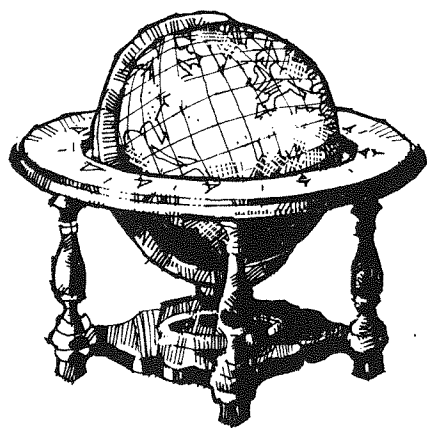
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The Face of the World



MENNONITE'S MISSION STRATEGY: 'WE WENT AND WE WERE LED'

HARRISONBURG, VIRGINIA—After serving in Belgium for two decades, a Mennonite missionary told students on the campus of Eastern Mennonite College here that a Christian's role is simply one of openness to the leading of the Spirit at any time, any place.

"We had no strategy," David Shank said of his venture in Europe. "We just went and were led."

"We're in the time of the Spirit. Some say this is the time of grace, the time of the church, the last times, but these all fit under the umbrella of Pentecost," said the representative of the Mennonite Board of Missions based in Elkhart, Indiana.

Shank has been visiting college campuses to "help bridge the gap between where the mission board is and where the churches and people think we are."

The freedom of the Spirit catches the fancy of contemporary youth, Shank said. "But I've told them freedom is not doing *your* thing but *God's* thing, the *Spirit's* thing." He added:

"Students are not convinced that the established church is always doing what God wants to do. The thing that impressed me as students across the country opened their lives to the work of the Spirit was that the home churches better listen very intently to what the young people are saying. The students are trained and informed about problems and social injustices, yet ready to be Spirit-filled people in such a world." —E.P.

SEES CHURCH AS 'COLLAPSING PUMPKIN,' BUT HAS EYE ON SEEDS

PILGRIM FIRS, WASHINGTON—A denominational executive here said he pictures the church "as we have known it as a collapsing pumpkin," but he admits he has his eye on the seeds.

"Those seeds will matter," Dr. Gerald J. Jud told the annual pastoral confer-

ence of the Pastoral Institute of Washington meeting here. "The church will be, and it will be with power in the life of the world."

Dr. Jud, general secretary of the division of evangelism, United Church Board for Homeland Ministries of the United Church of Christ, admitted a fondness for imagery to etch mental pictures that stay with his hearers.

"That pumpkin is lying in the field, getting rotten and falling apart," he said.

Some delegates saw his statement as a contradiction when he called for a shoring up of the ministry of the church, if the church, in fact, is collapsing.

The older man insisted that a new idea of the ministry should be formed . . . that clergymen today have a unique role to fill. —E.P.

PRAYER ROOM ESTABLISHED IN PENTAGON

WASHINGTON, D.C.—A small room in the Pentagon has been dedicated as a quiet place for meditation and prayer by Secretary of Defense Melvin R. Laird.

Mr. Laird explained that the meditation room "is an affirmation that, though we cling to the principle that church and state should be separate, we do not propose to separate man from God."

"In a sense, this ceremony marks the completion of the Pentagon," he said, "for until now this building lacked a place where man's inner spirit could find quiet expression." —E.P.

KEITH MILLER BOOK SELLS 57,835 IN TEN WEEKS

WACO, TEXAS—Within ten weeks after publication date, 57,835 copies of Keith Miller's book, *Habitation of Dragons*, were sold. Word Books is the publisher.

The author's first book, *The Taste of New Wine*, has now sold more than half a million copies, and *A Second Touch* has passed the quarter-million mark. —E.P.

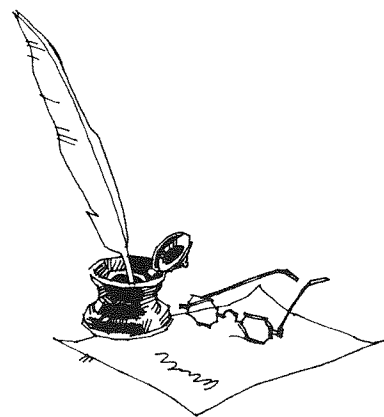
CHRISTIANS URGED TO END 'ANTI-ARAB, ANTI-MUSLIM' BIAS

OMAHA—Christians should "try as hard to stamp out anti-Arab and anti-Muslim bias" as they work to overcome anti-Semitism, according to the former head of World Council of Churches' refugee work in the Middle East.

J. Richard Butler, now assigned to WCC headquarters in Geneva, addressed the United Methodist Committee for Overseas Relief. He said Palestinian refugees "have the feeling that Christians of the West just don't care."

While 1.4 million Palestinians are registered with the United Nations as refugees, there are many more, he said, who do not fall within the "refugee" definition. He urged continued church support for rehabilitation of Palestinian

Friends Write



Jack L. Willcuts, Harlow Ankeny, and your entire staff deserve the highest possible praise for producing the *EVANGELICAL FRIEND*. The paper has met the objectives evangelical Friends should have for such communication and continues to meet them. It is most valuable and worthwhile, is exceptionally well-planned, informative, and stimulating, and is undoubtedly influential and effective among those who care about greater cooperation and unity for previously uncoordinated American Friends meetings.

Keep up the excellent work!

ELVER VOTH

Newberg, Oregon

We *like* our church paper! It is so very attractive, and the articles are so very good. I always turn first to the editorials and find them enlightening and challenging; then I hunt for "Over the Teacup" and then just settle down and browse. The summary of 1970 was tremendous. Keep up the good work.

GLADYS COOK

Rosemere Friends Church
Vancouver, Washington

refugees and for Christian effort to reconcile the Arab-Israeli conflict.

Mr. Butler held that the failure of the West to open its doors to Jewish refugees from Europe at the end of World War II "gave them no option but to go to Palestine." That, he said, created the problem of the Palestinian refugees. —E.P.

N.Y. CHURCH BUDGETS \$100,000 TO FIGHT CRIME

NEW YORK—Riverside Church here will spend \$100,000 to maintain its security—more than the entire budget of most smaller churches.

The money will be spent as a result of the growing crime problem. It will pay the salaries and miscellaneous expenses of eight full-time and four part-time security guards, who maintain a 24-hour, daily watch at the interdenominational church. —E.P.

Famine among Friends

In the 8th century before Christ, the prophet Amos told the people of his generation, which in too many ways was much like our own:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11, 12)

There comes a time when God takes away His Word from those who do not want it. We today have an abundance of Bibles and many lovely meeting-houses. As we take the Bible seriously and use the facilities at our disposal, the Word and the Spirit will have something to say to us. Unfortunately, the Bible and church have nothing to say to a

growing number of spiritually inattentive people. The similarities of our society with that of Amos, people wandering from sea to sea, consulting with spirits (the wise men of old may have been the psychiatrists of their day), political unrest, all of which are symptomatic of an inner emptiness.

A Christian counseling service describes its work as being based on Christianity as the "core experience in living." This may be the answer in countering man's notions and ideas that replace God's truth and abiding Spirit. Such a "core experience" is needed where the new awareness of the vastness of the cosmos reduces man to relative insignificance; in psychology where, to some, deterministic thought has been carried so far that every event, act, or decision is considered to be controlled by hereditary factors until nothing men do is

determined by moral choice; or in biology where man is no longer assumed to be a specially created being; or among sociologists who regard all cultures, all societies as time structured and environmentally determined with man therefore proceeding upward from primitive to developed cultures rather than falling from a higher existence.

Could Amos have found a philosophy in his day anything like one that finds nudity, pornography, and homosexuality acceptable if circumstances make it so? Did he find antismetaphysical belief eating away at faith? Did he see what we call humanism, liberalism, syncretism, and universalism challenging those who respect miracles and special revelation from God?

Let there be no famine among Friends—or those whom Friends can influence—for the "words of the Lord." —J.L.W.

Quaker women liberated

While the Women's Liberation Movement is in high gear, it is comforting to find Quaker culture has led the way. Robert Barclay (1648-1690) stood out with the proposition that "since male and female are one in Christ Jesus, and he gives his Spirit no less to one than to the other, we do not consider it in any way unlawful for a woman to preach." In his *Apology* (*Barclay's Apology in Modern English*, edited by Dean Freiday) he goes on to interpret Paul's writing to the Corinthians as "rules on how women should conduct themselves when preaching or praying in public," not as a prohibition. "Paul also speaks of a woman who labored with him in the work of the gospel." Barclay ridiculed the biased generation of his day when women had fewer rights than minor children, slaves, and even sometimes criminals with the observation that Philip the evangelist had "four daughters who possessed the gift of prophecy" (Acts 21:8-9).

Writing in a recent Christian publication, Don W. Austin points out that not Paul but the 12th century translators of the King James Version are responsible for some of the superiority of man suggested in the Scriptures. One of the small, interesting, and almost unconscious effects of their attitude toward women is seen in their translation of the texts where the Holy Spirit had said "any one." They nearly always translated it "any man." Two examples are John 7:37, "If any man (Greek any one) thirst, let him come unto me"; Revelation 3:20, "Behold, I stand at the door, and knock: if any man (Greek any one) hear my voice"

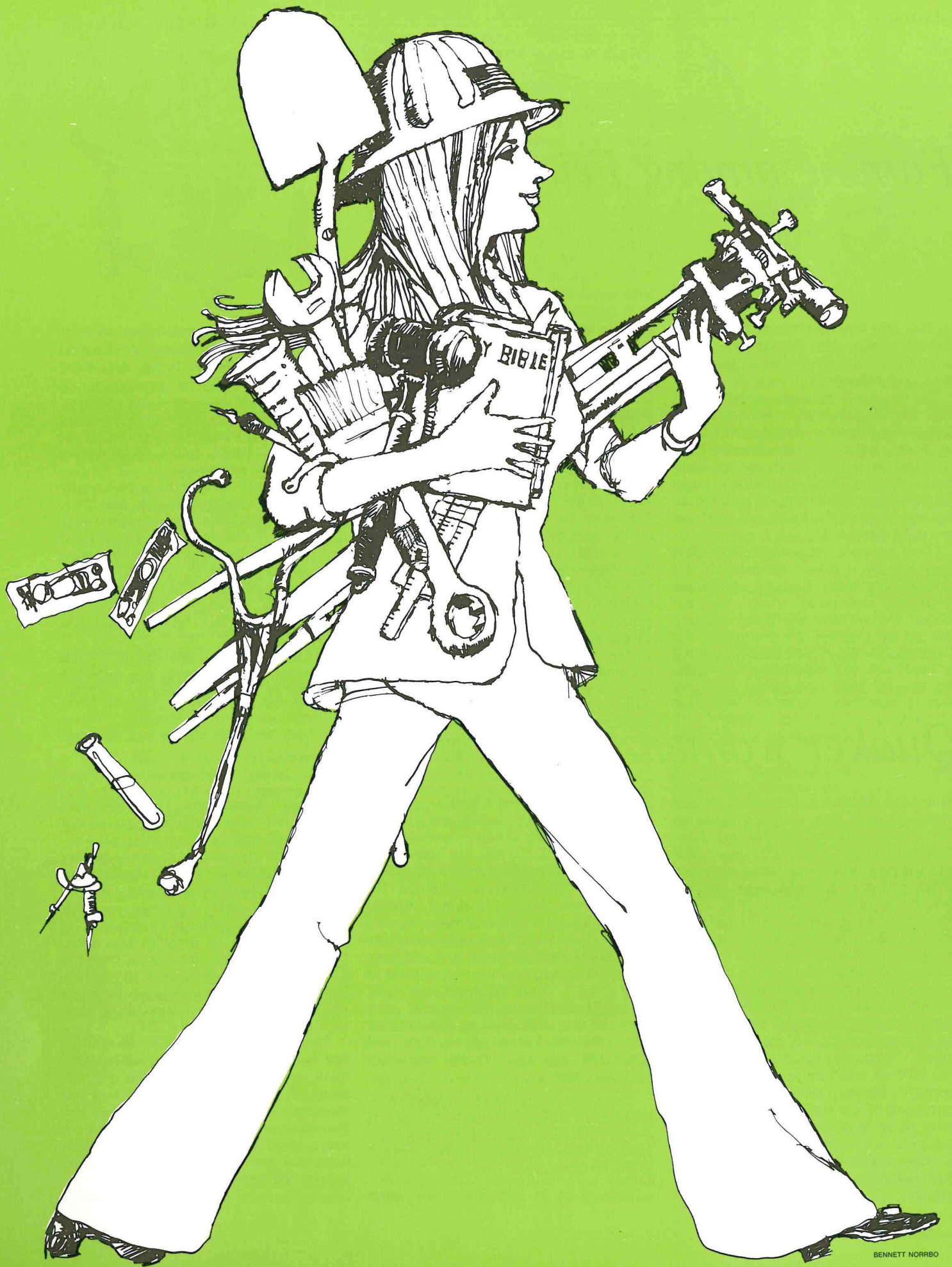
These translators just couldn't help feeling any religion a woman had was a derived religion, acquired through husband or father and held in his name—like everything else.

True, there is a governmental order

stated in 1 Corinthians 11:3 (and elsewhere), but there is not the slightest connotation of superiority or inferiority unless one is also ready to concede that Christ is inferior to God. It should cheer all Christian women to realize God requires of her *order deference* in much the same way a brilliant or expert man may be required to defer to less gifted men who are over him in a business. That deference is owed *only* to her husband, not to all men because they are males. "Wives, be in subjection to *your own husbands*." (1 Peter 3:1)

The Women's Liberation Movement has become ridiculous in insisting that there is "no difference"! The Frenchman's "Vive la difference!" is closer to the Genesis story of creation. Long live the differences that God in His wisdom made. And I am glad much of my childhood was spent under the leadership of women Quaker pastors.

—J.L.W.



A look at Women's Lib

The recent deluge of publicity given to the Women's Liberation Movement leaves the average person—whether man or woman—confused and puzzled. For the Christian woman, it is even more confusing, and immediately one asks: "From what do they wish to be liberated?"

Apparently the defenders of Women's Lib do *not* wish liberation from their children, or from men (either collectively or individually), or from their femininity, or from living in 20th century America. What they do seem to be saying is: *Liberate us from being delegated to a boring, tedious existence in society—regardless of talent, education, or personal preferences.*

Some argue that the whole movement simply reflects the trend toward permissiveness. To agitate for the improvement of one's lot is the "in" thing. Hence the cry of women's rights has loomed second only to civil rights in the last few years.

Historically, it has been a long struggle. In the U.S., the territorial legislature of Wyoming was the first to give women the right to vote in 1869. Ironically, Susan B. Anthony was arrested in 1872—for voting. In 1920 the 19th amendment granting suffrage to women was passed. Unfortunately, after gaining the right to vote, many women abandoned the crusade and took for granted their new privileges.

The strength and stamina of the pioneer woman was no longer needed because of the disappearing frontier. While men began to channel their energies toward building huge industries and excelling in their professions, women—by and large—became passively resigned to

a housewife-mother role in a male-dominated society.

Then came the wars of the 20th century, which together with the great depression of the '30s forced women to take jobs outside the home. Greater opportunity for education contributed to modern woman's discontent with menial labor void of intellectual or spiritual challenge. So the granddaughters and great-granddaughters of the early suffragettes are now clamoring for equality and an end to discrimination against women—in hiring practices, in promotions in their professions, and (quite frankly) in the pay check.

Let us take a closer look at the existing inequities.

Life magazine (September 4, 1970) points out that in 1968 the median wage for a man in the U.S. was \$7,664 while for a woman it was only \$4,456. It is common knowledge that in virtually every occupation women are paid less than men for doing the same work. An example: women chemists earn a median salary of \$9,000; their male counterparts earn \$13,200.

In the top professions women have a pitifully small representation—only 6 percent of the scientists, 3 percent of the lawyers, and 1 percent of the federal judges. Note that in the Senate of the U.S. *one* lone female voice is heard in the highest legislative body of the land, Senator Margaret Chase Smith of Maine. Of all the professional and technical jobs, the woman's share of the total job market has shrunk from 45 percent in 1940 to 37 percent in 1970. On the other hand, women hold down nearly 75 percent of the lower-paying clerical jobs.

Much attention is being given now to the shortage of doctors in the U.S. The Soviet Union has encouraged and subsidized women in the medical profession with marked success. Why then are not more women entering American medical schools to prepare themselves to serve a society crying out for more obstetricians,

gynecologists, pediatricians, surgeons, and psychiatrists? Obviously, they feel they are not really welcome in the profession.

Perhaps the solution is some kind of "favorable discrimination" (I use this term for lack of a better one). For example: in the '50s it was clearly recognized by educators that something had to be done to bring more men into elementary teaching. Consequently, men *with families* were given "favorable discrimination" with better salary offers, thus effecting an increased masculine influence in grade school classrooms.

Why is this same principle *not* being extended to women in the professions—especially in law, medicine, social work, and religion to name a few?

Somewhere in our society we women have become victims of a stereotyped thinking that women just don't do certain tasks. It's a sort of "We leave that up to the menfolk, dearie" type of attitude. The resulting waste of talent, energy, and creativity is staggering.

Now what is the church doing about this loss—specifically, the Quaker Church?

The most discouraging thing I find in Quaker churches across our land today is an unwillingness to even admit that women are *not* being used equally in key church positions. And by "key church positions" I mean something more than just chairman of the nursery committee, the kitchen committee, or recording clerk of the meeting.

The church must arouse itself to see women as persons—sensitive, gifted individuals—who for so long have been ignored in religious, decision-making circles although their work, money, and prayers have been most welcome.

The Christian woman seeks honestly to answer two essential questions: (1) Who am I? and (2) What is my role in the world?

In answering the first, I assert that women must recognize that God has no double standard for men and women. Galatians 3:28 clearly teaches: "There is

Lucy (Clark) Anderson is a professor at Malone College and with her husband, Dr. Alvin Anderson, spent several years in Latin America in government service. She has taught also in Greenleaf and Haviland Friends Academies and George Fox College and has degrees from Asbury College and the University of Oregon.

no such thing as Jew and Greek, slave and freeman, male and female; for you are all one person in Christ Jesus." (NEB) In other words, in Christ men and women are equal but different. And "viva la difference!"

Billy Graham says that male and female should not be "contenders for supremacy but each the complement of the other; both equal, yet each with his own station and role." (*Ladies Home Journal*, December 1970, p. 42)

If women endowed with feminine tenderness and capacity for fierce loyalty are paired with men of enduring strength and unflagging courage, think of the resulting potential to the church and the extending of God's kingdom.

What is my role as a woman? In marriage it is to cooperate as a partner in a team with my contribution to complement and counsel my husband. I am quite content to acknowledge he is head of the home—but notice I said "head," not "dictator" or "sole authority." At this point the Talmud had some pertinent words: "No matter how short your wife is, lean down and take her advice."

I am afraid we women must admit we have allowed ourselves to be diverted from the important issues. How different the course of our nation might be if, instead of staging demonstrations and burning undergarments, women had worked for peace and for an end to the war in Vietnam!

As a mother I am both awed and thrilled with the challenge of nurturing and influencing my children. One psychologist put it this way: "Talk about careers for women! What greater career could there be than that of bringing the next generation into existence and civilizing it!"

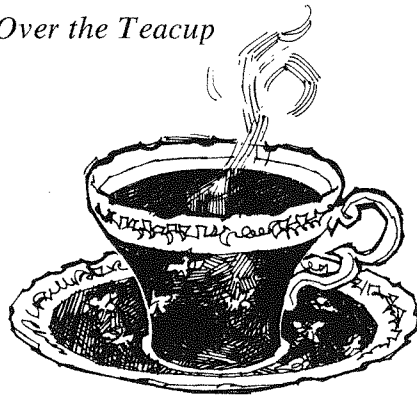
Baby-sitters, child care centers, and Dr. Spock handbooks can never replace a loving, understanding, and sensitive mother. The first proof of this is that the men who have made an impact on the world have had good, faithful, and sympathetic mothers.

So in the midst of shouts to revolutionize our society by "liberating" women, we must not abdicate the greatest opportunity of all—that of shaping the world through the influence of a godly home. Also, women who do not prefer motherhood with its domestic restrictions should be allowed to choose an alternative and not be regarded as second-class citizens.

St. Augustine said: "Love God and do what you like." Does this not also apply to women?

Surely if in the Garden of Eden the "fall" put woman in her place, then let us proclaim the good news: "Redemption lifts her out of it—to at least an equal place." □

Over the Teacup



Relationships

BY CATHERINE CATTELL

Hello. I'm back again after six weeks of "tea tooting" around the world, and I know you will not be too surprised if my "tea" has a stronger oriental flavor than normal for a little while. This was not a sight-seeing trip, although we saw all kinds of sights—sublime, superb, and from there down to the heartrending ones that only extreme poverty and hopelessness can paint. It was not a family-get-together kind of trip, although there were family reunions in both Taiwan and India of the most priceless kind, so as to give it a flavor of "Family Affair."

It was in reality just an open door God opened for us, and for six weeks He poured all kinds of surprises and unexpected reunions, blessings, and joys upon every step. He even went so far as to let our daughter, Barbara Brantingham, missionary in Taiwan, accompany us to India to visit her childhood home for ten glorious days! The key word of the whole time was *relationships*: family relationships, but much, much more. God blessed relationships with national workers, earlier converts, new acquaintances, and even relationships with servants, and neighbors, and other missionaries. You know, I just could never have believed how much God cares about relationships and how He likes to use them.

On our way home we spent a day and two nights in Istanbul, Turkey, where we knew no one. It was the only spot where we had planned to stay in a hotel. It was our only planned luxury, although there were many bits of luxury dropped upon us by surprise, but in this one city there was nothing to do but sight-see and be comfortable. What a barren experience it was, too, compared with meeting people—new friends, old friends with whom there was such an instant variety of relationship based on common love for Jesus Christ, concerns, and a shared past!

The second night in Taiwan was a case in point. I was rocking our grandson Timothy, eleven months old, one evening when my brother, Charles DeVol, came

in with his wife and announced that I was to go with them to Northside Church for a meeting seven miles away. We were to go by bus, but there was a short walk to the bus. Out on the street, with all the sounds and smells of China, Charles said, "Catherine, I am so glad you are here to celebrate this special anniversary night with us."

I was full of travel excitement and family excitement. I had forgotten the date and had no idea what he had in mind.

"It is December 22nd," he volunteered.

"Mother died on that date. That is all I can think of," I said, struggling for his meaning.

"That's it. It was 50 years ago tonight when you and I promised Mother in her dying moment, in answer to her last words, 'Who will go?' that we would go. And here we are, 50 years later, walking down a Chinese street on our way to church together."

I was deeply moved at God's timing, but I had not thought of telling it. Later, at the service I spoke a few words of greeting in Chinese, but Charles told the story. I could never have dreamed that God would use that relationship to touch a Chinese audience, but He did, again and again. It was a land of broken relationships, of torn-apart family circles, and much sorrow and hopeless longing for loved ones, so God used a private family incident rightly timed.

Perhaps we ought to think a little more about how we relate to others in the family, in the church, in our business, with our neighbors. Who knows when God may want to use that relationship to bless someone years later? God doesn't waste anything, does He? I am thinking more about these things since I returned. I suppose bad relationships could pop up some day, too, so let us make them good! O.K.? □

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A young Friend looks at Urbana '70

BY DAVID K. HOBSON

A few minutes after midnight this past January 1, I was making my way out of the vast Assembly Hall at the University of Illinois, Urbana Campus, along with almost 11,000 other students and 500 pastors and missionaries. Suddenly, out in the group someone began to sing. It started faintly, but soon the whole Assembly Hall came alive with the joyful song, "We are one in the Spirit; we are one in the Lord." This spontaneous expression was typical of the participation in the largest student missions convention ever held. For four and one-half days at the end of 1970, students from 48 states, every Canadian province, and 70 foreign countries came together to sing, pray, talk, and hear about world evangelism in the Ninth Inter-Varsity Christian Fellowship Missionary Convention. Students at Urbana '70 (the short name for the convention) represented more than 400 college campuses across our country—campuses upon which more than four-fifths of all the nation's college students are enrolled.

The theme of Urbana '70 was "World Evangelism: Why? How? Who?" Purposes of the convention were to present to individuals God's call to Himself and then to His service; to bring to individuals an awareness of the needs of our contemporary world; and to give practical suggestions as to how individuals might help meet these needs.

From about the middle of Urbana '70 and after it, I described the convention as being very *Quakerly*. I think there were several reasons for this. We were assured throughout Urbana '70 that whatever was our occupation in life we still have a Christian ministry to perform. The apostle Paul and John Woolman

were cited as men who both traveled in the ministry and pricked the consciences of their contemporary societies in regard to prevalent social evils, yet also worked to provide their own income. Myron Augsburger spoke of nonviolent responses by Christians to evil in World War II and of ways to identify with oppressed people. There was a strong call at Urbana '70 that evangelical Christians must work to improve both the physical condition and the spiritual condition of any person to whom we minister. That we must minister to the whole man, overcome racial and cultural prejudices, and not equate democracy with Christianity (or for that matter, not equate all the people under Communism as non-Christian) were strongly emphasized points.

There were speakers from all over the globe. The plenary and small group sessions provided question and answer periods. Opportunities were made for personal contacts with missionaries and the representatives of the 100 plus mission boards or evangelistic agencies at Urbana '70. I talked with missionaries from Brazil and Nepal. In Brazil, I was told, the people are hungry for the Gospel, and there is very little interference from the government. In Nepal, however, the government will allow a person to practice the religion to which he belongs, but he is forbidden to change religions. The missionary work there is done through doctors and nurses showing their Christian concern for people in a hospital that ministers to people living many miles around.

The goals of Urbana '70 were well achieved. There was not pressure for a commitment to be a foreign missionary as such. Indeed, we were told the concept of a "professional missionary" (probably white) taking the Gospel to the non-Christian countries must be replaced by the theory that evangelism will come through the churches. But there was a strong call for personal commitment to God through Jesus Christ and to allow God to lead our lives because

these are the only sound bases for Christian evangelism. To me mission was defined as finding and doing God's will for my life when and where He wants it done. In addition, we are not given an outline for our whole life; therefore we must daily be alert for God's leading through the Holy Spirit.

Dr. Byang Kato of the Sudan Interior Mission, Nigeria, urged us to support missions' programs as opposed to supporting individual missionaries. He pointed out that if we support individual missionaries there is more risk of loss of support for a needed, ongoing work when the job is transferred into the hands of nationals or another missionary.

The singing at the convention was great, too! Can you imagine 13,000 voices raised in praise of God in a building with good acoustics? Powerful! And the song leader especially caught my "Quaker ears" when he reminded us that we could sing a lie as well as speak one and asked us not to sing words we did not mean.

All these factors together made Urbana '70 a great event in my life. I did not come away with all my problems solved or questions answered, but I do have a wider perspective in which to view missions and world evangelism. I see there is a great mission field right here in the United States, in my hometown, and on my college campus in addition to the multitude of opportunities overseas. Yes, Urbana '70 was what might be called a *mountaintop experience* for me, but we are called to be about our Father's business between these experiences. There is work to do. Let us be found doing His work!

"We go" in faith, our own great weakness feeling,
And needing more each day Thy grace to know:
Yet from our hearts a song of triumph pealing;
"We rest on Thee, and in Thy name we go."
—Edith G. Cherry

David K. Hobson is a student pastor of Woodland Friends Meeting in North Carolina Yearly Meeting, Friends United Meeting. He is a junior at Guilford College majoring in elementary education. His impressions of Urbana '70 give a Quaker point of view of interest to EFA Friends.

God's call to Friends

William T. Jager prayed, "Oh God, we are tired of being compelled to hate in megatons and to love according to Robert's Rules of Order. We are tired of conventional goodness in an unconventional world. Our weapons have proliferated but not our love. We have rejected unconditional love as a softening influence—a threat to religious morality and to the American way of life."

To some extent we are compelled to consider "God's Call to Friends" in the context of that kind of prayer.

The other side of the coin is a longing to be inundated with a vision as expressed by George Fox when he wrote in his *Journal*: "Now I was sent to turn people from darkness to the light that they might receive Christ Jesus, for to as many as should receive Him in His light, I saw that He would give power to become the sons of God, which I had obtained by receiving Christ. And I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all Truth, and so up to Christ and God, as they had been who gave them forth. And I was to turn them to the Grace of God, and to the Truth in God in the heart which came by Jesus . . . I was to bring people off from their own way to Christ, the new and living way . . . to know the Spirit of Truth in the inward parts, and to be led thereby, that in it they might worship the Father of Spirits."

To read George Fox's vision over again is to be impressed by the fact that he knew what God called him to do, the direction to be taken, and the means of attaining the goals. As Friends we cannot be content with less.

The mission of Friends rises directly out of the commission given by Christ to His disciples of every generation and the

concept of the Church that is so clearly spelled out in the New Testament with history illustrating its validity.

"Go make disciples of all nations" is the commission, and the concept of the Church in the New Testament is compared to a *body* with Jesus Christ as the *head*; the *vine* and the *branches*, implying that the Church is not self-contained but dependent upon Christ; the *salt* of the earth, which means the Church gives itself to the world in service; the *bride* of

Christ, indicating a love relationship with the Lord; members of the Church as strangers and exiles, showing that the Church's authority is not rooted in nor recognized by "the world"; hosts and guests indicating faith in action as manifested in the world; and fire testing the building of God, which means that the *church* as an institution has no inherent sanctity but stands under judgment and is in peril of extinction in every generation.

OFFICIAL WHITE HOUSE PHOTOGRAPH



T. Eugene Coffin, writer of this article, was recently invited by President Nixon to speak at the White House. Here he is with wife Jean, President and Mrs. Nixon, and Singer Ethel Waters following that worship service on January 24, 1971.

T. Eugene Coffin, pastor of East Whittier Friends Church in California Yearly Meeting and for many years secretary of evangelism for the Friends United Meeting, offers an appraisal and challenge to contemporary Quakers.

*"We put content to the bread and wine of communion, meaning
to the waters of baptism, life in the liturgy, and love in the pageantry.
It is up to Friends to transform forms into forces for good.
This is our contribution to the ecumenical movement."*

In other words, the church of the 21st century must also be a living, changing, growing obedient community of believers with Jesus Christ as the head. The figure of the *body* shows us that Friends as a model of the Church in the world should be so constituted as to release the gifts of the Spirit through its members. Our favorite cliché, "the strength of Friends through diversity," is a myth if Jesus Christ is not *head* of the *body*. The only time that diversity means strength is in the context of the *body*. In the figure of the *vine*, Friends should be so constituted as to continue in vital, growing relationship with Jesus Christ in order to produce the fruit that will meet the needs of all to whom Friends are sent.

The mission of Friends for the '70s and the 21st century is still to be found in the words of Jesus, "As my Father hath sent me, even so send I you."

Jesus was sent to fulfill all the law and the prophets, and He in turn sends Friends to fulfill what has been imprisoned in form and symbols in the many practices of worship that have developed over the centuries. We put content to the *bread and wine* of communion; meaning to the *waters of baptism*, life in the liturgy, and love in the pageantry. It is up to Friends to transform forms into forces for good. This is our contribution to the ecumenical movement.

We cannot intelligently engage in our calling as *sent ones* (John 20:19-23) without our being instructed by the fact that the whole world is involved in massive revolutionary change; that change will take place whether the church wishes it or not, and that the areas of testing the validity of our mission as Christians will be racial discrimination, the population explosion, stewardship of God's creation, the law as a stabilizing and preserving function, as well as a dynamic changer; and technology's meaning for human life. The impact of these forces upon the commission to make disciples of all nations is greater than most of us realize. What we plan and what we do to carry

out the mission of Friends must keep these factors in view. God will use them and other factors of His hidden agenda to keep us humble and dependent upon His leading. Our calling is to bring mission and service together with an integrity that reveals again Jesus Christ as our contemporary.

The mission of Friends also rises out of a firsthand experience of God through faith in Jesus Christ. The freedom that comes, the intellectual honesty based on internal integrity that is born, the new style of living with our fellowmen that produces distinctive testimonies, and the spirit of unconditional caring for people become the vehicles by which our mission travels to the ends of the earth. The tasks that have such an experiential origin are not Friends' but God's work through those committed to Jesus Christ and who are a part of the community of believers known as Friends.

Why are we in business then? Because we are pulled together by a common sense of the call of God upon us individually and corporately and because there are many aspects of the work of the kingdom we can do together that we could not do if we stayed apart.

Why are we in business? Because we sit loose to the possibility of structural change and are determined to allow the Holy Spirit to bring about a new birth of the Society of Friends. In the meantime, we do the work at hand believing it is a part of that which will be born in God's good time.

Why are we in business? To accept the role of Christian Quaker statesmanship, speaking truth to power, and taking the lead in a Christian response and the interpretation of the great issues that the accelerated pace of change has brought to the surface.

Why are we in business? To *Quakerize* our Friends meetings that have grown up like Topsy without adequate "mothering" by the church.

This is not to say Quakerism is the *be all and end all* of Christianity. It is to

say we need to keep clear our identity so Friends can make a much-needed witness in the world. It is also *not* to say that some yearly meetings and local meetings are not doing a good job, but the overall confusion about what we believe and why is a mandate upon Friends to develop resources for yearly meetings and local meetings that will meet this need.

Why are we in business? To strengthen our weak meetings and support the strong ones. We have been too prone to depreciate the worth of some because of one doctrinal point of view or another. We are in business to support one another and to cultivate the fellowship of concern so that no meeting feels alone and taken for granted.

Why are we in business? To establish a teaching-preaching mission throughout the American continent and lift up the New Testament concept of the church in all of our Friends meetings. With this we could present a national image of Friends through the use of the many mass media that would encourage Friends to be Friends because we know what we believe, where we are going, and what we are doing about the massive problems of our time. The valiant 60 needs to be activated from every quarter for the sake of Friends in the 21st century.

We are in business to turn people from darkness to light, direct people to the Spirit that gave forth Scriptures, turn them to the grace of God and to the truth of God in the heart, to bring people off their own way to Christ, the new and living Way, and to know the spirit of truth in the inward parts.

Renewal is not a process we can manipulate, neither is it merely in an understanding of God's call to Friends. We must be so prepared in mind and heart as to be baptized together with a new sense of urgency for God's will to be done and for lost men to be found. We must embody the concern and prepare ourselves to receive it and rejoice together as we engage in it. □

Gifts of devotion

BY ANNA NIXON



Pictured above are Willard and Blanche Pim, whose unique experiment in raising money for mission projects is referred to in this article written by Anna Nixon, Ohio Friends missionary in India. Anna Nixon's work for the Christian Education Department of the Evangelical Fellowship of India has been the recipient of the Pim's dedicated gifts in helping to produce literature for Sunday schools throughout India. Anna Nixon is in her fifth term as a missionary to India, and is a most able and frequent contributor to the Missionary Voice section of EVANGELICAL FRIEND.

"Well, the Pims have done it again!" wrote Sherman Brantingham, and I felt the thrill of knowing the beautiful thing they had done again—and also of knowing something of the results. I knew also that they'd "do it again," if God continued to give them life and health.

And I'd like to let you in on it, too.

It all started nine years ago when I was on furlough telling about the need for literature in India. "Look," the Mission Board superintendent, Chester Stanley, said to me then, "you're talking so much about literature that you're forcing us to put something for it in our budget!"

So ever since then the people in the churches have been digging down in their pockets to find money to support a missionary to help write and prepare this literature. They've dug a little deeper and sent another \$2,000 each year to help pay the printing bills of turning that writing into books—into Sunday school and Christian education literature for the churches in India.

Now the Pims were ready to retire when this literature "fever" hit the churches. If it hadn't been for this, they might have gone to Florida to retire among the orange groves and to doze at ease to the sound of the ocean's lapping waves of some distant famous beach. I doubt it—but they could have. Except they had already been filled with a constraining love for Christ that left them unsatisfied with the thought of just sitting down and letting the world go by. So, instead, they decided to become missionaries in a unique and beautiful way.

Daffodils and gladiolas started growing in their yard, and all over the area people began to hear about their unusual experiment. The first year I heard of it, they had sold about 1,000 bouquets at \$1 each, and half of the \$2,000 grant from Friends to CEEFI came out of the Pim's flower garden that year. So when Sherman Brantingham wrote, "They've done it again!" I felt that prickly excitement like when you open a present and see exactly what you've

wanted all your life.

I not only know about the fragrant gift of devotion—I'm in a position to know how far that fragrance has reached—all the way up north to the hill tribes of Nagaland and into Sunday schools attended by as many as 3,000; over six states where Hindi is the language; in fact, over the whole country where Sunday school materials and training programs are going on.

Some of the fragrance was wafted back to me three days ago when at a special function a lady turned around and said, "We bless you every day! You'll never know how much those Sunday school lessons mean to us. We can't get over being thankful they are in print. They mean so much to our children. The beginner books have just arrived and we think they're wonderful."

Two weeks ago a pastor from Mussoorie, U.P., visited us. His is a large church where CEEFI materials have been in use ever since they came off the press. He said, "We've had revival again in our Sunday school. Last Sunday 23 of the children gave their hearts to the Lord. We are surely thankful for the Sunday school books." From another area word came in, "We've started 20 new Sunday schools since we've been able to get the books. Our teachers find them very helpful."

And another, "We are using the CEEFI books in four of our Sunday schools. The teachers are thrilled with the course, saying it has helped them, too. We also use the students' books."

Yes, during the past nine years, the department of Christian Education (CEEFI) has played an increasingly important role in stimulating the church to give more attention to Christian education. Though still less than half way through the projected publishing program, the records nevertheless reveal that CEEFI is now translating and publishing in 15 languages and has already put on the market more than one and a half million books under 432 titles. These

This month's most significant developments on the fields

include Sunday school curriculum with books for students as well as teachers; Youth Fellowship guides and advisers' guides; books for training, such as *Understanding Youth*, *The Sunday School Teacher and His Pupil*, and *How to Be a Youth Adviser*, and a number of pamphlets and bulletins to improve teaching.

Gifts of devotion have not all been in the form of money, and all have not come from foreign sources. Hundreds have given their skills and time freely to assist in the growing emphasis of church-related Christian education. And all gifts have not come just for literature but some also to help us buy a much-needed building as a base for this expanding work. In this, too, many groups (Ohio Yearly Meeting among the first) have together dug down into their pockets to meet the monthly payments on the purchase of this building. Already the building is being developed as a distribution center. Under the direction of Mr. M. M. Das, the materials have started rolling in by the truckload and rolling out in small parcels through the post office all over India—and also to Africa, Singapore, and Ceylon as well. This center will become a place from which churches everywhere can obtain immediate information about all available Christian education materials in India.

Those of us who have been close to the center of production and have seen these various gifts of devotion come in have been at times almost overcome with gratitude to God and the givers. Many more stories could be told about these gifts to CEEFI, but at this point one can only repeat with the writer to the Hebrews, "And what shall I more say? for the time would fail me to tell. . . ." Yet the fact that personnel has been on hand to do the work and that funds to produce have come in, in a steady flow—never in excess but always on time—has seemed no less than a miracle. We thank God for all who have "done it again," and are thus making possible the continuation of the work that has just begun.

DEDICATION OF THE JHANSI NURSES' BHAVEN

December 9 was a very special day here in Chhatarpur, for there was the dedication of the Jhansi Nurses' Bhavan. This dormitory for the nursing students is conveniently situated behind the maternity wing on the hospital compound. Many notables were present for this ceremony, among them the District Magistrate, the local representative to the State Legislative Assembly, doctors and nursing staff from both affiliating institutions, and other missionaries from Bundelkhand.

The need for such a building was recognized immediately upon the merging of the two institutions for the nursing program in 1966. These nursing students come for their surgery, pediatric, and male nursing courses. For the past years the young ladies have been living outside the city limits in an old mission bungalow, which had no adequate facilities for classroom teaching and also did not meet

the minimum requirements set by the Indian Nursing Council.

After the Shanghai Medical Board contributed \$15,000 for this building, the Methodist architect, Mr. King, provided Mr. K. D. Lal with the blueprints. The Bhavan has a typical courtyard surrounded on all sides by a verandah, off of which are private rooms for the students, classrooms, a living-dining room, a kitchen, rooms for the matron and sister tutor, each of which has a kitchenette and bathroom. Terazzo floors, fans, sliding doors, screens, and an exterior of red brick with gray mortar and green trim on the windows make the Bhavan the most attractive and modern building in Chhatarpur.

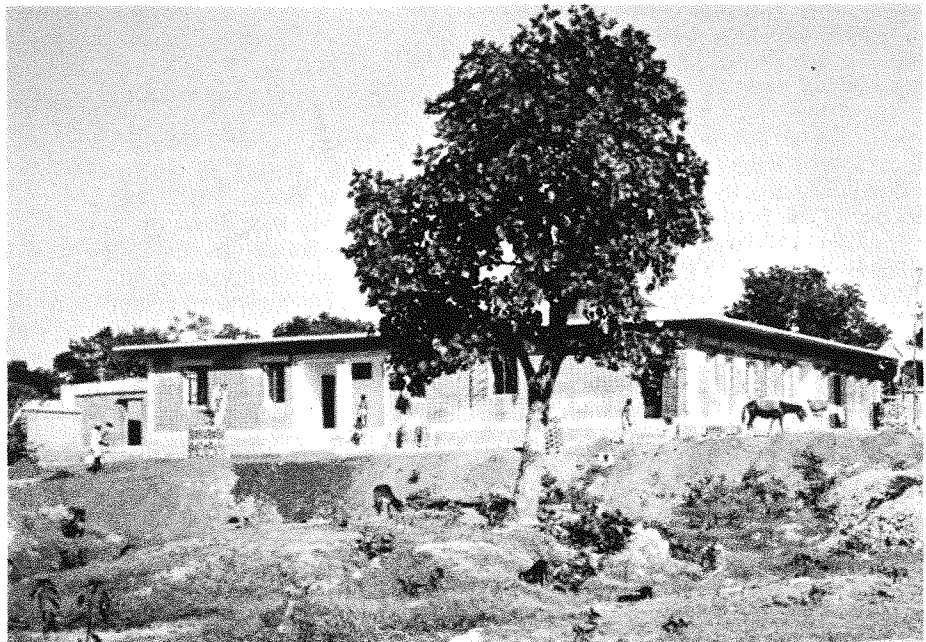
Special recognition is due Miss Betty Geisslar (director of 2nd year courses) for the many hours advising and revising, cajoling and extolling the workers to put their very best workmanship into the Bhavan. For without her concern, the unique character of this building would not have been achieved. Through the Christian hospitals and clinics serving the whole of Bundelkhand area, another step toward the healing of mankind has been taken.

—Joe DeVol

DECEMBER IN TAIWAN

Catherine and Everett Cattell (president, Malone College) arrived December 21 to spend ten days visiting family (Brantinghams and DeVols), seeing work, and ministering.

December 22—Everett, with John, David, and Jonathan Brantingham, flew to Hwa Lien on the east coast to see some of the mountain work. On that same night, Catherine accompanied De-



Jhansi Nurses' Bhaven, dormitory-classroom for nurses.

Vols to the Northside work. (See "Over the Teacup," page 8.)

December 25, Christmas—About 10 a.m. DeVols joined the Brantinghams for carol singing and gifts. The last gift was John handing to Catherine an air ticket to India for his wife Barbara. "This is your present," he said. When Catherine realized her daughter Barbara was to accompany them, we thought she was going to faint. She just couldn't believe it!

At noon the Howard Moore family joined the festivities.

At 3 p.m. all gathered at the big auditorium rented for quarterly meetings. Crowd estimated at 800. First service—introductions of guests and groups from each church. Next service—special number by Union Choir—Everett Cattell preached. 5:30-6:30 supper—40 tables on first floor of auditorium and 30 tables over at the university. 6:30-8:30 children and youth programs—groups from different churches. The whole day was pronounced a grand success. Thank the Lord.

December 26-27—Chiayi area (south of island) workers meeting.

December 28—Visit to Oriental Missionary Society and Morrison School (for missionary children) in Taichung.

December 29—Taipei area (north) workers meeting. After the evening meeting there was a birthday celebration for Leora DeVol.

December 31—Cattells and Barbara Brantingham leave for Hong Kong and India.

JANUARY IN MEXICO

If I had written this report yesterday, this is what you would have read:

January 3—Our Christmas company left for the States. Good services today but nothing unusual.

January 4—Left for Guatemala so we could renew our six-month visas. We took a little longer this time and visited Friends Mission in Guatemala—good to be out of the hustle of the city.

January 17—Back in Mexico City, entertaining visitors from Oregon and Washington. Glad they can take home a firsthand glimpse of the work.

January 21—Every day the same—study, letter writing, and visiting. Some are discouraged. Pepe has quit coming to services until after his birthday in February—can't go to services and drink, so he chose his liquor.

January 22—Calling, calling, calling. Every night there is calling to be done. But this is the way the work grows.

And now it is this morning, and I can add the exciting part of the work. Another man was converted last night!

—Tina Knight

Missionary Voice

New yearly meeting in Central America

BY KEITH SARVER

On November 4, 1970, the mission churches of Guatemala, Honduras, and El Salvador in Central America became a fully autonomous Yearly Meeting. The name chosen by them is, in English, *Central America Yearly Meeting of Evangelical Friends Churches*.

Ruben Galvez was continued as superintendent of the new Yearly Meeting, and Hugo Cardona, a pastor who has been serving in Ciudad Victoria, Mexico, was chosen as the first presiding clerk. Roberto Ventura is the new reading clerk, and Gonzalo Sosa will continue as recording clerk.

Friends work was opened in Central America in 1902 by two young men from the Training School for Christian Workers in Huntington Park, California. It was adopted officially as a mission field by California Yearly Meeting in 1906. From a small beginning with limited staff and an even more limited budget, the work has progressed until there are now over 9,000 believers in 100 monthly meetings and around 150 additional preaching points in varying stages of development.

There have been many strong and gifted national leaders dating back to the early years of the work, but decision making was left largely to the mission staff for the first several years, and much of the work was subsidized by funds from the United States. In 1945, the church organization was restructured and nationals began to participate more in major decisions. But the church continued to elect missionaries to many of the key positions until the California Yearly Meeting Board of Missions declared the missionaries no longer eligible for elective leadership roles in the early 1960s. All subsidy of pastoral support was cut off over a four-year period, and

Keith Sarver is general superintendent of California Yearly Meeting with offices in Whittier, California. Reprinted by permission from Quaker Life, January 1970.

one by one new indigenous principles were introduced.

In 1965, Ignacio Landeverde was elected as the first full-time employee of the national church organization. He served as the superintendent and presiding officer and became the coordinator of affairs between the national church and the mission. This joint office was continued until the formation of the new Yearly Meeting, at which time the superintendent became a staff member only.

Central America Yearly Meeting of Evangelical Friends Churches is now fully autonomous. There are still 21 missionaries from California serving with the national church, and there are no plans for the immediate reduction of the missionary force, but a new working relationship will now exist. Missionaries will be affiliated members of a local church and the Yearly Meeting. New missionaries will be appointed only upon the request of the Yearly Meeting, and present staff members must be approved by the Yearly Meeting in order to return after each furlough period.

Paul Enyart, administrative field secretary, appointed by California Yearly Meeting, will direct the work of all mission staff members but will do so in close cooperation with the superintendent and the governing body of the new Yearly Meeting. He will meet with church boards and committees only as requested and will serve as a consultant to the Yearly Meeting. He will have no veto powers.

The major thrust of the earliest missionaries was evangelism. They won converts to Jesus Christ and taught those converts to win others. Evangelism continues to be the number one priority for church and mission alike, but the program has been and continues to be much broader than evangelism. There is a continuing concern for the whole person. In 1908, a school was opened for girls, a farm was purchased for multiple use, and a boys' school was started in 1912.



The committee from California Yearly Meeting to set up the new Central America Yearly Meeting (l to r): Clifford Marshburn, Philip Martin, Elizabeth Marshburn, Keith Sarver, and Lupe Espinosa.



Officers of the new Central America Yearly Meeting are (l to r) Roberto Ventura, assistant clerk; Hugo Cardona, presiding clerk; and Ruben Galvez, superintendent.

A Bible Training School was started in 1921. Now there is a primary and secondary school in Chiquimula, Guatemala, completely under the direction of a board named by the Yearly Meeting.

The Bible Training School also operates under a board of directors. Both schools are subsidized with funds from California, but the subsidy for the Amigos School is now to be gradually reduced.

Medical work continues in areas where doctors, dentists, and hospitals are not available. There are five nurses among the mission staff and one additional national nurse. One effective avenue of ministry is the caravan method. A team

of missionaries and nationals will work together, moving from village to village, caring for medical and dental needs and holding evangelistic services with the people. Classes are taught in hygiene and health, agricultural methods, and Bible study.

Linguistic work has been in progress among the Chorti Indian people since 1947 and has resulted in reducing the language to writing, in translation of Scripture, and in literacy work. These neglected Indians have responded, and the work is now growing quite rapidly among them.

The most recent new phase of the work in Guatemala is a project to resettle

50 Indian families from the barren mountains to a fertile jungle area near the east coast. The project is now under way. Twelve hundred acres have been purchased, and nearly 30 families now have permanent homes on the land. The rice harvest has just been completed and has resulted in a \$10,000 cash income. For the first time in their lives, these Indian people have enough to eat. The farm is now producing a great variety of crops, and soon the Chorti Indians living there will know the meaning of a balanced diet. They will all own their own homes and each will have his own farm.

A cooperative farm is being operated for teaching purposes and to help cover the cost of the project. Funds have been provided by Quaker Men of California Yearly Meeting to initiate this project, one of at least three such projects now envisioned. Two missionary families have been devoting their full time in an effort to help the poorest of all on our field produce a better way of life for themselves. But the church is a major part of this project as well. A chapel was among the earliest buildings to be constructed, and this congregation has successfully begun evangelistic work among their new neighbors.

One major difference between Central America Yearly Meeting and most other yearly meetings is that the positions of leadership are nearly all filled by pastors and others who have trained in the Bible Training School. A factor contributing to this is that the pastors tend to be among the better educated. The great majority of the members are from rural areas where they have had less opportunity for formal education. The pastors, once trained primarily in Bible, are now continuing their education and are becoming able leaders in the community as well as in the church.

There appears to be a great future for the Central America Yearly Meeting of Evangelical Friends. They make no apology for the use of the word *Evangelical* in their name. Many of them were once Roman Catholics. They have found the living Christ and want to share the good news with all men. They believe they are called to be evangelists. A new leadership training program has been initiated, and there are now graduates of the four-year course of education by extension. This course is open to all interested believers and is preparing many new Sunday school teachers and other leaders.

A major concern of the new Yearly Meeting is for outreach, and actions were taken in November to send out their own missionaries. They fully believe they are called to be "workers together with God" to extend the church in the world. □

A lovable student

BY NICK MAURER

"A dillar, a dollar, a 10 o'clock scholar, why do you come so soon? You used to come at 10 o'clock; but now you come at noon!"

There are some students enrolled in the Peruvian Friends Extension Bible Institute who bring that jingle to mind. They are always late! The teacher himself may arrive at a center for the weekly class session several minutes after the hour agreed upon; but no matter, students are not there, and they don't show up until a good while after they have seen the Land Rover. There are days when one wonders if there will be any class here at all today.

Then there are other centers where the students are waiting for you already. At Acaso, an afternoon class, we sometimes arrive nearly an hour early and eat lunch in the car before going into the church building for class. But here come Mariano, Anastacio, and Facundo, and we hurry through sandwiches and bananas (and maybe some chunos if my helper has thought to bring his lunch along), so we will not keep the students waiting.

I'd like to introduce you to Anastacio. He is a typical Aymara *campesino* (farmer), wearing coarse homespun wool jacket and pants. The latter are much patched at the knees and seat. What color is his shirt? You certainly can't tell from the collar, it is so grimy. He wears sandals made from tire rubber, and his big brown toes with horny nails are quite different from a North American's feet. But you know very well that clothes do *not* make the man. Under a thatch of unruly black hair, Anastacio's pleasant face lights up in greeting. His bright brown eyes give a clue to the active mind behind them. He grips your hand with one that is rough and hard from work—it is planting season and he has spent

several days guiding his wooden plow and the two bulls that pull it through the hard ground.

After singing some choruses and prayer, class begins. We sit on hard dirt ledges that run along both sides of the church less than a foot above the packed earth floor. By the light of the afternoon sun streaming in through the small windows, we look over the students' workbooks. Anastacio studies in Spanish instead of the alternate Aymara, and he is studying two courses this term: *Mark II* and *Doctrine*. His handwriting is quite legible and he has filled in nearly all the blanks, but there are a few questions he does not understand, so we'll go over them together. The answer dawning on him, he searches through the pages of his Bible and brings out a plastic refill for a ball point pen. With this matchstick size thing held between his big fingers, he puts in the answer. After all, the pen itself would cost much more than the refill, and it is the refill that does the writing! His book in good order, we give him his weekly test over the lesson, wishing him luck, and go to see how our helper is doing with Mariano, who studies in Aymara and is moving at a slower pace.

In a surprisingly short time, Anastacio highsigns that he is finished with his test, and one wonders how well he did in so little time. Checking his answers against the answer sheet we find that he missed only one! He has mastered the lesson! We put two notations in the teacher's book for Anastacio: B (for *bueno*) for his workbook, and 90% for the exam. We give him the lesson material for next week.

Then comes the review of this week's memory verses. In most centers, memorization of Scripture has bogged down. It seems to be the hardest part. Maybe there are too many required. (We are still learning, too.) Anastacio says, "I know only one verse." So we have him repeat it. "Do you know any other?" I ask. And he gives one more. "Did you

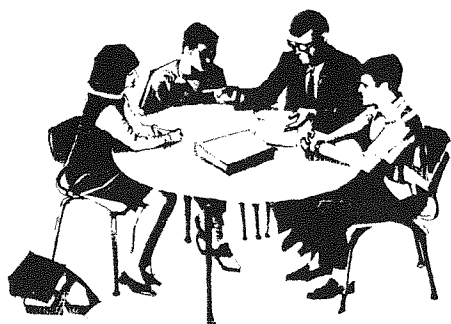
learn Romans 1:16?" and he gives that one too. He did better than he thought he could! Another B opposite Memory.

Anastacio gives us much joy. Now lest you think he has done a remarkable job of studying for a "simple" Aymara, consider this. He also has the responsibility of leading the services here at Acaso and preaching. He has been alternating with Facundo in visiting and helping one of the weaker churches back in the pampa. And now he is having difficulties over land. He tells about the trouble he is having with some of his cousins who claim much of his land belongs to them. They have run him off when he tries to plow it, and he refused to fight them. This is a yearly event among Aymara farmers—the fight for possession of some more of the scarce land. "What should I do?" he asks. Well, how would *you* answer? You turn to your Aymara helper who goes through the same thing himself. He counsels, "Be patient." I ask Anastacio if he will dare accept the Lord's challenge about giving his cloak to him who demands your coat, etc. We read the final verses of Romans 12 about living at peace with all men and leaving vengeance to the Lord. Anastacio thinks for a moment, with a very serious, thoughtful face, and then says "Yes!" He agrees to go along with the counsel of the Word of God. Everyone joins in prayer for this situation, that Anastacio will have the confidence and strength to follow through with his decision.

Outside in the afternoon wind, we sell some cough drops, and then pack up and leave on the rough trip back in the Ilave Peninsula and home to Juli. While we brake and dodge holes and constantly shift gears on this challenging road, we think of the class of the afternoon—just three students—a difficult 45-minute trip to get there—one student isn't getting anywhere really. Is it worth it to go there every week?

I know without a doubt that the answer is YES. My heart is assured because of students like Anastacio. □

Nick Maurer and his wife Alice are in their second term as missionaries under Northwest Yearly Meeting on the relatively new Friends field in Peru.



BY MARJORIE LANDWERT

COMMISSION AT WORK FOR YOU

Your EFA Christian Education Commission is at work for you. This is the commission's aim, to help you in the area of your needs. These are some ways they are working for you:

THROUGH THE CHRISTIAN EDUCATION CONSULTANT

Dorothy Barratt, the George Fox Press and Christian Education Commission consultant, has been busy in each of the yearly meetings, promoting Christian education and George Fox Press.

Northwest Yearly Meeting (formerly Oregon Yearly Meeting). Here Dorothy has been engaged in local church conferences and area meetings called Friends Alive Conferences. She has worked with Professor Hugh Salisbury, Ron Stansell, Lon Fendall, and Jack Willcuts in these.

Rocky Mountain Yearly Meeting. Dorothy has been in several churches in this area with special emphasis given to Omaha, our EFA extension church. She was able to take them a gift of needed visual aid equipment from all of us.

Kansas Yearly Meeting. In this area she has traveled extensively with the general superintendent presenting Christian education at each place.

Ohio Yearly Meeting. A new concept in leadership is being developed in OYM with the quarterly meeting directors of Christian education taking the responsibility to promote this vital concern in local churches. Dorothy had a seminar with these directors in October, and another will be held in May. In addition to that, she has been giving special attention to two churches that have been chosen as pilot project churches.

THROUGH DEVELOPMENT OF FRIENDS ALIVE

Posters, buttons, skits, outlines are all a part of the new Friends Alive program, which has been developed through the commission by Dorothy Barratt.

Is Friends Alive going strong in your church? If not, see what you can do to help get your Friends (church) Alive to

doing things for Christ that will reach, teach, and win others to our Lord.

THROUGH FUTURE PLANNING

In February the commission met in Portland to plan for more help to you. Look for the following things to be coming soon.


1. *Emphasis for growth and materials to help.* All you have to do is supply the shoe leather, elbow grease, and prayer power, and you will see growth by using these materials.

2. *New ACT streamlining.* The Aldersgate Christian Training program is being updated and revamped to make it easier for you to train leaders.

3. *New EFA notebook.* A resource notebook is being prepared to give you information you want.

4. *New Help through George Fox Press* such as: continued growth of Aldersgate Graded Curriculum, new lessons for primary and junior Friends sent quarterly to you for use in children's church, Sunday evening FY or weekday activities, an experiment in young adults curriculum, suggested worthwhile adult electives.

Your Christian Education Commission is greatly concerned to help you reach people through Sunday school, children's church, children's FY, VBS, and camps. Have you considered the possibilities for evangelism and nurture through these?



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News of Friends

Continued

Colorado, is the new superintendent of the Friends Home in Columbus, Ohio. Owned and operated by Ohio Yearly Meeting of Friends Church, Friends Home is licensed as a certified maternity home by the State of Ohio Department of Health. Edith and Leonard Wines served as missionaries in Kenya, East Africa, for six years prior to serving as pastors at Highland Avenue Friends in Columbus in the early 1950s.

* * *

A group of Friends in the Amarillo, Texas, area have been holding regular worship services every Sunday afternoon since September 6 under the leadership of MR. AND MRS. HERSHEL STANLEY. This nucleus of Friends families would appreciate the prayers and cooperation of other Friends in America in this venture of faith. If you know of persons in the Amarillo area who might be interested, please write to Mrs. Daryl Locker, 1617 Goldenrod, Amarillo, Texas 79107.

* * *

Oregon Yearly Meeting of Friends Church in session in August approved the changing of its corporate name to Northwest Yearly Meeting of Friends Church pending investigation of legal involvements and costs. A special committee empowered to establish the change of name following such investigation has since made the action official and has completed the steps in making the legal change. Friends in other areas of the world may now use Northwest Yearly Meeting of Friends Church rather than Oregon Yearly Meeting of Friends Church in all writings, correspondence, directories, etc.

* * *

The Malone College Board of Trustees in a recent meeting voted unanimously to extend the contract of DR. EVERETT L. CATTELL, president of the Canton, Ohio, school, through June 1972. Dr. Cattell became president of Malone in 1960, and under his leadership the College has expanded into a liberal arts college, fully accredited by the North Central Association since 1964. Dr. and Mrs. Cattell returned in late January from a six-week world tour that included visits to Ohio's mission points in Taiwan and India, where they had once served.

* * *

DR. WALTER ALBERT YOUNG, former president of Friends University, died March 3, 1971, at the age of 88 years. He was a member of the University Friends Church. He served FU for a total of 20 years as a professor of history, dean, and president (1939-1940). He graduated from Friends in 1905. □

The Indian-peek

BY BETTY M. HOCKETT

"They're gone," whispered William as he peered out the small crack between two logs of the front wall. "Oh no! They're still there after all. One just ran from the oak tree over to the big stump."

"I'm tired of being cooped up in here with those Indians out there just waiting for us to do something so that they can shoot their arrows at us," grumbled Becky from beside the fireplace.

"It does seem as if they have been here forever," said their mother.

"Now Mother," comforted William and Becky's father, "you know that nothing goes on forever."

"But I just can't understand why they have besieged *our* cabin. We are peaceful folk just trying to make our way on our land claim here in the woods. Don't they know we are not interested in fighting?"

Father went quietly to take his turn at looking through the slender crack. "I can't give you an answer. For these two days they have been waiting outside, I've been searching for the reason. We have always been friendly to the Indians and fair in any trades we've made with them."

"Well, something's got them all upset!" said Becky. Now they've made us miss the singing party over at Rachel and Benjamin's house. I really wanted to go."

"I'm sorry about that," Mother said softly. "I am sure, though, that God has some reason for this so it is up to us to try to learn what He has for us."

"Dad!" said William. "I'm wondering if maybe some of the people in town are trying to stir up trouble for us. You know, two or three of the new families haven't been very happy about us wanting to start a Sunday worship meeting over at the schoolhouse. Maybe they told the Indians something about us that wasn't true. I'm sure I've heard about things like that happening other places."

Father looked thoughtful as he answered, "Well, Son, that could be the basis of the matter. I know that at least one of the men thinks anyone filing a claim on this wooded land is trying to cheat the red men out of their territory."

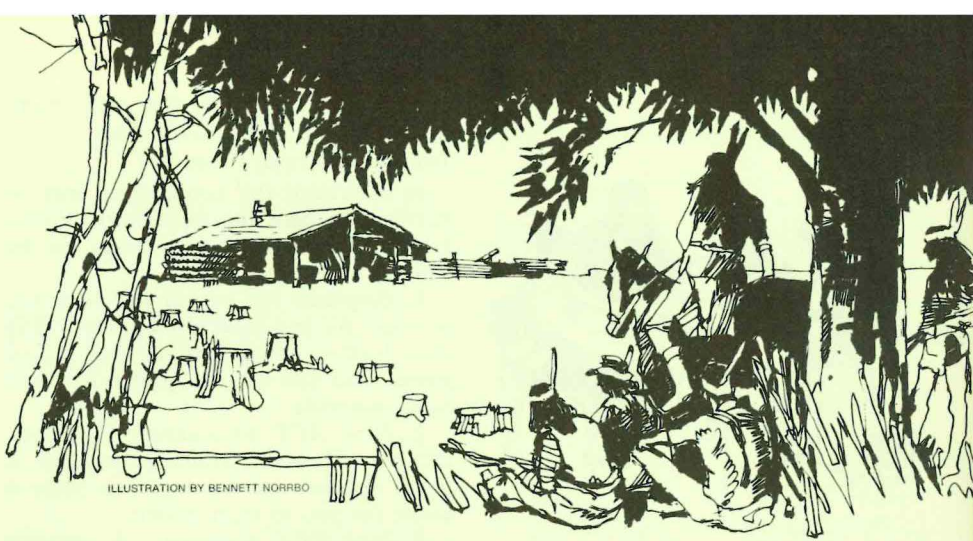


ILLUSTRATION BY BENNETT NORRBO

Becky perked up. "But that's not true, is it Father?"

"No, of course it isn't. That's the last thing we'd want to do. But that sort of tale could be what is bothering the Indians. I think the fact they have not come rushing into the house after us means something. It appears they do know we are friends, but for some reason they feel it necessary to watch us."

"There are *some* things to be thankful about. Let's have a good warm meal," urged Mother. "That will comfort us."

Appetites were still high in spite of the outside danger. The thick meat stew that had been simmering deep in the fireplace warmed and filled the hungry pioneers.

Father scooped the last bit of liquid out of his bowl. "Well, things will have to get either better or worse. Those Indians are going to get tired of standing behind trees after a while. We'll just keep on praying that God will direct us. Something's bound to change!"

"Everything's already changed!" mourned Becky. "Our life used to be calm and peaceful. We had school and church and parties just regular like. Lately it's all different."

"Things are different here than where we used to live. But now we have our own land," said William.

"You children will know lots of changes," Father predicted. "Things are even different now than when Mother and I were children. With more things being invented all the time, life is bound to be different in the years to come."

"Some things never change, though," reminded Mother.

"You mean like Indians watching our house?" asked Becky.

"No, I mean things like God's love and care. And Jesus does not change. The Scriptures say that He is the same yesterday, today, and forever. That certainly is comforting. Remember how He helped Peter when he was about to sink on the water? And how He fed the people who were hungry? That's the same Jesus who is with us today while we feel threatened by the Indians outside."

Becky smiled, almost for the first time since the intruders had begun their Indian-peek. "That reminds me of the sampler I embroidered for Aunt Sarah's birthday. 'The grass withereth, the flower fadeth: but the word of our God shall stand for ever.'"

"Oh, that's a great verse," said Father encouragingly. "Isaiah always had so many comforting words. They help us even today. That is surely proof that God's words stand true for all times."

William's eyes took on a merry twinkle. Becky knew from experience that he meant to tease someone. "Father," the boy said, "you said awhile ago that nothing goes on forever. Some things do!"

Father chuckled. "That sounds like the beginning of a riddle. But that is true. God, His Son, and the Scriptures are forever and ever. I meant things like Indians standing behind trees!" He turned to take another look between the logs. "And how right we are! Believe it or not, at this moment our red-skinned friends are heading the other way through the woods. And by the way they are doing it, I think they mean for us to see that they are leaving."

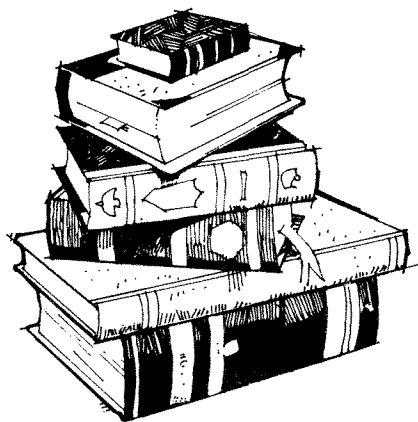
Mother sighed gratefully. "Thank the Lord! You know, we may *never* discover the full reason behind all of this scare."

"You are right," agreed Father as he prepared to go out to tend the animals. "But at least we've been reminded again of God's love and of His care."

"I'm glad those things do go on forever," decided William out loud.

"And I'm glad that *some* things, like Indians peeking at us don't!" announced Becky just as firmly.

Their father laughed, giving out the well-known hearty, deep-chested sound. "Well, the Indian-peek is over! Thank God that situation has changed. But I can think of some things that haven't changed—things like horses being hungry and cows wanting to be milked. Come on, you two, stir your stumps now. We've got to make up for lost time!" □



The Malone Story is a well-documented, thoroughly fascinating account of the history of Malone College. Because of the importance of the book to those who may have an interest in Malone, a few thoughts of Dr. Everett Cattell, now president of the college, are presented first followed by a regular review of the book:

Malone, now in its 14th year as a liberal arts college, has a rich heritage going back to 1892. President Emeritus Byron L. Osborne, author of *The Malone Story*, because of his close association with the school and his possession of "great quantities of documents and papers" relating to its history, is eminently qualified to write this story.

The book presents "interesting sketches of a host of personalities who were connected with the early days of the institution. Fascinating material about the growth and development of the institution is included, along with many interesting sidelights. For instance, one learns how the fee for room and board (there was no tuition) had to be increased from \$2.50 per week to \$3. There was a small charge for laundry and a limit to the number of collars a boy could have washed in a week, and there was an extra charge to girls if their clothes had lace on them!

How the world has changed! How Malone has changed—and yet from the book it is clear that basic purposes have not changed.

Byron L. Osborne, The Malone Story, privately published in 1971 by the author, may be purchased from him (see ad) or the Friends Book Store, Damascus, Ohio, \$4.95.

To the spiritually minded this story, in a small way, might be compared to the way God, through the Holy Spirit, brought the Apostolic Church into being and answered the prayers of those who carried the divine message to the various parts of the earth.

To some it might seem this volume is a bit heavy with data, but when one

considers what a great company of people heard and responded to the call of God through the ministry of Cleveland Bible Institute, it appears much space was necessary to give the whole story.

The title chosen has primary reference to the life and work of J. Walter Malone and his wife, Emma Brown Malone. It was quite fitting the first chapter of the book be given to the part played by Walter Malone's mother, Mary Ann Penington Malone, afterward referred to as "Mother Malone."

The book lists many things that led up to the founding of Friends Bible Institute and Training School in 1892. In the next 62 years, the location and the name went through various changes.

Then came the "Miracle of Malone," the move to Canton, Ohio, where in the providence of God and the answer to prayer there is located today a modern campus capable of training a thousand students or more.

It is heart-warming to those of evangelical faith that in the move to a modern campus there has been no departure from the faith of the Bible. The recorded statement of doctrine agrees perfectly with that held by the Bible Institute in the beginning.

For those who believe God still answers prayer and moves in mysterious ways His wonders to perform, this book is most inspiring and helpful.

—Herman Macy

Bruce L. Shelley, ed., A Call to Christian Character, Zondervan Publishing House, 1970, 186 pages, \$4.95.

Rejecting the terms *pious* and *pietism*, which smack of hypocrisy, the 11 contributors call for a recovery of genuine biblical spirituality or "piety." This piety is understood by the writers to be a quality of life that is actually "Christianity enfolded."

The first part of the book clarifies the biblical concept by examining the Pentateuch, Psalms, prophets, teaching of Christ, and Epistles. The last part makes

applications in the areas of theology, psychology, preaching, home, and mission. Adult Christians will find the volume challenging, and it could be used profitably with small groups.

—Leroy Brightup

Pastors Can Vacation With Purpose

Vacation and professional growth do frequently go together. The pastor, for example, attends conferences, laboratories, goes back to seminary, or in other ways seeks self-improvement. But how often is the whole family included?

This summer the Earlham School of Religion and the Rockcleft Retreat Center near Colorado Springs are joining in sponsoring a Family Camp for Friends pastors and their families. The purpose of this venture is to provide an experience of family enrichment. Consequently, activities will combine family enrichment through sessions exploring family life and at least half of the time enjoying recreational activities in the beauty of the Rockies. Rockcleft is located 18 miles west of Colorado Springs in a lovely canyon at an altitude of 8,500 feet. Eight to 12 families can be accepted.

Dr. Wallace Denton, associate professor of family life and director of the Purdue Marriage Counseling Center, Purdue University, will be the leader for the camp. Wallace Denton holds degrees in education and theology. He is an active leader in the Southern Baptist Convention. Five books have come from his pen, two of which have discussed the role of the minister's wife.

Charles F. Thomas, Friends pastor and assistant professor in applied theology at the Earlham School of Religion, will act as dean of the camp. Dates for the camp are June 29 through July 6.

Detailed information about this program can be obtained from the Earlham School of Religion, Richmond, Indiana 47374. □

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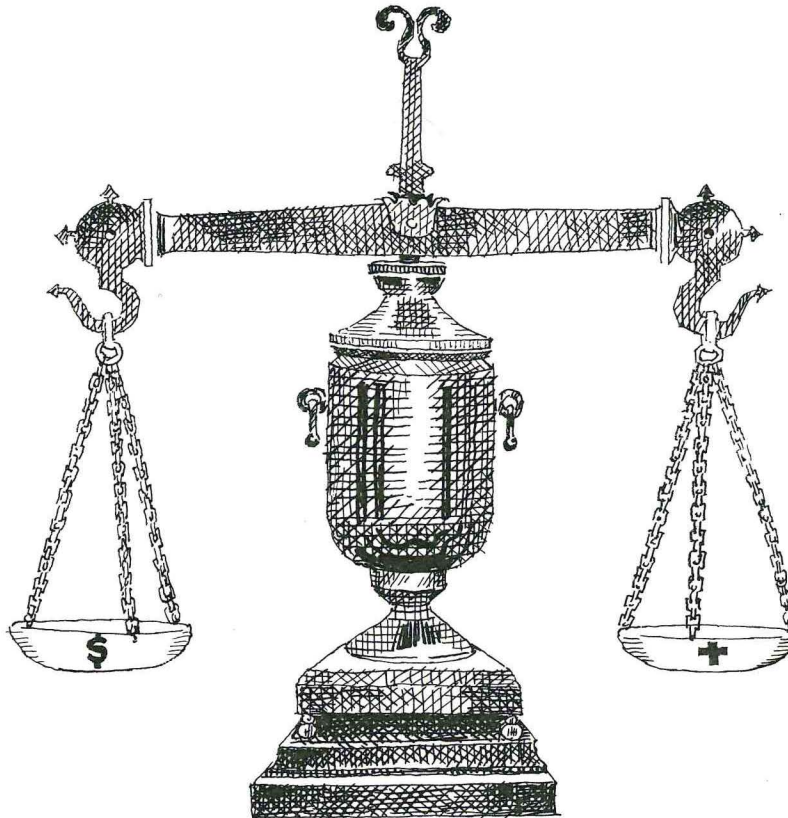
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NORTHWEST

SUPPLEMENT VOL. IV, NO. 8 — APRIL, 1971

TO THE EVANGELICAL FRIEND

NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

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Administrative Secretary

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Treasurer

Solving the Financial Impasse of Northwest Friends

BY RUSSELL BAKER

I am convinced that a careful look at what has been developing for a number of years forces us to conclude our Yearly Meeting is at the point of financial impasse. In a day of great affluence in America and when the media for transmitting the Gospel were never so available, it is tragic that the church of Jesus Christ should be crippled in its outreach by an inadequate financial structure.

There is general agreement that the three main areas of Christian responsibility are prayer, going, and giving. In a highly materialistic era, when theological concepts and moral standards are recognized by few, the standards and concepts relating to the use of wealth are especially crucial. The concepts that Jesus proclaimed in the statements, "A man's life consisteth not in the abundance of the things which he possesseth," and "Unto whomsoever much is given, of him shall be much required" (Luke 12:15, 48), need to be given very careful consideration. Some statistics released by the Internal Revenue Service may at this point be good food for thought. They have reported the average percentage of net income dedicated as contributions to religious organizations. The giving ranged from a low of 1 percent to a high of 3 percent. In view of this, perhaps we should contemplate the meaning of Jesus' teaching as recorded in Matthew 25:14-30.

I have some deep concerns on this subject, which I feel are of the Lord and in accord with His Word. These relate particularly to the financial structure of His church. In 1 Corinthians 12:12-27 the apostle Paul used the analogy of the human body with its many members making up one body. I feel there are some very pertinent observations that can be made from this account. We readily agree that the church of Jesus Christ, against which "the gates of hell shall not prevail," is one in which "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." (Colossians 3:11) As in the human body, some parts are more attractive than others. Some are much more prominent in their uses than others. So also in the church, some portions of the budget may appear more attractive and productive, but under the direction of His Holy Spirit all are essential to the proper functions of His body, the Church.

(Continued on page 2b)

Young Friends Conference

BY DAVE EMRY

At Farewell Bend, Oregon, on the weekend of March 5-7, many young Friends were made more aware of the Christian's responsibility in our changing times. These are times of population explosion, when individuals are seeking to be identified as more than just one anonymous face in the crowd. We as Christians need to demonstrate more personal interest in those around us if we are to communicate the personal love of Jesus Christ. It takes personal effort and a knowledge of our own communication facilities to



Grant Martin, speaker

adequately and honestly show Christ to others. The "New Man for Our Time," then, must be one who communicates.

The persons to whom above all we should be able to communicate are found right in the home. Grant Martin, through practical demonstrations and exercises, showed how communication gaps can develop between spouses when one or more of the channels of communication are cut off or are sending contradictory messages. It is only when all the channels are completely open and functioning harmoniously from an honest heart

that real communication and a satisfying marriage can result. Grant pointed out that marital harmony and communication also involve cooperation between mates and among children in taking responsibilities for even the most menial tasks such as ironing, emptying garbage, and generally maintaining the home. Perhaps the most important point of all and one that is implicit in all the aspects of communication is that each person must give of himself. The wife doesn't want a new fur coat as badly as she wants the husband to just talk to her. The husband doesn't want a wife who is president of the local gardening club, chairman of the WCTU, and director of activities at the Thursday afternoon ladies' tea and foreign aid society as much as he wants a companion who is genuinely interested in what he's doing and in making a home for him. Grant's points can be well taken and applied not only to marriage but to life as lived in the world. The "New Man for Our Time" is one who is aware of his abilities to communicate.

The awareness of our communication responsibilities and abilities is only part of the "New Man," however. Since much of communication is unconscious and largely non-verbal, a person must genuinely believe what he is attempting to communicate. Harold Clark pointed out the importance of personal devotions, including prayer and Bible study. To be an effective witness, one must have as much background, enthusiasm, and genuine faith as he can provide himself. The "New Man for Our Time" must meet with his source of power, prepare himself, and then communicate the love of God to those around him.

Our responsibility to communicate with those who need Christ is nowhere more evident than on the mission field. Ron Stansell gave an overview of the mission work in Bolivia, showing how God has blessed the work so well that our missionaries have been able to turn much of the work of spreading the Gospel to the national church. The role of the missionary, then, has become one of example and personal communication. The "New Man for Our Time" on the mission field is also one who communicates, and his role is changing there as well as for those who stay at home.

To sum up the conference would be difficult, because the benefits are personal. The awareness of the tools of communication, the importance of a personal conviction, and the recognition of the changing needs of communication in terms of population and exposure to the Gospel cannot help but create a "New Man for Our Time."

UNIFIED BUDGET GIVING

The Yearly Meeting treasurer, Arlene Moore, reports that the giving to the Unified Budget as of March 15 totals \$83,988.53. This is considerably under the \$94,612 that should have been turned in by this time. February receipts were nearly \$3,000 under the amount necessary to complete the total year's budget of \$141,918. Monthly salaries and expenses require monthly faithfulness to carry on the work of the church on the Yearly Meeting level as well as the local level.

Priority Giving

The Executive Council has taken a daring step of faith, acting with confidence in the sense of the Spirit's leading and in the integrity of Northwest Yearly Meeting. After careful, prayerful review of the outreach and administrative ministries required for the coming church year, a proposed budget of \$237,839.00 was approved. The next step is to present this to the churches allowing all to understand the opportunities before us.

One of the questions demanding spiritual discernment is in determining the priorities of giving. "I want my money to go only to the mission field where souls are being saved," insists one faithful Friend. With equal fervor another says, "George Fox College must get more from the Unified Budget if it is to serve . . . or survive!" It is the weighing of these many needs for expanded and continuing ministries in the fields of moral and social action, Christian camping, publications, to mention a few, that absorbs the serious study of the Executive Council. This is why the Council is named—to give objective, prudent judgment on the balance of tithe and offering dollar allocations for various aspects of church life. And, this is why we have the Unified Budget. This gives all an opportunity to respond to the total thrust of the church, for unless the whole church is strong and growing at the grass roots level, none of the outreach ministries will long survive.

To regard the Unified Budget or Yearly Meeting appeals as simply an intrusion from the "outside" is to totally misunderstand what the church is. By uniting in prayer, support, and mutual confidence in one another and the Lord, we can allow Him to use us. It may not be what we can do that matters; it is what God can do with us that counts.

When you consider the Unified Budget let love guide you. "Where your treasure is, there will your heart be also."
—Jack L. Willcuts

Solving the Financial Impasse

Continued

There is no place in God's harvest field, whether plowing, sowing, cultivating, or reaping, to say to any other part, "I have no need of thee." "God hath tempered the body together" that there should be no schism in the body, "but that the members should have the same care for one another." Paul frequently compared the course of the life of individuals and churches to athletic events of his day. In our day of football, basketball, and baseball, we also realize that those who produce consistent results are those who major in *team effort*.

The Old Testament pattern of stewardship is the giving of tithes and offerings. The prophet Malachi declared that failure to give both of these constituted thievery. The times of Israel's greatest blessings were the times when the people whose hearts God had made willing brought their offerings gladly. The New Testament does not evoke legal obligations but indicates that in the coming of grace and truth, the grace of giving should abound. As a church we are committed to the bringing of tithes and offerings as the method of church finance. In practice, there has been considerable failure in the promotion of this method. I believe there are several things that could be done to correct this situation:

1. Be consistent with the name, *Unified Budget*, its meaning and implications, that is, present the total need, as near as we know it, to all of our constituency.
2. In each meeting, a team composed of the chairmen of finance, stewardship, missions, and evangelism present the Unified

Budget well in advance of the time of pledging.

3. The office of treasurer in the local church provides a liberal education in itself in church finances. We should pass this office around as much as is feasible.

4. Have an elective course in every church at least one quarter a year in which all or at least a part of the following would be studied and discussed.

A. Biblical teaching regarding finances.
B. Assistance in the making of home budgets.

C. Assistance in the calculation of income taxes. This would bring into focus the fact that the revenue department of our government has a much higher concept of what Christians should be giving than does the average Christian.

D. Encouragement to those whom God may be enabling to make larger gifts above and beyond the usual pattern of giving.

If even a part of the above were to be consistently done, I am sure that the Sunday morning offering would be more than a collection of leftovers and pocket change. We should do all in our power to maintain the flow from the springs of joyful, cheerful, generous biblical giving.

QUAKER HILL CAMP DATES

Family Camp—July 2-5
Boys and Girls Camp—July 12-16
Tween Camp—July 18-23
Youth Camp—July 23-25
Youth Trail Hike—July 26-31
Wrangler Camp—August 2-8
Senior Citizens Camp—August 31-
September 3
Family Camp—September 3-6

News of Friends

Dale Evans to Appear At Greenleaf Academy

Dale Evans, nationally known Christian, entertainer, and author, will be making an exclusive appearance at Greenleaf Friends Academy. The benefit program and reception will be Tuesday, May 4, 8:00 p.m. in the Academy gymnasium.

Dale Evans, wife of Roy Rogers, has made many appearances on television, State Fairs, and rodeos. She has costarred with Roy in 90 feature motion pictures. Dale has written nine books. Rapidly becoming a best seller is her current release, *The Woman at The Well*. She has two religious albums also available.

Tickets are available at Greenleaf Academy, P.O. Box 68, Greenleaf, Idaho 83626.

'Camp Tilikum' Available for Summer Use

The board responsible for the development of the property donated to the Yearly Meeting by Russell and Irene Baker has selected the name, *Camp Tilikum*, for the grounds. Tilikum is the word for *friends* in the Chinook jargon used commonly as a trade language among the Indians and settlers of early Oregon.

The board is continuing its planning for long-range use of the property; in the meantime it is making the grounds available for groups this summer. Church groups, community organizations, and families may reserve the grounds for picnics, campouts, and day camps. There will be no rental charge during 1971 while the board continues its planning. Facilities for swimming and boating may be ready for the summer season.

Reservations may be made with Lon Fendall, P.O. Box 190, Newberg, Oregon.

Camp for Senior Citizens

The Quaker Hill Camp Board has announced a new camp for senior citizens at their camp grounds on Payette Lake near McCall, Idaho. Friends from throughout the Yearly Meeting are invited. The Roy Clark family will be the evangelists and musicians at the camp, which will begin on Tuesday noon, August 31, and end Friday noon, September 3. The campers would also be welcome to stay over the weekend for the Quaker Hill Family Camp.

No age limit is being set for the camp, so Friends may determine themselves whether they are senior citizens. Robert Robertson and Raymond Haworth are directors of the camp. Campers should register with them by August 23. The cost for the camp is \$12.50. Hookups for vacation trailers are available.

News from Vietnam

Gary Black, currently performing his alternative service with the World Relief Commission in Vietnam, has been transferred from the WRC logistics office to the Hoa Khanh Children's Hospital. He will be the administrator of the hospital. He expects to stay on in this position after the completion of his two-year term of service.

Highlights of the 1971 Ministerial Conference

BY FREDERICK B. BAKER

New dimensions in church growth for pastor and people highlighted the annual Ministers Conference of Northwest Yearly Meeting of Friends Church March 15-18, 1971, in a lovely setting at Farewell Bend Inn, Huntington, Oregon, when 81 church leaders gathered for four days, coming from 41 of the 63 churches, and from the headquarters, college, academy, and George Fox Press.

Veteran pastor, Dr. Harold Winn, guest speaker for the conference, shared the laws of growth discovered during 24 years of continued ministry at First Friends Church, Salem, Ohio.

Harold Winn, presiding clerk of Ohio Yearly Meeting, former president of the Association of Evangelical Friends and the Evangelical Friends Alliance, has demonstrated that long-term pastorates are conducive to tremendous growth even among Friends, but his first term of five years seemed to emphasize the premise, too, that one entering the ministry may need something of an internship in preparation for a long-term ministry.

First Friends Church, Salem, Ohio, a town of 14,000, has a membership of 800 people and is situated in an ideal location on a six-acre plot of ground with a new contemporary edifice about six years old.

This church has the entire area for its parish through the medium of an outreach covered by the following approaches: (1) a one-half hour radio program that has gone forth for 20 years, (2) a full-length column in the local paper for 11 years, (3) a "Dial-A-Prayer program," three minutes in length, changed weekly, with 12,000 a year response, (4) a tremendous involvement, reaching new heights in a Lay Mission held during the past year, (5) a vibrant pastoral ministry of love and human concern, (6) strong emphasis on pastoral calling with a realized goal of at least 1,000 calls a year by the senior pastor of the church aside from calls made by the assistant pastor, (7) communication through many personal letters (not just form letters), (8) an overall concept of love: "God loves you and I love you, too," heard so often during the conference, characterized the tremendous ministry of Harold Winn to the ministry of Northwest Yearly Meeting.

Ohio Yearly Meeting has a church that has discovered the four basic laws for church growth: (1) plenty of parking, (2) adequate facilities, (3) a product beautifully displayed in many ways, and (4) friendliness on the part of those behind the gospel counter.

The lovely setting of Farewell Bend Inn was made possible through the investment of 17 concerned Quaker laymen who contributed \$650, making it possible for the conference to go "first class" in this new motel-inn near the Oregon-Idaho border. No sleeping bags were needed; there was no involvement in meal preparation but full time to the art of communicating the Gospel to a needy

AMONG THE CHURCHES

BOISE VALLEY AREA

Meridian—Earl and Annie Tycksen, pastors

Keith Baker, president of the Board of Stewardship of Northwest Yearly Meeting, had a part in the Sunday school hour January 31. Terry Dirks, local director of the Youth for Christ, brought the morning message. At the evening service, Ron Van Order of the Meridian High School music department presented a musical program.

The Women's Missionary Union met at the home of Kay Newell on January 26 and at the home of Janet Lytle on February 11. The group met again on February 26 at the church to roll bandages.

Friends Men held a chili feed at the church

world. Deep thanks, too, to the churches who enabled their pastors to attend with an offering of over \$1,200.

Deep concern was expressed through word and prayer for the pastors and their wives from the 22 churches not represented.

Keys to growth from the standpoint of the pastor were seen to be in his devotional life, his spirit of love, and his ability, under God, to overcome the tremendous difficulties along the way.

In an appraisal of a Laymen's Mission, the speaker said, "I believe as much can be accomplished in a weekend Laymen's Mission as in a three-week revival," but went on to state he was strongly favorable to revival meetings as well.

Devotional speakers during the morning hours were: Dale Field, Boise; Harold Clark, Silverton; and Charlotte Macy, Rockaway, Oregon.

Special event speakers were Superintendent Jack Willcuts, Ron and Carolyn Stansell, and a team from George Fox College headed up by President David Le Shana.

Lessons in Human Relations were highlighted by Dr. David Le Shana, Dr. Sheldon Louthan, and Dr. Wayne Roberts, Medford.

In his concluding message Harold Winn said: "I believe that the best things are ahead out here in Northwest Yearly Meeting," and this prophetic utterance struck a responsive chord within the hearts of all.

Predictions of a mighty outpouring of God's Spirit upon the 1971 Ministerial Conference were surely realized in a most remarkable manner. This spirit, in a measure, was captured by pastors who recorded the messages given and will be able to relive the events of the few short days at Huntington.

New officers for the coming year are: President, Gordon St. George; Vice-president, Fred Littlefield; Secretary, Lela Morrill; Treasurer, Robert L. Morrill. Program Committee: Fred Littlefield, chairman; Ben Brantingham, J. Harley Adams. Ways and Means Committee: Oscar N. Brown, chairman; Robert Morse, Roger Knox. Finance: Robert L. Morrill, chairman; Ray Moore, Marion Clarkson. News Release: Jack L. Willcuts, Frederick B. Baker. Pension Committee: Dillon W. Mills. Ministers Retirement: Paul Baker.

on February 15 with 20 present. Lee Marks showed colored slides.

The basketball team is now involved in a local church league.

New doors, made available through the Ben Jones Memorial Fund, have been installed at the entrances to the sanctuary. A Christian flag and an American flag, with stands provided by the Conway Rinard and Evelyn Legbandt Memorial Funds, have been placed behind the pulpit on the platform. The American flag was obtained through the office of Senator Len Jordan and is one that has flown over the nation's capitol.

A memorial plaque has been purchased to keep a record on memorials made to the church.

Average attendances for February are 76 in Sunday school and 61 at the morning meeting for worship.

—Harry Hoskins, reporter

Star—Kenneth and Rosalie Pitts, pastors

Photographs were taken of the families of the church by a professional photographer. A church directory with pictures of the families will be given without cost.

A group of teen-agers went to the Emmett Friends Church on February 20 to help paint Sunday school classrooms. These active and helpful teens are surely an asset to our church.

—Leona Ireland, reporter

GREENLEAF AREA

Caldwell—Glenn Armstrong, pastor

The Friends Bible College Concert Ensemble of Haviland, Kansas, paid us a visit in January. Under Frank Fortunato, director, the group presented sacred music with traditional and contemporary hymns of praise and thanksgiving to God. A fellowship dinner in the dining hall followed.

Pictures of our members have been taken for our church directory, which is now being prepared.

The Women's Missionary Union met in the Friendship Hall at the church. It featured Judy Birch's experiences in Korea with a talk and colored slides together with Korean refreshments. Verla Mae Armstrong showed slides of a mission field of Kansas Yearly Meeting.

The Greenleaf Academy 60-voice A Cappella Choir sang in concert, with Gene Pumphrey as director, at the evening services February 21. A city Youth Singspiration followed this service with different Caldwell churches participating.

The Caldwell WMU united with the Greenleaf WMU and held a shower for Karen Tuning in the Friendship Hall at Greenleaf.

The Boise-Greenleaf Youth Area Rally was held at the Star Friends Church February 14.

We are looking forward to a four-day spiritual emphasis time March 28 through 31, with Earl Geil of Vancouver, Washington, bringing the messages.

Jim Selby held three Sunday morning services during the Sunday school hour in March, with emphasis on problems concerning young people. —Rosella Moon, reporter

NEWBERG AREA

Sherwood—Lloyd Melhorn, pastor

Our pastor and Roger and Mildred Minthorne attended the Institute for Successful Church Leadership under Robert Schuller at Garden Grove, California, January 27-31. While our pastor was gone, Lowell Weinacht was in charge of prayer meeting, and David Fendall brought the Sunday morning message.

We were privileged to have Professor Don Chittick as our Family Hour speaker the Sunday nights of February 14 and 21. Our pastors hosted an open house to show the remodeling of the old parsonage, where they are now residing.

The church enjoyed a swim party at the Newberg pool followed by a potluck dinner in the church basement February 20.

In recognition of Music Month in March, we had the Journeymen Quartet Sunday evening, the 7th.

The church also sponsored the showing of the Billy Graham film, *His Land*, at the grade school the evening of March 14. There was a mass mailing of 1,500 letters to the community to invite them to the showing of the film. The young people of the church furnished contemporary gospel music before the showing.

The WMU women sponsored a no host dinner at the Hi Hat the evening of March 11. Phyllis Cammack was the speaker.

Our records show an 18 percent gain in January and February over last year's record during our Friends Alive 50-50 program.

—*Jerri Bishop, reporter*

PORTLAND AREA

Hillsboro—J. Russel Stands, pastor

During the month of February, we have had special emphasis on missions and missionaries. Jeanne Epperson, chairman of our Missionary Committee, arranged for several speakers to present information and show slides of their particular areas of service—Mrs. Odessa K. Neild on India and also on "Archaeology and the Bible"; David and Marjorie Baker on the work of Edna and Mary Lou Peck in Kenya; Vern and Lois Ellis on the Navajos; and Ron and Carolyn Stansell on Bolivia and Peru.

In January, we had a service celebrating the completion of payments on a loan taken out on our building about 20 years ago. During the same service, we took a special offering to initiate a building fund that will ultimately lead to expansion of our building and the construction of a new parsonage.

—*Vicky Egbert, reporter*

Maplewood—Roy P. Clark, pastor

Our pastor, Roy Clark, has sent in his resignation to take effect at the close of the church year. How we are going to miss his inspiring messages and counseling, his precious wife, and sweet children!

The Journeymen Quartet from the college were with us in January for an evening of inspiring music.

Our Yearly Meeting superintendent, Jack Willcuts, met with our Ministry and Counsel at a called meeting.

We extend congratulations to Priscilla Clark, who was a princess in the queen's

court at Homecoming activities at George Fox College.

The young people have been collecting glass for a recycling plant to aid in paying off their project.

Something different has been started in our midweek services. Different lay members have been bringing a devotional lesson.

Encouragement was felt by our Windriver outpost workers when 21 were present January 31. They need your prayers for this work.

Our basketball team has been going strong under leadership of Marvin Astleford.

Svenson—Willard L. Kennon, pastor

Adventure, amusement, and adoration were the order of a recent Sunday evening service featuring Twila Jones, medical missionary home on furlough from Burundi, Africa—adventure in the sense of shared personal experiences through slides and the spoken word; amusement in hearing of different customs and her word picture usage; adoration for our Lord Jesus Christ and for all He gives us in opportunities and freedoms, plentiful food supplies, and healthy bodies. We have much for which to be thankful.

Something new has been added to our 6 p.m. hour. Beverly Jackson is sponsoring a Children's Action Hour. This will include all children from grades one through four. We are thankful to have an activity for this age group, who have felt slightly neglected. Already there has been a large turnout, which grows each week. We are very thankful for Mrs. Jackson's leadership.

The combined junior-junior hi Friends Youth, sponsored by Sandra and Ron Danen, has at last, after many postponements, elected officers to serve the remainder of this school year: president, Duane Clayton; vice-presidents, Brenda Wahl and Debbie Strong; secretary-treasurer, Sheri Jackson; social chairmen, Karen Kumpala and Jeanne Blackburn, plus an elected social committee composed of Diana Clayton, Carol Kumpala, JoAnna Kennon, and Cindy Bouse. We expect a great year for our Friends Youth and know the Lord will honor the efforts put forth by all. —*Sandra K. Danen, reporter*

PUGET SOUND AREA

Friends Memorial—Clynton Crisman, pastor

Herschel Thornburg has just closed a series of meetings March 3 through 7, in which the church has been blessed very much. There was good attendance at every meeting and a very full house the last night, when Holly Park and Kent meetings joined us. Many were at the altar seeking spiritual help.

We have just purchased new hymnbooks and dedicated them to the Lord's use.

Our pastor has resigned effective June 30, and the Monthly Meeting gave David Leach of First Denver Friends a call, which he has accepted beginning July 1.

In January the church helped celebrate the 25th wedding anniversary of Charles and Lois Beck.

—*Anna Neifert, reporter*

SALEM AREA

Pringle—Ray W. Moore, pastor

On Sunday morning, January 17, Ron and Carolyn Stansell shared their experiences and burdens as missionaries in Bolivia.

We invited South Salem to share our annual Valentine Banquet on February 5 at Kopper Kitchen North. Roy Clark as speaker and musician and Everett Clarkson as emcee helped make a wonderful evening of inspiration and fellowship for all.

—*Josephine Gesner, reporter*

Klamath Falls—Evert Tuning, pastor

We were happy to have Jack Willcuts and Frank Haskins with us for the evening service January 10.

We had a cleanup day on February 6. Quite a few turned out for this. The church basement was painted, windows washed, etc.

Sunday, February 14, a progressive dinner party was held, ending at the church for dessert, followed by the evening Bible study.

We are happy to see the Lord working with the young people. They are now having prayer meetings twice a week, either at the church or at OTI. They have had several social functions, including a sledding party and a bobcat hunt.

The Sunday school is well attended. One small boy has had a perfect attendance record for the past quarter, walking to the church each Sunday, no matter how cold or snowy it has been. —*Miriam Carmichael, reporter*

VITAL STATISTICS

BIRTHS

DOTY—To Ralph and Gloria Doty of Friends Memorial a daughter, Jolene Elizabeth, born February 14, 1971.

GENTIS—To Mr. and Mrs. Ray Gentis of Caldwell, Idaho, a boy Eric Lee, born February 7.

WILHITE—To Larry and Bonnie Wilhite of Caldwell, Idaho, a boy, Jay Walter John, born February 12, 1971.

WILLIAMS—To Kenneth and Myrna (McFall) Williams of Coos Bay, Oregon, a son, Keanan Alan, born February 1, 1971.

MARRIAGES

ARTHUR-DELKER. Mildred Arthur and Albert Delker were united in marriage January 16 at Sherwood Friends Church, with Lloyd Melhorn officiating.

IRELAND-LARSON. Nancy Ireland and David Larson were united in marriage February 12 at Star Friends Church.

OSBURN-BROWNE. Anne Osburn of Newberg Friends and Neal Browne were married December 16, 1970, at Siloam Springs, Arkansas.

DEATHS

COUZENS—Lois M. Couzens, 63, passed away February 14 at her home in Star. Dorwin Smith officiated at the funeral at Star Friends Church.

DOUTY—Kathy, infant twin daughter of Delbert and Mary Douty of Greenleaf, died January 29.

WARVEL—Inez E. Warvel, 92, a long-time member of Everett Friends, passed away February 27, 1971. Calvin H. Hull officiated at the funeral service.

WILLIAMS—Fred M. Williams, 74, passed away January 19, 1971. He was an active member of the Woodland Friends Church. Pastor Marvin Hall officiated at the funeral services in the church.