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(Quakers)

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Evangelical Friend

June, 1971

Vol. IV, No. 10

Outdoor Christian experiences

PREPARED
P. 14



EFA Task Force Committee continues study sessions

The second study and discussion of the Task Force Committee of the Evangelical Friends Alliance named in Wichita last summer was held in Los Angeles during the NAE Convention. Those participating were Jack L. Willcuts, president; Russell Myers, vice-president; Merle Roe, treasurer; Walter Lee, John Robinson, Norval Hadley, David Leach, and Fred Gregory as an observer. Organizational structures, purposes, and goals of EFA were carefully analyzed with specific assignments arranged to be ready for the next session to be held at Rockcliff, Colorado, July 27-29. This meeting will be hosted by the Horace Mott family.

Members of the continuing Task Force Committee are the superintendents and presiding clerks of the four EFA yearly meetings. Others are invited to participate as consultants.

The recommendations of these studies will be given to the full Coordinating Council of the Evangelical Friends Alliance called to convene October 4, 5, 6 in Omaha, Nebraska. □

QUAKER THEOLOGICAL DISCUSSION GROUP MEETS JULY 8-11

A Search for a New Morality is the theme chosen by the Quaker Theological Discussion Group for its summer conference July 8-11, 1971, at Powell House. "The purpose of this group is to explore the meaning and implications of our Quaker faith and religious experience through discussion and publication. This search concerns both the content and the application of our faith." While much has appeared in the public press on present-day morality, this theme has been chosen in specific response to the need voiced for a deeper and particularly Quaker approach.

Three or four papers will be read, dealing on a scholarly and informed level with theological and ethical questions: "Are there Quaker ethical norms?" "Is there a particularly Quaker response to

the New Morality?" "In which direction do we need to search for new insights?"

Speakers and their exact topics will become available. Besides the formal papers, the program will include worship sessions, ample time for general discussion, free time for relaxation, swimming, recreation. For program, accommodations, costs, camping facilities, write Francis Hall at Powell House, Old Chatham, New York 12136. □

Other news of Friends

ROBERT KELLUM of Friendswood Meeting, Friendswood, Texas, a director of Radio CORDAC and now an administrator as well as technician for the expanding radio ministry sponsored by Kansas Friends in Africa, was given an honorary doctorate degree by Azusa Pacific College, his alma mater.

* * *

AARON HAMLIN, field director of the National Negro Evangelical Association, will work in a program supported jointly by California and Northwest Yearly Meetings beginning July 1. The past year Hamlin worked with Fred Newkirk in California and spent several weeks in the Northwest ministering among Friends and serving as advisor to the Friends Action Board. A major part of his work will be with the NNEA in joint ministries also undertaken by Friends. The next NNEA convention will be in Jackson, Mississippi, in April 1972.

* * *

WAYNE ALLMAN, general superintendent of Iowa Yearly Meeting since 1960, has been chosen as an associate general secretary of the Friends United Meeting, Richmond, Indiana. Allman is originally from Kansas Yearly Meeting and a graduate of Friends Bible College.

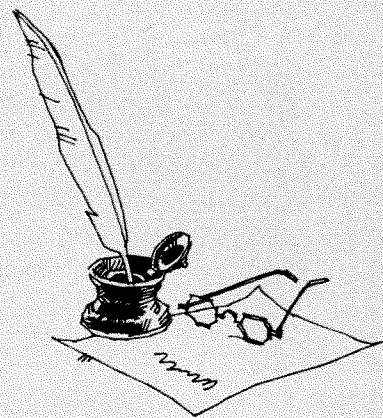
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NORVAL HADLEY, vice-president of World Vision and general superintendent-designate of Northwest Yearly Meeting, will visit Brazil, Chile, and Colombia in June to arrange pastors' conferences held in these countries. While in South America, he will spend several days on the Friends fields in Bolivia and Peru.

* * *

ROSCOE and TINA KNIGHT returned to the U.S. in June to begin a brief furlough and attend the graduation of their two daughters—Beverly from George Fox College and Karen from Salem Christian Academy—and their daughter-in-law Nadine, who graduates from Bethany Nazarene College, Bethany, Oklahoma. Their son Gary also receives his masters degree from Bethany Nazarene. The Knights plan to be home for a short time only unless someone is named to replace them for a longer furlough.

Friends Write



I have read three times your article in the EVANGELICAL FRIEND ["A New Look at Stewardship" by Milo Ross, December 1970] and found it very interesting . . . I hope your message reaches a large number of Quakers and others. Nevertheless, I experience a hazy sort of conclusion when you advocate "appreciation of their [invested] holdings can be used a hundredfold." I think I follow your line of reasoning . . . but do you not think it is important to watch that investments are in morally acceptable programs and undertakings? For instance, even in certain Quaker firms is there not today a certain ruthlessness which seems to be involved in the whole competitive economic system? The job of the Christian . . . is to bring understanding of contemporary life and man's destiny alongside the empirical features of "stewardship"—as you are doing.

ERIC WYATT

41 Rochester Avenue
Kingston, Jamaica

Most of the church publications of all the denominations affiliated with NAE come to my office, and I just want to say that I regard the EVANGELICAL FRIEND not just one of the best, but the *very* best in appearance and content that I have seen. How do you do it?

(DR.) BILLY MELVIN
Executive Director

National Association of Evangelicals
Wheaton, Illinois

Perhaps you should be advised how much I enjoy your credo which is affixed above my typewriter: "Let us be Quakers with imagination and nerve, faith and conviction, following through on Christian concerns with a balanced theology of contentment and action." [Taken from "No Easy Victories," page 5, EVANGELICAL FRIEND, March 1971.]

ROGER MINTHORNE
Lake Oswego, Oregon

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Cover

Outdoor Christian experiences (see page 7) can be as varied as the imagination of those planning them permits—from wildflower discovery jaunts to a pack trip into a rugged wilderness area. This is a scene in the Wallowa mountains of northeastern Oregon. (Photo Art Studios)

Antecedents

June is here and summer activities are in full swing. In our part of the country, we've had little evidence that summer is here or, for that matter, will even come by June 21, the official arrival date. It's being called the "year of the green tomato." One newspaper columnist said his tomato plants are "in a holding pattern." But as it always has, summer *will* come and we'll soon long for the coolness of our cloudy days.

With summer comes our Friends camping season. Again this year we've tried to give you some thoughtful articles on the subject: "Outdoor Christian Experiences," page 7, and "Spiritual Emphasis in a Christ-centered Camp," page 8. In addition to these, Executive Editor Jack L. Willcuts deals with the subject in "The Growing Tree" on page 5. Putting into practice some suggestions from these articles will surely improve your camping ministry this summer. And if we would follow the concept of Gary Fawver in "Outdoor Christian Experiences" our church camping season would extend into a 12-month ministry.

Those of us not directly involved in camps are privileged to share in other ways: making it possible for our own children to attend, and offering our time for prayer.

Camps are a fertile evangelistic field. As Jack Willcuts relates, "More than 70 percent of Friends teens and those in their twenties in one yearly meeting report finding Christ first at camp." Get involved in your camping ministry!

—H.T.A.

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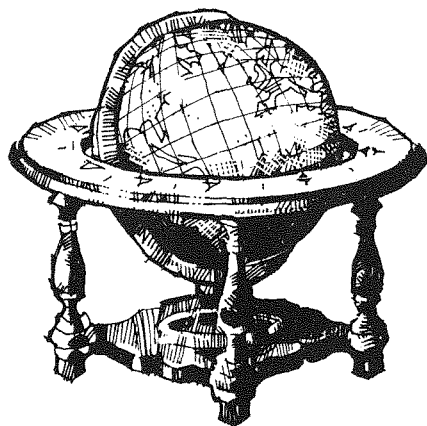
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The Face of the World



CHAIRMEN URGE PERSONAL APPROACH

GLEN ELLYN, ILLINOIS—Paul H. Johnson, building contractor from Detroit, Michigan, who serves as chairman of Christian Business Men's Committee International, says, "We're not reaching businessmen in the 1970s with an ecclesiastical approach. We will only reach them in their own environment, speaking language they will understand. The businessman is skeptical about anything that has a salesman's approach or anything religious. He considers the church as just another organization out to get his money. Yet he responds to a one-to-one witness."

Ted Hubbard, an attorney who serves as chairman of the Great Britain and Ireland CBMC, points out that only 5 percent of the women and 1 percent of the men in Britain go to church. Only 10 percent of these are evangelicals. "It is mandatory that we go into the marketplace with our Christian message," Hubbard proclaims. —E.P.

QUAKER MEN AND USFW SPONSOR ORATORICAL CONTEST

The Quaker Men and United Society of Friends Women Conferences being held at Wilmington College, Wilmington, Ohio, June 12-16 will feature an oratorical contest. Winners of the high school age speaking tournament will vie for \$2,500, \$1,500, and \$1,000 college scholarships.

23rd ANNUAL EPA CONVENTION MAY 10-12 BREAKS ENROLLMENT RECORD

CHICAGO—Addressing 240 delegates in addition to 50 students at the 23rd annual convention of the Evangelical Press Association, Dr. Leighton Ford, vice-president of the Billy Graham Evangelistic Association, pointed to a fresh wave of spiritual interest currently sweeping America. Quoting *Billboard Magazine* he said, "Jesus music will be the next big thing." With the interest in Jesus, Ford

said, comes also a new openness to the "personal gospel" among Roman Catholics . . . a new searching and spiritual wistfulness among adults . . . an intense interest in the supernatural . . . and a moving of evangelicals beyond the old pietist-activist hangup.

Evangelist Ford stressed four things that are nonnegotiable while Christians seek flexibility in their ministry: (1) The sovereignty and holiness of God—the only foundation for human morality, (2) The priority of evangelism, (3) The church—but not necessarily its programs, and (4) The finality of Jesus Christ.

"Part of our task is to show in what sense Jesus is 'good news' for this generation," Ford said. "Pat answers and parroted slogans won't do. As someone has said, when the person of Jesus touches the problems, power is born." —E.P.

EDUCATOR STRESSES CHRISTIANS' SOCIAL COMMITMENT

BUFFALO, NEW YORK—While the church cannot always take a stand on social issues, "it is the prerogative of the individual Christian to make a commitment," the president of Gordon-Conwell Divinity School in Wenham, Massachusetts, said here.

Dr. Harold J. Ockenga, speaking to the Buffalo-Niagara Sunday School Association May 7 said an issue such as capital punishment may be so divisive as to make a denominational stand inappropriate, "but it doesn't mean a preacher can't preach on it," he added.

"We may find Christians on both sides of a question," he said. "There is a Christian responsibility to be in the sociological movements of this day."

Christian faith has two focal points: truth and experience. "Faith can be described as an ellipse rather than a circle," he said. "The whole realm of the ellipse is the area in which Christian truth and experience are applicable," he said. "Truth alone is not enough; it must be carried out through personal experience in life." —E.P.

COURTS RULE COs MUST OPPOSE ALL WARS

WASHINGTON, D.C.—Men who refuse draft induction on the basis of conscientious objection must oppose all war, not just the Vietnam War.

Ruling 8 to 1, the Supreme Court handed down this decision, stating that it made no difference if a man's opposition to the Indochina conflict was religiously based.

"A straight-forward reading" of the Military Selective Service Act of 1967 "can bear but one meaning," according to Justice Thurgood Marshall. Speaking

for the court, he said: "That conscientious scruples relating to war and military service must amount to conscientious opposition to participation personally in any war and all war."

Justice William O. Douglas dissented, contending the law violated the neutral stance on religion that the government is required to take by the Constitution.

—E.P.

COIN BANKS PREPARED FOR RELIEF SERVICE


LONG ISLAND CITY, N.Y.—Special offering envelopes and coin banks have been prepared by the World Relief Commission to gather funds for its overseas relief ministries.

The promotional thrust is titled "Bread and Life Through Sharing."

This year the relief commission must double its yearly budget of \$400,000 to include the recently-acquired Hoa Khanh Children's Hospital in Vietnam, where care is given without charge.

Last year more than five million people were benefited by USAID surplus food, clothing, and medicines worth \$2.5 million.

The commission is the overseas relief arm of the National Association of Evangelicals and is at present continuing its assistance to survivors of the recent East Pakistan disaster. —E.P.



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The growing tree

Rabbi Uri taught: "Man is like a tree. If you stand in front of a tree and watch it incessantly to see how it grows and to see how much it has grown, you will see nothing at all. But tend to it at all times, prune the runners, and—all in good time—it will come into its growth. It is the same with man: all that is necessary is for him to overcome his obstacles. He will thrive and grow. But it is not right to examine him every hour to see how much has been added to his growth." (Martin Buber, *Tales of the Hasidim: Later Masters*, p. 1148, as quoted by Elizabeth O'Conner in *Our Many Selves*)

The force of this analogy should not be missed by Christian campers . . . or camp counselors. (Of course, a tree's obstacles and a man's sins may require somewhat different treatment, but the maturation process is so similar!)

So here comes spindley Willie fresh out of the hothouse of home, a first-time camper. He gets off that long yellow bus, trips on the bottom step, falls flat on his face, his suitcase flies open, and he is at camp. Struggling with his gear, clutching his "Stamps for Camp" card, he hears, "Okay, you guys, get in line. No running around yet. Don't . . ."

He has been counting the days, possibly the years, until he could go to camp, and now he's scared. He almost chickened out at the last minute. Now, he's here. After the impatience of registration, he wanders to the lakeside to examine a bright, red canoe. "You idiot! You never step in a canoe when it is on land. You trying to wreck it?" Spindley Willie has grown up a little.

He discovers next a group starting a ball game. So he goes up to play ball; he loves to bat. That is, he *thinks* he loves to bat, never really having done it very much. So the team he is on decides to have somebody bat for him, then somebody run for him, and after another error they decide he will play right fielder all day for both teams, with someone to help just in case a ball is hit out there.

Willie soon wanders away from right field without being missed to examine his cabin. Seeing the line of bunks is inviting, so he begins jumping from one to another testing if they work. They do. "You idiot! What do you think you are doing? I work all winter fixing those mattresses and here you are, jumping on them. Get out of here." He does, fast!

Right back to the bus! He is ready to go home, right now. "Oh, no, you are not! Get out of here!"

Then he hears a bell, so runs with everyone else into the dining hall. "Boys, we are so glad to have you in our camp; this is going to be a Christian experience at Friends Camp, and one of the best ways to enjoy a Friends Camp is to be friendly (ha, ha), and now for the rules . . ."

(This sketch on Willie is adapted from an illustration used by Lloyd Mattson, secretary to the Board of Men's Work for the Baptist General Conference.)

But since this is June and camping is on, let's make a little Friend of little Willie. What *could* he find at camp?

He gets off a Friends bus and stands in line for about five minutes, because they have a registration system well planned in advance.

Somebody greets him with a real interest, "Hi buddy, glad to have you around; come on over and let's take a look at your cabin. Ever stay in a place like this?"

"Wow!" Willie leaps on his mattress.

"It works pretty good, doesn't it? But I tell you what let's do. Will you help me keep the guys off the mattresses because you can see what's going to happen if we all jump up and down on mattresses." Of course he can.

Willie and this nice guy saunter down to the lakeside with several others now running up to join them. (Willie is already wearing his camp cap—just like the counselor wears, no less!) "Will you help me put it up on the rack? We never step in boats when we are on the shore

because we are apt to break them." Willie grows up a little.

They decide to play ball. "So, you want to bat? Okay. Put your feet this way, see? Now face this way, look this way, and take a good healthy cut at it." The counselor walks up and tosses him a good one, and he knocks it clear back of the pitchers mound and runs like mad for first base. Willie knows he's not that good, but it sure was fun.

Back at the dining hall Willie hears, "We are going to have a wonderful time in camp." And you know, Willie believes it.

It takes a lot more than Bible lessons and preaching to have a spiritual camp. Every moment of the camp day can have a spiritual message to it; that is why camp is so vital. Nothing belongs at camp that is not spiritual. A boy learns more from a leader who plays ball with him as well as prays with him. The love of Jesus and confidence in Christian faith comes from a person who cares enough to teach and become friends with a boy more than from a reluctant committee running a conference.

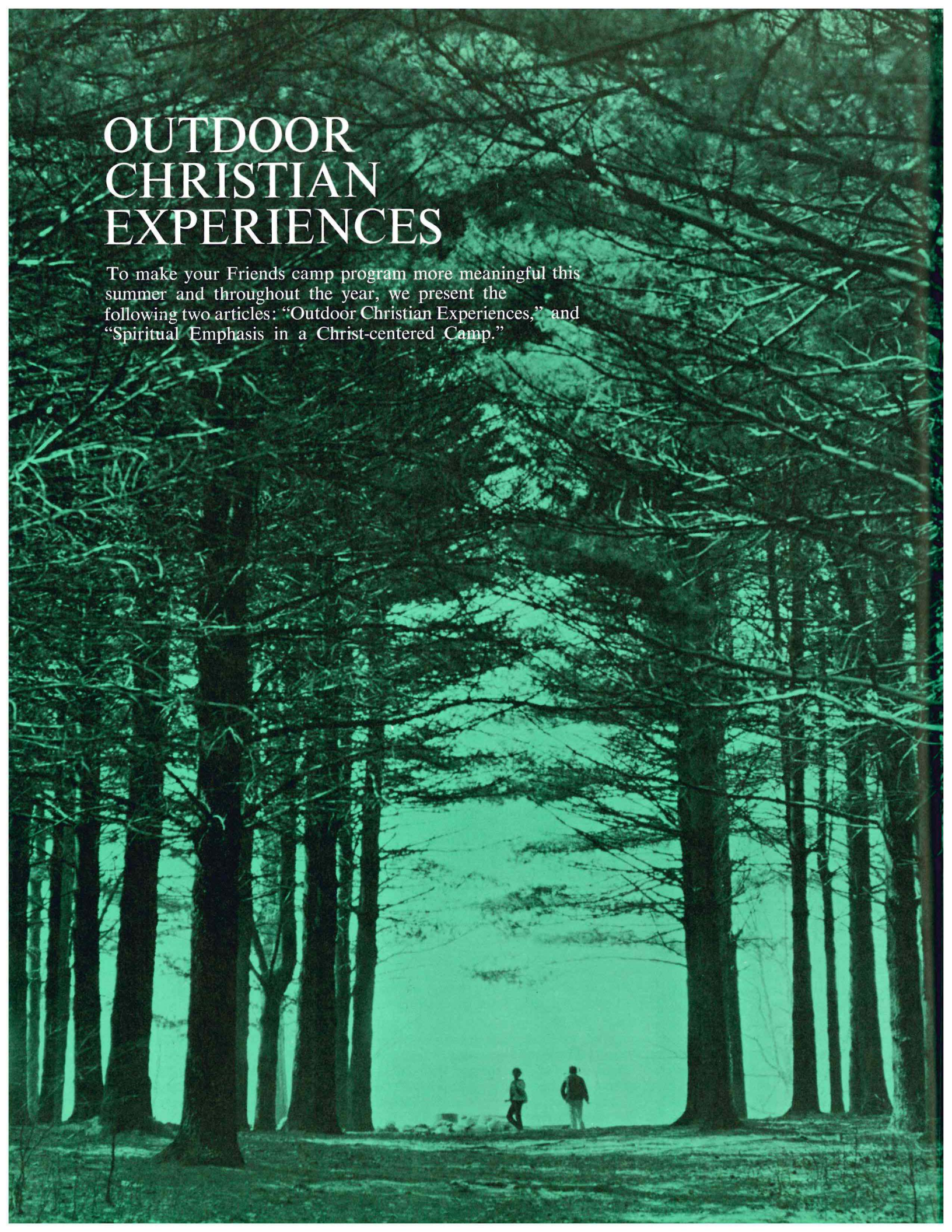
More than 70 percent of Friends teens and those in their twenties in one yearly meeting report finding Christ first at camp. It has been quite awhile since my first camp at a place called Camp Wood in Kansas. But the memories remain of walking across the grounds in the dark at the end of summer when the dew has fallen and everything is quiet except for crickets and cicadas or the noise of some night bird—the giggles and muffled laughter of kids not yet asleep—the silhouette of things along the lake side. You listen to the silence of night.

Let the counselors never lose this sense of camping mystery. What an awesome responsibility, what a great opportunity—70 percent, maybe more, of these campers will be finding Christ out here.

A boy, a girl, are like trees—very little growth this summer perhaps, but in a few short seasons a forest of young Friends can be grown!
—J.L.W.

OUTDOOR CHRISTIAN EXPERIENCES

To make your Friends camp program more meaningful this summer and throughout the year, we present the following two articles: "Outdoor Christian Experiences," and "Spiritual Emphasis in a Christ-centered Camp."



Outdoor Christian experiences—a new dimension of ministry

Changes are not new, but in our generation change has accelerated. If we are going to communicate God's message of love and redemption, we need to understand these great forces of change that are moving us today. "Today, in particular, this growth needs to be in the direction of strength—stability and alert flexibility which a rapidly changing society requires." (*Education for Change*, Joseph Ban, p. 19)

More than ever before and in increasing numbers every year, Americans are experiencing the out-of-doors. The booklet, *Outdoor Recreational Trends* by the Department of the Interior, graphically shows this fact. This surge to the outdoors is due to an increase in affluence and the accompanying increase in leisure.

Christians are benefiting from this trend. Out-of-doors experiences provide opportunities to counteract some of the evils in an affluent society. It is significant that there are many references in the Scriptures to men in the out-of-doors.

In this day of affluence, practically all physical hardships have been removed from the lives of our young people. This produces overindulged, pampered, and softened people, which in turn results in selfishness and weakness of character. A 75-page report of the U.S. Office of Education on today's student unrest notes that many social psychologists suggest that disruptive activities often reflect a wish for opportunities to demonstrate bravery and risk-taking. Carefully planned wilderness experiences can provide such opportunities.

Gary Fawver is a graduate of Wheaton College and of Gordon Divinity School. He has been active in camping for eight years, first as a church youth minister, then as trail camping director for Youth Adventures, Inc., and as trail camping director for Covenant Heights Camp in Colorado. He has been appointed as director of the new Camp Tilikum, a camping and retreat facility being developed in cooperation with Northwest Yearly Meeting.

I believe we must provide teaching and learning situations that enable people to respond when they are confronted by God. Wheaton College Christian education professor, Larry Richards, states: "Each class [or outdoor experience] must be structured not just to communicate a particular truth, but to guide students to discover how God wants them to respond to that truth."

"You have put him [man] in charge of everything You made; everything is put under his authority." (Psalm 8:6 *Living Psalms and Proverbs*)

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Genesis 1:28)

I believe the fulfillment of these verses takes place differently, depending on a combination of age, sex, background, Christian experience, maturity, etc. There are many different ways for people to subdue the earth, i.e., really make God's creation meaningful to them.

Lloyd Mattson has asked and answered a very important question:

"Why the wilderness? You might inquire of the One who sent Moses to the wilderness for his training, and David and Elijah; John the Baptist and Paul. You might ask Him who led his band of 12 along the trails and waterways and up the mountains. He began His work by a wilderness mountain. The Book He gave has much to say about the wilderness. I have found forest, mountain, lake and stream an ideal place to share that Book with others."

Therefore, I feel it is important for the local church to branch out into this new area of ministry. Following is a description of a program—Outdoor Christian Experiences—on the local level:

Outdoor Christian Experiences is a program that could involve every age, young and old, and groups from large Sunday schools to small families. The duration of the experiences would only be limited by the available time and money. The activities could be as varied as the imagination of the planners would allow. These could include cross country skiing, automobile trips, bicycle trips, canoe adventures, rockhounding, wildflower discovery jaunts, photography or painting expeditions, mountain climbing clubs, evening outings, hunting expeditions, and weekend fasts.

The benefits of such a program would be great. In the out-of-doors there are natural opportunities to provide biblical teaching and situations that call for natural responses by people to that Bible truth. The essential elements of a successful Christian education program—worship, instruction, expression, fellow-

ship—can all be brought into focus in these outdoor experiences. Leadership discovered and developed can then be used in the local church, in Sunday school, youth work, and Vacation Bible School. Evangelistic opportunities are limitless.

Let me illustrate from my own experiences. I took seven high school boys on a five-day back-packing trip in the mountains. One of them was younger and smaller, and the first hour on the trail it became obvious he had too heavy a pack. His brother and one other boy showed real compassion and brotherly love by taking most of his load and adding to their already heavy packs. That night around the campfire we talked about failure and compassion and really loving people by our actions (1 John 3:18).

On the way back down the trail, we hiked through a bad rain and hail storm. We came to a flooded river. We had to get across. Isaiah 43:2 came to me: "When you go through deep waters and great trouble, I will be with you. When you go through rivers of difficulty, you will not drown!" (*Living Psalms and Proverbs*) I quoted the gist of this to the boys. God sent a cowboy along on his horse to take one end of our climbing rope across on his horse; then by tying the two ends to trees we each waded safely across. After the experience one guy said to me: "We have been an Outward Bound group today—'We have served, and striven, and not yielded.'" Our response to God's promise in Isaiah was to trust Him through the waters.

One afternoon our group was rock climbing. I was belaying the boys. One of them slipped. He fell only several feet. Back at camp I read Psalm 94:17, 18: "I would have died unless the Lord had helped me. I screamed, 'I'm slipping, Lord,' and He was kind and saved me." (*Living Psalms*) (I translated it, "He called 'on belay.'") That night we had a few minutes of real meaningful discussion on faith and God's care.

It would be ideal if a director or minister of Outdoor Christian Experiences could be named to serve as a consultant to one or more churches for this program. He could coordinate the efforts and give guidance in the plans for the various experiences. He could give help in locating biblical passages especially appropriate to use in outdoor settings. He could be a resource person on the preparations needed and the ways of benefiting from the experiences.

A program of Outdoor Christian Experiences may provide an invaluable opportunity to bring together the creatures of the earth with their Creator. People today are concerned about protecting the beauties of nature. Christians can introduce them to the One who designed, created, and maintains these marvels. □

Spiritual emphasis in a Christ- centered camp

What makes a camp Christ-centered? Is it dedicated grounds and facilities? Is it a program that emphasizes the teaching and preaching of the Word? Is it an organized effort to isolate people from their normal daily life in order to evangelize them? Is it a well-run camp program with the added feature of daily Bible classes, chapel or vesper services? Actually, a camp could have all, some, or none of the above features and still not be a Christ-centered camp.

A Christ-centered camp does not depend on program or facilities, important as these are. It depends on people—Christ-centered people, people so in love with Jesus Christ that all they are and have belongs to Him, people who are absolutely convinced that there is no life worth living apart from Him and that men are eternally lost without Him. They see in the camping situation a wonderful opportunity to introduce campers in a natural life situation to Christ through exemplifying as well as talking about Him. It means people willing to give of themselves 24 hours a day for the love of these for whom Christ died. There are many camp administrators and counselors who are in the work for love of people and the realization that the camp experience is an advantageous way to get close to them and influence them for good. For the Christian, it is His love shed abroad in the heart that is the motivating factor.

For the short-term church camp where unpaid lay people are the counselors, perhaps giving up a part of their vacation to do the work, this cannot be stressed enough. The temptation is to think of oneself first, one's free time, need of sleep, and privacy rather than the needs, comforts, and enjoyment of the camper. When the leader's life is "me" centered, the camp ceases to be Christ-centered.

The spiritual emphasis does not start

with the well-planned morning devotional or Bible study, but with the personal devotional life of the counselor or leader. If a time alone with the Lord in Bible study and prayer is not essential for the leader, how can the camper ever be convinced that it is of utmost importance to him? There are some areas where the adult can say to the child, "Do as I say, not as I do," but this is not one of them. It is to the extent that the Holy Spirit is allowed to work in the leader that He speaks and works *through* the leader.

The church program offers limited time when children and youth can come in contact with Christian adults outside the family circle. It is usually limited to an hour on Sunday morning and Sunday evening and in some instances an hour or two during the week for a club or activities program. The camp makes it possible for the youngster to live in close proximity to a Christian adult for a week or more. This is a wonderful opportunity to see Christianity in action on the part of the young person and an opportunity for the adult to get close enough to the young person to influence his thinking and behavior. Many a child has testified, "I don't remember what he said, but I saw him live and wanted what he had."

The counselor with this close relationship to the campers in his cabin should be the one to lead them into a study of God's Word. He knows the needs better than anyone else; he has the love and confidence of the camper so that there is naturally more receptivity and less hesitance to trust and accept what he says. The Bible study time is only the beginning or pacesetter for the day. In all the other activities as the day progresses, the Bible principle or truth can be made relevant to every aspect of life. It would be natural and normal to talk about it when questions or difficulties arise or when there are troubled interpersonal relationships. The Bible study does not stop with a bell or the closing of the cover but becomes an integral part of the whole day's shared experience. Often the evening or bedtime devotional time can be a summing up of the experiences of the day and committing the lessons learned and the joys shared to the Lord.

With each Bible study and learning experience, there should be the how-to-do-it as well as the content. At the rifle and archery range, in the craft shop, or in the swimming class, we would not be satisfied to spend the whole camping period telling them over again each day the steps to go through only to find at the end of camp they were still dependent on our directions. We expect them to become proficient and increasingly independent of our help. This should be true in the use of their Bibles. When they leave camp, they should know how

to get into the Word for themselves and to find it a necessary part of their Christian living.

Just as campers have a part in the planning and assembling of gear for the overnight or cookout, so they should have a part in planning and participating in the vesper service, fireside, chapel and other devotional times. These are times when individual needs can be met and often when the telling decisions are made.

Take advantage of the camp situation to enforce the spiritual impact. Youngsters spend most of the rest of the year within four walls. The uniqueness of studying and worshiping outdoors surrounded by beauty on every side is often the factor that will recall the truth, the decision, the experience of the presence of God long after the message or specific occasion has been forgotten. Much of camp life is for the purpose of developing appreciation of the world around the campers and encouraging them to respond volitionally and emotionally, but care must be taken that the experience is not only aesthetic or emotional but has spiritual reality. Appreciations are transient, and emotional energies soon wear off, and the camper is left with only the memory of an experience. If he knows that his relationship with the Lord is based on what God says rather than how he feels, he has a foundation on which to build his Christian life. One of the sad commentaries on the camp experience is the number of campers who come back to camp year after year and testify of the joy they had in the Lord at camp the previous year but in the meantime have walked far from Him and are back to get "fired up again." Mountaintop experiences are valid, but if they do not give vision and direction for the time in the valley, has anything really been accomplished? □

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When the faith of my father became mine

I can remember growing up in a farming community in central Nebraska during the depression years. This was both a time and a place where family love, hard work, neighborliness, rigid moral standards, and social activities centered around the church and was our accepted way of life.

Life was made up of such simple things—and you didn't have to do "big stuff" for kicks! *Fun* was wading in the cool creek on a steamy summer day and throwing rocks at the turtles sunning themselves on logs near the bridge. *Security* was having 15 cents to spend when our folks loaded the eggs and cream and their family into the old "Model T" on Saturday night, and we drove to town to do our trading. *Work* was earning that 15 cents by picking dirty, juicy bugs off the potato plants and dropping them into a can of kerosene. The going rate was 5 cents a can—but a nickel was really great money to me. *Thrills* came when I'd race my brother and sister just younger than I to the mailbox to see who could get the Sears Roebuck package to carry back to the house. I crowded as close as I could to get my share of the treasures—treasures of shoes, stockings, underwear, and occasionally some bright colored material for dresses and shirts. These precious luxuries became ours whenever mother managed to order them out of her meager supply of egg and chicken money.

You didn't talk about togetherness—you were just a *part* of its joys and troubles. You shared work and fun and success and disappointment alike. My parents worked lovingly and cooperatively together. Mother had great endurance and the marvelous ability to make ends meet and still keep her house cheery and homey and us five children neat and clean and happy. Conveniences as we

know them today were unheard of—the washing machine was to be worked by hand, meals cooked on the old kitchen range, clothes ironed with a sad iron, water pumped, etc.—but perhaps those so-called inconveniences were blessings because it usually took "team work" to get any job done.

This is the month we honor our fathers. My father had a unique influence upon my life. He loved his family with unusual devotion—but ruled us with a firm hand and clear-cut rules. We children were given *explicit* instructions as to our duties and chores, but *once* told, we were expected to act without mistake and without question. Punishment for disobedience was swift and severe—yet Dad was as tender of heart as he was strict, and I've often seen him end a punishment with tears in his eyes.

As the eldest of the five children, I often had to stay out of school to help my dad when he couldn't afford to hire extra help. I hated the outdoor work of picking corn, shocking grain, pumping water for the horses, hoeing burrs out of the corn rows, etc., but as I worked beside my father, I came to feel a depth of character in him that became a precious heritage for me. He had taught school before he began farming, and he had a great love for literature and poetry. He was quick to point out the beautiful things in nature and was tender with the little birds and rabbits that were left homeless when a piece of machinery disturbed nests and hideaway places. He often sang ballads and hymns and told me in many ways about his love for God.

Secretly I couldn't see how he could feel God was so great when I saw him suffer so much. Whole farm crops would be destroyed in minutes by a murderous hailstorm—or perhaps worse yet by a long, slow torturous drought. Valuable livestock would sicken and die, machinery would break down, and no money for repairs. Severe illness came to him and others in the family, and yet it wasn't unusual to come upon him kneeling in

the barn or between the corn rows happily and fervently talking away to God.

This faith had a profound influence on me, and I tried to believe so I wouldn't disappoint this dear father of mine. Still—God wasn't *real* to me, and I couldn't "buy" the idea that He was all that good.

Through high school, college, and several years of teaching in country schools, I struggled with this problem. I wanted desperately to measure up to what I felt was expected of me, but I had such a feeling of desolation and loneliness that became even more intense with the death of my father.

Even marriage did not bring a release from this deep feeling of desperation. I tried to reach out for meaningful and purposeful things in life, but I could never grasp them. My husband and I established the habit of regular church attendance, but in reality we only went because it was the *right* thing to do and made us *seem* like "good people." As the children came into our home, I felt even more incompetent because I wanted so much to be a good wife and mother.

Then I found the answer. At a very fitting time on Mother's Day of 1951, we were attending a service where a well-known radio minister just quietly and lovingly explained how God had sent His Son Jesus to earth to experience the same sorrows and joys that I felt—and that because of His willingness to actually give His life for me I could feel *whole* and *fresh* and *new*! It was what I'd heard many times before, but this time it meant ME, and it meant rest and peace! That day I gave God my misery and insecurity—and my life.

Since that day 20 years ago, I've often made a mess of things and had my "ups and downs." This always comes when I try to take things in my own hands and work things out in my way—but without fail I can talk things over with Jesus, and he will make the road clear again. Now, I really understand that great faith of my father, because this same Jesus is truly my friend, too! □

Idris Henley is a homemaker living in Westminster, Colorado. This article is an adaptation of a testimony written as part of a Sunday school class at First Denver Friends Church.

Pastors' short course—African version

BY RALPH E. CHOATE

Within the past few months, Esther and I have had the pleasure of teaching, with others, in two short courses. The first course was for the pastors of our quarterly meeting. Years ago, before the first group of pastors was recorded, several of us spent more than a month with them in special classes. Having passed the examinations successfully, the men were recorded according to the regular method employed by Kansas Yearly Meeting. Others who have been recorded in more recent years have also been required to have these special classes, but individually rather than in groups.

This recent course was really a refresher course, although much subject matter had not been taught to these young leaders of our Burundi church before. It was an attempt to bring the men up-to-date regarding our own church and the various religious groups now working in this area.

Esther taught about the *Discipline*. She explained it in detail and applied it to our everyday problems of the church. As soon as possible, a committee will work out whatever changes need to be made in order to conform to the new organization program of Kansas Yearly Meeting. Then the new ideas and changes will again be explained to these men.

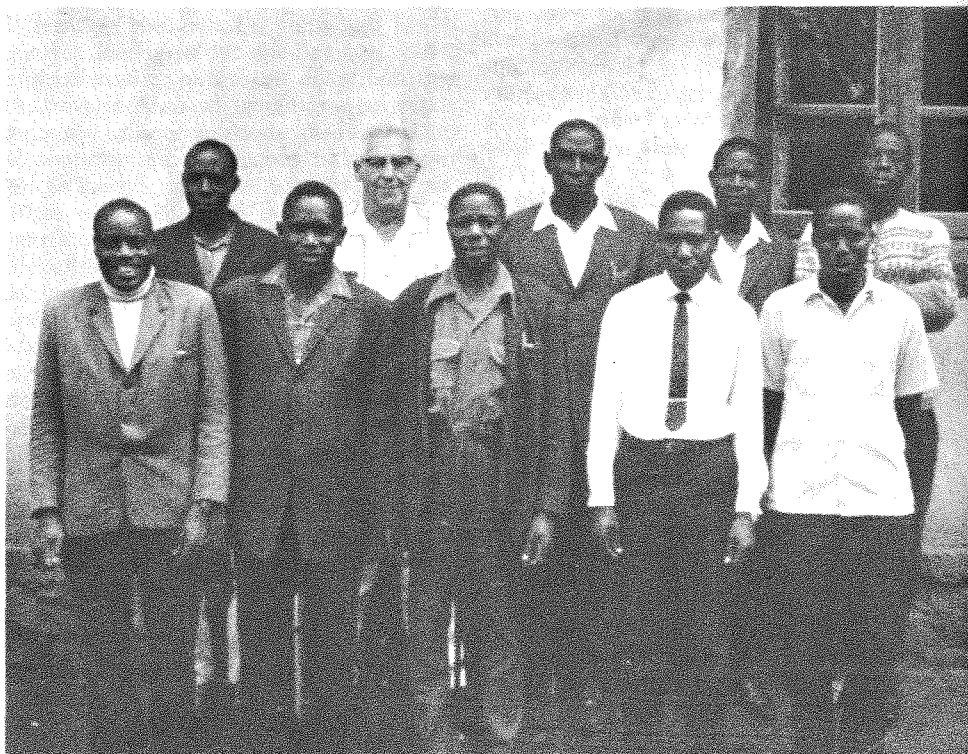
In both courses, I taught about the history of the Friends Church. Beginning with the early life of George Fox, the progress of the Friends was studied up to and including the latest session of Yearly Meeting. It is difficult for Africans to visualize what happened in the early days in England and even of our own history in the New England colonies. It came as a bit of a shock to them to learn how our early leaders suffered physical persecution, and even death, because of their faith. It is even more of

a shock to know that our persecutors were early leaders of the Anglican church, whose present-day missionaries in Africa are our friends.

Of special interest was the story of the work among the American Indians. It became even more interesting to them to know that Jeremiah Hubbard, early day missionary to the Indians, was a relative of mine. When we arrived at the study of the Friends work in East Africa, they began to feel a part of our history, since Arthur Chilson was one of the three original pioneers of that work as well as our own pioneer leader here in Burundi. The fact that the Chilsons have been personally a part of Friends mission work in Africa for more than 69 years helped the study to become "living" history.

To recall the list of persons who have served on our staff, to recall the beginnings of our medical work and our school system, all these were within the life span of most of the pastors.

Another phase of my classes was a detailed study of the symbols of our Christian faith. We went back to the early Christian church of Rome, whose members met in secret in the catacombs and whose symbol was the sign of the fish and a simple cross. We illustrated and learned to identify the Latin cross, Greek cross, the XP letters of Christ's name, the sign of the fish, the Celtic cross, the Maltese cross, the IHS letters of the Greek word for Jesus, the triangle and treefoil, the circle symbolizing eternity, the triangle in a circle symbolizing both the Trinity and eternity. Other



Ralph Choate and his wife Esther are veteran missionaries in Burundi under Kansas Yearly Meeting.

Men who attended the pastors' short course—African version—are pictured with Missionary Ralph Choate.

Short courses for pastors on Friends discipline and history, and the meaning of Christian symbols, plus a second course for out-school teachers ranging from church music to finances, prove to be steps forward in the growth of the Friends Church in Burundi.

symbols were the crown that shows Jesus as King of kings, the shepherd's crook that shows Him as being like a shepherd to us, His flock.

Other symbols that were discussed are some of those appearing on more recent religious jewelry, such as the dove descending, signifying the descent of the Holy Spirit, the tongue of fire portraying the baptism of the Holy Spirit, and various combinations of the cross, dove, initials of the name of Jesus, the meaning of the marriage ring, the symbols for a blessing on the home, on a church, on marriage, and others.

I am convinced that we Quakers have perhaps made a fetish of our simplicity. We as Protestants have every right to proclaim to the world about us that we

are Christians, who love, serve, and follow the Savior of the world, Jesus Christ. For that reason we have taught these things to our pastors in order to correct the erroneous theory that only the Catholic church has the right to use symbolism in their worship patterns.

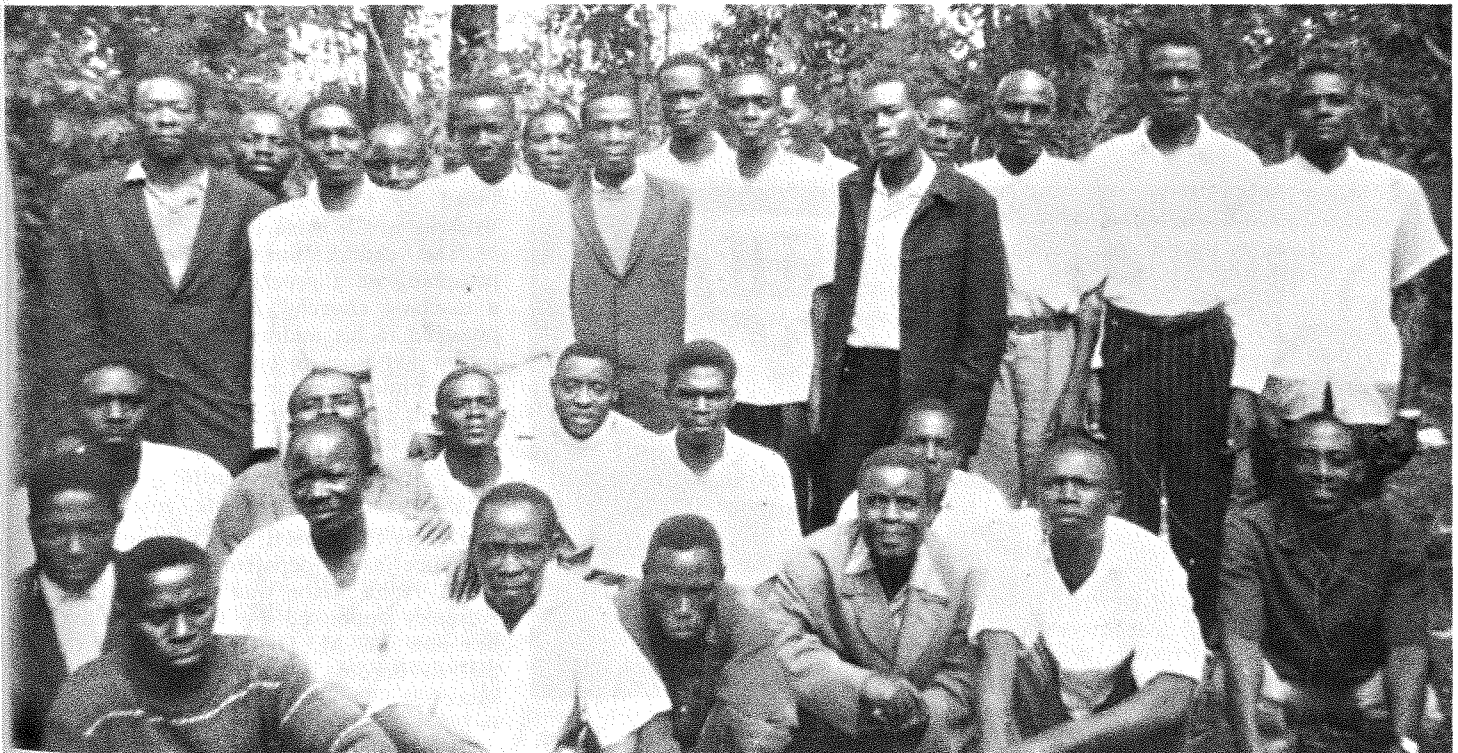
To all of us who taught, these courses were a blessing and an inspiration. We are determined to make such courses an annual part of our church educational program. Have you any suggestions for next year? Bring them with you, when you come to see us!

The second course was for the out-school teachers. Many of these men have had even less formal education than have the pastors. They, too, were very much interested in every course that was given, and the courses ranged from church

music through personal evangelism, New Life for All program, English, finances and bookkeeping, record keeping, youth work, and others.

In both courses, the students came to Kwibuka station, where they bunked and ate together, studied together, and had a fine time. The hilarious times they have together wouldn't indicate that they had a single problem in all the world. But they can be equally serious and earnestly seek the leading of the Holy Spirit concerning the real problems of the church and of their personal lives.

The school facilities, the good cooks, the genial mission staff at Kwibuka station made the time a happy one. We left with a sense of having taken steps forward in the growth of the Friends Church of Burundi. □



Following the pastors' short course taught by Ralph and Esther Choate, these 29 outschool teachers were part of

another course covering subjects ranging from evangelism to finances.

Journey to Jhansi

A conference on Christian education in India focuses on youth

BY MARIE MOYER

Ninety-three delegates from sixteen states made the journey to Jhansi for the CEEFI Third Triennial Conference February 27 to March 2, 1971.

On their journey to Jhansi CEEFI delegates traveled up and down mountains, through valleys, sometimes slowly, sometimes fast. This journey symbolizes the journey of CEEFI (Christian Education of the Evangelical Fellowship of India) during the last nine years since its inception. The CEEFI journey began in Jhansi, so now it was appropriate that these delegates who had joined CEEFI

Marie Moyer is a United States missionary serving in India in the Mennonite Church of India. She is loaned by that church to CEEFI for full-time work. Miss Moyer is the editor of the VBS materials CEEFI promotes in the north. She not only assists the manager of the newly developing CSC in Jhansi but also holds portfolios in VBS coordination, editing, and training. Much of her work is "behind the scenes" as she trains developing Indian leadership.

should journey to Jhansi for this conference.

WELCOME TO THE CONFERENCE CENTER

As they arrived in Jhansi, the delegates were welcomed by their smiling host, Mr. M. M. Das. He with his Jhansi team had worked day and night those final days in preparing adequate if not luxurious accommodations. Mr. Das brought the delegates to the "home" of central CEEFI, the building recently purchased by EFI for CEEFI. In a new sense, these CEEFI-ites had come "home." Beds for all who came and good food four times daily refreshed the weary travelers staying in the newly arranged conference center.

THE NEW CEEFI SUPPLY CENTER

Observing delegates would have noticed two rooms with tall bookracks stocked with CEEFI books just recently come "home," too. Their stay would be as temporary as the visit of the delegates, for their mission is mostly outside of Jhansi. These two rooms would be the new CEEFI Supply Center formally

opening on April 15. The purchase of the entire building and the opening of the conference and supply centers mark several milestones in the journey of CEEFI. The triennial was still another.

FOCUS ON YOUTH

The conference theme, "Focus on Youth," splashed in red across the banner welcomed our attention to the many areas where CEEFI could focus on youth—Sunday school, Vacation Bible School, training, and coordination (with other agencies in the cause of Christian education).

"Asia is a continent that has become phenomenally young," Theodore Williams said in his keynote address. He zeroed in on the gigantic task this fact presents to youth leaders. A team of youth leaders—Shiela Massey, New Delhi; Vishal Mangalwadi, U.P.; N. Gnanaraja, Tamilnadu; Ravikant V. Kant, Gujarat; S. Bendang, Nagaland—led by Rev. Daniel Frances, Madhya Pradesh, focused our minds each morning on youth in *ferment*, youth in *commitment*, and youth in *action*.

YOUTH LEADERS IN FOCUS

Focusing on youth requires honesty and a full commitment on the part of youth leaders. So to begin each day, Zac Poonen helped us to focus on ourselves. The Spirit presided as we saw our need to experience the peace of God on the tossing sea of *ferment* around us. We tested our *commitment* against the criteria he presented: a basis, a motive, a purpose, the realization of the cost of commitment—no less than a "burnt offering" of ourselves. He challenged our *action* to be a proper balance of "going in to worship" and "going out to serve," a battle against the forces of darkness. Thus spiritually prepared we may appropriately use the methods and means provided by CEEFI and other agencies working in Christian education.

"The church must not only be a preaching or a proclaiming church, but a teaching church," Dr. Ben Wati emphasized in his address. "Christian education continues to be a special ministry of the church—not a transfer of knowledge but changed attitudes and lives. Its purpose must be to prepare people to praise and serve God."

CEEFI CONTRIBUTES

This is the reason CEEFI came into existence as a department of EFI in 1962. Anna Nixon was the first CEEFI secretary appointed by EFI's executive, but now M. M. Das has accepted the call to become her capable, dedicated successor. This was another of CEEFI's milestones. As publication secretary during the past year and a half, Mr. Das reported on the progress of CEEFI materials as tools in Christian education.



Missionary Anna Nixon turns over responsibilities of CEEFI to M. M. Das, new administrative secretary, and Theodore Williams, coordinating secretary, with the charge: "As you take this responsibility, I hope this will be as much of a joy to you as it has been to me." Anna Nixon is now on furlough in the United States.

Translation and/or printing are in process in all of the 15 major languages.

A NEW NAME FOR THE SUNDAY SCHOOL

Reports from Alma Kludt, our training secretary, and regional secretaries confirmed our belief that the Sunday school remains the most effective teaching means in the churches. Should the name be changed to "Family Bible Hour" or "Church School"? This was discussed. The Evangelical Lutheran Churches reported spending Rs. 700 for Sunday school supplies for teachers and students so that each student has a book. The Friends Church delegate described their successful experiment with Sunday school contests. Mennonite Brethren Churches are working hard to improve and/or start village Sunday schools. In the Mizo District the entire family attends the Sunday school. (This is one goal for CEEFI in this next year.) Gujarat comes first in conducting Sunday school examinations. But Sunday school is not the only emphasis of CEEFI.

CEEFI ADVANCES

As the triennial progressed, CEEFI's other concerns became the concerns of all present. Training workshops are in demand by all language areas. Coordination in Vacation Bible Schools throughout India provides course books and yearly themes with correlated materials available in ten languages. Promotion in all areas prompted the making of filmstrips with Indian settings. The desire to understand and counsel youth inspired new publications.

THE JOURNEY AHEAD

CEEFI continues its journey now with a new CEEFI secretary. As M. M. Das replaces Anna Nixon, we acknowledge this as another milestone. Warm, sincere appreciation for Miss Nixon expressed by many, is telescoped in these few words of Mr. Das, "She is a true friend of India and will be a part of CEEFI always."

JOURNEY FROM JHANSI

Within four days, journey to Jhansi changed to journey from Jhansi. This is typical of all "at home" in CEEFI headquarters. "Comings in" and "goings out" of Jhansi tap a rhythm in CEEFI's journey. "Mountains" conquered and "mountains" still on the horizon call for clear signals. Miss Nixon pointed to one high "mountain" in the form of full support in India for five EFI Indian secretaries, including CEEFI's M. M. Das and Theodore Williams. We feel confident that this "mountain" is also surmountable, for CEEFI is God's miracle. He will provide for this consecrated team as CEEFI's journey continues toward goals that ensure His glory and build His church in India. □

Missionary Voice

This month's most significant developments on the fields

AFRICA

We were blessed with a visit by Owen Glassburn, who held three revival meetings simultaneously at Kibimba. One was for the students in the Teachers' Training School, one for the hospital staff, and one for the church. It came at a time when we were feeling a lot of pressure from the enemy, and these meetings brought real encouragement and victories in each place. Our Kibimba pastor, Solomon Bahenda, who received much personal encouragement, remarked, "The Lord surely sent that man at

the right time to help us when we really needed it!" "The Lord is at hand." (Philippians 4:6)

COMMUNICATIONS CONGRESS—AFRICA

One Murundi from CORDAC and four missionaries who work in literature and radio in Burundi were among the 130 delegates from 26 countries who attended the all-Africa Christian Communications Congress March 14-21 near Nairobi, Kenya. Reta Stuart was the Friends Africa Gospel Mission representative.

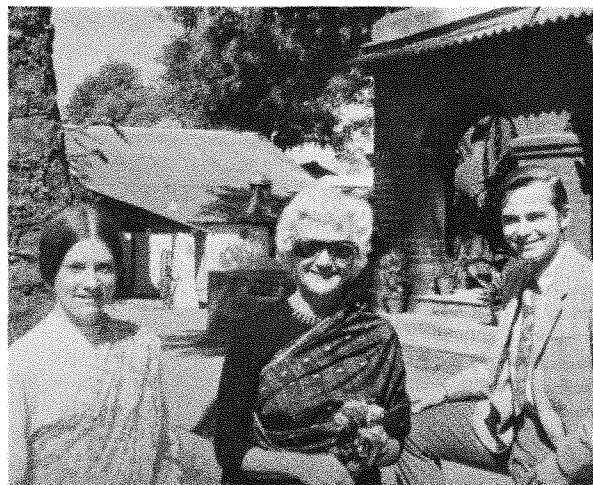
A wide variety of outstanding speakers, about half of whom were Africans, challenged the delegates with new possibilities for making the mass media more effective in communicating the Good News of Jesus Christ all over the vast continent of Africa. One major method emphasized was research, and Burundi's delegates met with representatives of Daystar Communications Research to finalize plans for their field study in August. Another main aspect of the Burundi research project is in the area of readability, and during May readability testing was scheduled to be completed by local workers. □

Another way for young people to serve

BY DR. W. E. DEVOL

Richard Keen is a senior medical student at Jefferson Medical College in Philadelphia, Pennsylvania, U.S.A. He chose to spend his term for personal investigation in research in India doing a project on public health. As you know, senior medical students in many colleges these days are allowed one term to do research along a particular line or serve in hospitals overseas in order to get a broader view of the field of medicine. Richard and Barbara Keen are really keen Christians and worked at their project with great diligence. We enjoyed having them here in Chhatarpur, and they helped us to evaluate our statistics.

Barbara Keen is a nurse, and she also took interest in the activities in the hospital. Rick was allowed credit for this term in India to apply on his medical degree. Medical Assistance Program (MAP) has helped with financing his trip here and will continue to do so for medical students who would like to come to Christian hospitals overseas. We trust that more of our young people will take advantage of this opportunity. □



Mrs. W. E. DeVol with Richard and Barbara Keen. Richard Keen is a senior medical student in Philadelphia and has spent his term for personal investigation in research in India doing a project on public health.

Life's big job

If you were to name the four most important jobs in the world today, would your list look something like this?

1. Secretary General of the United Nations
2. President of the U.S.A.
3. First Secretary of the Communist Party
4. Prime Minister of China's 700,000,000 people

As big and demanding as these jobs are, they don't represent *the big job*. Evangelist Billy Graham has expressed what I mean in his answer to the question whether he would be willing to run for the presidency of the United States. He said he was chosen by God to be a preacher and not a politician. He was convinced that he could do more for men as a preacher of the Gospel than he could through politics.

And interestingly enough, a *Look* magazine survey of a year or so ago showed that the average American believes preachers are making a bigger contribution to the welfare of American society than any other group of men—including politicians. Preaching is *the big job*.

You see, the world is made up of people, and though people need politics, politics doesn't have the answer to their deepest needs. People need law, but law doesn't have the answer to their deepest needs. People need education, but education does not have the answer to their real needs. People need money, but economy cannot resolve the important issues. People need medicine, but even

medicine cannot reach into their deepest aches and pains.

I was talking one day with a friend who had become financially affluent. I commended him for his success only to have him say, "But, sir, I am only dealing with machines. You are dealing with men." And that's just the point—men are more important than machines or money—more important than fame or fortune.

Jesus has told us to pray the Lord of Harvest to send forth laborers into His harvest. We are not told to pray that lawyers should be sent into the fields of law, doctors into the fields of medicine, or teachers into education. We are only told to pray that there may be those who go and preach the Gospel.

This does not mean that there is no need for Christian lawyers in the legal field or Christian doctors in the medical field. There surely is. Human nature gravitates in those directions. But human nature—yours or anyone else's—won't gravitate to the service of Jesus Christ any more than water will run up hill. If water is to run up hill, there must be pressure behind it. This is what the Lord is talking about when he tells us to pray that men may be sent into His service. It is the pressure of the Spirit of God in the life of a young man that leads him into the service of Christ.

I was talking to a man who trained to be a lawyer but later became a preacher. After almost 40 years of preaching, he says, "I could never have accomplished for God or man through a legal practice that which God has enabled me to accomplish through preaching. I will ever be grateful to the Lord Jesus for turning me from the legal practice to the preaching of the Gospel.

But why is preaching so important? Why is it *the big job*? To this question there are several answers.

In the first place, it is a God-ordained job. Of course, this is true of whatever job God asks you to do. But every true

preacher is involved in a special God-planned program. His responsibility has not been given to him by a commercial company or even a government. God has given him a job to do and he is accountable to God for the doing of it.

Just as there would be a vast difference between a work assignment given to you by the owner of a small toothpick factory and an assignment by the President of the United States, so there is even a greater difference between man-made directives and God-given orders. The preacher's orders are from God, and involve the most significant responsibility. He is in *the big job*.

In the second place, the preacher is involved in matters of the heart. Just as open-heart surgery is a great deal more serious and important operation than the trimming of one's toenails, so the task of dealing with the soul of man is more serious than dealing with the mechanics of his body or mind.

"Keep thy heart with all diligence," says the Scripture, "for out of it are the issues of life." The preacher has the one and only message that will answer to the needs of the hearts and souls of men. As someone has recently said, "The psychiatrist can tell a man how to *live* with his sin. The preacher tells a man how to be delivered *from* his sin." His is *the big job*.

In the third place, the preacher's job is all important because it involves eternity. You cannot separate his responsibilities from the facts of heaven and hell. There is no other vocation quite like that. The carpenter doesn't deal with eternal issues—nor does the doctor, the lawyer, the teacher, politician, contractor, business executive, factory employee, bookkeeper, engineer, pilot, the butcher, the baker, or the candlestick maker. It is the preacher alone whose task specifically and irrevocably involves him in things of eternal significance.

Just as there is a big difference in keeping a child from being stung by a

Dr. Don W. Hillis is associate director of the Evangelical Alliance Mission and a former missionary to India. Reprinted from Christian Teacher, September-October 1970. Used with permission.

mosquito or keeping him from falling into a campfire from which he might be crippled and carry scars for the rest of his life, so there is an even greater difference between any material advantages we may give to men and the eternal wealth which becomes theirs through Christ Jesus.

It was the recognition of such truths as these that led Moses to suffer affliction with the children of Israel rather than to enjoy the follies of sin in Egypt. And whether it has been Daniel or Elijah, Isaiah or Paul, Peter or Martin Luther, Spurgeon or Moody, Hudson Taylor or Billy Graham, all have recognized the supremacy of their calling and the seriousness of their responsibility. Each one knew he was involved in *the big job*.

You have noted that I have strongly slanted this article in the direction of the ministry. This, in no sense, precludes the possibility of God leading many Christian young people into the fields of education, medicine, law, and politics, etc. However I have deliberately emphasized the ministry, because I feel that this is a long neglected option and, hence, it must be given priority.

As teachers, you have the serious privilege of counseling young people in regard to "full-time" service. They will not get such counsel in secular schools from ungodly counselors. It therefore behooves you to take advantage of the opportunity to glorify the service of Christ in the eyes of your students.

Unfortunately, our Christian youth today have the understanding that they are not to enter "full-time" Christian work unless they are definitely "called" to do so. Quite the contrary is the case. They have no right to enter any other occupation unless they are assured God is leading them into it.

What I am trying to say is that the Christian student must be given the understanding that the only legitimate reason he has to become a doctor, lawyer, teacher, or business executive is because he knows God is specifically leading him in that direction. Unfortunately, this is a concept rarely shared with our youth. For this reason, there is an alarming dearth of those who are choosing to enter full-time service for Christ, both here in the homeland and overseas. The average Christian young person feels that the epitome of success is to obtain a good job, live in a comfortable home, have a good bank account, attend church faithfully, and let God in on the fringe benefits.

Second to parents, teachers have a greater opportunity than any other group to influence young people in the direction of Christian service. May God help them to fulfill this responsibility. ☐

Over the Teacup



The human race

BY CATHERINE CATTELL

I was just sitting here thinking how much at home I felt everywhere we visited so recently in our trip around the world. I wonder what it is that makes us feel strange away from home or what it is that sets other people apart from us?

The first time we went to India, I looked out of the train window going up country and commented to my husband, "Funny, I really didn't expect the grass to be green and the sky to be blue out here. I feel at home already!" The differences from place to place are just enough to give a unique surprise and delight, to give character of a special sort,

but fundamentally life on this planet is remarkably familiar. What is true of nature is true also of the nature of people who live here. Customs are varied, but they are only different ways of doing the same thing. People eat differently, but they all love to eat.

The night before our flight eastward, we had a Christmas dinner in the home of a friend in Seattle who went all out providing not only the beautifully arrayed table—with silver, crystal, and candles—but the food was superb and cooked with distinction. The next week we were eating with chopsticks in a charming Chinese home where a feast of 14 courses was set before us. We had beef, chicken, duck, fish, shrimp, mutton, pork, and ham, each in such delectable combinations with vegetables and seasonings. It was different—but it was food and delicious! A week or so later in South India we were given a feast Indian style, served on a banana leaf, and we ate with our fingers. It was considered a gourmet triumph—with rice and curry in a fancy dress. Many burped with true satisfaction and appreciation. Everywhere food is a basic requirement, and everywhere a feast is food in fancy dress and a very special treat and cause for celebration.

One of the greatest barriers to understanding other peoples is the language. The great Evangelical Fellowship Conference in South India was conducted entirely in English. The delegates from all over India and 14 language areas could not understand each other. Only prayers were in the native tongue, but what one said in his own tongue was very much the same as the next person expressed in another language.

Needs are so universal for soul and body, the need for food, the need for love, the need for peace, the need for courage, comfort, and caring—the need for God. The wonderful thing is that the real cure for the ills of the human race, wherever found, is always the same. Differences separate us but only very superficially. Underneath there is a need, a hunger, a longing—just like yours. If you know the cure—share Him! ☐

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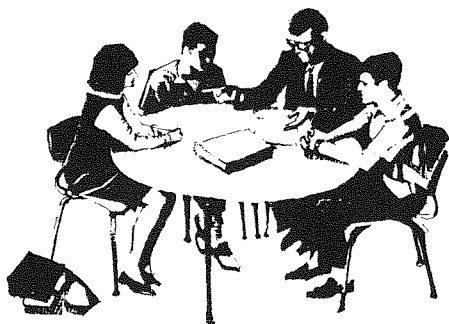
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BY MARJORIE LANDWERT

FRIENDS ALIVE IN
KANSAS YEARLY MEETING

The following is a summary from Eloise Brown of the kinds of things being done for the Friends Alive project in Kansas Yearly Meeting of EFA. They are given here in the hope of stimulating worthwhile ideas for use in your Christian education program:

The actual work of setting goals and planning ahead has proved beneficial for those involved. Seeing the image of the church and its activity as it was in its respective community and what it could become stimulated concern, followed by interest and enthusiasm. As a result, one group is involved in interclass competition, which they had not originally set out to promote.

Another group awards a trophy to the class with the largest attendance at certain intervals in the five months, and that class is recognized as the "Trophy Class."

Two schools are using a theme song entitled "Alive Unto God Am I" with their children's groups.

One local contest is entitled "Traveling Along with Jesus" and features a "stranded motorist" gimmick to encourage awareness of extending personal invitations to those in varied circumstances.

Two interesting goals reveal a retreat for teachers and staff and compiling a handbook with job descriptions of various workers in the Sunday school.

In two churches, "talent" money has been distributed, and the profit will be used to purchase needed equipment in the classrooms. Silver dollars were given out to one congregation.

A church bus route is a new venture for one rural community church.

Some of the youth activities include banquets, skits, classroom improvement projects, and environmental cleanup in the spring. One church utilizes a stamp plan whereby individual youth may earn funds for summer camp. Another youth plan is the "Quaker Valiants" group. This is a training program for Christian service in several areas in the church

and community, and upon completion of requirements the young person is eligible for a scholarship for higher education, awarded by their church.

Several groups are organizing nurseries, cherub church, and junior church for the first time.

Efforts in outreach include a goal of 500 contacts or calls to be made in five months by a membership of under 60, reaching 3 married couples for Christ, and contacting every family in the church or conducting a community survey.

Small group meetings and home Bible studies are other effective tools being used in outreach. One group has an average attendance of 22 above last year, largely due to small group meetings held in homes.

AND NOW ABOUT THE NORTHWEST

Rest assured that the Friends are "Alive" in the Northwest, too! Kara Cole, Sunday School Committee chairman from Northwest Yearly Meeting, submits these gleanings from what is going on in churches there:

Attendance. All the churches reporting planned to increase attendance, some even planning to double attendance in the five months.

Program. Strong emphasis on visitation.

Several mentioned a goal of having teachers arrive early.

One church plans to implement a folk worship service for college and high school youth.

Several churches planned to have special speakers for classes or opening sessions.

Elective classes for adults seem more popular than ever.

Presession is a popular word.

Teacher training is a concern.

Neighborhood surveys are planned.

Home Bible study programs are mentioned often.

Promotion. A strong emphasis on friendliness is evident from the use of greeters, invitations to dinner, church socials, and showing love and concern.

Several plan to implement newsletters.

More art, posters, tags, etc., are being used.

Skits to highlight sermons, Sunday school lessons, FY programs, etc.

Attendance award programs are planned.

Advertising is being done for newspaper, radio, and TV.

Other. In addition to these goals many churches have set goals for improving facilities and purchasing equipment.

Yes, Friends are "Alive"—alive to the opportunities for reaching people and winning them to Christ. □

Poetry

The sound of wings

This poem written by W. S. Brown in 1911, before planes were common or bombs were made, was published March 13 of that year in the American Friend. Because of its prophetic message, it is shared with our readers 60 years later. It is submitted by Ellis Beals of Wichita, Kansas.

What means the sound of wings
unmounted in the skies,
As tho the race, long brooding,
had at last brought forth
A fledgling destined, even now, aloft
to rise,
And add the conquest of the air
to that of earth.

And what shall be the emblem she aloft
shall bear,
As forth, at last, with wings well
proved she takes her flight?
Shall man behold the olive branch
emblazoned there?
And shall she be a messenger of love
and light?

Shall peace retain her as the High
Ambassador
And love chart all the sky-paths for
her safe approach?
And everywhere shall men make neutral
all the skies,
That war on this, man's last won
realm, shall not encroach?

Or shall she yield her helm to hands
made fierce with hate,
And trail across the skies with talons
dipped in strife?
Or with the vultures swoop shall spew
her loathsome stench—
Dropped from the night-clouds on
the camps of life?

As God forbids, so let the laws of earth
decree
That as the eyes of men are lifted, they
behold,
No signs of evil portent, but the barques
of peace
Against the vast and star-lit spaces
where of old

Man read the promise which so long the
time awaits,
That not alone shall heaven with voice
of Peace be filled,
But in the earth as well, o'er land and
sea,
Shall all the tumult of men's lives
and hearts be stilled.

—W. S. Brown
Greenleaf, Idaho

EFA Friends meet at NAE Convention in Los Angeles

All four yearly meetings of the Evangelical Friends Alliance are now affiliate members of the National Association of Evangelicals. Beyond representation on the NAE Board of Administration, Friends actively participate in the Evangelical Foreign Missions Association, the World Relief Commission, Commission on Higher Education, and other agencies of NAE.

Highlights of the 29th annual convention held in Los Angeles, April 20-22, included a message by Billy Graham calling for a "new international evangelical fellowship, under youthful, energetic, intellectual, and visionary leadership." Such a structural organization would be worldwide, "to stimulate evangelical theology, modern missionary activity, and evangelism."

One of the values of NAE, and particularly of its conventions, is the bringing together leadership across denominational lines and to allow communication between various groupings. One example was a joint appearance, during a special session for college and university stu-

dents, of presidents of five large Christian youth organizations. They included Bill Bright of Campus Crusade, Bill Star of Young Life, Lorne Sanny of The Navigators, John Alexander of Inter-Varsity Fellowship, and Sam Wolgemuth of Youth for Christ.

In his keynote address, NAE President Hudson T. Armerding said, "It is necessary to summon today's generation to perceive of Jesus Christ not only as Savior but also as Lord in the fullest sense of the term." Dr. Armerding, also president of Wheaton College, will serve the coming year completing a two-year term. Dr. Myron F. Boyd, bishop of the Free Methodist Church, is first vice-president; second vice-president is Dr. G. Aiken Taylor, editor, the *Presbyterian Journal*; treasurer is Frank Nicodem, insurance executive of Mount Pleasant, Illinois, who is also a member of the Board of Trustees of George Fox College.

NAE plans to meet next year in St. Louis and in Portland, Oregon, for the first time, in 1973.



THE CAMERA AT NAE: Photo above shows three evangelical leaders in a solemn moment at concluding service of 29th annual convention of the National Association of Evangelicals on April 22. At left is Dr. Billy Graham, with Dr. Billy Melvin, NAE's executive director, and Dr. Hudson T. Armerding (right), president of NAE and president of Wheaton College.

Photo at lower left: Seth A. Roher, right, president of Evangelical Church Builders Corporation, was presented 1971 Layman of Year Award by Dr. Robert A. Cook, chairman of the Evangelical Action Commission.

Photo below shows installation of officers at the closing NAE service. Signing the NAE Statement of Faith is Dr. Clyde W. Taylor, general director. Installed for a second year in office was President Armerding (far right), and First Vice-president Myron F. Boyd, (standing behind Taylor), bishop, Free Methodist Church. (Photos by Dick Reynolds)



Doubles and Triples

(More About Perry and Patsy)



ILLUSTRATION BY STAN PUTMAN

PART I

BY BETTY M. HOCKETT

"This is the day the triplets come!" Perry announced happily at breakfast one Thursday morning early in the summer.

"I can hardly wait to see what they are like," said Patsy.

"My goodness," laughed Mr. Masters, "I can see we're in for quite a time: doubles at this house and triples next door."

Mrs. Masters smiled at her family. "I am glad God has answered your prayer, Perry, and sent new friends for you twins. I've been praying, too, that God will help you to be the right kind of children."

"I want to help them be Christians," said Perry.

"Yeah, me too," said Patsy.

Chico put his brown fuzzy front paws up on Perry's lap. He leaned his nose as close to the table as his short legs would allow. His little black nose twitched as he sniffed the pleasant fragrances of breakfast.

Perry patted the dog. "Come on, Chico! Let's go outside! You might even see a cat to chase!"

As soon as the twins could help get the table cleared, they were outside with Chico close to their heels. They wandered restlessly around the back yard, all the time keeping close watch on the Trotter house just over the bushes.

"Do you think they'll want to go to church with us this Sunday?" asked Perry.

"I hope so! Boy, won't Mr. Delmer be surprised when you bring three new boys to class all at once!"

"I just think it's so neat that God answered my prayer and sent three times more kids to this block than I was even praying for!"

For awhile Perry and Patsy played lawn darts. Next they sailed their red Frisbee back and forth through the air to

each other. The time seemed to pass very slowly.

Then the green station wagon pulled up in front of the house next door.

"There they are!" called Perry.

The twins hurried to the front of their yard. Four eager eyes watched as Grandpa and Grandma Trotter hurried out to welcome their son and his family.

"Mrs. Trotter was right! The triplets are just our size," observed Patsy.

"I hope they hurry and come out," said Perry in a voice full of excitement.

In a very few minutes, three voices sounding exactly alike all said "Hi!" from the back porch of the Trotter house.

The twins wasted no time in scurrying through the bushes. "Hi!" they answered. "Come on out!"

The triplets looked at the twins. The twins looked at the triplets! All five faces immediately creased into wide grins.

"I'm Perry and this is my twin Patsy!"

"I'm Michael," said the triplet on the right.

"I'm Martin," said the one on the left.

"I'm Mitchell," said the middle boy.

"Wow!" exclaimed Perry as he surveyed the look-alikes. "How will we ever know who's who?"

"It's easy," said the Trotters.

"I have a few hairs that always stand up on the back of my head," laughed Michael. "And Mitchell has freckles fixed in a triangle on his nose."

"My right ear has a little scar in front of it," pointed out Martin.

"I'll probably never learn all of that," sighed Perry.

"Me neither!" said Patsy.

"Oh, well, it won't matter," said Michael. "We're used to being called by each other's names! What do you guys do around here?"

"We go swimming and ride bikes and go over to the park and play games here at home," Patsy explained.

"And play with Chico," added Perry as their dog ran in circles hinting that it was time for everyone to join in a game of catch-me-if-you-can.

Then Perry thought of something else. "We go to Sunday school and church every Sunday, too."

"Oh!" said the triplets together, rather flatly.

"We don't go to church anymore," Martin said.

"We used to go when we were little kids," Michael added.

"We don't think Sunday school is very interesting. It's just a waste of time," Mitchell remarked.

The Masters twins looked at each other. "We like it," they said. "And we had hoped you'd go with us this Sunday."

The Trotter boys looked at each other. They shook their heads. "Guess not!" answered Martin.

"Come on! Let's do something!" suggested Mitchell.

Disappointment settled around Perry and Patsy. This wasn't what they had planned at all! They had been so sure that an invitation was all that was needed to interest their new friends in Sunday school. But soon the excitement of the moment came out again. Disappointment was put aside, and the twins entered happily into playing with the boys.

The Trotters proved to be good playmates, and before long the doubles and triples were spending many daylight hours together.

As Perry went right on praying for the boys, there were times when the same old discouragement troubled his thinking. "I guess this time God can't really answer my prayer. The boys just won't go to church with us."

Patsy echoed her brother's gloomy feelings. "How can they ever be Christians!"

"I don't know," answered Perry. "I just don't know!"

Everything was quiet. Then Perry added in a brighter sounding voice, "But I'll still pray! At least I can do that much!"

(More next month)

PUZZLES

Unscramble these words and you will find four fun things you might be doing this summer.

1. caavtino tihw fmlaiy
2. ttndea Yrealy Mtingee
3. og ot remmus mapc
4. eb ni tinocvaa bleiB csoloh

Now read Genesis 28:15 and fill in the missing words below. This is God's promise to you for all that you do this summer.

"And, . . . , I am with . . . , and will keep thee in all . . . thou goest . . . for I . . . not . . . thee . . ."

(Solution on page 19)



Elton Trueblood, *The Future of the Christian*, Harper and Row, \$2.95.

Elton Trueblood's new book, *The Future of the Christian*, is a penetrating insight into the true situation all Christians are facing. As usual, the author sees a bit further and considerably clearer into the future than most other writers. He seldom looks back into the past except to draw examples for explaining the future for the followers of Jesus Christ. Many of the disturbing situations in our day are presented as opportunities for the committed Christian as he faces an ever-increasing hostile climate in which to serve his Lord.

This book should be read and reread by every concerned and committed Christian. It is written with the freshness of tomorrow's news, except it keeps looking ahead. It is not biased but penetrating and challenging in every page. Although the author has already enriched the Christian community worldwide with many great books, I predict this will be remembered as one of his best!

—Harold B. Winn

Malcolm Muggeridge, *Jesus Rediscovered*, Doubleday, 1969, \$5.95, 217 pages.

The conversion to Christianity of any man is an event of joy in heaven and rejoicing on earth. However, certain conversions do have a more profound and far-reaching effect. Certainly, the conversion of St. Augustine held implications beyond his own life and times, even reaching the 20th century. Among other observations that might be made is the fact that St. Augustine's was primarily an intellectual conversion—the result of a questing mind. The recent discovery of Jesus by Malcolm Muggeridge, British journalist and long-time editor of *Punch*, as well as frequent guest on American TV, must also be considered as essentially intellectual.

Coming much later in life than did Augustine's conversion, that of Muggeridge is delightfully recounted in cryp-

tic journalistic style in a book that has been on the market a little over a year. The book merits careful reading by all Christian thinkers, for it both defies and confirms tradition, dogma, and theology as it is understood and practiced in the 20th century.

For Muggeridge fans, those who have enjoyed his writing as a secular journalist, there is the immediate comfort of realizing that conversion did not eliminate his style or talent for pungent wit and descriptive turn of phrase. Beginning to recount his experiences, Muggeridge relates, "I was brought up to be an ardent believer in the religion of this age—utopianism." (p. 29)

It was while in the Holy Land, says Muggeridge, "that a curious, almost magical, certainty seized me about Jesus' birth, ministry and crucifixion." While he recognizes the shrines of the Holy Land as most likely less than authentic, he nevertheless finds real authenticity in the faith expressed in the faces of those who visit the shrines. From there, he goes on to find Christ himself in the setting of His earthly visit.

For the reader, *Jesus Rediscovered* becomes a challenge to read Kirkegaard, Simone Weil, Bonhoeffer, William Blake, Pascal, St. Paul, Dostoevsky, and Tolstoy, for Muggeridge makes these thinkers not only important but fascinating. As one rushes from chapter to chapter, certain themes and metaphors recur: the universal search for truth, God as pursuer of man, appearances versus reality, the materialism of institutional Christianity, and the corruption of authority—especially ecclesiastical authority. Dominating all is Muggeridge's excitement at his discovery, an excitement that makes Christ as the "Light" a beautiful and new metaphor.

And always there is the overpowering talent, the journalistic style, the wit, the satire, and the great relief when he goes after someone that you are not his victim! Even Bishop Pike is not exempt.

Just about the time you want to feel disgust or irritation for Muggeridge's display of writing talent, he comes back to the theme of the book: "I know that Christianity is true; I believe it. I would venture to put my own interpretation on some of its aspects, but essentially it's true. I propose through my remaining years to attempt to live by and for it. Insofar as I am able to communicate with my fellows, it is what I will communicate to them: this little light, if I am spared the strength to keep it going, will continue to shine." (p. 187)

Such statements make *Jesus Rediscovered* a book that deserves to be revisited often.

—Kara Cole

Face of the World

GUIDELINES FOR 'TENT-MAKING' MINISTERS

NEW YORK—Steps to define a "tent-making ministry" for the Lutheran Church in America have been taken by the denomination's Executive Council.

The Church is seeking to define the terms under which a clergyman may engage in another occupation and still be considered as having a call of service to the Church.

Popularly known as "tent-making ministries" after the practice of the apostle Paul, who made tents to support himself, the practice was commended by a commission on the study of the ministry.


The Executive Council approved a standard that states "a minister may be engaged in another occupation provided he has the approval of the president of the synod and has a proper call." The standard calls for the clergyman to be "responsible to the president of the synod."

"It is expected that the occupation of the minister will have a functional relationship to the purpose of the ordained ministry," the standard states. The minister's job could either be a means of supporting himself financially, or it might be one that would enable him to "enter strategic areas of life normally remote from a traditional parish ministry."

—E.P.

CHILDREN'S PAGE SOLUTIONS:

1. vacation with family, 2. attend Yearly Meeting, 3. go to summer camp, 4. be in vacation Bible school. Verse—behold, thee, places whither, will, leave.



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NORTHWEST

SUPPLEMENT

VOL. IV, NO. 10 — JUNE, 1971

TO THE EVANGELICAL FRIEND

NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

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General Superintendent

MARILYN RICHEY
Administrative Secretary

ARLENE MOORE
Treasurer

A Mission at Home

Our Yearly Meeting has always emphasized missions, and God has wonderfully blessed the work in Bolivia and Peru.

How many of you know that there is a large missionary field in our Yearly Meeting?

I refer to the Holly Park community in Seattle, Washington.

The Holly Park Housing Project consists of 900 units for low income families.

There are several apartment buildings within seven blocks of the church.

This means a very large population in a small area.

These people have many needs besides spiritual ones and present a great opportunity for service for our Lord.

Holly Park is one of the smaller churches in our Yearly Meeting and cannot begin to meet this tremendous challenge.

Could you be the one to respond to this need in obedience to Christ's Great Commission?

—from the Holly Park Ministry and Counsel

CHERRY GROVE MOTHER STATE PAINTING AWARD WINNER

Irma Elmer of Battle Ground and active in the Cherry Grove Friends Church has been named the Washington State winner in a contest among senior citizens to select the portrait of an older American by an older American to appear on the cover of the program for the 1971 White House Conference on Aging.

Mrs. Elmer's painting of "Mary Kiona" (an Indian woman believed to have lived to 121 years of age) was her winning entry in the contest.

Mrs. Elmer, who is 79, began painting ten years ago. After taking a course in oil painting at Clark College, she took private lessons in portrait painting.

Gov. Dan Evans made the presentation in Olympia, "The governor—he is such a nice man—shook hands with me personally," Irma Elmer exclaims. She has several paintings in the Cherry Grove Friends Church, including a beautiful portrayal of the late William Murphy, who died while pastoring this meeting. The picture shows William Murphy as the sower in the field, linking the story of the New Testament to that of a contemporary pastor. Another of her paintings portrays the young son of another former pastor, Lloyd Melhorn, seated with other children of all races at the feet of Jesus.

William and Irma Elmer live about five miles northeast of Battle Ground.

Preview of Yearly Meeting Sessions—August 16-22

Yearly Meeting offers more than a week of fellowship and inspiration. There are many opportunities to initiate and renew friendships. But the distinctive of Yearly Meeting sessions is the opportunity to participate in the planning of the many ministries of the church. The Yearly Meeting can become something *we* are involved in, not something *they* are doing. Many Friends plan to devote a week of their summer each year attending Yearly Meeting. Pastors want to be familiar with new programs and concerns. Board members feel the responsibility of attending the board sessions and the general business meetings. Youth and children want to be a part of the fun and inspiration of activities on their own age level. All ages expect blessing and help from the inspirational and evangelistic meetings.

Ralph Greenidge, pastor of Holly Park Friends Church, will be the speaker for each of the evening inspirational services. His warm and forceful ministry in a number of meetings in the Yearly Meeting since he came to the Northwest a year ago has been appreciated by many. Quentin Nordyke, Friends missionary on furlough, will speak in the morning inspirational services. Guest vocal soloist for the week will be Algetha Brown from Garden Grove, California.

Accommodations and meals will be available at George Fox College as in previous years. Meal tickets are \$17 for adults and \$8.50 for children and pastors, with a maxi-

imum of \$50 per family for the week. Dormitory rooms cost \$1.50 per person per night. Trailer and camper hookups will no longer be available in the church yard. A limited number of hookups will be available at the new Camp Tilikum, seven miles from Newberg. This camp property, donated by Russell and Irene Baker of West Chehalem meeting, will also be used for the Junior Yearly Meeting sessions. A service on Thursday afternoon will dedicate the grounds.

Boise Friends Missionary Convention

Setting a goal of \$5,000 for their Faith Promises in their first missionary conference held the last weekend in April, Boise Friends Church more than doubled this amount. Over \$10,000 had been pledged by the end of the convention with more pledges expected.

Another unusual feature of the conference was a radio-phone conversation with the missionaries on the Bolivian field. Through an arrangement with Harold Magee, an amateur radio operator near Newberg, Oregon, who talks frequently with Gene Comfort in La Paz, Bolivia, a special loud speaker attachment with the church phone was prepared. A few minutes after the service began, the phone rang, and a 20-minute conversation with the missionaries—Gene and Betty Comfort, David and Florence Thomas, and Mary Bel Cammack—was enjoyed with the entire congregation listening.

Speakers included Gerald Dillon, president of the Board of Missions, and John Fankhauser, business manager of the board, Dale Field, pastor; Dr. Howard Mylander of Boise, also a member of the Mission Board; and Viola Repp, a former board member and chairman of the local Missionary Committee, were in charge of planning the successful week of missions.

Norval Hadley to Visit Bolivia-Peru Fields

General superintendent-designate, Norval Hadley, is being sent by World Vision, Inc., to Brazil and Chile in June to arrange a series of pastors conferences, in which Dr. Paul Rees will be speaking. Before his return, Norval plans to visit our Friends missionaries in Bolivia and Peru. He is to speak at the sessions of California Yearly Meeting beginning June 27. Hadleys will be in Newberg by July 15.

NEWS FOR THE SUPPLEMENT

The purpose of the Northwest Supplement to the EVANGELICAL FRIEND is to provide readers in our Yearly Meeting with news and information of special interest to Northwest Yearly Meeting. In addition to the local church news scheduled on a bimonthly basis, board presidents and other Friends are invited to submit news for the main part of the Supplement. The news items should be brief and when possible should be accompanied by black and white pictures. News should be of general interest to the Yearly Meeting. This could include activities on a local level of an unusual nature. Articles and inquiries should be submitted to Lon Fendall, editor of the Supplement.

In Transition

Decision making is not always pleasant. The appointment of our general superintendent begins a year earlier than normal pastoral changes to allow ample time for careful selection. Thus, a year ago the earnest, prayerful, difficult decision had to be made that takes effect this June 30—that my work in this office would be completed.

It has been a high privilege to try to serve the Lord in this responsibility in the church we respect and love so much. The opportunity has been both exciting and awesome.

But nothing in history must hold us prisoner. There is a passage from Lincoln that fits the Yearly Meeting now: "The dogmas of the quiet past are inadequate to the stormy present . . . As our case is new, so we must think anew and act anew. We must disenthrall ourselves . . ."

Upon the naming of Norval Hadley to become our new general superintendent came an enormous sense of reassurance that God is and has been leading in these decisions. He is unusually well-qualified for this task. The more we have been together in recent months, the more one comes to respect and appreciate this fact. How fine that God always leads the way as we try to be faithful!

The Lord uses a variety of personalities called to minister. He orchestrates the movement of men—when He can—and in this shift there has been no staging of circumstances, no phony maneuvers, just a measured walking through the providences of divine directions as they seem to be seen.

"In this work," Paul wrote the Corinthians (1 Corinthians 3:9-12 Phillips), "We work with God, and that means you are a field under God's cultivation, or, if you like, a house being built to his plan. I, like a master-builder who knows his job, by the grace God has given me, lay the foundation; someone else builds upon it . . . The foundation is laid already, and no one can lay another, for it is Jesus Christ himself."

"After all, who is Paul? Who is Apollos?" "The planter and the waterer are nothing compared with him who gives life to the seed."

It has been a great five years (almost)! But it is great, too, to have another Hadley at the helm! (Now if we can just get this desk cleaned out . . .)

—Jack L. Willcuts

Friends in Overseas Service

LOREN and DOROTHY BENNETT of Camas, Washington, have been appointed by the Board of Missions as new missionaries to the national churches in Bolivia and Peru. They will be available for deputation this summer while they prepare to go to language school in Costa Rica in late August.

VICKI EGBERT of Hillsboro, Oregon, will go to Cochabamba, Bolivia, to teach in the Andes Missionary School. Barbara Morse will return in July from a similar position.

RON and CAROLYN STANSELL and their daughter Sara will return to Bolivia, arriving in La Paz on June 22. Ron has been a student at Western Evangelical Seminary during their year of furlough.

STUART WILLCUTS, son of Jack and Geraldine Willcuts, completed his work at George Fox College in late May and went to South Vietnam to serve as deputy field director for the World Relief Commission, service agency of the National Association of Evangelicals.

MAURERS REPORT ON YEARLY MEETING IN PERU

Yearly Meeting is the big event of the year for the Peruvian Friends Church. It is held on the property in Sancuta. About 325 registered for the four-day conference. Fifteen men, women, and children from the new church at Tacna rode a bus all night to get there. Four men and women came from the Bolivian Yearly Meeting as guest speakers and class leaders. Their presence and messages added a lot to the services.

The Peruvians did most of the planning and carried out what they had planned very well. The Holy Spirit was definitely present in the services, and many personal and church problems were straightened out. The youth organized on a Yearly Meeting basis for the first time and chose some of our most outstanding young people as leaders. It was a good Yearly Meeting and we praise the Lord for the way He worked.



Group of Christians in Peru, some of whom attended Yearly Meeting there.

Friends Counseling Service

A concern to help in the many family and personal problems of people was discussed often among some of the worshipers at Clackamas Park Friends. Those who had received college and graduate school degrees in counseling unitedly felt that their training should be used for the Lord.

Those with special interest in counseling began to meet weekly to discuss how we could best minister to the needs of people. Counselors included Robert Smith (M.S.W.), Charles Morgan (special work in group counseling), and Kenneth VandenHoek (youth counselor), with Pastor Howard E. Harmon as advisor. We felt it was of the Lord to plan for a Christian counseling service. Dr. Julia Perkins (clinical psychologist) joined the weekly meeting, and soon the plans were developed to receive counselees.

Two more men joined the staff—Roland Hartley (M.S.W.), and Dr. Loren Pancratz (clinical psychologist)—bringing the total available counselors to six.

The church has appointed a board of five members to direct the counseling program.

The services of the Friends Counseling Service are available to any member of the community. Generally a fee is charged according to one's ability to pay.

The number of people seeking help is growing as the services become known throughout the area.

An important area in the counseling program is group therapy, which permits a large number of people to be helped weekly.

Each staff member is a Christian who views Christianity as the core experience in living. We are concerned with the total man, his physical ills, his spiritual needs, and his emotional and adjustment problems. It is the goal of the counseling service to provide professional help to the person with these needs and at the same time provide the warm, persistent, gentle influence of Christ.

—Howard E. Harmon

AMONG THE CHURCHES

PORTLAND AREA

Maplewood—Roy P. Clark, pastor

We have had several guest speakers recently: Bill Clay, representative of the Oregon Council on Alcohol Problems; two young couples from Chilliwach, British Columbia, gospel recording artists; from George Fox College—Hugh Salisbury, professor of Christian education; Harold Ankeny, dean of students, and President David Le Shana.

The Challengers Quartet brought us an inspiring evening service.

On Palm Sunday, 15 new members were added to our church roll.

An estimated 125 people enjoyed a "Festival of Nations" dinner. A total of \$61 was cleared to be added to the Youth Center fund.

Forty-nine from Maplewood enjoyed a fun day at Snow Bunny lodge as climax of our latest attendance contest. The annual Easter breakfast was prepared by the men of the church. This was greatly appreciated by the women folk.

Seven babies were dedicated Easter Sunday during the morning service.

A special Friends Youth meeting was held with two senior FYers speaking to them on modern demon possession and spiritualism. They testified to their deliverance from these evils through Jesus Christ.

The young people have enjoyed discussion about ways of studying the Bible and personal and school problems.

Three new classes have been started—Bible Study, Friends Doctrine, and How to Be Happy Though Married.

Our pastor has been busy holding special meetings—a week revival during spring vacation at Haviland, Kansas, and also a five-day revival at Piedmont Friends Church.

PUGET SOUND AREA

Friends Memorial—Clynton Crisman, pastor

In March some of the youth of the church, along with other youth from the area Friends churches, enjoyed a weekend at Quaker Cove.

Easter Sunday was duly observed, beginning with a sunrise service at Matthews Beach.

President Le Shana and the musical group, The New Perspective, from George Fox College were enjoyed very much one Sunday in April.

We were glad to have our missionaries, Ron and Carolyn Stansell, with us May 1 and 2 and hear reports of work being accomplished in Bolivia.

May 4 the George Fox College Choir sang for us in the evening. We were blessed with some very fine talent in singing and a music workshop one Sunday when Willy and Louise Renzema from Portland were with us.

—Anna Neifert, reporter

Holly Park—Ralph Greenidge, pastor

In March our church was privileged to have a group of young people from the Naches Bible Church—the Celestial Singers—as guests. Saturday evening the young people enjoyed varied musical talent, with the area Friends churches participating. Another youth service was enjoyed by the young people Sunday afternoon, and the evening service featured their first performance. They were sponsored and directed by a former organist of our church, Gail McEwen.

April 4 we enjoyed hearing the Mariners, three talented young men from Seattle area churches accompanied by tape-recorded music. Guest speaker was Winston Newton, pastor of the Bethany Bible Church.

The young people were invited to attend an Easter sunrise service at Matthews Beach; then breakfast was served at Friends Memorial. There were 40 young people in attendance. Sunday evening Olympic View Church met with us, and the pastor, Dan Nolte, was guest speaker.

April 18 Dave Swanson, soloist and musician, gave us a special number, and Edward Bruerd of George Fox College was the guest speaker for the morning worship service.

Jack Willcuts conducted a Church Goals Conference for us April 30 through May 2. He spoke to us Friday evening, led our goal setting on Saturday, with time out for a pot-luck lunch, and then the formulation of specific goals we plan to attain, concluding with the Sunday morning worship service.

In the evening service May 2, we enjoyed hearing from Ron and Carolyn Stansell about the Bolivian field and viewing slides of the work there.

—Ruth Alder, reporter

SALEM AREA

Eugene—Donald D. Lamm, pastor

Easter Sunday was a highlight at our church this year, beginning with breakfast at 8:30 under the direction of John and Joanne Halgren. The combined Sunday school hour and church service included John Peterson's cantata, "No Greater Love," led by Richard Louthan, and a brief Easter message by the pastor. That evening we enjoyed the inspirational singing group, The Firstborn, from Northwest Christian College. Several of our young people made decisions for Christ following this service.

The WMU appreciated hearing Carolyn Stansell explain the Bible extension work in Bolivia at their last meeting. They also sponsored a mother-daughter luncheon on May 8, featuring a Hawaiian theme.

East Wenatchee Becomes Monthly Meeting

A new stage in the maturity of the church at East Wenatchee was reached on Sunday, May 16, as Jack Willcuts, Roger Smith, and Richard Cossell participated in the formal creation of East Wenatchee Monthly Meeting. Fifty-three were present for the service. The pastors, Fred and Lois Johnson, have been encouraged by the excellent attendance of young people during the last year.

In the spring of 1953, Walter Lee visited the Charles Miltons in Entiat to discuss the prospects for beginning an outpost in Wenatchee. He discovered four other families were interested in the project. That year Nathan and Hazel Pierson went to Wenatchee and held the first meeting in September in their home in West Wenatchee. The group soon moved to a grade school and in 1954 purchased land in East Wenatchee and built a basement sanctuary.

Growth has been more rapid since the completion of the remainder of the building in 1962. Additional land has been purchased, classrooms added, and a parsonage purchased. The Piersons have been succeeded as pastors by Preston and Nancy Mills, Robert and Lela Morrill, Ray and Edna Moore, and now Fred and Lois Johnson.



Friends who established East Wenatchee Friends Church in 1953.

In connection with the Friends Alive emphasis, the Primary and Junior Departments held a Sunday school contest. Several of the young people won a ride in Dave Pearson's airplane, and Londa Beebe, with the most points, also won a trip to Farrell's Ice Cream Parlor.

—Judy Woolsey, reporter

Highland Avenue—Everett H. Craven, pastor

The Journeymen quartet of George Fox College had charge of the entire evening service February 28. Their songs and testimonies were a real blessing to all in attendance.

Salem Area Rally of Friends was held Sunday afternoon, April 11. Prof. Hugh Salisbury of George Fox College was guest speaker. The Friendship Seven from GFC had charge of the evening services. Luncheon was served by our ladies.

The Women's Missionary Union ladies enjoyed the quiz program—Who, What, and Where of Bolivian and Peruvian Friends—given by Carolyn Stansell. Carolyn and her husband Ron have served one term in Bolivia.

The Good News Club closed April 27 for the summer. Other activities are being planned for our community children. There was a hamburger fry on May 13 in the church basement; at this time our new leaders for the summer activities were introduced.

Saturday, May 8, the mother and daughter banquet was held.

Klamath Falls—Evert Tuning, pastor

We were happy to have Ron and Carolyn Stansell with us on Sunday, March 28, to tell us of their work on the mission field. Carolyn spoke in the Sunday school and Ron at our morning service.

Our church joined with the holiness group of churches in an Easter sunrise service held at Moore Park. This was followed by a breakfast at the home of Kenneth and Jo-Anne Magee. In the evening, we had a sing-spiration service.

We are very thankful for the way the Lord is working with us. We have visitors every Sunday and now have several new members. We also are getting a choir started.

—Miriam Carmichel, reporter

SOUTHWEST WASHINGTON AREA

Camas—Dorwin Smith, pastor

Since our Lay Witness Mission in March, we have had a wonderful spiritual revival. A

Spokane Marks 20th Anniversary

Using the theme "Landmarks," Mildred Brown reviewed the beginnings of the Spokane Friends Church in their anniversary observance in January. She and her husband Louis are the only members now attending of the 13 Friends who gathered for the first Friends prayer meeting in April 1950.

"Spokane Friends Church was born in prayer," Mildred reminded the congregation, now pastored by Charles Neifert. She also reported that in their first public meeting Roscoe and Tina Knight were present in missionary deputation work, so Spokane has always been a missionary church.

Spokane was set up as a preparative meeting with 50 members in April 1952 and as Spokane Monthly Meeting in June 1953 with 60 members.

group of our people are going to Cherry Grove to share their blessings. Four groups are meeting in homes for prayer and sharing.

Two cars of our young people came back from Mexico full of joy and enthusiasm; they showed slides of their work there.

Easter Sunday morning, several members went to Beacon Rock for the sunrise service and breakfast. The men cooked the meal and did a real good job.

March 1 our WMU had a potluck lunch and elected officers for 1971-72.

—Millie Attebery, reporter

Vancouver First—J. Earl Geil, pastor

February 28 Reed College students told of their deliverance from the old life of drug addiction and shared their acceptance of Jesus.

More progress was made in April on the new wing of the elementary unit.

April 20 the mother and daughter banquet was held at the PUD Building. David and Becky Le Shana presented music and missionary moments.

Karen Roberts is directing a new combo group. Their music in the language of praise is a delight and inspiration.

April 25 we had echoes of the Lay Witness Mission from Camas; Clyde and Mavis Hartman shared the importance of youth and Christ. The junior high Friends Youth held a birthday party in the Fireside Room after the evening service. Contributions will be used to furnish the new Sunday school unit.

At our Southwest Washington area rally May 2, we had the NAE film, *Bridging Communication Gap*. After the film, panel discussions were held with Ken VandenHoek as moderator. Several young people who have been delivered from drugs stated that "Christ is the answer." They are now witnessing to and praying for others.

—Bunny M. Middlewood, reporter

BOISE VALLEY AREA

Meridian—Earl and Annie Tycksen, pastors

Meridian Friends Junior Choir participated in the morning service Easter Sunday. Easter vesper services included a cantata, "We Seek

Only Jesus." A fellowship hour followed.

Basketball season came to an end with a swim party at the Boise Y, April 12.

Junior high students met at Meridian Friends for an all-day jamboree on Saturday, April 17.

Friday, April 30, the Meridian Friends Church kindergarten closed the year with a program and an open house.

—Harry Hoskins, reporter

Star—Kenneth and Rosalie Pitts, pastors

We had many special speakers during April: Gary Graham, inspector for the State Board of Pharmacy Bureau of Drug Control; William Loewen, Book Store manager and staff member of George Fox College; Ada County Sheriff Paul Bright; and Dick Cooke, representative of the Gideons. They all were interesting and inspiring in their talks.

The Greenleaf Academy Choir presented a wonderful concert April 18.

—Leona Ireland, reporter

Woodland—Marvin Hall, pastor

Woodland is enjoying a good course in Bible study, beginning with Genesis, under the direction of our pastor.

We enjoyed services and association with our Yearly Meeting superintendent, Jack Willcuts, March 10-12. Following the service Friday evening, there was a time of fellowship and refreshments in the basement.

The Stansells from the Bolivian mission field had two services Sunday, March 14. In the evening, there was a potluck dinner and time of fellowship in the basement.

A potluck supper followed by a Good Friday service was held April 9 at the Alacca Conference Grounds. The service was conducted by our pastor, Marvin Hall.

Our Missionary Union has been working on missionary supplies. We have packed and sent 63 baby sacques, 97 diapers, 11 baby quilts, 12 head scarves, 15 shorts, 47 needle cases, and 6 pounds of rolled bandages. These were divided into three packages, one for Borneo, one for Navajo Gospel Mission in Arizona, and one for World Relief.

—Lydia George, reporter

VITAL STATISTICS

BIRTHS

BAKER—To David and Marjorie Baker of Hillsboro by adoption a girl, Thanis Julia, born December 4, 1968.

CONDER—To Wayne and Christine (Shipman) Conder a son, Travis Dewayne, born April 20, 1971, at Oak Harbor Naval Air Station, Whidbey Island, Washington.

CUNNINGTON—To Arv and Marilyn Cunningham of Seattle a son, Timothy Dale, born April 22, 1971.

KING—To Deane and Billie Joe King of Vancouver a daughter born in April.

SHEIRBON—To Don and Margaret Sheirbon of Meridian Friends a son, Shon Dee, born March 18, 1971.

WILLCUTS—To Arnold and La Donna Willcuts of Seattle a daughter, Andrea, born March 14, 1971.

MARRIAGES

BURGESS-JEROME. Darlene Burgess of Clovis, New Mexico, and Kenneth M. Jerome

of Meridian Friends were married at Farwell, Texas, May 1, 1971.

NEAL-HAMPTON. Diana Marie Neal and Jarold Loris Hampton were united in marriage April 3, 1971, at First Friends Church in Vancouver, with Pastor Harold Hampton of Fair Lawn, New Jersey, officiating.

UTT-DAVIS. Patty Utt and Gerald Davis were married May 1 at Pringle Friends Church with Ray Moore officiating.

DEATHS

DELAMARTER—Guy Delamarter, 80, of Greenleaf died April 16. Memorial services were conducted by his sons—Alvin, George, and Jack.

GALLAWAY—Elmer K. Gallaway, 58, died May 10, 1971. He was presiding clerk of Agnew Friends Church at the time of his death.

TERRIAN—Martha A. Therrian, 84, passed away May 2. She was a member of Everett Friends Church.