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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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5-1971

### Evangelical Friend, May 1971 (Vol. 4, No. 9)

Evangelical Friends Alliance

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LAY WITNESS

# Evangelical Friend

May 1971

Vol. IV, No. 9

Oregon Mother of the Year





# Oregon Mother of the Year

Cover story

Virginia Helm was honored as Oregon Mother of the Year April 19, 1971, in ceremonies held at the Reedwood Friends Church of Portland. Oregon Governor Tom McCall gave the citation on behalf of the Oregon Mothers Committee under the directive of the American Mothers Committee, Inc., New York City.

Well-known in Northwest Yearly Meeting, Mrs. Helm is president of the Oregon State WCTU and active in many Friends Church boards and ministries. Her husband, Eldon Helm, is presiding clerk of Reedwood Friends Church and a member of the Yearly Meeting Board of Peace and Service.

The American Mothers Committee, Inc., is an organization dedicated to developing and strengthening the moral and spiritual foundations of the home. Four major projects are attempted: Mothers Prayer Groups, Young Mother Counseling Service, Chapel in Every Home, Search for Annual Mother of the Year. To qualify for nomination for Mother of the Year, a mother must portray in her character such traits as courage, cheerfulness, patience, affection, kindness, and understanding. She must be an active member of a religious body.

The American Mothers Committee was founded 35 years ago by Mrs. Daniel Poling in New York City. Virginia Helm is Oregon's 26th Mother of the Year. She competed in New York City for the American Mother of the Year; however, this year's selection was the nominee from Oklahoma.

Active in Happy Hour Bible Clubs, Christian camping, Vacation Bible School, and other children's activities, Virginia is a fascinating story teller. She visited the Friends mission fields in Bolivia with her father, Everett Heacock, a Portland businessman now retired.

Governor McCall in his comments in the Reedwood Friends Church when presenting the citation said, "Mrs. Helm in the finest tradition of this event has given service to her family and to mankind, has maintained high standards and high

quality in her own life, and has practiced the becoming humility that makes all of the foregoing possible."

The governor further reminded those in the crowded church attending the event that "giving birth is an act of God—an act of nature. But motherhood is a far more delicate, complex, and acute process. Motherhood is an act of human faith and courage and endurance. It is a function that must be learned and bequeathed. It is an activity that requires work, work, and yet again, work.

"The difference between having a child and being a mother is profound. And in that profundity lies our prime chance of sensible survival."

One feature of the program was a presentation given by Milo Ross, a team pastor of Reedwood, "Virginia, This Is Your Life." Ben Brantingham, another Reedwood pastor, gave the invocation and prayer of dedication. Professor Joe Gilmore, Reedwood's choir director, was vocal soloist.

Oregon's last Mother of the Year to be chosen American Mother was Mrs. Bertha Holt in 1966. Mrs. Holt is the widow of Harry Holt, a rancher from Creswell, Oregon, who became famous for bringing hundreds of Korean orphans for adoption into United States homes. This year fifty-two contestants were presented in New York May 3-7 in special Mother of the Year competition.

The actual wording of the Oregon Mother's Citation read by Governor McCall to Virginia Helm is as follows:

"Devoted mother who has strengthened the moral and spiritual foundations of her home throughout the years.

"Who has reared her children in reverence for God in an atmosphere of love, sympathy and understanding.

"Whose successful public service to her community and State has been widely recognized.

"Who through prayer in her home and by public example has contributed to the religious life about her and advanced the ecumenical concept of Brotherhood and International Good Will.

"Erma Virginia Heacock Helm, beloved by all who know her, is hereby honored by the American Mothers Committee, Inc. as the 1971 Mother of Oregon."

## Other news of Friends

A nearly 300-year-old land grant signed by William Penn is being put on permanent display in Shambaugh Library at George Fox College, Newberg, Oregon. The deed, on a faded sheepskin, is believed to be the first one Penn signed after he received his grant of land from King Charles II in 1681. The historical gift is on permanent loan from Dr.

Howard E. and Gertrude Kershner, prominent Friends now living in the Los Angeles area.

March was designated as Month of Missions at the Canton Friends Church, Canton, Ohio. The Ladies Missionary Society made talent bags for each adult, boy, and girl to give a sacrifice offering. Their goal of \$2,000 to cover the approximate deficit in the Unified Budget up to that time was reached.

DR. STEPHEN WILHITE, a physician in Juneau, Alaska, since 1968, is now serving a three-year term with Friends Mission Hospital in Kenya, Africa. Wilhite is a 1963 George Fox College graduate and is the son of Professor Harold Wilhite and wife Marjorie, who earlier served at the same hospital to which Steve and his family have gone.

The Friendswood Friends Church in Texas observed its 75th anniversary in August with over 400 persons attending the event. Former pastors returning to participate included WAYNE CONANT of LeGrand, Iowa, and KENNETH PITTS of Star, Idaho.

HAROLD B. WINN, pastor of Salem, Ohio, Friends and former president of the Evangelical Friends Alliance, is beginning his 24th year as pastor at Salem, which has a new membership record—a total of 756.

A member of the Whitney Friends Church in Boise, Idaho, C. WAYNE HOOPES, has been assigned to the Friends Special School, San Antonio, Texas, to perform his alternate service. The Friends Special School is operated under the auspices of the Board of Peace, Service, and Benevolence of Kansas Yearly Meeting of Friends.

The Mission Board of Northwest Yearly Meeting has placed Mary Bel Cammack under a one-year appointment for missionary service in Peru and Bolivia. She began her service there in January. Her first assignment will be music instruction in the Extension Bible School in Peru. Mary Bel grew up in Bolivia with her parents, Paul and Phyllis Cammack. She is a graduate of George Fox College.

Friends wishing to correspond with ROSCOE and TINA KNIGHT, EFA missionaries in Mexico, should be aware that the following is their correct address: Roscoe and Tina Knight, Ave. del Bosque 159, Los Pastores, Naucalpan, Mexico.



# Evangelical Friend

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## Cover

Oregon's Governor Tom McCall presents Oregon Mother of the Year Citation to Virginia Helm in ceremonies held at Reedwood Friends Church in Portland, her home church. Other participants shown include Bertha Holt, Oregon's last American Mother of the Year, between the Governor and Mrs. Helm; Milo Ross and Ben Brantingham, senior and resident ministers, respectively, of the host church. Story is on page 2. (Photo by Curt Ankeny)

## Antecedents

As a perceptive reader of the EVANGELICAL FRIEND, you have noted by now the increased emphasis on news of Friends in the last few issues. We trust this is meeting both a need and a desire expressed by a number of readers. We also hope that bringing such news helps us to see that Friends across our nation are doing something in their spheres of influence and are being recognized for their achievements.

This month's major "News of Friends" item on the Oregon Mother of the Year is most timely, tying in with our emphasis on "The Christian Home." May I draw your attention to the other theme articles? "Happiness is Homemade," an editorial on page 5; "Can We Treat Children Like People?" page 6, an excellent article by the president of Fuller Seminary; "A Christian Home" on page 9, written from the heart of a Christian layman of Canton, Ohio.

In addition to the theme articles, don't miss these challenging concerns: "31 Flavors of Christians," page 10; and "A Church Planting Adventure," page 12. It is our belief that the combined efforts of all our writers and some slight graphic design changes by Artist Stan Putman make this issue one of our best.

—H.T.A.

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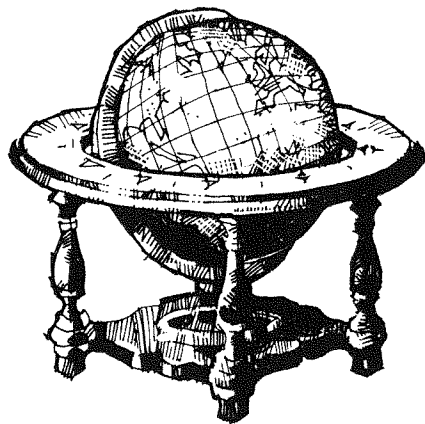
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## The Face of the World



### HOW MUCH DOES THE WAR IN INDOCHINA COST?

According to the Friends Committee on National Legislation (FCNL), the war in Indochina came to nearly \$19.5 billion in calendar 1970 and an estimated \$23.8 billion in fiscal 1970 amidst "other heavy costs that nobody seems able to penetrate." The Defense Department estimates that the full costs of the war total \$118.9 billion from fiscal 1965 to fiscal 1971.

### ORATORICAL CONTEST FEATURED AT NATIONAL FRIENDS CONFERENCE

Quaker Men and Friends Women of the Friends United Meeting will gather at Wilmington College, Wilmington, Ohio, June 12-16 for their National Friends Conference. A major feature will be the National Oratorical Contest with six Yearly Meeting winners in competition for the three scholarship prizes of \$2,500—1st, \$1,500—2nd, and \$1,000—3rd to the college of their choosing.

Dr. Ercil Beane of Marshalltown, Iowa, is president of National Quaker Men, and his wife Marian heads the Friends Women.

### WORLD THOUGHT SEEN AS 'HODGEPODGE' OF IDEAS OF SEVEN MEN

NEWBERG, OREGON—A hodgepodge of thinking today involving the ideas of seven men characterizes modern thinking, according to Dr. Dave Breese, head of Christian Destiny, Inc.

The men who "rule the world from their graves," Breese said, are Charles Darwin, Karl Marx, Julius Wellhausen, John Dewey, Sigmund Freud, John M. Keynes, and Soren Kierkegaard.

Breese told the Oregon State Convention of Evangelicals held on the campus of George Fox College that Darwin has become "the philosopher of historic optimism" whose ideas have led men to believe "we can work out our problems."

"Marxist ideas of groupism have infected Western thought to the detriment

of individualism," he said. Describing Wellhausen as a religious liberal who substituted human religion for Christianity, Breese said he took an external God out of religion.

As for Dewey, he made "education into a different thing," in which self-expression was substituted for discipline and learning. Freud, Breese said, planted the seeds for the contemporary sexual revolution by contending that people's problems are the result of the suppression of sexual drives.

Keynes was an economist who believed "you could spend yourself rich," Dr. Breese said, adding that Keynesian ideas are now a part of Western economics.

As for Kierkegaard, this existentialist held the view that truth is experienced as against truth as an external fact. The effect of this sort of thinking, the evangelist said, is that "today rejects yesterday and forgets tomorrow." It leads to the "now generation" and the idea of "doing your own thing," he said.

Against this hodgepodge of modern thought Dr. Breese argued the case for historic Christianity. Peace, he said, can result only from the intervention of God in human lives. —E.P.

### 'PROHIBITION HAS GOT TO COME BACK'—WCTU

Ever wonder what police do with the alcoholic beverage they've confiscated from a minor? Do the policemen drink it? Is it resold? Does it just age in the station?

Maybe you've never had these thoughts.

But Mrs. Ruth Tooze, Evanston, Illinois, has. And she hasn't stopped with just wondering. Mrs. Tooze has gone on occasion to police headquarters of this sedate suburb north of Chicago's city limits and personally emptied confiscated bottles of "demon rum."

Down the sink, naturally.

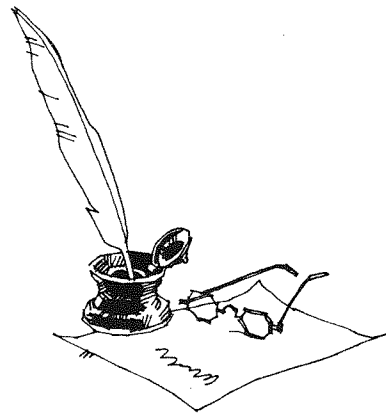
Combating alcohol in every form is Mrs. Tooze's life as president of the Women's Christian Temperance Union (WCTU), which headquarters in this "dry city." Once a power and terror on the American social and political scene, the WCTU today is on the decline—but still convinced of the wisdom of prohibition.

"Prohibition has got to come back," declares Mrs. Tooze in her large, book-lined office, as she fingers a paperweight inscribed, "drinking stinks."

"Prohibition gave this nation the best years of our life," she says merrily.

"Home purchases went up, bank accounts increased, life insurance contracts increased, people had a chance to graduate from high school and go on to college because there was no alcoholism disturbing home life."

## Friends Write



Hundreds of Christian workers from all Protestant denominations are looking today for books that are out of print or too expensive for their budget and are turning to us for help through our religious used book service. We have purchased and are in the market for complete libraries or small lots of good used religious books that can further serve by being made available to our customers. Perhaps some of your readers have books they no longer use that could help to meet this need. If so we would be happy to correspond with them and help them extend themselves through their books into the ministry of others.

KENNETH L. EICHENBERGER  
Manager

W.E.S. Bookstore  
4112 S.E. Jennings Ave.  
Portland, Oregon 97222

Many agree with Mrs. Tooze, for membership in the WCTU stands at 250,000, a figure, however, that is much below the glory days of 1924, when the organization boasted 700,000 members the year of its 50th anniversary.

The quarter of a million members pay \$3.65 dues (a penny a day keeps alcohol away) and wear their insignia proudly—a pin in the shape of a dainty white bow.

—E.P.

### SHARING RESOURCES STRESSED

"The enormous gap between affluent Quakers in the U.S. and the hundreds of millions of persons in the underdeveloped nations of the world is a human scandal," declared Edwin B. Bronner in explaining the "One Percent More Program" to the sessions of Philadelphia Yearly Meeting. While Friends were urged to make personal or monthly meeting 1 percent contributions, an "integral part of the One Percent More Program is to persuade our government to allocate 1 percent of the gross national product to world development." The U.S. has a large Foreign Aid program, yet it does not come close to sharing 1 percent of

(Continued on page 17)

# Happiness is homemade

When it comes to making pies, every restaurant insists that theirs are homemade. A huge bakery in our community has pies turned out by women working in a glass windowed kitchen where all passersby may watch (and drool) and see for themselves that these assembly line pastries are each one "homemade"!

There is something good about the expression *homemade*. It is genuine, right, inviting, restful. Some of the finest things in life are still homemade. This includes the happy home.

The EVANGELICAL FRIEND this month emphasizes the Christian home. "The house of the righteous shall stand." (Proverbs 12:7)

A specific point is made in Genesis of the fact that man should not live alone. In all the perfection of the garden of Eden, man was lonely and a misfit until God gave him a companion. A world of beauty is made to be shared. (As with all happily married men, no doubt, Adam didn't realize this fact until Eve moved into their Eden address). The home is God's first, supreme, ideal institution. Before the church or the school, is the home. Compared to a happy home, the word *commune* is a revolting substitute.

To be well-born into a Christian household is to enter life with all sorts of advantages. Those who have known this

from experience should spend the month of May praising God for such a heritage. Its existence is related to the eternal purpose of God as noted by the psalmist, "One generation shall praise thy works to another, and shall declare thy mighty acts." From age to age, the home is to serve as a channel of divine love and grace.

While the spiritual purposes of the home are strategic, the first couple was instructed, "Be fruitful, and multiply, and replenish the earth." While the setting for reproduction is only the couple joined by God, it is well to remember life is not created but merely transmitted. All of life comes from God—this being true, what man therefore has a right to take human life away? And even the most devout parents are not the authors of life in their little ones. Parents are transmitters, guardians, caretakers, teachers. Birth control is as sacred and sanctified as procreation in bonds of Christian family.

Home is all of society in miniature. It is a place to display all the techniques of culture, courtesy, and kindness. Attitudes toward life and all its relationships come from the home. Few people rise above the spiritual level of the home. The same can be said for nations. It is in the home that we get our first glimpses of the world.

How do we train up a child in the way he should go? By going that way ourselves. —J.L.W.

## Friends ARE involved

An Inter-Varsity leader, who doesn't mind being quoted, remarked the other day that "the Mennonites and Friends have a greater opportunity in evangelism and Christian ministries on college campuses today than any other denomination." Discussing the impressive "new" interest in Christian faith and values found among increasing numbers of college and university students (especially upperclassmen), this young Inter-Varsity campus worker explained that most collegiate Christians are *automatically* conscientious objectors to war. Any interest expressed in finding a church connection usually rates this theological position high on the priority list of suitable doctrines with which to identify. "If the Quakers

or Mennonites happen to be strongly evangelical as well as pacifistic and open to free worship patterns, the college student feels far more comfortable and challenged." This is from a graduating Princeton seminarian planning an Inter-Varsity campus career, who added, "When you begin the next Friends Church membership course, let me know."

One of the most visited booths at Urbana 70 by the 12,000 collegians was the Mennonite desk explaining Christian service opportunities. Evangelical Friends missed a golden opportunity in not being there, too, to "serve this present age."

This is written in a hotel room at the National Negro Evangelical Association Convention in Los Angeles.

While predominately black, the NNEA membership is open to any evangelicals; yet, it is noticeable that the majority of white Christians participating are evangelical Friends. Commenting on this, NNEA president, William Bentley, explained it as a natural thing for Quakers, who take literally the priorities of Scripture, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." (Mark 12:30-31)


Our great weapon is love . . . as evangelicals. If the evangelical church at large spent as much energy in loving—really loving—our black neighbors as we do in missions overseas, the church would have a far greater influence in both areas. It is the sidestepping of love in action that mystifies or antagonizes the college student and younger generation, white and black. Evangelical Friends have unprecedented, indeed, overwhelming opportunities to declare "the whole counsel of God." If we are true to our faith, we need not search for ways to be involved; *we are involved!* —J.L.W.



ILLUSTRATION BY STAN PUTMAN







For most of us extremes come easy. It's balance that's hard to come by. Over-reaction is almost a way of life with us. Our basic posture is not standing up straight but bending over backwards. We don't move freely; we ricochet our way through life.

This tendency toward extremism is especially pronounced in the way we raise our children. In discipline, for instance, steadiness and consistency are virtues rarely found. We volley back and forth between strict regulation and open permissiveness, with a good deal of nagging and chiding in between.

In turn we may neglect and then spoil our youngsters. Victims of our guilt feelings, we overcompensate when we feel we've done the wrong thing. Or we try to give our children what we never had. In sparing them the deprivations of our youth, we sometimes deprive them of experiences that help them grow. After all, learning to cope with frustration bravely, to take disappointment cheerfully, to do without gracefully is part of growing up. This younger generation of ours is physically larger and healthier than almost any in history. But those of us who raised them may have overprotected them, with the result that they may lack the toughness and discipline that come from hardship.

In other cases, our youngsters have felt unimportant, even unwanted. They've had to take second place to our other aspirations. Our deep drives to succeed in business were sharpened by the great depression. And we'll knock ourselves out to ward off the poverty that burned

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*David Allan Hubbard, B.A., B.D., Th.M., Ph.D., is president of Fuller Theological Seminary and speaker on The Joyful Sound radio broadcast. He is the author of two books, has contributed to six scholarly volumes, and writes for numerous journals. This article is used through the courtesy of the Evangelical Press Association syndication service. EVANGELICAL FRIEND is a member of EPA.*

# Can we treat children like people?

us so deeply as children. Consequently, we have been willing to risk personal health and family stability in order to gain financial security.

Or social aspirations may have caused us to push our families into the background. The desire to be known in the right circles, to belong to the best clubs, to be recognized in the community has lured a lot of us to spend our spare time away from home.

And don't forget how confused we've been about our authority over our children. We often fuss and fume at them over trivials. They become pincushions for our own anxieties and insecurities, as we jab and needle them over things that have no consequence. At the same time we may turn lax and fearful when their real welfare is at stake. The permissiveness of our age is monumental. We want so badly to be pals with our children that we end up not being parents. Pals they can have many—parents, only two. If the two shirk their responsibilities and fail to give the proper support in love, authority, and discipline, the youngsters are at a loss as to how to grow up. Other influences fill the authority vacuum, and mutiny or desertion is the result.

Balance is our problem. How do we treat children like people—people made by God and committed to us to be prepared for fine and full living? The Bible has not abandoned us here anymore than it has in the other aspects of family life. The great doctrines of the faith—our creation in God's image, our covenant relationship with Him through Christ, our freedom in the Gospel to be forgiven and forgive—all have things to say to children and parents.

Not that the Bible tells us what to do in every situation. It is not a handbook on children. It is the textbook of salvation. But our Christian families are part of God's program of salvation. Parents who raise children to know and fear God's name play a key role in what God is doing in the world. And children who honor their parents are object lessons to

friends and neighbors of the reverence and respect we owe to God, who is the Father of us all.

Not so much specific words of advice for every problem but principles that we can apply to the changing needs of life—these are what the Bible gives. Paul's words in Ephesians 6 are especially helpful as we seek to avoid the extremes to which we're so prone. They deal with the ties between children and parents in a context that outlines the responsibilities of each member of the family. This in itself is a reminder of the importance of children. They too are people, bound together with us in life, intimately tied to God's plan to rescue a people who will make true worship their highest aim.

## I. CHILDREN ARE TO BE TREATED WITH DIGNITY

"Children, obey your parents in the Lord, for this is right. 'Honor your father and mother . . .'" (Ephesians 6:1-2 RSV) Paul reaches into the heart of the Ten Commandments for these words that show how important the parent-child relationship is to God.

Though the commandment is given to children, the parents' responsibilities are implicit in it. Our first responsibility is to remember that *our children belong more to God than to us*. This means they are to be treated with dignity. He has high hopes and fine plans for them, and He counts on us to help them be what He wants them to be.

We don't own our children. We have them as a trust from God, who commissions us to lead them in paths of righteousness for His name's sake. Jesus reminded His disciples that our loyalty to Him takes priority even over our loyalty to our parents: "*If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.*" (Luke 14:26 RSV) Strong language this. The same God who commanded us to honor our parents here insists that we hate them for His sake. What Jesus

means, of course, in this Hebrew type of overstatement is that we are to put him first. Our relationship with Him outranks everything else.

As we teach our children the dignity of being human, we teach them to honor God even above us, their parents. We do this best by the way we honor God. Our second responsibility in helping our children obey God's command is to be sure that *we honor our children as persons made for God*. Where do children learn what honor and obedience mean? From our example. Our respect for them is the best way to insure their regard for us. Some people think children are to be broken like wild horses. But our ultimate aim is to relate to our children, not to ride them. It is their maturity, not our mastery, that we must seek. We may browbeat them to respond to us, but we should rear them to cope with themselves and the rest of life.

Our third responsibility is to remind our children that *honoring others adds to our own dignity as persons*. This is particularly true of our attitude toward parents. We are so much a part of our parents—their fingerprints are all over us—that what they are cannot be separated from what we have become. Any person who detracts from his parents' dignity—whatever their station in life or however they have treated him—diminishes his own sense of worth. To put it simply, hurting others always hurts us more. And the closer the other person is the deeper the hurt.

## II. CHILDREN ARE TO BE PREPARED FOR RESPONSIBILITY

Can we treat children like people? Sure we can, by treating them with dignity and preparing them for responsibility. Again the checks and balances that Paul uses come into play. The wife is to respect her husband as the church does Christ. The husband is to love the wife as Christ loves the church. Each has privileges, and each responsibilities. Similarly, while children are called to obey their parents, the parents are com-



manded: "Do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." (Ephesians 6:4 RSV) Always a realist, Paul knows that we parents are as much flawed by sin as our children are. We can easily pervert the commandment that calls for their obedience into a personal power play. Paul's warning is wholesome: our task is not to lord it over our youngsters but to prepare them for their own Christian service.

"The discipline and instruction of the Lord"—this is not just factual information about the Bible. It is thorough, consistent training in what it means to be a Christian. There is no way to delegate this training to Sunday school classes or young people's meetings, though they may have a share. The basic responsibility rests with us as parents.

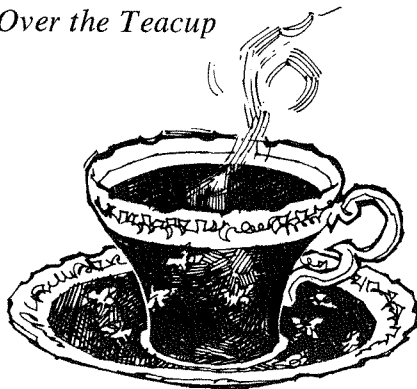
"The discipline and instruction of the Lord"—our equipment to be responsible Christians and wholesome human beings. To *bank on the love of Christ* is the first thing we ought to teach our young people about the Christian faith. Our first thoughts ought not to be of our duty but of Christ's love. A good thing it is for us to teach our children to sing, "Jesus loves me, this I know, for the Bible tells me so." God's love for us is the prime truth of the universe, the best news to be found in heaven or on earth. Let's make it so clear in our teaching and living that our children will feel it in their bones before they understand it with their minds.

To *follow Christ's ways* is the second great lesson we must both learn and teach if we are to treat our children like people—preparing them to assume responsibility. To follow Christ is to say "yes" to God's love by loving Him and sharing His love with others. Again, our emphasis should not be primarily on the law with its demands but on God's grace, which sets us free to follow Christ as we learn His values and draw our strength from Him.

*Dignity and responsibility* have been at the center of our thinking because they are the mix of our manhood. No one can truly be a person who is robbed of his dignity or who shirks his responsibility. The relationship between parent and child with its mutual delights and obligations is God's way of affirming our dignity and preparing us for responsibility.

And more than that our relationships with each other teach us lessons about our relationships with God. In our total concern for our children's welfare, we parents get a glimpse into the depths of God's grace. And in our wholesome balance of authority and compassion, our children sense something of the Fatherhood of God. How good of God to put us in families! Let's make the most of this special act of His goodness. □

## Over the Teacup



## The temperamental tree

BY CATHERINE CATTELL

Some of us who live in a land of leafless trees for six months of the year are delighted at the prospect of the next few months with green, leafy trees lining our streets and shading our yards. I was beginning to get used to long periods of barren branches when we landed back in the Orient in midwinter, where the trees are green the year around. The old leaves are gently pushed off by the new ones, which are strong and vigorous enough to take over without the long, tedious unfolding so prevalent in our cold climate. It is instant shade!

Then, so many of the Oriental trees are flowering, not only in the springtime but throughout the year. It was a treat to see them, the lovely colors making massive bouquets against the blue sky.

In India the trees seem to have personalities and temperaments as well. The Indians think of some as having religious merit; some bring good luck; some are known for evil influences. No one would think of sleeping under these at night. There are the steady, no-nonsense, practical trees giving enormous shade, protection, and fruit as well. Some are medicinal and are used for any kind of poultice and the twigs for toothbrushes. But there is one tree with a bad case of nerves—or maybe it is just high-strung. It is very beautiful with branches like huge fern fronds drooping gracefully down, but just touch the leaves the least bit and it shrivels up, hurt and withdrawn. You wonder what you have done, and furthermore you cannot seem to make amends. It is only beautiful when allowed to blow free, untouched, and in the sunshine. In rainy or cloudy weather the leaves close up. There is no use trying to get it to cooperate with your plans. Touch it and it is no longer even lovely—it closes up tight.

It is no wonder Indians think trees have temperaments like people! Think of all the practical people who always are dependable, who give comfort as well as bear fruit. There are those who are so well-rooted that even when old,

gnarled, and half dead they give forth fresh leaves and manage some fruit as well! We have people who are all business and those who are beautiful and those who are fragrant and those who spread their branches out as a refuge for man or beast, whoever needs shelter. Then there is the sensitive variety, beautiful to behold, graceful and charming; just do be careful and don't touch! Such a person may be ever so humble and often heard to say, "Oh, I make such a mess of everything I do," but if someone were to ever so tactfully suggest one single matter that could be improved, what we have on our hands is a bad case of hurt feelings and a tight closing up and a withdrawn spirit.

We can lament over our own failures and even our deep need, but let someone point out to us, or even hint, that we have one and we see the difference between what Jesus called "poor in spirit" and the progressive grace of being *meek*. Meekness can tolerate the touch of another; criticism, even cloudy weather!

I doubt if American trees have that much personality, but it seems to me people are very much alike everywhere. Trees are what they are, temperamentally and every other way. People can change and that is what it is all about! Jesus is the answer to making the change in us.

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When I was 19 years old, I had no purpose in life. I didn't know it then, but *sin* was my problem. The Word of God had no meaning for me.

One night I was invited to an evangelistic service at the Goodwill Mission. Here, down-and-outers were fed and presented with the Gospel each night. An evangelist from out of town was preaching that first night. He presented the plan of salvation clearly and told us that unless we accepted Christ as Savior we were lost and would not go to heaven. Several nights afterward (April 24), the Holy Spirit spoke to my heart, and I accepted Christ as my own personal Savior.

I wrote a letter to my girl friend, who

good examples in all they say or do.

Pray with and for your children. As soon as they can talk, teach them to pray (their own prayers).

In our home as long as the children were well, we took them with us almost everywhere we went. We didn't miss Sunday school or church services (even prayer meetings) very often. When the children were small, I had to work on Sundays. Arlene (my wife) took the bus to Sunday school and church with the three children—she even had to transfer buses. These early years were very important. To this day, the children haven't forgotten them.

When our children were a little older,

or at home, the privilege we had of living for Him, how wonderful it was to be a Christian and to live so that other people would know we loved Jesus. We thank the Lord we were able to help our children to accept Christ as their Savior. Deuteronomy 11:18-19 sums it up: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."



ILLUSTRATION BY STAN PUTMAN

was working in New Jersey, telling her of this wonderful experience. She wrote me a letter at approximately the same time, telling me of a similar experience in her life (April 28).

Needless to say, when we were married a few years later, we promised the Lord to live for Him, at or away from home.

Before each of our three children were born, we thanked the Lord for the baby that was to come and promised to give it back to Him for His service.

It is very important that both husband and wife are saved from their sins and love the Lord with all their hearts.

Children start learning as soon as they are born. They need constant love and attention from both father and mother. Start reading the Bible to them, even when they are very young. It's much better than a fairy tale. God's Word is quick and powerful and sharper than any two-edged sword.

There must be harmony in the home. Small children need their parents to be

they were permitted to sit in on conversations and have fellowship with those who came to visit us. This helped them to develop spiritually and to become acquainted with our Savior, about whom we talked freely.

Before going to school, the children always had prayer with their mother and kissed her good-bye. They prayed for their individual needs and problems. After school they told how the Lord answered prayer and helped them in their studies. We usually had family devotions after the evening meal. We never took a long time for devotions, especially when Buddy wanted to play ball or some other game before dark. However, our family devotions really never ceased. We had many around-the-table conversations—morning, noon, or night.

Communications were always open in our home. We talked about the love of God, the opportunity I had that day to tell someone about Jesus and His salvation, the things that took place at school

We tried to patiently discuss all matters of interest with our children and to explain spiritual things (with God's help) to them as opportunity came. Tithing has always been a very important part of Christian living in our home. Each pay day we put our tithe away in a box, to be given the following Sunday. This also became a pattern of giving for our children. Any amount of money they received, they took 10 percent out for church. It's very important to be a tither. We always said, "The Lord wants your pocketbook, too."

Our children were expected to obey us. We loved our children and told them so many times. When we told the children to do something, we expected their obedience. I believe children need guidance, instruction, and even punishment to grow up to have respect for their parents. It also makes it easier to obey God's commandments. This early training was most helpful during high school and college days. When they were faced



with important decisions, they were able to cope with them.

As a family, we memorized many Scripture verses. We took the Navigators' memorization course. Many of these verses have been very helpful when witnessing to people. It's a good thing to hide God's Word in your heart.

Through the years, Arlene and I have done much visiting in the homes of Sunday school members and prospects. We find that many people are lonely and discouraged. They want to talk and tell you about their troubles. Many people are lost in sin and quick to tell you they need help. This is a great time for committed Christians to be bold for Jesus.

Of all the places, it is most important to be a good Christian example at home. If you can live the life of a Christian at home, you can live the life of a Christian anywhere. In many homes, even Christian homes, there is too much nagging and too little respect for each other. It almost seems home is the place to let our hair down and where we have a right to be grouchy. Then when we go to church, we must *put on* our best. Don't forget, your family knows you real well and sees the hypocrisy of this kind of living. Your children will always remember you for what you really are, and your life will have a great influence on them.

Our children are all married now, serving the God of their parents. ☐

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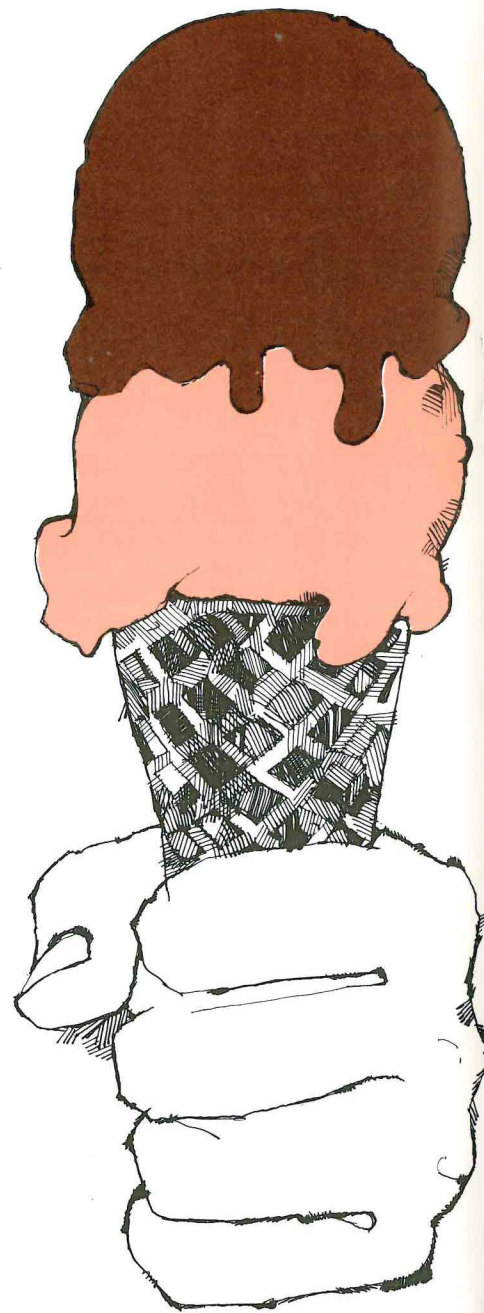


ILLUSTRATION BY BENNETT NORRBO

Evangelical Friend

# 31 flavors of Christians

Recently, a young man in blue jeans and flannel shirt, his long curly hair pulled back in a ponytail, stood before our church congregation and told of his experience with Christ. He had been a Christian for only eight weeks, having been nurtured in his religious experience in a Christian commune. His enthusiasm about Jesus was genuine and soon contagious. He pointed out, among other things, that Christians, like ice cream, come in many flavors and each flavor benefits by the existence and contrast of the others. An ice cream store that sells only pistachio is not likely to be very profitable; likewise a church that demands uniformity of its adherents will not be effective in portraying Christianity.

While uniformity has not been an expressed goal of Christianity in the 20th century, the attitude of uniformity has prevailed in practice. One of the subtler attitudes of 20th century evangelical Christianity has been a kind of inferiority-martyr complex, the feeling that popularity equals sin, or fame indicates worldliness. Churches have built a body of literature, speech patterns, worship practices, and daily living habits that support this martyrdom. "We're a small church but very spiritual"; "People make fun of me when I read my Bible during lunch hour, but I'd rather please Christ than other people"; "When I noticed that he neither smoked nor drank, I assumed he was a Christian"; "We decided not to buy a boat because we were afraid we'd be tempted to go boating on Sunday instead of going to church." Now there is nothing wrong, bad, or unchristian about any of these sentiments, but the cumulative effect of such attitudes has been that the church has often made a religion of its martyrdom, and anything

that smacks of popularity is automatically suspect by the very fact of its popularity.

For the record, the church was a predominant institution in Western culture until the beginning or middle of the 19th century. Church affiliation, practice of the rituals and festivals, and at least nominal belief in the doctrines were assumed by nearly everyone. In other words, the church was popular. Why did this condition change?

Briefly, the church was driven into the background of influence by a rising industrialism that developed a growing dependence on machines and technology rather than on God; by scientific exploration into "sacred" subjects, especially man's origins; by expanded public education, allowing growing intellectualism, which encouraged men to question and read; and by a growing secularism arising out of the economic independence of the middle and lower classes.

The church felt threatened by all of these developments, and either by design or default it retreated into a somewhat monastic position. Theology, programs, buildings, evangelism, missions, and growth were emphasized, and while these are noble goals at face value, their gradual interpretation has caused the church to become self-centered, focusing on maintaining itself as an institution and organization for the spiritual and social comfort of people who are like the ones already involved. In reality, the church's confrontation with the real world in the 20th century has been minimal.

Defection from this kind of church has been a growing trend among young people, yet recent magazines (*Look*, February 9, 1971, and *Christianity Today*, January 29, 1971, and each issue following, to mention only two) report dramatic conversions to Christ among these disenfranchised youth. From the drug culture to "turning on" for Christ is becoming an increasingly common pattern. Many hippie-type life styles, so despised by the "straight" culture (including many "Chris-

tians"), have found the teachings of the New Testament and the person of Christ magnetic and irresistible. Christian communes, "Amazing Grace" sung by Judy Collins as a popular song, "Jesus People," a rock opera about Christ—all these and many more examples indicate a growing popularity of Christianity.

What does all this mean for the established church? More personally, what does it mean for *your* church? It may mean any or all of the following: (1) experimenting with patterns of worship—time, place, format, day, participants, music (remember, God accepts true worship any time); (2) allowing and even encouraging discussion and confrontation on many subjects, with no "taboo" subjects; (3) developing prayer for each other that involves commitment, resulting in trust and growth; (4) accepting and welcoming *all* who enter the church (read James 2); (5) expanding the idea of fellowship to include invitations to dinner, a warm handclasp or like expression of physical contact, and spontaneous expressions of music and joy; (6) learning to let God judge other people's condition while we learn to love them; and, (7) simplifying the church government, eliminating busywork committees, and freeing people to have more time for people.

Popularity need be neither frightening nor a threat to the sanctity of Christianity.

A younger generation is anxious to hear about and become a part of the Christian community, but continued focus on hair length, dress codes, behavior patterns, and materialism will send them to another ice cream store.

Flavors of Christianity that include real love, real worship, fresh experiences with Christ, openness, honesty, and true fellowship will sell to the younger generation and to the older one as well. After a diet of pistachio, we will find a welcome change in peppermint, vanilla, butter brickle, lemon, fudge, strawberry . . .

□

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*The problem of acceptance and love for those of other life-styles than our own is becoming a concern of several Friends. Kara Cole of Portland, Oregon, an instructor at Warner Pacific College, relates her own reaction to these changes in the church.*



Recently I observed and was involved in a Quaker experiment in church planting. It was full of excitement and surprises, frustrations and disappointments. Nevertheless, when measured by the yardsticks of people converted and people involved in daily Christian living, it was successful. Also of importance are the methods of this endeavor that can be applied in any situation.

It all began ten years ago. At that time there was no core group of Quakers who moved into the area to help build a church. Today there are about 700 directly involved in services of the church and many more who are influenced and attend occasionally.

This means that the church grew from zero to 700 in ten years. Of course, the rate of growth was faster the first few years because when they had 100 people and won 50 more, the percentage increase was greater than when they had 600 and added 50 more. However, despite this inevitable slowdown in growth rate, the last four years this church has grown at an average annual rate of 18.4 percent. If you could get that much a year on a good saving account, you would feel rich. At this rate, the church will double every 4.1 years. By 1980 they expect just under 4,000 people in this church.

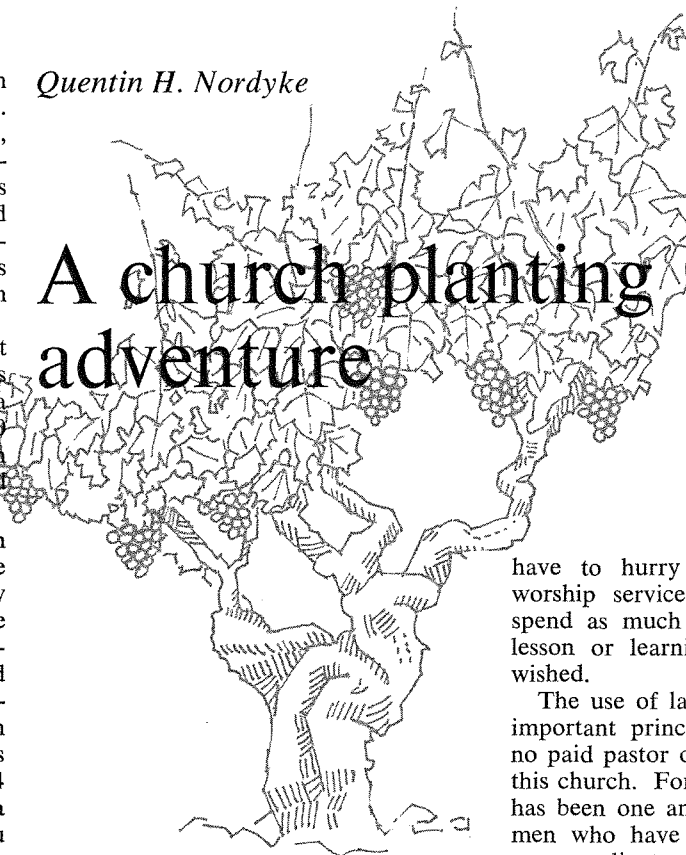
Now, what were some of the guidelines in this church planting endeavor? First of all, those involved decided to concentrate on a segment of the society that was not being reached to any great degree by any other denomination. This meant the church would *not* be a cross section of society, a typical middle-class Quaker church. But that's not a bad principle: decide whom you want to reach and then concentrate on that group, whether they be the black, chicano, or white.

A second principle the group used was having church planting goals. They weren't content to just invite, preach, and hope for the best. They prayed to the Holy Spirit and definitely sought His guidance, remembering that it is God's will that none should perish. They believed that just as the Holy Spirit can lead a pastor as he prepares his Sunday morning strategy (sermon) ahead of time, so the Spirit could direct them in future plans. Thus, realistic goals were set concerning how many people could conceivably be reached, won for Christ,

*The principles involved in this successful church could be valid for church planting anywhere according to this Northwest Friends missionary, Quentin Nordyke, now studying toward his masters degree in the School of World Missions at Fuller Seminary, Pasadena, California.*

Quentin H. Nordyke

## A church planting adventure



and brought into the fellowship of the church.

Flexibility was another principle. They decided right at the first to not emphasize the conventional forms of Christianity and Quakerism. (However, they were extremely conservative and fundamental in doctrine.) They tried all kinds of new ideas. If one worked, wonderful! If it didn't, they tried something else. They had some people who wanted to have Sunday school during the week. Fine! The majority of the people did not want Sunday evening service, so it was not scheduled. However, some wanted a worship service Sunday afternoon, so they tried having an afternoon service after the morning worship service, and it worked. Great! They had two services on Sunday, in the morning and in the afternoon. People could choose one or come to both.

These people wanted to "experience" in their worship and they found they didn't have time to have a "good experience" in just an hour. The result is that most of the time the services were longer; they might even just sing for a whole hour and then continue with testimonies, then the preaching. When they have experienced worship, they dismiss, whether it has been 45 minutes or three hours. The only difficulty with this is that it makes it hard to announce the time of services on the bulletin board or on radio because it varies from week to week.

Some wanted to change Sunday school to Wednesday school or Thursday school, and so they did. It was better; they didn't

have to hurry to get finished before worship service started, so they could spend as much time in a discussion or lesson or learning new hymns as they wished.

The use of lay leadership was also an important principle. In fact, there was no paid pastor or preacher hired to start this church. For the first ten years, there has been one and much of the time two men who have been working full time as coordinators and advisors. They preached on some special occasions, but most of the time the local laymen did the preaching. The full-time men worked more with teaching these new teachers and preachers, sometimes in formal classes and more often in informal encounters, like having lunch together or driving together to do visitation.

These people studied other churches and tried to copy what they were doing that seemed good. At the same time, they tried to avoid any mistakes they thought other churches were making.

The autonomy of this group was maintained, which is in good Quaker tradition. However, this also meant that they were on their own in building. Because of this, they have used at various stages during the ten years former stores, schools, abandoned houses, and borrowed living rooms. They have since built their own structures.

The training of lay people has been another key principle. This church has now established a systematic method of using home study courses tied in with weekly small-group meetings. In this way anyone connected with the church can study courses usually offered only at Bible schools or colleges. At the same time, the lay preachers and leaders can take additional courses they feel they need.

If we evaluate the planting of this church on the basis of its organization, we see something unique. It is the common practice in new Friends churches for the early organization to come from the sponsoring body, which may be the

*(Continued on page 19)*

# Get off at Jhansi Junction

By Anna Nixon

*Anna Nixon, a fifth term missionary in India, is in the work of Christian literature under the Christian Education Department of the Evangelical Fellowship of India.*

It was a cold trip from Delhi January 3, 1971, and the train whistle was splitting the crisp morning air. On my third-class top bunk, I pulled the blanket tighter and tried to wrap my coat sleeve around my ears to cut both the noise and the cold. The train was making time and I dozed to its rhythm, annoyed only by the coat sleeve slipping out of place. Then suddenly I realized the conductor was pulling at it to get my attention. "Next stop is Jhansi," he said. I leaned over the edge of the bunk and looked out the window to check. Sure enough, the sky in the east was beginning to show signs of a red glow and we were due into Jhansi before sunrise.

On the other top bunk, Barbara Brantingham of Taiwan was peacefully sleeping zipped up in the sleeping bag. "Guess we'd better get things rolled up, Barbara, we're coming in. Do you need any help getting down?" I asked.

She didn't. In no time at all we were packed up. The train whistled into the station and puffed to a stop on the longest railway platform in India at *Jhansi Junction*. DeVols were waiting. They first saw Everett and Catherine Cattell struggling to get out of their compartment with the luggage. Then they saw Barbara, who came on a surprise visit to her old home in Bundelkhand. Barbara ran down the platform and threw her arms around Aunt Frances. It was homecoming for Cattells, too, and Jhansi people formerly of Bundelkhand came and went from our Jhansi home all morning to meet them. At noon they sped on by car for a week in Chhatarpur, then a week to EFI Conference in Vellore, a few days visit to officials in Nagpur and Union Biblical Seminary in Yeotmal, and then to Delhi again and home.

Jhansi is a junction. There is never an hour absent from the sound of chugging engines or shrieking whistles or the smell of smoke, which hangs in clouds over the city (who thinks of pollution?). Out of a population of about 150,000, one third work on the railways. So their fascina-

tion with the thundering arrival of many trains each day from Delhi, Bombay, Madras, Allahabad, and Calcutta via Kanpur is more than a childlike wonder or dream of far-off places. It is their daily bread. Small trains and buses meet the mails and expresses and drain off the tourists in many directions—even to Chhatarpur 80 miles away on the way to famous Khajuraho.

Before partition the crisscross measurement of the map put Jhansi right in the center of India. "No matter where I live," a friend said recently, "I find that place soon becomes the center of the universe." Well, Jhansi is hardly that, though I admit to living here for 15 years. And if you're still doubtful—well—General Westmorland visited us today since another third of our population is military.

Fifteen years ago Jhansi became headquarters for the Evangelical Fellowship of India. Later the main office was set up in Delhi. But in 1962 Jhansi became the center of EFI's Christian Education department. As CEEFI grew, the importance of this center grew. Last year Mr. M. M. Das and family moved here from Gujarat to take part in the work. It soon became evident that CEEFI had outgrown its structure and needed more space. Vacation Bible School, Sunday school, and Youth Fellowship materials in some 15 languages began to dominate the evangelical publishing and bookshop storage places. A cry went up over the country for a Christian education distribution center. So EFI bought its first property in Jhansi—the former Canadian Presbyterian Mission Boys Hostel—on March 27, 1970, with a loan underwritten by Ohio Yearly Meeting of Friends.

Since then the EFI office in Jhansi is becoming more central than at first we thought possible. Books and pictures are rolling in from publishers on trucks and trains and rolling out in small parcels by post and rail to Sunday schools and





*People in Chhatarpur (left photo) welcome Barbara Brantingham, Catherine and Everett Cattell at a special tea. Standing is Komal Das Lall and (in rear) Pastor Stuti Prakash. Seated beyond table is Gabriel Massey. The latter three men visited the United States in 1968, attending the sessions of Ohio Yearly Meeting. Photo below is of those who attended the recent Hindi-Evangelical Fellowship Conference.*



churches all over India (and to some parts of Asia).

One day a request came in to Mr. Das for a *Hindi* EFI type conference (which are always in English). About 50 people were expected to come from outside for three or four days for whom accommodations and hospitality would be needed. Mr. Das tottered on the rim of decision, wondering how the new EFI center could encompass so many different kinds of activities with its limited staff and facilities. But he took a leap of faith and wrote, "Yes," to the request. Dates were set for January 30-February 2. CEEFI staff and their families under Mr. Mahendra Gore Lal Singh's direction set up for catering. One hundred delegates from six Hindi-speaking states with bedding rolls and Bibles directed the *tongas* (horse-drawn carts) and three-wheel scooters the two miles from the train station to the EFI office, and the conference was on.

The next four days hummed with singing, happy conversation, Bible study, and prayer—all in Hindi. Mr. Hizikiel Lall (former Nowgong headmaster) was in charge of the music. One delegate said, "I understand messages in English and appreciate their content. But I feel and respond to a message when I hear it in my own mother tongue." This probably accounts for the high spirit of enthusiasm throughout the conference. For though EFI has brought blessing to India for 20

years, many did not know yet what its goals are. For example, through EFI the Indian Evangelical Mission started sending out Indian missionaries many years ago. But even Rev. Gabriel Massey admitted he did not know that IEM has missionaries serving in six different fields. Two of the missionaries were present in the conference and gave their reports in Hindi about new converts won to Christ. The chairman pointed out that IEM is entirely a project of India with Indian missionaries supported by India. He challenged parents to dedicate their children to Christ for this work.

By the time the final message of the conference was given on Romans 12:1, nearly every delegate present had dedicated himself anew to Christ. "The Lord talked to me personally," said Mrs. Mabel Lall. "I was also blessed by that challenging message on a *living sacrifice*," said Mrs. H. S. Lall, daughter of the late Gore Lal Singh of Harpalpur and Hindi CEEFI editor, "and I dedicated myself afresh for this work." Rev. Gabriel Massey said, "I'm going back [to Chhatarpur] with an enlarged vision and a greater burden for young people and children." Mr. Vijay Prakash said, "I personally have been much blessed with the messages. They touched my heart and showed me the need of North India."

Hindi Evangelical Fellowship (HEF) chairman, Dr. K. Thirumalai of Sagar, said, "We want to see evangelistic work

coordinated and organized into something that is a real force in the Hindi-speaking area." A panel of 14 evangelists was formed to carry this out. The HEF will also publish a pastor's bulletin in Hindi. The conference was entirely self-supporting, and all the officers and executive members are Indians.

Mr. Das, no longer uncertain, said, "This has exceeded our expectations. At first I felt it would be too much to develop a conference center here, along with the distribution center. But after this conference, I feel there is every possibility of developing both together."

So just three weeks from the close of the HEF conference, some 150 delegates will come here to attend the triennial conferences of ELFI (Evangelical Literature Fellowship of India) and then CEEFI (Christian Education department of EFI). They will come from every direction and from all over India, arriving at Jhansi Junction at all times of day and night.

As I write, I hear the whistle of a Delhi train as it whizzes past our house, rattling the windows. It thrills me to know that as "all trains lead to Jhansi" this month, many will be coming with expectation and going away again filled with new enthusiasm to share Christ's love with people in all parts of India. And God has given you a great part in this. □



# New life for all

By GEORGE THOMAS

New Life for All is a national campaign of evangelism in which many denominational groups are cooperating. Although there is an overall coordinated program throughout the country, each denomination works in its own established area up-country and within the framework of its own organization. In the cities, the groups work together with converts being referred to the church of their choice. Here are some of the things that have been happening in the Friends area:

In the *Marumane* Church area, near Kibimba, teams have begun home visitation and literature distribution. They have found people generally very open and receptive. They were surprised at the interest shown by Roman Catholics and have had invitations by them to come for services in their homes. Some teen-age boys began coming to services; two were converted and they brought others, and now they have organized a prayer cell of six.

Paul Thornburg took a team of local pastors and Secondary School students to hold a Sunday service two weeks ago at *Ngara*, a very needy outschool in Muramvya area, and had 40 children and young people stay to pray when an invitation was given for those who wanted to accept Christ as their Savior.

An outschool pastor, Petero Ndabashinze, from *Rusibe* outschool in the Kwibuka area, was explaining and distributing tracts near his outschool to a group of school children. Some of them showed the tracts to the priest of a nearby mission. He had the local government authorities call Ndabashinze in for questioning. The pastor told them, "Yes, I gave the tracts to the children. They teach the love of God and show how we can become His children." The government official said, "Read them and explain them to us." Ndabashinze did so, and the official replied, "There is no political propaganda or anything bad in these tracts. They are good. You children may keep them." They did, and what probably was a dreaded interview

turned into a rare opportunity to witness to a priest and to government officials.

At the *Cagura* church, north of Mutaho, a backslidden primary school teacher and his wife came back to the Lord just before our outschool pastors school began.

At *Musama Preparatory Meeting* one of the former church leaders, who had been backslidden for some time, came back to the Lord in a Sunday service.

At *Mageyo* in Kwisumo area, in recent months three backslidden primary school teachers returned to the Lord. One, according to some reports, may be having some problems and needs special prayer but made a very encouraging start. From the same area, a backslidden former church leader stayed for prayer at a Sunday service at Kwisumo some time ago. Reports are that he is giving a good testimony.

At *Kwisumo* a primary school teacher, the object of much concern and prayer, has reportedly made a new start for the Lord during recent weeks. All of these men need to be upheld in prayer as pressures on them will be great until they really prove themselves in the eyes of others and become spiritually established.

Church leaders have arranged for special teaching in the primary schools and are having a good response—including children of Moslem and Roman Catholic background. At the top of our prayer list is the prayer for a real revival in our primary schools among the teachers and for a turning to the Lord among the students. We are beginning to see the answer!

We had a three-week pastors' refresher course in December and have just finished a two-week church workers' refresher course for our unrecorded pastors. Both of these have been wonderful times of encouragement and renewed vision, as well as learning some valuable new things. Many of the missionaries had classes during the courses, and we feel it has been one of the most profitable

things we have done in our work. We are expecting to see more evidence of "new life" resulting from these courses. Please pray for each of these people mentioned above as you read about them. As their testimonies lift your faith, may your prayers also give them a lift. □

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*George Thomas serves as a missionary in Burundi under Kansas Yearly Meeting of Friends.*

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

### INDIA

One of the most often repeated prayer requests throughout the history of the Christian Hospital in Chhatarpur, M.P. India, has been: "Pray for a doctor to



come and assist our overworked staff." This month we would like you to meet our new doctor, Mersamma Chacko, who came to us on January 2, 1971, fresh from medical school in Ludhiana. She is an earnest Christian with a pleasant personality and has fit into our hospital staff very acceptably. We are especially thankful for her arrival as she has come to us because she has felt led to Chhatarpur in particular. Dr. Mategoanker was making an appeal for medical students and young doctors to come to mission hospitals. And right when he was speaking, she felt led of the Spirit to come to Chhatarpur. She turned down an offer of post graduate training in Ludhiana in order to answer this call.

—Dr. W. E. DeVol

# The church-related school

*An appraisal by the president of Friends University*

Almost all schools of higher education prior to 1900 in the United States were begun as church schools. Even up until 1950 attendance at church schools was almost half of the student population. While most of the schools begun by the church still have some connection, the term *church-related* more adequately signifies the relationship. In many instances both of the words have been completely removed and the school classed as independent. Many of the church-related schools are, in effect, independent in their operation but still desire the historical background to be noted, both for proprietary interests and fund-raising possibilities.

The change from church to church-related to independent schools has been brought about by a variety of forces. The original purpose of founding usually was for the education of the youth of the church in secular matters heavily surrounded and laced through with the doctrine and spirit of the founding church. As the school became more mature in its program and as new generations of faculty and students appeared, the original doctrinal and spiritual thrust had a tendency to give way to the secular teachings and programs. Linked to this was the failure of the church to keep up its level of support for a growing institution. The school felt it necessary to seek funds elsewhere, and as it did was compelled to alter its very close doctrine-spiritual concept to include the ideas and concerns of others. Another problem faced by church schools was that of accreditation. Requirements continued to be refined and costs continued to escalate. Again and again it was necessary to go outside the church for funding and for faculty. Most often it can be said the school became separated from the church because the church that mothered it failed to continue the needed support or nurture. In some instances the school became so independent of its founding group that one cannot see any tie existing today, but usually the term *church-*

*related* is still a viable term.

The problems of the church-related college are many. In an effort to retain its stability, respect, growth, and finances, it must remain accredited by its regional accreditation agency. To do this requires standards and numbers of faculty as well as equipment that often strains its budget. Sometimes in an effort to satisfy faculty and student demand, courses and degrees are offered for which it is ill prepared, but too often a school feels it is "losing face" if it decides to eliminate any of its areas.

Another problem of the church-related school is the cosmopolitan student body. Students today seldom choose a school for its doctrinal-spiritual emphasis but most often because of the availability of the school to home or the strength of the faculty and department of their major subject field. This has often brought a face-to-face encounter of the doctrine-spiritual concept and the discipline-oriented concept, along with the civil rights of the student.

The concept of today's ecumenical society is often "Why isn't one religion as good as another?" Many church-related colleges today pride themselves on their ability to not force any religious teachings on any of their students. They most often do provide elective courses for those who wish them.

Because the church has problems in an expanding economy of building its own buildings, developing its missionary program, entering the field of social services, etc., it has found it more advantageous to apportion its money to these than to the schools it founded. Faculty who were dedicated to the task of teaching and were willing to take less in salary to do so found that the difference often became too much for them. Fifty dollars below the average is close enough to make a sacrifice. When the salary goes to \$500 below (as an example), the expanding economy makes the sacrifice most difficult to make. Dedication is still

needed, even in private colleges, but it is more difficult to justify.

What are the solutions to these and other problems facing the church-related school? Like all schools, public and private, they face the financial problem of today's cutbacks along with the problems of a tenured faculty. The church should at this point determine whether or not it is being realistic, faithful, and even ethical in its relationship to the school. In some cases it might well inform the school it does not have the financial help necessary to aid the school or even that the school is too low on its priority list to expect sufficient help. The church should take the initiative if such is to be done. This would be an honorable way of aiding the school to chart its own independent course without the feeling of responsibility to the church.

If the church does decide to make the school a priority, it can aid by being as serious in its church school teaching and pulpit ministry about the "high calling" of the church college teacher as it is about the call to the pulpit or missionary work. The church must make the college a high priority in its work and support if it expects the college to do the work of the church.

When the church makes the school a high priority, the school must then accept some definite responsibility. It can then do no less than correlate its religious efforts into all fields of learning and not allow this area to be only an appendage. It must work with the church to determine the ratio of the doctrine-spiritual emphasis and the secular programs. Only as it undergirds, supports, and aids in these directions can it expect the school to fulfill the purpose of its founding.

The school must actively support the church and plan always to go with its main strengths. It must realize it cannot be "all things to all men," and decide what it can do well. This might mean a complete change in its program. In a day when community college programs are needed, maybe it should investigate the possibility of providing such service. Youth today are being "turned on" by vocational and technical subjects. Perhaps the school should change from trying to produce graduate school candidates to fulfilling this latter need. The doctrine-spiritual and liberal arts concept could be the base for such curriculum.

There are many problems today for the church-related college. They can be solved, at least in most part, by both the church and college determining their priorities and not just continuing a frame of reference about which neither is certain. Having done this, each can then determine its activities with clear minds and conscience and thus be able to chart its future course. □



BY MARJORIE LANDWERT

## FRIENDS ALIVE!

Yes, Friends are really alive all across EFA. Many of our Christian education programs have been alive and growing. It is heartening to see others "come alive" especially through the medium of setting and striving to reach goals. This is the core of the Friends Alive program—not a mass production plan, but an individualized program to help each local church evaluate and plan for growth.

How is it done? Here are some ideas gleaned from the various local church reports of goal setting. Kenneth Story, Christian education director of Rocky Mountain Yearly Meeting, lists some of the outstanding goals submitted by the churches in his area:

In the goals set by our churches, there seems to be a common concern for teacher training classes. Many have detected this need and are acting. This seems to be the item most often mentioned as a goal.

Here is a list of some of the other goals I thought to be outstanding:

1. Several vowed to contact the absentees weekly by either phone, personal contact, letter or card, or church bulletin.

2. Since many of our churches are rural, several were going all out in the area of advertising their church through the local newspaper.

3. One group was going to demand a report from each teacher monthly on why or why not his class was reaching its goals.

4. There is also a widespread interest in pre-session activity, making goals necessary in the area of arriving early and providing for the children who arrive early.

5. Improving teaching aids and classroom facilities.

6. Community surveys and house-to-house visitation.

7. Perfect attendance awards for those who make it through the bad weather months.

8. The attendance prize in one Sunday school will be a bus trip to Rough Rock Friends Mission for the class that meets its goals.

9. Perhaps the greatest benefit from this emphasis was the demand to sit down and see where we have been going and plan now to reach specific goals. This points out the need for examination of what we are doing and how we are doing it, and from that examination and goal-setting growth is being felt all over the Yearly Meeting. Several of our churches said that they had never done anything like this before! I appreciate the fact that this emphasis has helped some of us to really get with it!

Almon White, the Christian education director from Ohio Yearly Meeting, submits some of the areas of concern from the local churches there:

How alive do you want to be? That is the basic question on the Friends Alive program. Many of the Ohio Yearly Meeting churches made it obvious that they want to really express their aliveness by submitting excellent goals. Take, for example, the goals for Broadview Heights in the smaller division. Attendance goals were set for each class. They were adopting a new follow-up program, having loyalty month in January, bettering their communication through a monthly mailing, securing new cribs for the nursery, new bulletin boards, and reorganizing space, among many other things. Broadview Heights also maintains a nursery school, which is giving them a real sense of belonging in the community.

In the middle division Lupton, way up in northern Michigan, submitted excellent goals that included such things as a new Toddlers Church-time, a better organized Junior FY, more help in Junior Church, a well-organized follow-up program, elective classes, better Home Department, early VBS planning, and three workers conferences. These ideas are all under *program*. The other areas are just as complete.

At the other end of the Yearly Meeting is Hanover—one of our extension points. They too had very well-planned goals, which included checking real estate announcements for new families, newspaper ads each month, home Bible study, new equipment, and a Teacher Retreat for Evaluation in the spring. Hanover showed a gain in January of 42 over their 1969-70 average.

In the top bracket there were several well-planned sets of goals. Canton, Damascus, and Salem First Friends submitted "books" of up to twelve pages. These included minute details of "an organized plan to locate families" at Damascus and the last report showed that over 50 prospective families were found. The Damascus goals were worked out following the new Guidelines for Christian Education as prepared by the EFA Christian Education Commission.

Canton had *general* goals and then *specific* goals under each general goal and then a detailed plan of implementation for each specific goal. This represents full-circle planning and was obvi-

ously paying off with an increase of 28 over the 1969-70 average.

Salem had individual class and department goals as did the others. They had good emphasis on training through two training courses, job descriptions, on-the-job training in children's church, a reading program for teachers, one-hour refresher course for every teacher, home study, posting of teacher's certificates in their rooms, and recruitment of new workers. These are just a sampling of the five-page typewritten document from Salem First.

Now you would like to know some of the leaders in the attendance: Damascus 105, Salem 95, Barberton 34, Alum Creek 33, North Olmsted (they had good goals too) 41, Smithfield 48, Beloit 47, Orange 33, Westchester 22, West Park 25.

These are January figures. By press time the February and maybe March figures will have been recorded, and these should show some changes because of a really rough February (not quite like Kansas) in our part of the country. From those who reported Ohio had a net gain of 390 in January. Let's keep it going. □

## Face of the World

*Continued*

its annual wealth with underdeveloped countries. (Switzerland is giving 3 percent.)

Partnership for Productivity, a program to share with East African Friends in developing improved business procedures and to provide capital for development of independent business, is an illustration of this type of program. Another is the rural relocation project in Guatemala among the Chorti Indians, where they are moved from the high, arid, depleted regions down into the lowlands. Cooperative farming is combined with individual farms, and new crops, new livestock, and new techniques are offered to the families starting the new community. "This is an excellent example of combining missionary concern with a concern for development."

—Adapted from remarks by Edwin B. Bronner in his speech titled, "For Our Soul's Sake."

## MASS IN THE MEETINGHOUSE

The Catholic Church in Gasport, New York, burned and they are planning to rebuild as soon as funds are available. In the meantime, the Friends have opened their door to them, and they are holding masses in the Friends church. The priest and people are thankful for the kindness of Quakers in this their time of emergency.

—from Florence Hull Reef  
Claremont, California



## Three times more...

(Another Perry and Patsy story)

BY BETTY M. HOCKETT

Perry sat with his head down. He absent-mindedly pushed the last few bites of pancake around the plate with his fork.

"What's the matter, Perry?" asked Mr. Masters. "You've hardly eaten a thing this morning."

"Aren't you feeling well?" Mrs. Masters inquired anxiously.

"Yeah, Perry, what's the matter? You haven't said a word all morning," his twin, Patsy, observed.

"Oh, I'm all right. Just thinking, that's all," Perry explained.

Chico, the Masters' little brown fuzzy-haired dog put his front paws on Perry's lap. "Even Chico's asking what's the matter," said Patsy.

Perry ran his fingers through the dog's hair. Chico smiled his doggy smile.

Mr. Masters finished the last drop of coffee in his cup. "Is it something we can help with? Seems like something has been on your mind for several days."

Perry put the fork down. "Well, it's just something I've been praying about. I guess God just doesn't want to answer my prayer."

"Oh, Perry. God *always* answers prayer," assured Patsy.

"Well, I always thought so, but maybe not this time."

"Do you want to tell us about it?" questioned Mrs. Masters.

"I guess so," answered Perry. "It's like this! For a long time I've wished that there were some other kids here on our block."

"Yeah, we are the only ones," interrupted Patsy.

"Anyway, I've been praying that a boy my age would move onto our block so I could witness to him about God. Then, when the Andersons sold their house right next door, I thought sure God would answer and send a family with children there."

Patsy, eager to help, interrupted again. "But it looks like only somebody's grandpa and grandma have moved there. No kids at all!"

"So, I guess there just isn't anybody I can witness to. The other guys I know are either already Christians or they aren't interested." Perry looked sadly at his plate again. "And I did want to help somebody be saved."

Mr. Masters smiled understandingly. "Perry, God doesn't always answer just when we think He ought to. Remember last winter when I lost my keys in the snow? And we thought we just *had* to have them that very night?"

"We sure prayed, didn't we, Dad?" reminded Patsy.

"And looked, too, for a long time out there with the snow over our boot tops," remembered Mrs. Masters.

"But for some reason, God didn't answer our prayer that night. It was quite a few days later, after the snow had melted, that we found them. He did answer our prayer but not just according to our wishes."

"I know, Dad," answered Perry. "But that's different."

"But God is still God, Perry," said Mr. Masters. "And He's still able to do more than we ask or even think!"

"Is He really?" wondered Perry.

The conversation continued awhile longer; then everyone drifted off to their usual early-morning schedules. The day went on into the next and the next. In his spare time, Perry still wondered why God hadn't sent someone who had a boy to the house next door.

"Guess I'll pray for something else," he told Patsy one afternoon.

"But maybe He will still answer your prayer," Patsy encouraged.

"It's too late now. Someone else lives in that house. Let's play with Chico."

At the mention of his name, Chico wiggled and wagged all over. He was always ready for a good game of run-and-catch-me-if-you-can with his favorite children. He became a brown streak as he ran back and forth, under and over, up and through the bushes and flowers.

Finally, breathless and panting, Perry and Patsy flopped on the grass. "Oh,

Chico! You're just . . . too . . . much!" laughed Perry.

"Yeah, Chico! Just . . . too . . . much!" agreed Patsy.

But Chico was not ready for a rest! He spied a yellow striped cat. Woof! Meowww! The chase was on!

"Oh, Perry! Chico's chasing a cat!"

"He's chased him up onto the garage roof next door!"

"Here, Chico," they called.

"Don't worry," said a new voice from the next door back porch. "That's our cat Timothy. He'll be able to take care of himself."

The twins looked around in surprise. "Hello! That's our dog Chico," said Perry.

The neighbor walked out to the yard. "I'm Mrs. Trotter. We've just moved here."

"We know," said Perry sadly, thinking once again how God had not answered his prayer.

"I'm very glad to see that there are some children in this block. You see, Mr. Trotter and I have grandsons who will be staying with us quite often. Might you be twins?"

Perry and Patsy nodded.

"That's interesting! Our grandsons are triplets—Michael, Martin, and Mitchell! They're about your age, I'm guessing!"

The twins looked at each other. A slow smile spread over their faces, making them look alike more than ever. "Did you say they would be visiting you?" inquired Perry hopefully.

"Oh yes," answered the new neighbor. "Their father and mother travel a lot and the triplets stay with us. They may even go to school here next fall! They will be here for all summer, beginning in about two weeks!"

"Whooppee!" shouted Perry, taking off through the yard.

"Hot dogs!" yelled Patsy, turning in a quick circle.

"Woof!" barked Chico, once again on the run.

Mrs. Trotter looked bewildered! She wondered what she had said that seemed to make everyone so happy!

Later that day, as the twins were telling the good news to their parents, Mr. Masters reminded, "See Perry! God did answer after all!"

Perry grinned happily. "Yeah, I guess so! Maybe I wouldn't have been a very good witness for God before, anyway. I've been learning a lot in Sunday school lately." He dug his hands deep into his pockets. "You know, He really can do more than we even ask *or* think!"

"Yeah, Perry, just think! God did *three* times more than what you asked," said Patsy.

"Can you beat that! Triplets! I hadn't even thought of that!" muttered Perry as he went out the door. □



# A church planting adventure

Continued

parent church or the Board of Evangelism, and in an overseas church, the Mission. In this case, the organizational responsibilities and decisions were made by the local people of the church. If we said there were two organizational possibilities, local and outside, then in this church, they were in the local category.

Also in the area of form, we notice that this church is different from the average Friends church. They have adapted many innovations that seem meaningful to them. If we used two classifications here, traditional and contemporary, we would say this church chose to have a meaningful style and form. Basically, it was because of their autonomy right from the beginning that they felt free to find their own medium of expression.

Now, if we confine the four elements we have listed on a grid, we have four possible positions a church can fall into.

	Contemporary	Traditional
Local	1	2
Outside	3	4

Let us briefly discuss these four positions. Most new churches, as we have said, are sponsored, and so they fall into No. 3 or No. 4. Most new churches that are sponsored are also subsidized, either with money or personnel. So there is a subtle coercive force that induces the new church to try to please the sponsoring church or body as much as possible. One of the normal ways to please is to look and act as much as possible like the parent church. For this reason, we can say that most new churches fall into No. 4.

We provide a mechanism whereby the church can move up, and so the common move is into area No. 2. An outpost church becomes a preparatory meeting and finally a monthly meeting. Then they are up on the local level. By then the pattern of the church is set. Even if

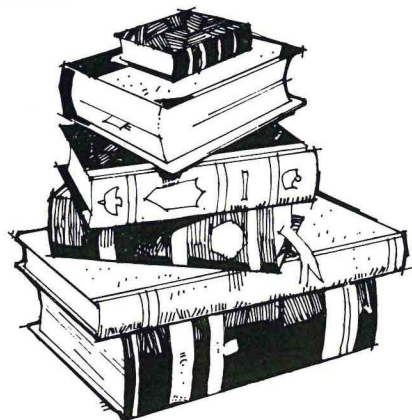
there had been some innovative people who wanted to try new ideas, it might be too late. The church might remain in area No. 2 forever.

Even in those cases where the church attempted to try some more meaningful patterns, often others looked askance and wondered if they weren't being too "liberal." If a church wants to have Sunday school in the evening, who should object? Why do we feel that Sunday school and youth meetings should come at the opposite ends of the same day? What I am saying is that once the patterns are set, it is hard for a church to move from No. 2 into area No. 1.

The examples at the beginning of this article were to show that the church I observed began in area No. 1. It was an autonomous, local church. The people were in charge of their own organization, decisions, building arrangements, and finances. And because they were free in these areas and had no previous pattern or tradition, they found their own means of worshiping, their own level of experience, and their own form of expression. With the freedom came responsibility and maturity.

They are a Friends church because they believe in the doctrine of the Friends Church—not because they look, act, or sound like a stereotyped Quaker meeting. I am proposing that there is some merit in considering this pattern in planting a new church. I'm sure there are other principles that would apply and other factors to consider in each individual situation, but the basic thesis bears thought. I know it works because to build a church from nothing to 700 in ten years is the living proof. I know also because I was there and saw it with my own eyes. Does it really make such a difference that this Friends church was planted in southern Peru? □

## Books



An English View of American Quakerism, *The Journal of Walter Robson, 1877, edited by Edwin B. Bronner, Philadelphia: American Philosophical Society, 1970, \$2.50.*

Walter Robson made enough money in the drapery business in England to enable him to travel. When 25 he visited Australia, Tasmania, and New Zealand. He married an Australian Quaker girl, Christina Cox, referred to in his journal as "Teenie."

He came to the U.S. in 1877, visiting Ohio, Iowa, Western, Indiana, Kansas, Baltimore, and North Carolina Yearly Meetings. A rather detailed report is made of his impressions of each. Of Ohio he wrote: "Dear Friends here are very kind and loving. I feel like a dwarf among giants—a church of earnest laborers, all wanting to preach, pray and sing . . . rejoicing in their freedom and impatient of any control. Well, I love to see life but I would not for anything see London Yearly Meeting copy after Ohio." He was impressed with Ohio Friends' concern for the "poor whites," less than half of whom could read and write. Money was raised for them in the Yearly Meeting sessions.

Detailing his impressions of Iowa, Western, and Indiana (where he was joined by Hannah Whitall Smith and David Updegraff, "the most wonderful preacher in the United States," he then visited Lawrence, Kansas, where Kansas Friends met. He sensed "a fearful amount of dissent in this the newest and weakest of the American Yearly Meetings."

Of great concern to Robson was the Guernseyite-Hicksite divisions. He wrote of witnessing in North Carolina, "I spoke as clearly as I was ever enabled to on the offices of Christ, His blood, etc., knowing that Hicksites were present."

His trip home took 31 days through a stormy voyage. His stories and photographs of earlier American life make interesting and thrilling reading.

—Lela Gordon Chance

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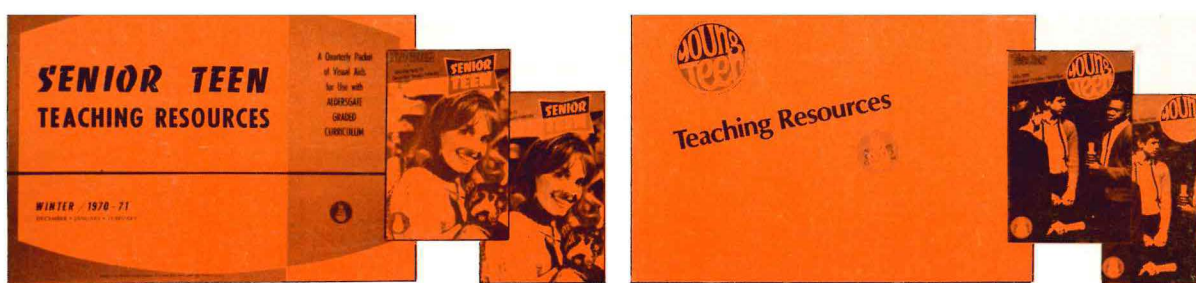
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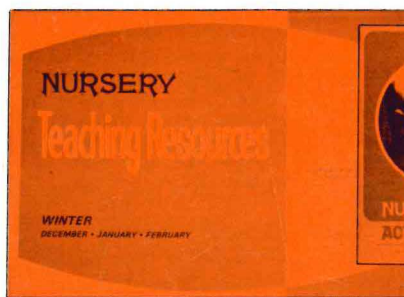
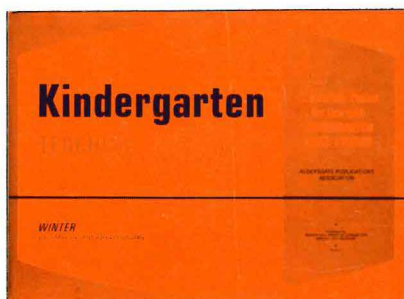
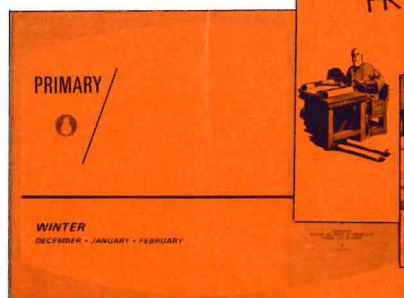
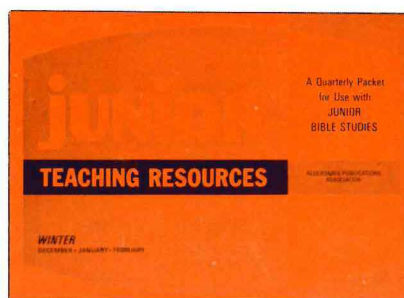
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# NORTHWEST

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# Lay Witness Mission: What Is It?

BY DORWIN SMITH

A Lay Witness Mission—what is it? Who sponsors it? Is it for the church or is it an evangelistic thrust? How much will it cost? Who are the speakers? Such were the questions asked when Camas Friends Church started making plans for a Lay Witness Mission, which was directed by The Institute of Church Renewal, 1610 LaVista Road N.E., Atlanta, Georgia.

This mission was a weekend experience beginning with a Friday evening carry-in dinner creating an atmosphere of warmth and fellowship. After proper introductions, the coordinator, Bert Wellman, a personable retired dental technician from Concord, North Carolina, called on visiting laymen to share what Christ means in their lives. Following this, small discussion groups of six or eight

were formed. These groups were led by visiting team members, several of whom were lay people from the local area, as well as others from a distance who paid all of their own expenses for the privilege of sharing what Christ is doing in their lives.

On Saturday at 10 a.m., sharing groups met in homes for what has become known as the Coffee Hour. Here, under the guidance of the visiting team members, a discussion time was conducted where men and women shared concerns, burdens, questions as well as giving their testimony. Separate noon luncheons for men and women followed, after which the men shared with men and the ladies with ladies how Christ helps and directs in everyday life.

Saturday evening the Food Committee arranged dinner for all who wished to attend, and again this was followed by small group meetings. After dismissal all were urged to go past the altar and stop to pray as long as they wished. The majority knelt as God used some of the team members to counsel and encourage as the Spirit moved in a wonderful way.

Sunday morning the visiting team members directed the discussion in all of the Sunday school classes above the Junior Department. Here again they shared whatever Christ had placed upon their hearts. Seldom have I seen such a moving of the Spirit of God as a result of an approach that can only be described as "low key."

It was a layman-led and layman-involved mission. The local pastor was the only "religious professional" involved, and he had a very minor part after the coordinator arrived on Thursday afternoon prior to the start of the mission.

The young people were involved with their own schedule, which was patterned after the adult meetings. The youth group was "turned on" even more quickly. There were conversions, testimonies, and tears. To quote one of our senior members as she reflected on the entire mission, "We had dried up so badly we couldn't cry." But cry we did, and they were tears of joy, victory, freedom, and the coming of the Holy Spirit in a way never before experienced. Mr. and Mrs. David DeVore, a young couple from Seattle, did a wonderful piece of work as coordinators for the youth.

What is a Lay Witness Mission? It's a weekend experience where the church people become involved, sharing and witnessing of what Christ is doing. It is not so much an evangelistic campaign as it is an awakening of the church.

Some have asked, "How does it compare with Lay Witness Evangelism of Campus Crusade?" They can hardly be compared. They are simply two different approaches that could very well complement each other. Both can be used to advantage in building the church.

At the close of any Lay Witness Mission, the congregation is given the opportunity to volunteer as witnesses for other missions. They do so, knowing any invitation they accept will mean they must pay all their own expenses. Several from Camas Friends Church signed up.

What are the reactions from the church people? "This is the most wonderful thing I have ever seen." "We have paid a lot more and received a lot less than what we received in this mission for nothing." Yes, there was some expense. But consider that 16 people came to share, and we were not obligated in any way beyond their room and board. Since several were local people, this decreased our responsibility in this area. How much did it cost? Less than \$100, but others could cost more.

The secret for us was to divest ourselves of any preconceived notion of how the Holy Spirit wanted to work. Prayer also played a vital part in the success of the mission.

The immediate result at Camas Friends Church is the formation of two sharing groups that meet on Monday evening. These have been most encouraging, especially to those who have found a new and vital relationship with Christ.

Never have I seen a public expression of love and unity in any church like that which was demonstrated on Sunday morning, the closing service.

Could your church have a Lay Witness Mission? Yes, if you are willing to follow the suggestions, pray and work, and not tell God how it should be done. It seems God is doing a new thing in these days, and it is being done to a large degree through the laymen.

*Dorwin Smith is pastor of the Camas, Washington, Friends Church and is presiding clerk of Northwest Yearly Meeting of Friends.*



*Building committee members, clerk and pastor at Sherwood share in groundbreaking service on April 18.*

## SHERWOOD GROUNDBREAKING

On April 18 the Sherwood Friends Church had a groundbreaking service at the site of the new church building now under construction. The sanctuary in the building will seat 220. A fellowship hall and Sunday school rooms will complete the unit. Volunteer labor is expected to reduce the contractor's estimated cost of \$160,000. At the time of the groundbreaking, the property had been paid for and \$51,000 raised for construction costs. Lloyd Melhorn is pastor, Roger Minthorne clerk of the monthly meeting, and Elmer Baron chairman of the building committee.

## TWIN ROCKS CAMPS

Memorial Day Work Camp—May 29-31  
Jr. Girls Camp—June 28-July 3  
Jr. Boys Camp—July 5-10  
Surf-Side Sr. Youth Camp—July 11-17  
Tween Camp—July 19-24  
Niners Camp—July 26-31  
Family Camp—September 4-7



## Anyone for Table Tennis?

This and one more will be my last Superintendent's Corner comments. In retrospect, I would like to believe this is the only thing deliberately done "in a corner" in this job, and it has been one of the fun things. The topics have ranged all the way from brash promotion to light sentiment with some deep concerns poured in occasionally—hopefully, always, a "cool media."

"Well," speculated one pastor the other day over a cup of coffee, "after five years in the headquarters office, how do you *really* feel about the Yearly Meeting?" That word *really* jarred me a little; there was a subtle implication that all administrators engage in some sort of credibility gap operations.

What is the difference between exercising faith and positive thinking and whistling in the dark? It is the task of a leader to be an optimist. It is the task of a Quaker leader to be an honest optimist. Honest faith rests not on how many problems are faced but on what the facts, possibilities, promises of the Word, and picture *really* may be. It can, therefore, be *honestly* reported that basic optimism for the work and future of the Yearly Meeting is a profound, constant, unblemished conviction. Dean Gregory used to say he was drawn to the Friends in the Northwest because of the unlimited potential. He was right.

There is now a greater reason for expected blessing, usefulness, and growth for Friends than ever before. This is felt more deeply than at any time in my nearly 30 years of Friends ministry. The Friends distinctives regarding Christian love, compassion, holiness, caring, and concern offer us a new open door of ministry. The Christian black community on a national level is more attracted to Friends because of these distinctives than any other religious body; the secular university and college students (according to Inter-Varsity leaders) are saying the same; the mood of optimism now evident among our own young Friends (as compared to a few years back) reflects the same; our foreign mission programs from Bolivia to Mexico show sustained growth curves, which means a lot of lives are being changed as Christ is shared; "Laymen Crusades" and direct evangelism efforts—so natural for Friends—are now becoming a basic New Testament system for our growing churches.

My love and loyalty to what the Yearly Meeting means was never stronger. This is a dark world today, but we can whistle through it with the same tune Paul used in the Philippi jail (and other unlikely places), humming along with the host of other men of faith in history. Friends can have a field day for Christ if we aren't afraid to enter the field.

Who knows, if we can be training our missionary candidates to play table tennis and our table tennis players to be studying Chinese, a whole new mission may be ours! This unlikely approach should characterize our spiritual flexibility in all areas.

—Jack L. Willcuts

## A Summer Parable

Now it came to pass that, as the time of vacation drew near, a certain member of the church bethought him of cool streams where fish were found, and his children thought of sandy beaches by the sea, and his wife thought of mountains. And this church members spoke and said: "Lo, the hot days come and my work lieth heavy upon me. Come, let us depart and go where fishes do bite, and where the cool winds bring refreshment and the land is beautiful about us."

"Thou speakest words of wisdom," said his wife. "Yet three, nay, even four, things must we do ere we go."

"Three things think I of, but not a fourth," said her husband—"that we ask our neighbor to minister unto our flowers, that we arrange for our grass to be mowed and watered, that we have our mail forwarded, but no other thing cometh to my mind."

"The fourth is like unto the other three, but greater than all," said his spouse, "even this, that thou dig into thy purse and pay the church pledge, in order that the good name of the church may be preserved, that the heart of the treasurer be made glad, and that it may be well with thee. For, verily I say unto thee, thou hast more money now than thou wilt have when thou doest return."

And the husband replied, "Verily, thou art noble and wise among women." And he did pay his pledge for the summer, and the treasurer rejoiced greatly, saying, "Of a truth, there are those who care for the good of the church." And it was so.

# Evangelism Seminar Planned

BY ROGER D. SMITH

For the first time in my life, last month I had to stand in line to get into a worship service. It was the third service that morning, too. One young couple in line said that they did not get in at 9:30 and were back trying it again for the 11 a.m. service. Where did all these people come from and why were they all so eager to get into the church? The church, barely ten years old, is the Coral Ridge Presbyterian Church in Fort Lauderdale, Florida, pastored by James Kennedy. Most of the people were there because they had been introduced to the Christian life through the ministry and witness of trained lay people of the church. Over 300 men and women of all ages are involved in sharing the Gospel every week. Some of them are consistently winning one, two, or three people to Christ weekly. This church is growing because of its trained lay people!

Pastor Kennedy has also instilled in this congregation the sense of mission to train pastors around the world in the techniques of

mobilizing their congregations to do the same. Last month, I was one of 200 pastors from 37 states and several foreign countries being trained in the Annual Pastors' Evangelism Clinic at Coral Ridge Presbyterian Church. Now I am busily training a group of men and women of my church, and God is blessing the efforts. This training is laying the ground work for a branch clinic to be held at Lynwood Friends Church October 18-22, 1971. The people being trained now will become trainers for this first such clinic in the Northwest.

The uniqueness and strength of this particular evangelism program is that it combines lecture and classroom learning with actual field work in live situations. Consequently, a large number of trainers is necessary in order to conduct a clinic. It is our plan to be able to process 40 applicants this first year and more in 1972. This clinic is sponsored by the Lynwood Friends Church with the endorsement of the Board of Evangelism. The exact

cost is not known at this moment, but it will be approximately \$50. Application should be made directly to Lynwood Friends Church, 835 S.E. 162nd Avenue, Portland, Oregon 97233. Inquiries have already been made by some non-Friends pastors. We hope to have a number of denominations represented.

It is our goal to reach thousands of people with the Gospel and to implement training in other churches to reach tens of thousands. The goal of our church and of Friends should be much larger than our small growth indicates it to be. We're excited with the possibility of providing a practical and workable program of growth. It will also transform the attitudes and morale of our congregation. The most exciting thing about Coral Ridge Presbyterian Church was the great and spirited congregation. Those people were exciting to be with. I'm sure that a successful evangelism program would also produce enthusiastic congregations in Friends Churches.



# Survey on Youth and the Church

By LON FENDALL

Opinion surveys are a standard feature of American society in our century. Politicians and consumer researchers depend on them for their strategy. Sociologists use them to measure changes in the attitudes of various categories of people. We have not used this device enough to measure the response to the programs of the church.

Using some questions from a survey used in another denomination and adding some to fit the programs of our Yearly Meeting, I took an opinion survey among three groups of young people in our Yearly Meeting. I gave the same questions to those attending Midwinter Convention, those at a Collegiate Challenge meeting at George Fox College, and those at the Young Friends Conference. The average age of the three groups respectively was about 15, 19, and 27.

The percentage of affirmative responses indicated in the tabulation below reveal some attitudes of great interest to all those involved in planning the programs and emphases of our church. The high percentage of those who respect their pastor, of those who feel their church is cooperating effectively with other Christians, and those who have been favorably influenced by older Christians should encourage and challenge us. Also, the large number who expect the church to grow and be effective in the future and those who know of people whose lives are being changed by Christ indicate a feeling of optimism. The fact that so many of our younger Friends are willing to give a year of their lives in some type of Christian service should remind us of the need for a program to involve them in this way. We should be encouraged by the high percentage of those who feel a person from a minority group would be welcome in their church.

The attitude toward the church and toward Christian camps indicates an inverse relationship between the age and the feeling of im-

portance. The younger ones felt camp was much more beneficial than church, and the older ones valued their church much more than camps.

Those who responded do not feel buildings are very important in the work of the church. A very low percentage felt the church building was important to the growth of the congregation, and an equally low number desired more comfortable and attractive camp buildings.

Less than half of the overall responses indicate satisfaction with the amount of teaching on the biblical principles regarding war and peace. A similarly small number felt their church was providing adequate counseling on

questions about the draft and the opportunities in performing alternative service.

A majority of the youth who responded are reluctant to take a serious problem to their pastor. This may not be an indictment of the pastor as much as a challenge to others in the church to befriend and counsel their younger Friends.

Opinion surveys are not the final answer in planning for an effective church. Some of the questions in this survey were not worded as well as they might have been, and the samplings may not be truly representative. But the results of the survey give us some hints that should influence the emphasis of our future planning.

## Percentage of "yes" responses

1*	2*	3*	
22	16	56	My church has been the greatest influence in my life.
85	97	76	I respect my pastor.
37	63	46	I would take a serious problem to my pastor for advice.
91	93	76	A person from a minority group would be welcome in my church.
18	17	24	Our churches need more attractive buildings to grow.
51	62	29	My church is effectively involved in community service.
58	38	11	Christian camps have been the greatest influence on my life.
56	62	77	My Sunday school class is worthwhile and stimulating.
84	86	77	I would consider giving a year of my life to God in a Christian "peace corps."
30	17	14	Christian camp would be more appealing to me if the buildings and facilities were more comfortable and attractive.
39	53	26	My church is effectively presenting the Bible's principles on war and peace.
84	84	88	I anticipate that my church will grow and be effective in the future.
83	83	69	My church is cooperating effectively with other Christians in working for God.
32	28	25	My church is providing effective counseling to young men about the draft and alternate service opportunities.
68	85	75	I have been significantly influenced by older Christians in my church.
92	95	87	I know of people whose lives are being changed by Christ as the result of the concern of Christians.
67	80	75	My church has meaningful opportunities for worship, service, and fellowship for those between 15 and 30.

\*1—140 respondents at Midwinter Convention, December 1970

2—62 respondents at George Fox College, January 1971

3—54 respondents at Young Friends Conference, March 1971

## SCENES FROM THE 1971 MINISTERS CONFERENCE OF NORTHWEST YEARLY MEETING



Ministers and wives join in circles of prayer at conference.



The ministers and wives in attendance at 1971 Ministers Conference pose for picture in front of Farewell Bend Motor Inn near Huntington, Oregon, where meeting was held.



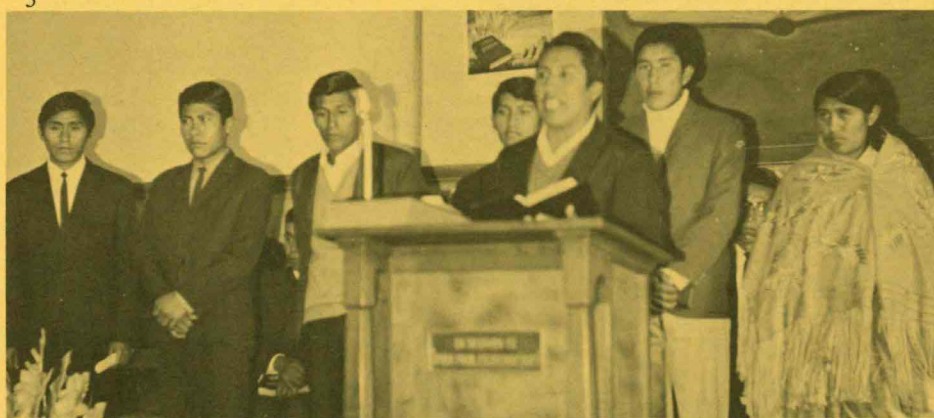
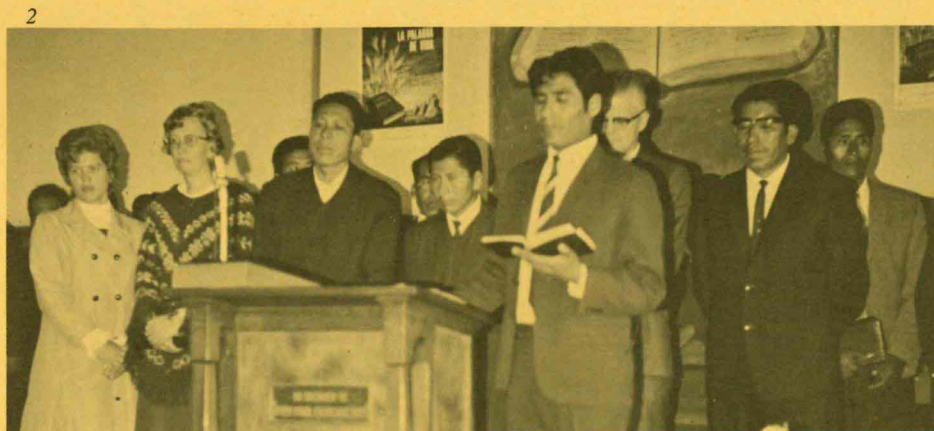
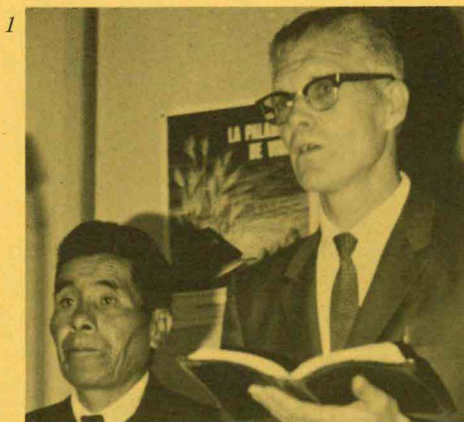
# Views of Friends in Bolivia

1. David Thomas preaching at the annual business meeting with Vicente Yujra interpreting.

2. Francisco Mamani, director of Patmos Bible Institute, dedicating teachers for 1971.

3. Pascual Quispe, INELA president, installing executive committee (Mesa Directiva) of the Bolivian Friends Youth.

4. Commissioning of pastors and lay workers for 1971.



# AMONG THE CHURCHES

## GREENLEAF AREA

Caldwell—Glenn K. Armstrong, pastor

John Peterson's cantata, "Easter Song," a musical celebration of the resurrection of our Lord, was given by the combined choirs of Nampa and Caldwell the evening of April 8.

The Spiritual Emphasis Week held March 28-31 with Earl Geil bringing the messages was a time of special blessing. His presentations were unique in that personal victory and personal enthusiasm were emphasized as necessary in order to bring others into the fold of Christ.

The WMU met at the home of Fern Roberts. Pauline Koch gave a very interesting and informative report of "Early Friends in China."

The Friendship VII, a touring musical group from George Fox College, was in Idaho for the weekend the first part of April. Martha Davenport is pianist for this group, which was organized by Sharon Fodge.

Our sympathies go out to our pastor and family on the passing of his beloved mother, Deva Armstrong Tish, a few minutes before Sunday school time on March 14. Floyd Dunlap filled in at the morning services in the pastor's absence.

Jack Willcuts and Frank Haskins met with us the evening of April 7 to confer about the proposed Yearly Meeting budget.

—Rosella Moon, reporter

Greenleaf—Gordon St. George, pastor

Special services were held each evening

## Carnival Time in Peru

Carnival week is a time of brisk business for the liquor stores in Peru. The users of the stuff go wobbling and muttering down the streets, oblivious to the world around. People find amusement by throwing water on unsuspecting passersby.

This is a time of great temptation for the Christians. They see and remember the gaiety, and the devil works on them to enter it again. Several of the churches try to have special programs for the people. This helps to fight the temptation and strengthen their resistance against this old sinful custom.

For example, the Santa Rosa church invited us to a day of fellowship, with a dinner, a class led by Mary Bel Cammack, and the Extension Bible School class. We drove over a road with huge ruts caused by the heavy rains. Even the Land-Rover couldn't make it to Santa Rosa that day, so we had to walk the last two miles, carrying our equipment. Then when we got there, the people were all busy trying to prevent the flooding waters from destroying a dike near Santa Rosa. We talked with some of the church members but were unable to have any of the scheduled activities.

A missionary's life includes frequent frustrating and exhausting experiences, but it's gratifying to realize the Christians appreciate our efforts and that we're a part of the work of God's kingdom here. —Ed Cammack



April 4-11 with Charles S. Ball of Azusa Pacific College. His messages took the listeners from the Passover to the Resurrection of Christ.

The Young Married Sunday School Class had the March 14 evening service. Jess Ken-nison showed what a rough time the class had had trying to get started. Now the men "huddle" over coffee early on Wednesday for strategy meetings. The ladies, with the Wel-come Wagon idea, call on newcomers of the community while members of the Margaret Fox class babysit. Several members of the group spoke, telling of *Christians in action*.

Bob Clibbon, an outstanding baritone soloist, presented a sacred concert at the church March 26, preceded by an all-church fellow-ship dinner at 6 p.m.

The church interior has been redecorated, thanks to the Ruth Brown WMU, who bought the paint, and Denzil Davis, Kent Switzer, and Delmar and Doris Cloud, who put it on. Albert Oglevie and Kent Switzer also spent some time leveling the parsonage lawn.

Lois Binford, Winona Selby, and Iverna Hibbs sang at the Roswell Presbyterian WMU meeting March 10, and Iverna spoke to the group.

The parsonage debt is now less than \$880.

Albert and Frances Oglevie celebrated their golden wedding anniversary Sunday, April 4.  
—Iverna Hibbs, reporter

#### INLAND AREA

Spokane—Charles J. Neifert, pastor

The Sunday school has been showing a marked improvement in attendance. We feel this may be attributed to a "Teacher of the Month" contest that has been started to encourage our teachers to become active in the area of personal visitation.

March 4-7 we had Oscar Brown of Med-ford Friends Church with us for special meet-ings. These were very inspirational and be-came a time for some to make decisions for Jesus Christ and for others to reaffirm their commitment to the cause of Christianity.

April 1-3 our pastor and some others from the church attended a short weekend Lay Institute for Evangelism sponsored by Cam-pus Crusade for Christ here in our city. This proved its value immediately in that one Sunday school teacher using the Four Spir-itual Laws booklet for younger children led his entire class of six fourth graders to the Lord on Sunday morning, April 4. A young woman who is serving as our nursery at-tendant also accepted Christ as Savior that same morning because this same man shared the Four Spiritual Laws with her. We rejoice in this kind of activity within our church be-cause we feel this is the reason Jesus Christ has left us in this world.

—Charles J. Neifert, reporter

#### NEWBERG AREA

Nehalem Bay—

Robert and Lela Morrill, pastors

A number of man and woman hours have gone into church improvement during recent months. A rear door and ramp entrance has been built; an enlarged parking and turn area has been bulldozed out and graveled, new curtains have been made and hung in the basement, and a light is being installed to

light the parking area in the back of the church.

March 21 was an interesting day with 32 young people plus five adults from the New-berg Friends Church attending the Sunday school and morning worship service. The young people had charge of the worship service with Divonna Littlefield presiding and Dave Hampton bringing the message. Special music was also furnished by the young peo-ple. In the evening we were privileged to have the Ron Stansells with us for a mission-ary service.

The Friends ministers of the coast area met at the home of the Morrills for a time of fellowship and a meal together on April 5. Plans are made to continue such meetings on an every other month schedule.

The observation of Easter began with a sunrise service at the church followed by an Easter breakfast. Members of the local church took part in the presentation of the "Wonder-ful Story of Love," a panoramic view of the life of Christ, in the morning worship hour. At the close of the service, Mrs. Ethel D. Huguenin was publicly received as a member of the church.

We praise God for His blessings on our meetings.  
—Robert L. Morrill, reporter

Netarts—Irwin Alger, pastor

The Easter sunrise service and breakfast were well attended. A short program was presented by the Sunday school classes, fol-lowed by the Easter worship services. An eve-ning praise service was held at the Guenther home.  
—Betty Taylor, reporter

Newberg—Fred Littlefield, pastor

Stewardship month was observed in March. Emphasis was on Bible study, worship, ser-vice, and giving.

Education Sunday was observed March 28. Recognition of teachers was given in morning and evening services. People who attended the Pacific Northwest Conference of the National Educators Fellowship at GFC at-tended. Dale Parnell, State Superintendent of Public Instruction, was the Sunday evening speaker.

The World Day of Prayer was observed at our church on March 5. Speakers were Simon Rendon, Eola Village minister, and Tatuli Mbasu, GFC student from Kenya.

The Sanctuary Choir under the direction of Dennis Hagen presented the cantata, "The Seven Last Words of Christ," in the morning service on April 4.

The George Fox College Band presented its home concert at our church on Sunday eve-ning, April 4.

The children gave the Easter program at Sunday school on April 11.

The high school young people presented the drama, "The Silver Cord," in the Easter evening-service.

Divonna and Danette Littlefield gave a violin recital in our church on Sunday after-noon, March 14.

The Yamhill County Little Singers, under the direction of Virginia Elliott, gave a con-cert in our church March 21.

—Margaret Weesner, reporter

Tigard—Lowell L. Kester, pastor

"Tigard Friends Initiates Second Sunday Morning Worship Service"

"Junior High Friends Youth Spearheads Project to Buy Church Bus"

"Church Day Care Center Grows"

"Teacher Training Sessions Begun"

"Two Encounter Groups Begun"

"Choir Presents Easter Music"

These and other headlines have made the "news" at Tigard church during the past several weeks. The two services on Easter morning totaled more than our sanctuary could have accommodated in just one service. The junior high youth began their project with a nonreturnable glass and bottle drive, which netted a lot of hard work as well as several dollars to begin their fund for a small bus for church use. As a part of the Friends Alive Project 50-50, the Christian Education Committee asked Will Howell to arrange for teacher training classes. These take place during the regular Sunday school hour. Some are electives, and the teachers attending ar-range for substitutes for their own classes while they go to the training class.

Tigard has a larger, more adequate organ for the sanctuary, thanks to a gift from some interested members. This will be a greatly appreciated addition to our music program.

—Marie Chapman, reporter

#### PUGET SOUND AREA

Agnew—May O. Wallace, pastor

The men of our church have been holding a men's breakfast every Saturday morning in a local restaurant; this has been an encour-agement and help in growth spiritually.

The Boy's Club has been faithful in pre-senting several special vocal numbers during the worship hour recently and sang Easter Sunday along with the choir. A double wor-ship hour was held for the first time this year.

The local WMU is looking forward to the spring rally being held at Agnew this year.

Our pastor was able to attend the Min-isters Conference in Oregon for the week.

We held a potluck dinner at our Christian Worker's Conference; at that time we evalu-ated our goals for Project 50-50.

—Mary Lynch, reporter

Tacoma First—A. Clark Smith, pastor

Eleven new members were welcomed into fellowship March 28.

A filmstrip, *Alcohol, Your Blood, and Your Brain*, was shown in the evening service March 28.

The Friends Youth sponsored an Easter breakfast before Sunday school for the whole church.

The Kingdom Builders Sunday School Class sponsored a spaghetti dinner for the purpose of raising funds to purchase a new American and a new Christian flag for the sanctuary.  
—Dolores Sacha, reporter

#### SALEM AREA

South Salem—Freeman Conant, pastor

John Fankhauser spoke at the March 21 morning worship service, telling of their plans to go to the mission field for short-term service. A potluck dinner followed, planned by the Berean class as a birthday party for Ethel Miller.

Hugh Salisbury, Christian education expert, led workshops in the church March 23 and April 16 for interested youth and adults. A potluck supper preceded each session.



More than 40 members of the adult classes enjoyed a progressive dinner Friday evening, March 26.

The regular WMU meeting for March was canceled; instead an African safari was held Sunday evening, March 28, with African food served before a program of African pictures and music by the Fred Littlefield family. The entire church was invited, and a good crowd turned out to enjoy it.

Seven children were dedicated during April.

April was music month for our church. Sunday evening, the 4th, the Salem Academy Choir presented a concert of sacred music. A good crowd turned out for the Teen Band and choir, His Kids, from Anaheim, California, who appeared at the rally for Friends Youth of Salem Area on Monday, April 5. The choir from Greenleaf Academy gave a concert here Sunday evening, April 25.

The five Sundays of May have been chosen for our School of Bible—VBS—for both children and adults. We have been praying that these will be a real inspiration for everyone involved. They are replacing our regular Sunday evening services.

—Alice Scott, reporter

## BOISE VALLEY AREA

Boise—Dale Field, pastor

Our annual Sweetheart banquet was held Tuesday evening, February 9. Special feature of the evening was Ron Van Order, music instructor at Meridian High School, in concert.

The FY Area Rally held at Star the afternoon of February 14 featured the Soulfishers, a singing group from Greenleaf Academy.

The Treasure Valley Sunday School Convention was held in our church February 19-20. Our Sunday school was awarded the Attendance Plaque for having the most people registered. We also received recognition for having 88 percent of our Sunday school staff in attendance.

Five couples from our church attended the Young Friends Conference at Huntington, Oregon, March 5-7.

The NAE Seminar met for a luncheon and panel discussion March 10. Dave Breese was the speaker.

A sacred concert by the 64-voice choir from Greenleaf Academy was presented during our evening service March 14. Refreshments were served by the youth following the concert.

A special guest speaker, Harold Winn from Salem, Ohio, brought some thought-provoking and challenging thoughts to our church on Friday evening, March 19. The general idea is that we can see a continuing revival if we are effective witnesses.

Ray and Norma Lane shared their testimony with us during the evening service on March 21. They are planning to enter Bible school this fall to prepare for the ministry.

We were privileged to hear Bob Clibbon, baritone soloist, in an evening of special music March 25. Mr. Clibbon is a Christian layman from the Lents Baptist Church in Portland, Oregon. He loves to sing for the glory of the Lord and has a genuine interest in souls.

The YFC had a "Super Rally" at the Meridian High School Saturday evening, March

27. A new film entitled 3 (Faith, Hope, and Love) produced by Ken Anderson was shown.

Sunday evening, March 28, our Alpha-Teens went to Meridian for a Bible quiz. Our teens were the winners.

Pre-Easter spiritual life meetings with Herschel Thornburg as the evangelist were held March 30 through April 4. The blessings of these meetings made us rejoice anew in the Easter promise of life triumphant. We do not, like Thomas, need to see Jesus' pierced hands and feet to believe on Him.

—Margaret Peterson, reporter

Star—Kenneth and Rosalie Pitts, pastors

A wonderful revival week was held March 21-28 conducted by Herschel Thornburg. Many new decisions were made for Christ during this time. It was a time of rejoicing and praising the Lord for His many blessings.

With Christ's leading, Kenneth Pitts has decided to resign as pastor at Star. Harold Clark of Silverton, Oregon, has accepted a call and will assume pastoral responsibilities in July.

—Leona Ireland, reporter

Whitney—Charles Cox, pastor

On February 14 at our 11 o'clock service, Larry Parks, director of Campus Division of Youth for Christ, delivered the message.

# VITAL STATISTICS

## BIRTHS

BARNEY—To Mrs. and Mrs. Douglas Barney of Rose Valley Friends a son, Douglas Merton, born December 29, 1970.

BRESHEARS—To Wayne and Charlotte Lee Breshears of Homedale a son, Jerry Wayne, born February 26, 1971.

GEIL—To Steve and Jan Geil of Boise a daughter, Wendy Ilene, born March 11, 1971.

HAYES—To Mr. and Mrs. Bradley Hayes of Rose Valley Friends a son, Brent Allen, born January 23, 1971.

HOUSTON—To Larry and Janet Houston a daughter, Lori Katherine, born January 28, 1971.

LYDA—To John and Janet Lyda of Newberg a son, Jerald Davin, born April 8, 1971.

McCONAUGHEY—To Roy and Karen McConaughy of Hillsboro a son, Michael Eugene, born March 21, 1971.

MILLER—To Mr. and Mrs. Fred Miller of Rose Valley Friends a daughter, Toni Donett, born January 21, 1971.

MILLER—To Mr. and Mrs. Kenneth Miller of Rose Valley Friends a daughter, Kenni Lee, born January 10, 1971.

NEIFERT—To Charles and Carla Neifert, pastors at Spokane Friends, a son, Patrick James, born April 14, 1971.

PETERSON—To Victor and Sharrie (Piersall) Peterson a girl, Christine Sue, born April 4, 1971.

SWENWOLD—To David and Linda Swenwold of Maplewood a son, Stephan David, born March 23, 1971.

WALTERS—To Mr. and Mrs. Leonard Walters of Rose Valley Friends a son, Scott Arnold, born February 9, 1971.

WILSON—To Bob and Mary Wilson of Boise a daughter, Micheleau Sherea, born February 26, 1971.

At 7:30 p.m. February 21 the Jubalites, four seniors from Borah High School, presented a musical program. This was the second appearance in our church of this talented group.

Jack Willcuts, Northwest Yearly Meeting superintendent, brought us the 11 a.m. sermon on March 14.

A special meeting of youth sponsors was held at 7 p.m. March 21. Marv Walker, Northwest Yearly Meeting FY president, was a welcome visitor.

The Boise Bible College was introduced to the "Friends Faith" through classes taught by our pastor, Charles Cox, on March 25-26.

March 28 at the 11 a.m. service, a group of more than 60 boys and girls from Greenleaf Academy favored us with a program of special music under the direction of Eugene Pumphrey. After the service, the young people were served an informal luncheon in the church basement.

On Easter Sunday at 8 a.m., the men of the church served breakfast to all members and friends who wished to attend. The breakfast followed the Easter sunrise service in the State Capitol rotunda. At 6:30, the junior and junior high Friends Youth presented a skit, "Who Is He?" for the congregation.

—Dorothy Stadler, reporter

## MARRIAGES

DRILEY-MASON. Laura Pearl Driley of Tillamook and James Michael Mason of Netarts were married April 16, 1971, with Irwin Alger officiating.

TUNING-MARTIN. Karen Tuning, daughter of Delbert and Hazel Tuning of Greenleaf, and Roy Martin, son of Mrs. Esther Martin of Shelby, Montana, were married in the Greenleaf Friends Church March 22, 1971.

## DEATHS

GREGORY—Calvin L. Gregory, 78, died April 15, 1971. He was a Friends minister for 50 years, pastoring churches in Kansas, North Carolina, California, and Northwest Yearly Meetings. He was an active member at Newberg Friends. Services were held at Newberg church April 17 with Charles Beals, John Fankhauser, and Fred Littlefield officiating.

JESSUP—Iva M. Jessup, 89, died March 20 in Longview, Washington. She was a member of the Rose Valley Friends Church.

MAYBON—Etta Maybon, 76, of Homedale passed away May 17, 1970.

REA—Mrs. Louella Rea, 98, passed away March 29, 1971, in Spokane.

SNELL—Mrs. Fannie Snell, 85, of Homedale passed away April, 1971.

TISH—Deva Armstrong Tish passed away in a Caldwell nursing home March 14 at age 72. She was a member of Greenleaf Friends at the time of her death. Concluding services were in Salem, Oregon.

ULRICH—Alta Ulrich, 84, of Homedale departed this life on January 24, 1971.

ZURCHER—Mrs. Gertrude Zurcher, 76, of Homedale Friends died March 29, 1971.