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Evangelical Friend

July 1971

Vol. IV, No. 11

What freedom means



Young Northwest Friend serves FCNL in Washington, D.C.

Jon Newkirk, a member of Northwest Yearly Meeting who spent two years in Vietnam in alternate service work, is now a staff member with the Friends Committee on National Legislation, Washington, D.C. The FCNL consists of Friends from most yearly meetings in the U.S. However, it speaks only for itself and for those who wish to speak through it. Neither the FCNL nor any other organization can speak for all Friends. (It has no connection organizationally or otherwise with the American Friends Service Committee.)

The Friends Committee on National Legislation is a highly respected agency, the only "religious" lobby registered in Washington. While not all officials agree with FCNL proposals and studies, they are nevertheless examined by government officials, both elected and appointed, with keen interest.

Typical of the position of the FCNL is the following comment given in their report before the Senate Committee on Rules and Administration relative to endorsement of changes being considered in the Federal Elections Campaign Act of 1971:

"Thank you very much for the opportunity to express our point of view. When the views of those who have no interest to serve save the public interest are sought and listened to with courtesy, this is real evidence of the vitality of democracy in America."

For additional insight into the progress and concerns of FCNL, the following report is shared:

A deep personal conviction throughout Quaker history has impelled Friends to become "released" to work on specific concerns. Such was the case of Irene Heine of Pittsburgh (Pennsylvania) Friends Meeting, who on two occasions departed from duties at home to engage in intensive work periods in Washington on the Alaska Native Claims issue. Irene Heine found in the Friends Committee on National Legislation, based in the nation's capital, a channel for the practi-

cal expression of her concern. Now the FCNL advises that it has a brochure available to Friends churches describing not only Irene Heine's feelings as a "released" Friend, but something of the work of the Committee and of the efforts for a just solution of the Native Claims question. The brochure, which would provide an excellent basis for a group discussion, is available at 45 cents each (which includes postage and handling) or 25 cents in lots of ten or more from FCNL, 245 Second Street, N.E., Washington, D.C. 20002. □

Other news of Friends

STUART C. WILLCUTS, son of Mr. and Mrs. Jack L. Willcuts, [Jack completed his term as superintendent of Northwest Yearly Meeting July 1] began a two-year service in Vietnam in June.

He said concerning his chosen work as a volunteer: "My concern is to be of service in meeting the needs of others and to obey God in my life. WRC appeals to me with its challenging programs."

He is one of several young people from Northwest Yearly Meeting working overseas with WRC, in Vietnam, Korea, and Chile. WRC is the relief arm of the National Association of Evangelicals.

* * *

DR. DAVID RAWSON, assistant professor of political science at Malone College, has been granted a two-year leave of absence to serve in the foreign service with the U.S. State Department. He began a six-week training and orientation in Washington, D.C., on June 24. Language study will follow for four months and then assignment abroad.

* * *

CASEY DAVIDSON, a junior at Friends Bible College (Haviland, Kansas) from Conifer, Colorado, won first place in the Kansas Intercollegiate Oratorical Contest climaxing the Women's Christian Temperance Union State Convention in Hutchinson. By winning, Casey has qualified to enter the National Contest to be held in Chicago, July 27.

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The Church in Action

Key '73—a massive evangelistic thrust in North America

LOS ANGELES—The evangelical forces of the United States and Canada are "tooling up" for a massive evangelistic thrust upon the North American continent in 1973.

Dr. Theodore Raedeke, former director of evangelism for the Lutheran Church—Missouri Synod and now executive director of this movement among major Protestant denominations and other Christian groups, explains certain phases of the plan:

The distribution of a Bible or portion thereof to every home in America.

Hundreds of thousands of prayer and home Bible study groups coordinated by nationwide telecasts.

A New Year's Eve "kick-off" telecast that would involve national religious figures and possibly even the President himself.

"Rock of Ages" festivals, which he called a counterpart to the youth rock festival.

Easter Sunday "victory demonstrations" across the country.

An all-out mobilization of Christians in a year-round campaign of neighborhood witness to confront individuals with a clear presentation of the Gospel and Jesus Christ.

KEY '73 originated from a 1967 meeting in a motel near Key Bridge, Washington, D.C., in which theologian Carl Henry and a handful of others first began to brainstorm how the forces of evangelism in America might be totally mobilized. The movement's organizational structure has been kept minimal in order to allow each denomination or organization to handle the challenge in its own way.

[T. Eugene Coffin is a member of the Key 73 Central Committee, representing the Friends United Meeting. This committee has been meeting periodically the past two years.] —N.A.E.

Evangelical Friend

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Cover

Symbols of another day and another kind of American revolution provide the patriotic note for our July issue and our emphasis on America's Independence which we celebrate July 4. (Photo courtesy Kimberly-Clark Corporation, Neenah, Wisconsin.)

Antecedents

Do they still have the old-fashioned Fourth of July picnics? In the Midwest where I grew up, the "Fourth" was a day we all looked forward to. Our picnic was usually held in a grassy grove on one of the farms. It seems the whole community came. There was the baseball game between the old and young, the tables of food, footraces (our family always managed to win our share of the bottles of pop—the first prize), firecrackers, and family togetherness.

And although my memory is hazy, there must have been patriotic speeches by those who had been through the Great War, and a few old timers still around who fought for the North or South in America's bloody internal struggle. In spite of the Depression, those days in rural America seemed simple and happy.

Today, America is seething with unrest, laden down with problems, torn with dissent. But are the people who now cry for change and who raise legitimate questions any less idealistic or patriotic than those of us a generation back who took America for granted, went through patriotic ritual, and isolated ourselves from the human struggles of that day?

Our two major articles this month—"What Freedom Means" and "Whither the Christian in the Black Revolution"—are not the ordinary patriotic speeches. But what an insight they give into our nation as we celebrate the "Fourth" in 1971.

—H.T.A.

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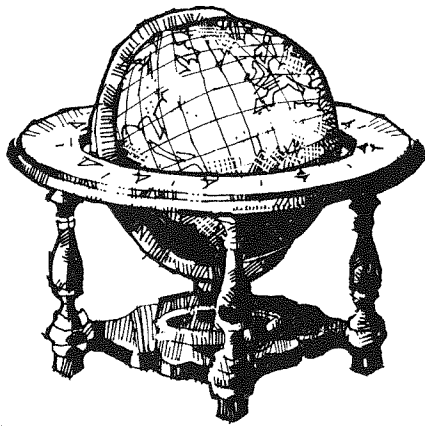
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The Face of the World



HALLMARK TO FEATURE BILLY GRAHAM'S STATEMENTS

KANSAS CITY, MISSOURI—Hallmark Cards, late this year, will publish a series of inspirational greeting cards featuring the messages of evangelist Billy Graham.

Mr. Graham has agreed to supply sentiments for Easter, Christmas, and non-seasonal greetings, according to Webster Schott, vice-president and editorial director of the Kansas City firm.

Other American religious leaders whose writings have been published by Hallmark include Dr. Norman Vincent Peale, Catholic Archbishop Fulton J. Sheen, and the late Dr. Martin Luther King, Jr., Pope John XXIII, and Francis Cardinal Spellman. —E.P.

'GOOD NEWS' TOPS SPOCK

NEW YORK—The American Bible Society's modern English translation of the Bible, *Good News for Modern Man*, is reported to have passed in sales volume Dr. Benjamin Spock's *Baby and Child Care* book in paperback.

The ABS-sponsored translation of the New Testament, known officially as *Today's English Version*, has sold more than 25 million copies in North America, compared with sales of 24.1 million of Spock's famous volume for new parents. —E.P.

FOUR OF TEN CLERGYMEN WOULD LEAVE PROFESSION, SURVEY SHOWS

PRINCETON, NEW JERSEY—Nearly four out of every ten young Protestant and Roman Catholic clergymen have considered leaving the religious life, a Gallup poll shows.

The proportion of disillusioned and bewildered ministers is even higher (six in ten) among young Jewish clergymen.

The poll quoted a Methodist minister from Virginia as saying, "The laity has grown complacent. They have become a hindrance to the true aims of the church. They want a social club rather than an active and challenging organization."

A Catholic priest in Ohio said: "I feel unworthy to guide people—I could make a better contribution outside the church."

Questions in the postal survey completed last month were answered by 2,517 clergymen. The results underscore a major problem in religious circles today—the diminishing ranks of trained leadership. One estimate is that at least 3,000 Protestant ministers, or 1 percent of the total, are leaving the church each year, and approximately 4 percent of all priests in the U.S. are dropping out annually. —E.P.

PAROCHIAID KILLED IN 10 STATES; FLOURISHES IN 3; UNCERTAIN IN 8

WASHINGTON, D.C.—As of mid-May, Parochiaid has been definitely defeated in ten states and can be considered dead for this year, according to a report by Americans United for Separation of Church and State.

These states are Arizona, Colorado, Indiana, Kansas, Missouri, Montana, New Mexico, North Dakota, South Dakota, and Michigan.

The assistance scheme for parochial schools has been approved in three: Maryland, Vermont, and Georgia.

Listed on the "critical" list by Americans United were eight others: Minnesota, Illinois, New York, Texas, Wisconsin, Delaware, California, and Oklahoma.

"It is distressing to see any state set aside our American tradition in church-state matters by initiating tax support for church institutions," Glenn L. Archer said. The executive director of Americans United warned voters to "take note of what their political leaders have done. We pledge to bring these dubious laws under constitutional challenge as soon as feasible." —E.P.

Reach and Teach



BY MARJORIE LANDWERT

BUILDING A YOUNG ADULT CLASS

"I have tried to build the class on the dynamic of concern for one another," Frank Raymond says of the approach he has taken to the beginning of a new Sunday school class for young adults at First Friends in Salem, Ohio. The class was begun in 1969 as a part of a continuing program of the local Christian Education Committee. At least every five years, or sooner if the need arises, a new class for young married couples is begun. This class began with three people and now, 18 months later, it is regularly meeting its Friends Alive goal of 20.

What did Mr. Raymond do to reach these couples in a day when young people tend to "turn off" Sunday school and church? He contacted a list of prospects given him. They were people who had some loose connection with the church but did not attend. Since the Raymonds live 30 miles from Salem, most of the contacts were made Sunday afternoon.

The teacher and his wife, who assists him, feel that the real key to their numerical growth is the spiritual growth and their concern for each other. Several have made commitments to Christ. The group has grown as individuals have learned to be sensitive to others' needs and by fostering a climate in which real sharing can take place. When an individual expresses a need, others are concerned to help meet it.

Their concern for one another carries over into the social life. Fun activities and food are a part of each social, but no social is complete without a time of sharing and prayer.

For lesson materials, the teacher uses the Uniform Sunday school lessons from the *Teacher's Friend* and *Adult Friend*. The emphasis for the class members is on the use of their own copies of the New Testament in *Today's English Version*. Each member has his own copy, and others are kept in the classroom so the Bible can be used for study. When a guest visits the class, he is given a copy

(Continued on page 14)

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The manner of Friends

The other evening as a new monthly meeting was being "set up," the Queries were read. (Do you suppose it is necessary to explain here these are a series of questions in the *Constitution and Discipline* "to serve as a constant reminder of the standards of moral and spiritual life which Friends seek to hold"?) From these one should be able to develop a character sketch of a contemporary Quaker. Try it. Then you have some basis for asking another question: Are you living in "the manner of Friends"?

A character sketch is not a description of all the details of our lives but rather an exposure of a value system that governs our decisions. The general pattern that emerges and the consistency of its design might be a test of our integrity. How can living in the "manner of Friends" have any meaning without such a pattern, sketch, or model?

Unless there is a common awareness of what the designation, "manner of Friends," implies, either a great deal of teaching is needed or no real distinction exists. Are Friends now just *another* body of Christians unidentifiable from others or are there distinguishable differences? If differences are discernible, are we ashamed or proud of them?

Terence Shea, writing in the *National Observer* about President Nixon's religious roots, makes a sweeping denominational character sketch of his own. "The Quakers who came West built their churches, shaped their worship, won their members and recruited their clergymen on the edge of American frontiers. They merged their austere, stand-offish, unstructured religion and their silent worship with the strains of Methodist and Baptist revivalism that swept the West" In an article called "The Value System of Friends," Martin Cobin of the University of Colorado gives this sketch: "Traditionally, the meaning [of a Friend] has been a life of simplicity, personal integrity, concern for the welfare of others, a loving relationship with one's fellows and a sense of communion with God."

Then there is General Foods, Inc., which has for their own benefit saddled the U.S. (and us) with the image of clean, harmless, insipid, honest old Quaker Oats.

Who we are is not only the result of our heritage but the influence of the meetings we attend, the books we read, the conferences we visit, the friends we enjoy.

It is at the point of identifying individual values that we have to find ourselves before there is much hope for sketching our organizational identity. The words *Friend* and *evangelical* suggest an attempt to do both for those who care about identities as Christians. We link communion and conversion. A man without finding Christ communes only with himself. This can be helpful but not redeeming. Having found Christ, however, moves one into the fellowship of other followers, and here is where the Quaker character sketch should begin to take shape. Most of us have tacitly accepted the Statement of Faith of the National Association of Evangelicals, but then what? That is to be a point of beginning, not a mold to be squeezed about us. Most of us have accepted an identity with the National Holiness Association (which is also changing its name for something more acceptable), but we are quick to say we are *more* than this, we are Friends with a similar core belief in the work of the Holy Spirit.

So, the centrality of Christ and the Scriptures becomes to us a powerful motivation for sharing the Gospel. The baptism of the Holy Spirit is a powerful motivation (among other values) to simplicity, personal integrity, concern for the welfare of others, loving relationship with one's fellows, and a sense of communion with God. As Friends we cannot differentiate our faith and our social action. At this moment in human history, with an organizational image that is the product of the past as well as the present, influenced by the activities and perceptions of those with whom we identify ourselves, we cannot without hypocrisy

be labeled evangelical Friends without *being* both evangelical and Friends. This means for us a deliberate balance between evangelism and social action—the Bible in one hand, a cup of cold water in the other.

There must be a kind of spiritual instinct within us to be positive rather than negative in our orientation. If we are moved by Christ rather than self, if we are to love rather than hate, if we are to strengthen rather than weaken, the guidance of the Spirit we seek and the channels of service that will open to us will reflect fundamental spiritual commitment rather than religious (or political) expediency.

Charles Finney was not a Friend, but he preached that a Christian should by definition be a social reformer. Much of the impetus for the antislavery movement and coeducation came from Finney converts and from the school where Finney served as president (Oberlin College). Too many evangelicals have gotten away from this concept and system of Christian priorities until one gets the impression the sole responsibility of the church is to save men from this evil world. The evangelical movement needs the influence of the Friends and Mennonites. At the same time the positive, purposeful missionary vision and evangelistic methods of different denominations in the evangelical movement point Friends to a more excellent way of promoting truth. Beyond gentleness, sympathy, forgiveness, and peacemaking, there is the fearless thrust once seen in George Fox and others of his type. This, too, is the manner of Friends.

The basic test is not trying on various religious coats to see which one seems to fit. The judgment is not to be only in our relation to others; yet it must include our sense of identity and responsiveness to one another (Friends and non-Friends) and also to the leadings of the Spirit as revealed in His Word. —J.L.W.

What freedom means

One recent fourth of July, I stood in Independence Hall in Philadelphia, contemplating that historic building. I timidly touched Thomas Jefferson's walking stick, viewed the desk where Franklin sat, and ran my finger along the crack in the Liberty Bell.

I pondered the meaning of that great Declaration of Independence and of the Constitution, which was written in the same room. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights . . ." and "We the People of the United States, in order to . . . establish Justice . . . promote the General Welfare, and secure the Blessings of Liberty to ourselves and our Posterity. . . ."

Have we succeeded in fulfilling these dreams?

We are the richest nation in history.

The blessings of liberty have long been secured for many of us.

Millions of immigrants have looked hopefully this way.

Why, then, has there been so much recent protest? Why do many people, especially the young, seem unpatriotic, unappreciative?

I studied the symbol behind Washington's desk. Benjamin Franklin once pondered it, too, and concluded it was a rising, rather than a setting, sun.

After nearly 200 years has it begun to set?

Ralph Beebe is author of A Garden of the Lord, a history of Oregon (now Northwest) Yearly Meeting of Friends; president of the Board of Publication of Northwest Yearly Meeting, and a member of the Friends Action Board. He is a social science teacher at Winston Churchill High School, Eugene, Oregon, and active in the Eugene Friends Church. Picture on facing page is from an original painting by Chappel, "Drafting the Declaration of Independence," and shows Benjamin Franklin, Thomas Jefferson, John Adams, Philip Livingston, and Roger Sherman.

In that awesome room I realized anew it is hope that has made America different: hope for land, for profits, hope for religious and political freedom, hope for a better way of life.

Have we lost hope?

Perhaps today's protests reflect hope. Are they unlike the dissent against religious intolerance and economic injustice that brought the colonists to a new world? Are they unlike the protests of those who separated themselves from Britain to maintain their freedoms?

Today's protesters are demanding a new look at honesty. Is it wrong to look honestly at what our forefathers did to the occupants of the land they conquered and to the slaves they brought with them? Is it wrong to look honestly at what happened to the losers in a winner-take-all economic system? Is it wrong to look honestly at the results: a still exploited, poverty-stricken, sharecropper and ghetto class that has been taught to believe in its own hopelessness?

We live in a wonderful country. I am proud to be an American. But in that historic hall I reluctantly admitted that there is injustice in our past. Worse, the injustice remains. Yet the spirit of Independence Day and of our age is calling us to unhypocritically face this truth and make immediate amends. We are asked to extend hope to those who have met only closed doors.

How can we extend that hope?

It will require an organized effort. First, we must introduce people to Christ, who can remove the "occasion" of all war, discrimination, and injustice from their hearts. But we can do more. We can cooperate as churches, as communities, and as a nation to assist people to attain hope.

We will have to increase our responsiveness to injustice—to the tyranny of those school boards that provide poorer educational facilities for lower-class students, the businesses and unions that reserve the best jobs and housing for the better classes, the salesmen and finance

companies that prey upon the ignorance of the unlearned.

Further, we will have to review our attitude toward public assistance. Agreed, the welfare system needs to be overhauled. Can we reform it into a hope-building agency?

Who can deny that our nation was built on public assistance? Were the millions of acres given to railroads not public assistance? Were tariffs that protected businesses not public assistance? Rockefeller, Carnegie, Hill—did they not build their fortunes with the assistance of a friendly government? In a real sense, they were on welfare. But it gave them hope, it excited their ambitions.

Many today remember the depression, when a massive effort by the federal government—through the alphabet agencies, reclamation projects, and loans that private enterprise could not provide—helped turn despair into hope for millions. This, too, was public assistance.

In 1932, about 25 percent of American wage earners were unemployed. It was a disaster, a national emergency.

Today, 25 percent of the blacks in ghettos are unemployed. Yet some who accepted WPA jobs and Farm Security loans in the 1930s complain that blacks demand federal help because they are lazy.

It is against such hypocrisy that many are protesting.

I thought again of the signers of the Declaration of Independence. That big signature: JOHN HANCOCK. Hancock was a radical, responsible for causing riots and destroying other men's property.

What about the extremists today? Don't their protests help the communists?

The answer came clearly and forcefully: Injustice, poverty, discrimination, exploitation—these are the breeding grounds for communism. We can defeat communism by solving the problems that create it. Such problem solving is the heart of the American dream. If we

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Whither the Christian in the black revolution?

In dealing with black America today, white Christians are answering questions nobody is asking. They're scratching where nobody itches.

The black community wants to know, "Who am I? Why am I here? What is it all about?" We black people in the last ten years have gone through a cultural and social revolution in which we have come into our own. Rejecting many of the traditional myths about ourselves, we have discovered who we are as black people. Let me try to explain that struggle to you.

As a boy, I did what most black kids do. I went through a struggle of trying to find out who I was. I remember turning on the television and looking at the tube and trying to find something that would relate to me—something that would say, "That's me! That's something I can identify with." But there was nothing.

I take that back. There was Rochester, Jack Benny's sidekick. He would come out and said, "Yessum, boss man. No-sum, boss man." And they said that was me. And I said, "No way." That is what disturbs most white people in America today. They thought *that* was the black man. They watched their neighborhood black man leave home in the morning with his hat on the side of his head and this broad grin on his face, and he bowed and he scraped as he shuffled through town to the nearest corner, where he would do his tap dancing and play his little banjo and collect nickels and dimes from the people. And he'd go, "Yessum, boss man," and "No-sum, boss man,"

Tom Skinner, 27-year-old Harlem-born evangelist, is president of Tom Skinner Associates, Inc. located in Brooklyn, New York. Mr. Skinner is author of Black and Free, the story of his conversion. He is also author of How Black Is the Gospel? and Words of Revolution. This article, a message delivered in 1970, is used through the courtesy of the Evangelical Press Association.

and he was bowing and scraping all the way.

White people said, "My how those colored people got rhythm! Isn't it wonderful?" And they threw their pennies and their nickels at him. And Dad, as he led his son by the corner, would say, "See, Son, how happy they are? And there are folks who want to spoil them with equality!"

At the close of the day, the black man picked up his little change and put it into his pocket, and he scraped and bowed all the way back home. And when he got into his house, he threw his hat off the side of his head and wiped the smile off his face, and he sat down and cursed that white man all night long. He cursed him before his children and before his wife. He went to bed cursing, and the following morning he got up and cursed him again. But as he walked out the door, he put the hat on the side of his head, fixed the smile back on his face, and he went back and bowed and scraped again. With one difference: his son and his grandson said, "I will not do it. I will *die* before I go through that bowing and scraping. I am a man. I do not have to struggle to be a man."

Then the whites say, "I don't understand why he's changed. It must be the communists have gotten to him."

That's an insult to me as a black man. I don't need a communist to tell me that somebody's got his foot on my neck. Communists are white, too, and we're not going to let them into our neighborhood any quicker than anybody else.

When I got to first grade, they gave me Grade One Reader. It had stories about Dick and Jane and Sally, a dog named Spot who said "bow-wow." But Dick was white. Jane was white. Sally was white. Spot was the one exception. They integrated him. There was nothing even within the school books I read that related to me or that gave me a sense of who I was.

When I got to second grade, they got a little progressive and gave me the story

about Little Black Sambo, who had a bone running through his nose and earrings on his ears, and he ate a lot of pancakes. And they said that was something I could relate to and I said, "No way."

It's the same problem a black Christian has when he picks up most white evangelical magazines. He gets the impression that God only works through white people because the news of what God is doing in the black community we don't read about.

Check out the kids on the streets of the black community. The cultural revolution has a lot to do in their search for identity—especially the little black girl. From the time she is born, she is dehumanized and never accepted as a person, even by her own parents. From the time she is one year of age, her mother takes her through a long painful process called combing, braiding, and plaiting in an attempt to make her hair look like white people's hair (black people have round cells in their hair and white people have straight cells) because the standard of beauty is measured by white standards.

So along comes the black girl in this generation. She says: "I'm not going to press my curls and burn my scalp and fry my hair any longer. I'm going to let my hair grow natural because God made me beautiful the way I am." So she lets her hair grow natural, and what do we say in evangelical circles? She's militant!

White people don't ask black people anything. They *tell* us. So we have a search for identity.

The second search is our search for community—for relationships. Large numbers of black people have come to the conclusion they cannot find this sense of brotherhood by trying to integrate into white society, so integration is a dead issue. Now don't think that because integration is a dead issue with young black people today they are therefore advocating segregation. That is not

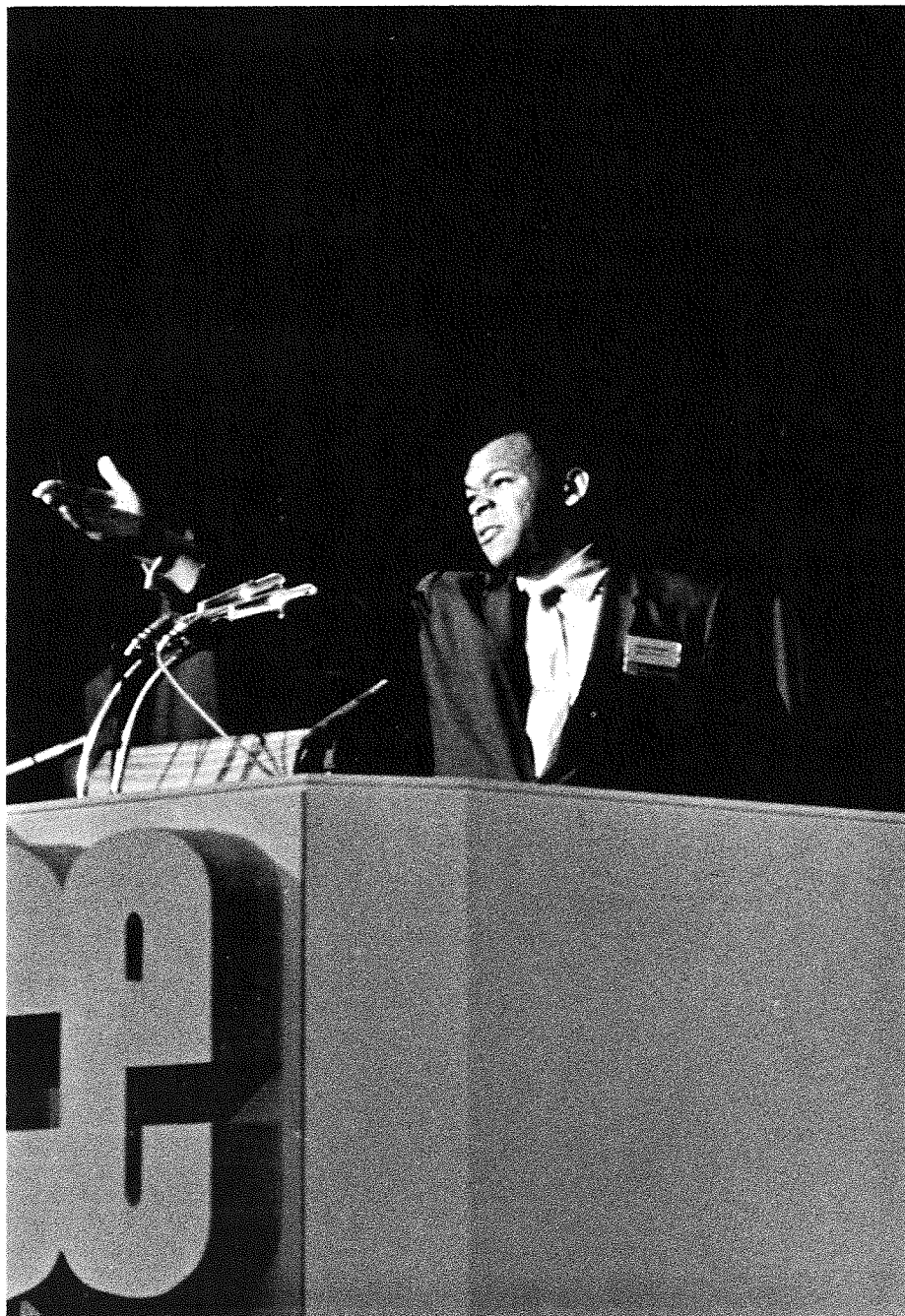
"Have you ever, as a Christian, sat down and wept over what has been done to black America? ... Have you wept over the fact we are locked out of the American system? ... Did it ever bother you that we blacks are not in decision-making circles in Christian circles?"

PHOTO COURTESY U.S. CONGRESS ON EVANGELISM

it either. They are simply saying that since white society does not want us as a part of their society, we must therefore learn to relate to each other. So rather than calling it segregation, we call it "strategic separation." It is not what black people have chosen to do. It is something white people have decreed. For the same reason large numbers of black evangelicals have decided to break their necks no longer to try to integrate into white evangelical circles. We have drawn the conclusion that we are not wanted. If after 100 years black people have not been able to operate on any of the decision-making eschelons of evangelical circles, it is therefore clear that we are not wanted.

We are no longer struggling to break doors down to be accepted by white evangelical friends. The initiative must now come from you. While you are trying to make up your mind as to what you want to do with us, we will start learning how to relate to each other. Growing up, I did not have that sense of community. My frustrations led me to violence. Most of the violence I committed was against black people. My blade went into black bodies. My bottles were busted across black heads. My fists rammed into the jaws of black people out of frustration and terror. I didn't know who I was. A man who doesn't know who he is can't possibly relate to other people.

Jesus Christ was the master psychologist. He said, "Love your neighbor as yourself." If a person doesn't love himself, his neighbor is in trouble. That's why I like to think I've matured to the point where I now feel pity rather than rage for my white bigoted friends. A man who doesn't know how to live with himself can't possibly live with me. That's precisely why evangelical Christianity has remained segregated all these years. It hasn't learned to live with itself, and therefore it is always intimidated by anything that's different. It's why we're afraid to challenge our young people to



Evangelist Tom Skinner as he addressed the U.S. Congress on Evangelism in 1969.

rub shoulders with the world. We tell them not to go out there because they would lose their testimony. What we are really saying is that we have so ill prepared them *here* to go out and live *there* and maintain faith. We know that what we have taught them isn't worth a hole in the wall.

How can a person filled with the Holy Spirit, rubbing shoulders with the world as light in darkness, lose his testimony when he is giving it away?

The great issue we face in America today is whether black people will decide in general to forgive white people. Upon that decision rests the future of our country. That will decide whether we will have violent bloody revolution or creative and innovative change.

The third issue we face is the question of power. Where do we get the power to survive as black people? Our problem has always been that as black Americans dealing with white society we have always had to deal from a position of conscience, never from a position of power. We have always been dealing with a powerful majority from a position of powerlessness. The only way we could ever get anything that was actually ours in the first place was to deal with a man's conscience in the hope the man was morally competent enough to respond.

That was the basis for the whole movement Martin Luther King started in 1956. Martin Luther King firmly believed in the innate goodness of most people. His philosophy of progressive liberalism states that if you appeal to a man's goodness, man would respond. Tragically, Martin Luther King believed white Christians were like that. So here was a man who preached to his people, "Put down your guns. Put down your knives. No violence! We will appeal to the moral conscience of America and we shall overcome."

He went out and faced bricks and bottles and dogs and hoses and cattle rods all in the name of patriotism in America. People kicked him in the gut holding up the American flag. People stepped on him holding the Bible, telling him he was a communist-inspired anti-christ. Many of us evangelicals joined the chorus in accusing this man of being communistic, anti-government, and everything else. He was one of the most moral men who ever lived in this country, and we joined the chorus against him. We tried digging into his theology to see if he had been born again before we would listen to him.

So along came the young bucks who said if a man who is moral and a man who is nonviolent and a man who has a Christian philosophy will not be listened to by white America, maybe America

will listen to guns, firebombs, bricks, and bottles.

Along came the Stokely Carmichaels and the Rap Browns and all the rest of them because you rejected the moral conscience. Make no bones about it: Tom Skinner would not be standing here tonight if it were not for Stokely Carmichael and Malcolm X and Rap Brown. What makes it now necessary for you to listen to some sort of voice of sanity in the black community is that the voice of insanity has been heard.

Now let's consider some of the alternatives offered to black people. The first solution was education. If education were the answer, the Jew would own America. There is no better educated

*"White people don't ask
black people anything.
They tell us.
So we have a search
for identity."*

minority in this country. No, education is not the answer. The man who invented and created the blood bank for transfusions was a black man. He created the whole concept of the blood bank and instituted it in hospitals all over this country. This doctor was in a car accident in Atlanta and was bleeding profusely. They carried him to the nearest hospital. Upon arrival they refused to admit him, discovering he was *black*. All he needed was blood. He founded the blood bank, but they refused to give blood out of the bank he instituted. And he died—died in the lobby of that hospital. How much more qualified does a man have to be than a medical doctor? Don't tell me that qualification and education are the answers.

I am appalled at the number of people who still tell me in Christian circles that all we have to do is pull ourselves up by the bootstraps. Other minority groups made it, they said. *You* can make it, too, if you just stop sitting around collecting welfare and having somebody else feed you. If you go out and work hard like anybody else, you too can be successful. Really? As a black man?

The second solution offered us was economic. They said if we can solve our problems economically that would make the difference. The reason that kid picks up a brick and throws it through the store window and the reason he takes pot shots at the police is because he is economically deprived. If we just dump

money into the situation that will take care of it.

Read the Kerner Report. It did a great job in analyzing the problems. I am surprised how few Christians have read the Kerner Report. It said everything the radicals were saying except that the people who wrote it were moderate Americans. We didn't dare pick up the Kerner Report because we knew we couldn't accuse the people who wrote that to be communist-inspired. They were outstanding businessmen, United States Senators, and Congressmen. We ignored that document—completely ignored it.

The Kerner Report said it will take \$80 billion to restore the ghettos and change situations within the inner city. You bring \$80 billion down to the ghetto and you'll have the biggest four-day crap game you ever saw!

If economics alone were the answer, how do you explain the upper middle-class university kid whose old man owns the system and this kid too says, "Let's burn it down"? And when they arrest that kid, he's got Carte Blanche, American Express, and Diner's Club credit cards in his pocket. He's got charge cards to the major department stores in town. He was driving his first T-Bird when the average black kid was trying to get his first bicycle. And he too is saying, "Let's burn the system."

White sons and daughters are now saying what we black people have been saying for years: The system is oppressive. It's racist and it's militaristic in the name of Americanism.

All the time black people were being shot down, nobody got disturbed. But now four white kids get shot at Kent State, and we're disturbed. When white sons and daughters get shot, then you begin to understand how the system functions.

For years we have been trying to get legislation in the black community to wipe out drug addiction because it was dissipating the strength and energy of our young people. No response. But now suddenly we want to have legislation on drugs. You know why? Because the kids who are tripping out on drugs today are not black kids. They are the sons and daughters of Senators, Congressmen, and governors. They are the sons and daughters of the elite in society.

So then they offered us a third solution. They said the problem in the black community is that they need religion—a flag to wave, a creed to believe, and a song to sing. And of course this had been a part of the whole American scene. Christ is the answer. A very simplistic statement. It's never qualified, never defined. We created a nice old American concept of religion. God, country, mama, the girl back home, and apple pie. We

took God and wrapped him up in the American flag and made him a part of the American culture so that a vote for God was a vote for America. And God came out as the chairman of the Republican party, head of the Pentagon, president of the New York Stock Exchange, and supercapitalistic extraordinary.

When will we be able to understand that God is above all that? God works through culture, but he is not the founder of culture. At best, cultures are different, and no culture is inferior or superior to another.

That's exactly why I turned Christianity off, because up to Harlem came these little missionaries with their tracts so the dear colored people could get saved. And they would stand there and say, "What you people need is Christ!" Don't worry about the fact that you don't have any place to live and that you're existing in this run-down slum. And don't worry about the fact that rats are chewing your babies to death. Christ is the answer!

Jesus Christ has not been presented to the black community the way He really is. Unfortunately, most black Americans have never heard who Jesus Christ really is. Even white sons and daughters are turning off this concept of Christ because they think He is opposed to long hair, beards, mod clothes, mini skirts, movies, and everything else. You have God hung up on all those issues. I'm sure God has never spent a sleepless night worrying about mini skirts. That's the bag we put God in. They are not the issues.

Try justice on for size. Try truth. Try love. Try brotherhood. Maybe God's concerned about those. Try mercy. Try relevance. *Those* are the issues.

I knew how messed up the American system was. And if God were the founder of the American system, then He had to be messed up too. The church claimed to be part of that messed-up society, and they told me that Christ was the head of the church. And I had problems. On top of that they gave me this very Americanized picture of Christ—Jesus as a white, middle-class Anglo-Saxon Protestant Republican. And he comes out with that nice blond hair, blue eyes, and regular features of a Nordic white. Now how does a man born half way between Africa and Asia come out looking like a Nordic?

I looked at Him and I said, He is too soft! He can't survive in my neighborhood.

While this is our country and we love our country, we can't put God as the founder of it because He doesn't undergird it. You see God has pronounced judgment on all the systems of men. The Christian must prophesy to the American system as he prophesies to any other system. And many of my black young

people who are constantly challenging me about my evangelical stand have been very careful to point out that many evangelical Christians in this country did a lot of preaching between 1964 and 1968 against the sins of America and the sins in government. But since 1968 we haven't heard too many evangelicals preaching against the sins in government because we've wed ourselves off to it.

America was not discovered and founded by God, and it is not undergirded by God any more than the Russian or any other system. You may say that we have the best political system. That's a personal opinion. I'm glad you feel that way, but don't tell me it has God in it and that makes it better. That's

*"I looked at Him
and I said,
He is too soft!
He can't survive
in my neighborhood."*

what gave me a problem. I wrote the whole thing off. I didn't want anything to do with Jesus or anybody else that was God-related if he was tied up to a system that was oppressive.

Then one night I heard a relevant message. I heard that the Christ of the New Testament was nobody's softy. I heard that the Christ who walked the earth was a contemporary radical revolutionary with hair on his chest and dirt under his fingernails—a tough Christ.

I began to hear words of a Christ who stood up and looked at the religious establishment of his day and said: You generation of vipers . . . you filthy graveyard! You're like dead men's bones.

I asked myself, "Does that sound like soft language?" Or the Christ who walked into the Temple where they desecrated the house of His father and with a whip knocked over the money counters and money changers and drove the cattle out of the Temple. Holy protest if you please. I suggest to you he was tough. Yet at the same time he was compassionate—a Christ who could weep over a city.

Have you ever, as a Christian, sat down and wept over what has been done to black America? Have you ever wept over the psychological and emotional damage done to us? Have you wept over the fact we are locked out of the American system? Have you wept over the fact we are not truly one in the body of Christ and in the minds of the majority

of white evangelicals in this country? Did it ever bother you that we blacks are not in decision-making circles in Christian circles? That we are not received as brothers and sisters in Christ? Have you ever cried over the fact that some of us black Christians are risking our lives in the middle of the black revolution to proclaim the truth about Jesus? That our names are put on lists to be wiped out by radicals when the revolution comes? That at the same time there are white evangelicals who write us off as being too militant? We are out in no-man's-land with no fellowship. Have you ever cried about that?

Jesus came to create a new system by changing men. He became such an intimidation to the Roman Empire they hung him, little realizing they were playing into the hands of God.

I was told one day that he died in my place, shed his blood to forgive me, and rose again from the dead to live in me for the purposes of impregnating my humanity to send me out into a world to communicate to dead people the living Christ.

I was told that three days later Jesus Christ pulled off one of the greatest political coups of all time. He got up out of the grave. And he said, "All power is given unto me in heaven and in earth."

I became attracted to that Christ. For the first time I saw Christ who was not American . . . who was not any political system . . . not any economic system. He was Lord of heaven and earth. He was above the systems of men, calling me to Himself so He could impregnate my humanity with His life. And I responded to Him.

I know who I am. I'm God's son. I'm a member of the royal family of God, which puts me in the best family stock there is. I derive my lineage and my royalty from Him. So if people don't want to rub shoulders with me or hang around royalty like me, that's their problem. I have not had to give up my blackness to be a Christian. Jesus Christ now lives His life through my redeemed blackness. My responsibility to my brother is simply this: You give me the privilege of loving you. Whether you love me back is totally unimportant. I've derived enough love from Jesus Christ to love you without needing you to love me back.

Don't think I will let you walk over me. It is precisely because I love you that I won't let you walk over me. When you walk over me not only are you dehumanizing me but you are dehumanizing yourself. I love you too much to let you dehumanize yourself, so I won't let you walk over me.

I now have the power to pull it off. Christ is alive in me. □

A new open door

BY WALTER P. LEE

People! People! What is one of our most vivid impressions of Mexico City? People, people everywhere.

Throngs in the markets—multitudes in the streets—crowds in the most modern subways—packed buses, rows of houses with adjoining walls—masses of people constitute a population in Mexico City and suburbs of possibly seven million by some estimates.

In our recent brief visit to Mexico City, Carol and I found it to be a city of contrasts. The business area boasts some of the world's most modern architecture in contrast to miserable adobe walled, windowless huts with tarred cardboard roofs in the poverty areas. The University of Mexico is one of the largest in the world with nearly 100,000 students and beautiful buildings. There are many millionaires and by contrast, thousands of people barely existing.

Between these extremes has developed a large middle class of well-educated and professional men. Among these are doctors, lawyers, engineers, educators, businessmen, accountants, and other specialists. They live in attractive single dwelling homes and receive reasonably good salaries.

The Evangelical Friends Alliance mission in Mexico City under the leadership of Roscoe and Tina Knight is experienc-

ing a very rare development in missionary annals. Contacts have been developed with the middle class, and there is a surprising receptivity to the Gospel of personal salvation and a daily walk with Christ.

Most mission work of the world has been done among poorer classes of people, and efforts to bring in the middle class have failed because of the wide difference between the groups.

Roscoe and Tina Knight began the work in Mexico City with contacts made among the poor class. While there was some response and services were held in three or four of these homes, the general response is disappointing, and a number of factors have hindered much growth. Since these people lack transportation, the Knights found it necessary to fill their station wagon to the limit and take them to the home of the meeting. People moved, some were spasmodic, and some lost interest.

But then came this breakthrough into the middle class, which is changing the entire direction of the ministry. Numbers of this middle class are more receptive to the Gospel than those of the poorer class. The Knights have been better able to reach this class of people by sharpening their use of pure Spanish with studies at the University in language and culture.

There are at least eight middle-class families in which there have been a personal acceptance of Christ and a transformation of life. Six other families are much interested, and at present there is encouraging contact with a total of 20 families.

We were privileged to attend a Sunday night meeting in one of the homes, and there was vital interest as these people became involved in study around the Word of God and the Christian walk. Some are seeking extra sessions with the Knights.

Roscoe has conducted his evangelism among the men, feeling they are a key to the family. Since only adults are meeting on Sunday nights, Tina conducts a meet-

ing for the children on Saturday mornings; Roscoe gathers up the children in his car. There were 32 in attendance the Saturday we were there.

One of the most thrilling developments is the response to Roscoe's proposal to conduct an extension Bible seminary course one night a week for a period of three to four years. Five of the men met with Roscoe while we were there and displayed great enthusiasm for this program. The first class was to be held the following week, and they will be using a course prepared by the Friends in Guatemala.

The Knights also plan to begin youth meetings on Saturday evenings for the youth of these families, anticipating an initial group of six to ten.

The enthusiasm and spiritual concern of this group has led to some discussion relative to building a church. One man has such a vision that he proposed a parking lot for 1,000 cars when they build. This may be extreme optimism, but it is refreshing.

But the road to building is neither short nor easy. Land is very expensive and building costs are similar to those in the United States. Mexican law requires that all church property belong to the state and that churches be built and operated by nationals.

Roscoe and Tina feel that God is performing a miracle in opening the hearts of the middle class and there is a great future for evangelism through these people. This is the class of people that can be leaders in the nation and can affect governmental policies.

With increasing contacts and outreach, the Knights cannot long carry on alone. God has placed before our yearly meetings an unusual open door, and we shall suffer loss if we fail to enter wholeheartedly. Let us pray for God's protection against damaging attacks of Satan, and let us give full financial support for the continuation of this conquest for Christ.

"Multitudes in the valley of decision"—and some are deciding for Christ! □

Walter P. Lee has served as interim superintendent of Kansas Yearly Meeting of Friends Church during the 1970-71 church year. Just recently he and his wife, Carol, visited the Evangelical Friends Alliance mission in Mexico City where Roscoe and Tina Knight have pioneered a work that is now experiencing a number of thrilling developments, some ably portrayed here by Walter Lee. This article first appeared as the "Superintendent's Scope" in the May 1971 Southwest Supplement to the EVANGELICAL FRIEND. A particular concern of prayer now is for a qualified couple to carry on the work so the Knights may be able to take a full furlough soon.

This month's most significant developments on the fields

AFRICA

Mrs. Perry Rawson writes from Kibimba of a revival that broke out in the first class of the Secondary School of the Ecole de Moniteurs. "On the last day of school before Easter vacation Marie Heinneman of World Gospel Mission was teaching in her Bible class from Deuteronomy 28 where Moses put before the people the two paths—one of blessing and life and the other of cursing and death.

"When the students returned to school after vacation she reviewed this lesson before starting on a new one. She drew a picture on the blackboard of the wide gate and then in the corner a little door with the cross in front of it. She told them, 'You have to go by the little door, the way of the cross to life, or by the wide door to death. *There is no middle way.*' She then asked if there were those who were dissatisfied with the life they were now living and wanted to enter the new life. Many raised their hands. Then she said, 'Do you really have the courage to come up front and kneel here as a witness to fellow students that you want to follow the Lord?'

"The whole class of 40 went forward. A few were already Christians, but there was real earnest repentance with many tears and then rejoicing. Pray for these and others."

INDIA

Dr. Frank Prior, the anesthesiologist in the Ludhiana Christian Medical College, has a real concern that they continue a teaching ministry to mission hospitals. Dr. DeVol feels this is a splendid idea and so has had Dr. Prior visit the hospital in Chhatarpur twice now to help. Dr. DeVol writes: "I am sure that the trainees got a lot out of it. Three of the trainees were from neighboring missions in Achhalpur, Jhansi, and Chinchspara. Their presence in Chhatarpur has been a real boost to our morale and it has let our people know that we are part of a larger Christian fellowship." □



Thirty-two children were present at the Knight's home for a Saturday morning children's class. Most of these children are from middle class homes. Tina Knight is at left.



Roscoe Knight's station wagon loaded with children he is returning to their homes following a children's class. About 25 were packed into the car!



Two families of new believers meet each Sunday morning for worship in this laboring class home. Carol Lee is at left, Roscoe and Tina Knight at right.

Honor: who deserves it?

BY BETTY COMFORT

Broiling sun hits the upper side of the mud-walled patio—the place of honor.

"Sit here, brother." The spot indicated is a bench covered with a hand-sheared, hand-dyed, hand-spun, hand-woven blanket the colors of the rainbow shaded and blended.

The others sit on blankets on the ground.

In the center of the yard, bronze hard-calloused hands peel home-grown potatoes for the fellowship meal. The honored aren't expected to help.

Outside the wall, mounds of new potatoes covered with straw speak of another good harvest—harvests that began at an unknown time centuries before the "white" man ever viewed these hills, dismissing them as hopeless or enslaving the Indians to do the dirty work.

The sun blazes. We sit in the place of honor, our faces turning redder and our hair becoming more like straw. Then a man appears from the thatch-roofed kitchen carrying an Aymara woman's felt derby and a man's "Sunday" hat.

"Put these on. The sun is very bright."

"Thank you, brother!" It is a compliment. We are to be shaded with their hats.

An older woman watches in curiosity. She doesn't speak Spanish. Her life is limited to these hills and the village market. Geography and anthropology do not exist in her world.

"Why are missionaries different than we are? Their skin? Their eyes? Their hair?"

Another answers in her language, "You know how it is with our sheep. We have the regular mixed ones, and we also have the finer purebred ones with the nicer wool. The missionaries are the fine ones with soft wool. That is the difference!"

"But there's a mistake," the missionary inserts. "Who is the 'mixture'? I am."

"Who is the pure race? Strong lungs."

Betty Comfort and husband Gene are missionaries in La Paz Bolivia, under Northwest Yearly Meeting of Friends.

Hard muscles. Black shiny hair. Color of eyes always predictable. Skin that can take the sun." The brethren smile with pride! The missionary adds in his thoughts: "and ingenuity to create the necessities of life from seemingly nothing on this barren land three miles high."

But the missionary sits in the place of "honor" on the beautiful rainbow-hued, hand-loomed blanket, eating his brother's potatoes, wearing his hat . . . and feeling humble in the openhearted hospitality and fellowship.

He is remembering a missionary who wrote to a church saying, "We are one bread, and one body: for we are all part-takers of that one bread." And another letter he wrote encouraged a group saying, "Thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Honor? Who really deserves it? ☐

Reach and Teach

Continued

of the New Testament to use and keep as a gift. Since many of the couples have little Bible background, the modern translation is very helpful.

Frank Raymond's teaching techniques are a combination of lecture with visual support from the chalkboard and questions to help the members become involved in the class. A spirit of openness is fostered so even the most hesitant feels free to share, especially in the area of what the Scriptures say to them individually about the vital issues of life.

The theme verses for the class are Matthew 22:37-39, which deal with loving God with your whole heart and your neighbor as yourself. Coupled with this is emphasis on the fruit of the Spirit from Galatians 5:22-23.

This story is shared with our readers in the hope that some of the principles used in this class may be helpful to others who are wanting to begin or striving to build a class for young adults. ☐

What freedom means

Continued

provide peaceful solutions, the communists won't have a chance.

While experiencing Independence Hall and pondering the meaning of patriotism, this conviction gripped me: The right-wing, "patriotic" groups that try to preserve the freedom to discriminate are inadvertently helping the communist cause. Surely their goals of states' rights and law-of-the-jungle competition make revolution more imminent. Survival of the fittest and unconcern for the losers invite violent reaction.

If we are to secure the blessings of liberty to ourselves and our posterity, we must share those blessings with all human beings, even though their styles of life may seem alien to many of us.

Independence Hall is immensely symbolic to the Christian. We have Christ, the author of love, peace, and hope. He grants independence from the bondage of sin. He can free us from the shackles of prejudice. Can we accept the former without our lives demonstrating the latter?

Friends have long stood for basic honesty. Our history is in tune with the spirit of the 1970s. Dare we fail to offer hope to Americans who have been denied economic opportunity? Dare we, as evangelicals, present a "half-Christ"—one who is interested in souls but not people?

It is thrilling to see evidence in the EFA of an increasing concern for the whole person. Many are realizing evangelism requires a total love—even a willingness to rethink some long-accepted blind spots of prejudice.

The recent emergence of the Friends Action Board in Northwest Yearly Meeting is a sparkling example. This work demonstrates convincingly that evangelism and social action are not conflicting ministries. They are indivisible. To separate them is to weaken both.

Independence Hall helped me to realize Christians should be our most patriotic citizens. But to love America does not require that we blindly endorse its policy, right or wrong. Like an individual or a church, our nation must be open to critical examination if it is to attain its highest destiny.

"AMERICA: LOVE IT OR LEAVE IT"? How about "AMERICA: LOVE IT AND IMPROVE IT"? ☐

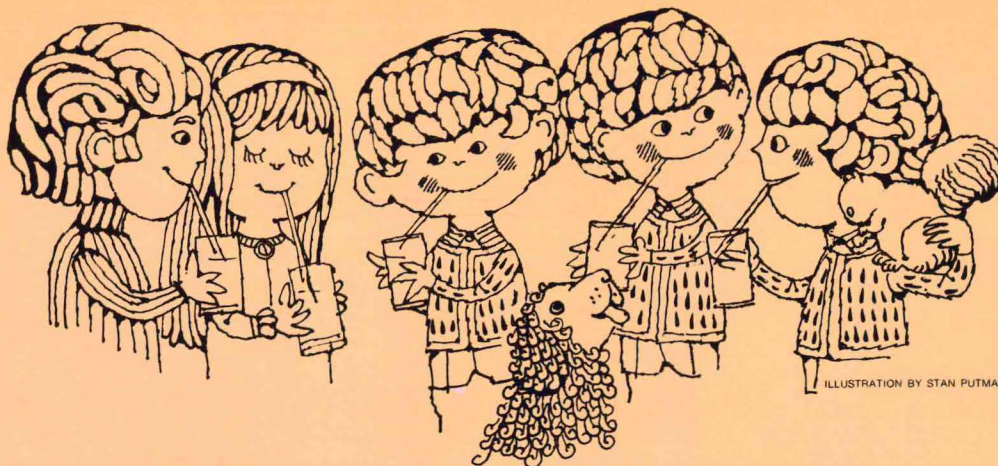
DATES OF

EFA YEARLY MEETINGS, 1971

Rocky Mountain	June 17-20
Kansas	August 9-14
Northwest (Oregon)	August 17-22
Ohio	August 23-29

Doubles and Triples

(More About Perry and Patsy)



PART II

BY BETTY M. HOCKETT

The Masters doubles and the Trotter triples were a very busy fivesome! With so much going on they hardly realized the calendar had already been turned to August.

"I sure don't understand it," said Perry in a voice that was definitely one of disappointment. "We've just asked and asked the Trotters to go with us to Sunday school, but they won't ever go! I've prayed all summer that they'd be Christians."

"Me, too," said Patsy. "And they wouldn't even go to our Sunday school picnic! Remember when Mitchell said they thought Sunday school was just a waste of time?"

"And another time Michael said that stuff about God was only a story and wasn't anything important at all!" reminded Perry.

"Yeah! They just don't know that God forgives sin and helps people be happy and that He has fixed a place in heaven for people who have asked Him to forgive them. I guess they don't know they won't go to heaven when they die if they aren't saved."

"It looks like they'll be going to school here this fall, so maybe they'll get to be Christians some time later. I'm still praying for them but I don't know what else to do," said Perry sadly.

"Sounds to me as if you twins are pretty gloomy today about God answering prayer," said their mother as she looked in the living room door. "Remember what Dad told you once about God not always answering prayer in the time and way we think He should? We know God wants the triplets to be Christians, and we know He has many ways of working things out. Keep right on praying and doing what you know you should do. He'll answer!"

Perry frowned. "But they won't ever go to church. How can they be Christians?"

Mrs. Masters smiled. "Since they won't go to church to hear and to learn about God's ways and since they don't read

the Bible either, it is very necessary for you to show by your lives that God is real. And to help them know that what the Bible says is important."

"Well, I don't know," grumbled Perry.

The summer days continued to hurry past. Swimming, playing with Chico, games, and as little work as possible filled each busy day.

"Lemonade and cookies, anyone?" shouted Grandma Trotter one hot afternoon.

Instantly she was surrounded by five thirsty children and one small brown fuzzy dog. Eagerly they took what was offered, choosing a shady spot on the grass as they sat down. Chico nestled close to Perry, hoping for a share of the goodies.

After their main thirst was satisfied, Martin opened the conversation. "Perry, how come you didn't get mad when that kid kept pushing you at the pool yesterday?"

"Yeah, how come?" asked Michael.

"If it had been me I would have punched him in the nose!" bragged Mitchell. "But you just didn't do anything, even after he pushed you off the deep end."

Perry shrugged his shoulders. "I don't know. I didn't like him to push me around that way, but it wouldn't have been right for me to hit him. I just tried to stay out of his way. Finally, the lifeguard made him leave the pool so he's the one who got into trouble."

"Christians shouldn't get mad and hit back," Patsy pointed out.

"I guess that's why I didn't," decided Perry out loud.

"You don't tell lies, either, do you!" Martin said more as a statement than a question.

"No!" answered Perry.

"I'll bet you don't even cheat at school!" commented Mitchell.

"No!" Perry said again.

"Wow!" Michael exclaimed. "All of the guys we know at our school do those things. But you twins are different."

"I think I know why!" Martin spoke softly. "You go to church and read your Bibles and even pray. The guys we know don't do that."

The other two Trotters nodded. Perry and Patsy looked at each other.

"Maybe there is something good about going to church," Michael told the others. "You don't fight or swear either, and it seems like you are always happy."

"I guess all that's 'cause we are Christians," replied Perry.

"And we try to do what the Bible says we should do," added Patsy.

Martin looked at the twins. "You know, at first when you invited us to go to church we thought you were kind of dumb and probably just kooks or something. But it didn't take long for us to find out that you two are real neat! You're just regular people. You seem to have fun and everything even if you do go to church. I'm glad we got to come here instead of having to travel with Mom and Dad."

His brothers nodded their agreement. "I'd like to be like you," said Michael.

"Me, too," quickly added Martin and Mitchell together.

The twins blinked hard and gulped. They looked at each other and then at the triplets! "We can help you pray to be saved," they offered.

"We don't know much about things like that," replied Martin.

"But if you can help us maybe we can learn," said Michael.

"Do you think God really answers prayer?" Mitchell questioned.

"We know He does!" Perry answered enthusiastically.

"We sure do!" agreed Patsy before explaining in a different sounding voice, "Of course not always just when and how we think He should, but He *does* do it!"

"Yeah, we sure have found that out!" added a very happy Perry. □

Over the Teacup



Changes

BY CATHERINE CATTELL

The other day I attended the 170th anniversary of Mt. Pleasant Meeting in Ohio. On the last page of the bulletin, the "Important events and dates in its illustrious history" were listed. And I thought, *My, my, what earthshaking (meeting shaking) changes have taken place in this sacred place during the one hundred and seventy years!*

One wonders about the reaction of the silent Quakers when the human voice was raised in song for the first time in morning meeting. Were there some who found it hard to accept the departure from the accustomed silence? And what about the first revival meeting when the public was invited? Were there weighty Friends who felt concern that Quakers were taking on the ways of other churches, or losing their distinctive, or perhaps becoming unnecessarily emotional?

What about paying a pastor for the first time? Did this cause a small earthquake?

Changes are taking place everywhere and may be very hard to accept. I am a little suspicious of change on a large scale myself.

Now, little changes may be delightful, like moving the furniture around and giving a room a new look; but moving away from home altogether is quite upsetting. And yet one does, at times, find it necessary to make a break with the past and go a new way.

It seems to me that the important thing is to know which things can be changed with profit for all and which things must never be changed—which would result in compromise and loss of the real values.

The Orient changes very slowly. Four thousand years of tradition do not easily give way to new ideas, and yet it is changing and much more rapidly in recent years. And with these changes, new needs appear that must be met in new ways.

It is true everywhere. I am so glad

for those in the past who cared more to be relevant to changing needs than to hold on to tradition. It must have taken courage then as it does now. And as for the past, present, and future, changes require great wisdom to decide what changes are necessary and what changes would mean to lose all.

Mothers are daily confronted with changing needs in their families. It comes out so easily to say, "When I was a girl . . ." It is not easy always to know where to draw the line. How far do you go in today's society where peer pressure is so fanatic and where morals are out-

dated in the minds of many?

To be quick to adjust to needs without compromising the eternal things is not easy, but it must be done. There has to be a place where we draw the line to preserve what always was and always will be of first importance: spiritual LIFE and obedience to God.

I am glad for those in the past who had courage to change in order to "serve their present age" and also for those who knew where to draw the line.

God, give us in our day the wisdom to know which is which and the courage to follow where You lead. ☐

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NORTHWEST

SUPPLEMENT

VOL. IV, NO. 11 — JULY, 1971

TO THE EVANGELICAL FRIEND

NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

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

NORVAL R. HADLEY
General Superintendent

MARILYN RICHEY
Administrative Secretary

ARLENE MOORE
Treasurer

Our Newest Missionaries to Peru

Loren and Dorothy Bennett

This is to introduce to Northwest Yearly Meeting our new missionaries, Loren and Dorothy Bennett. The Board of Missions placed the Bennetts under a three-year appointment (actually the current terminology is a seven-year appointment with two three-year terms on the field and one year of furlough).

The Bennetts are members of the Camas, Washington, Friends Church. Their application for mission service was made soon after they became involved at Camas Friends less than two years ago and upon learning of the Friends fields in Peru and Bolivia. Loren and Dorothy had Wesleyan Methodist Church background before joining Friends and have been active in church life since childhood. Loren is a graduate of Dakota Wesleyan University and has taken graduate work at Western Evangelical Seminary. He has two years of teaching experience in the Portland school system. Dorothy is a registered nurse with a degree from Portland Community College. Previous studies and experience with the Methodist School of Nursing in Mitchell, South Dakota, have given her a breadth of experience in this field.

Loren, 25, and Dorothy, 23, spent the past seven months in the Missionary Internship School in Michigan, where they were involved



Loren and Dorothy Bennett

in the Tecumseh, Michigan, Friends Church as a part of their special training in Christian service. They have no children. Both Loren and Dorothy have felt a personal call to foreign missionary service since childhood. They were not certain what country or field would be theirs until uniting with the Friends Church at Camas, when it became very clear to them that this was the Lord's call upon their heart. They come highly recommended by their pastors and friends and have demonstrated a proficiency in Christian work and a variety of skills that will give them great opportunities in our Friends fields in Peru and Bolivia.

After Yearly Meeting in August, they will enroll in language studies in Costa Rica for one year and are tentatively assigned to the Peruvian field upon completion of Spanish studies.

The months of June, July, and August will be given to deputation work across the Yearly Meeting, and they will be commissioned on the closing day of Yearly Meeting during a Sunday afternoon missionary rally August 22 at Newberg.

The Board of Missions is extremely well impressed with the qualifications, spiritual depth, and dedication of the Bennetts and solicit prayer support for Loren and Dorothy as they begin their language preparation. God has again laid His hand upon a precious, capable young couple to enter the developing and needy fields given Friends in South America.

Duane and Sherrill Comfort

Duane and Sherrill Comfort have completed a year of language study at Guadalajara, Mexico, and will be flying directly to

(Continued on page 2c)

HIGHLIGHTS OF YEARLY MEETING

The entire family will benefit from the varied activities of Yearly Meeting sessions held in Newberg, Oregon. Beginning on August 16 and continuing through August 22, there will be many highlights this year to make it well worthwhile to attend.

Ralph Greenidge, pastor of Holly Park Friends Church, will speak in the evenings, sharing the platform with board leaders reporting on their work. Quentin Nordyke, Northwest Friends missionary, will speak in the morning services. Algetha Whitehead Brown, staff soloist for the Robert H. Schuller Institute for Successful Church Leadership, will be guest soloist for the sessions.

Norval Hadley, new general superintendent, will begin the sessions with the keynote address on Tuesday evening. Loren and Dorothy Bennett, recently appointed as missionaries to Bolivia and Peru, will be introduced.

Activities for younger members of the family include nursery care, children's activities, day camping for juniors at nearby Camp Tilikum, and Friends Youth activities for junior high and senior high youth. The youth activities will include practical training and involvement in various types of Christian service.

Evening services will be held in the Newberg High School gymnasium, while daytime sessions will be in Newberg Friends Church. Meals and housing are available at a reasonable cost at George Fox College. Space for a limited number of camp trailers and campers is available at nearby Camp Tilikum (property donated by Russell and Irene Baker).

Complete details about the schedule, accommodations, and special features may be found in the brochure available in each of the churches. Copies may also be requested from the Friends Church Headquarters, P.O. Box 190, Newberg, Oregon 97132.

Coming Events

The fifth biennial convention of the Christian Camp and Conference International Association will be held in Green Lake, Wisconsin, on October 25-28, 1971. Northwest Friends have benefited a great deal by sending delegates to these conferences on camping in the past and will undoubtedly be represented at this year's meeting. There will be 85 workshops, 10 seminars, and a number of general sessions to choose from. In addition, there will be Show/Tell demonstrations on such skills as building fiber glass canoes, rappelling, scuba-diving, and backpacking.

IS IT WORTH IT?

Now for some pertinent questions that call for some dramatic answers:

Is it worth \$7 per month per active member to:

1. Establish new churches on the home field such as our newest church at Kent, Washington?
2. Continue our foreign missionary work in Peru and Bolivia, South America? To extend our missionary work in Mexico City?
3. Extend our summer camping program throughout the Pacific Northwest involving hundreds of young people?
4. Stand by the work of Christian education at George Fox College for another year?
5. Keep receiving the EVANGELICAL FRIEND and other publications from Barclay Press?
6. What should our pledge be this year?

—From The Forecaster of Tacoma First Friends

Thoughts Upon Changing Jobs



I need you. I long to have fellowship with the pastors and people of Northwest Yearly Meeting. I need to be fed with new thoughts and ideas and inspiration by a new group of friends, especially young friends. You can have an important ministry to me. And if God allows us together to think His thoughts, He can lead through us.

There is a great deal I don't know—especially about the new job. So, I must stick to things I'm pretty sure about. Very early in my ministry, I decided if it's Bible, it's okay. Also, I'm quite sure I'll be right if I give emphasis to building on foundations laid by my predecessor, Jack Willcuts. I admire Jack and respect him. I feel he worked very hard, did the right things, and his is a hard act to follow, but I also feel Friends of Northwest Yearly Meeting are mature and kind enough to know I cannot be another Jack Willcuts. I'll have to be myself and give the job the best I have with God's help. Living Proverbs says, "My son, never forget the things I've taught you. If you want a long and satisfying life, closely follow my instructions. Never forget to be truthful and kind. Hold these virtues tightly. Write them deep within your heart. If you want favor with both God and man, and a reputation for good judgment and common sense, then trust the Lord completely; don't ever trust yourself. In everything you do, put God first, and He will direct you and crown your efforts with success." What a comfort to know we have access to a wisdom beyond our own!

We are living and serving in a time of fast and far-reaching change. Some have been saying that God is moving on and leaving the established church behind. I don't believe it. Jesus is the Head of the Church. I believe He is the Head of Northwest Yearly Meeting of Friends Church. He hasn't changed that. Instead of leaving the Church behind, God is leading the Church, often through its young people, into an exciting new awakening that meets people where they are and satisfies their need. We need to learn how best to be prime movers in this new awakening.

I have had a wonderful 15 years with World Vision. It is a great organization doing what God wants done across the world in these times, and Dr. Stan Mooneyham is giving it great leadership. I don't want anyone to think I'm changing jobs because I'm dissatisfied. I never would have engineered an occasion to leave World Vision. In fact, God surprised me by leading me out. I will continue to be a booster for World Vision in the Northwest. There is a Christian hospital to be built in Buddhist Cambodia, and only World Vision has the open door, under God, to build it.

Among Friends, I will continue to try to have a ministry that reaches around the world—and into eternity. My family and I will be very grateful for your prayers.

—Norval Hadley

OPPORTUNITIES FOR FRIENDS

Camp Tilikum is the name chosen for the property donated by Russell and Irene Baker for use as a retreat and camping facility. Located seven miles from Newberg, Oregon, the gift includes 90 acres of property, much of it timbered, a 15-acre lake, and a spacious home. The name means "Friends" in the Chinook jargon, formerly used as a trade language in Western Oregon by many of the Indian tribes.

The board in charge of the grounds is making the grounds available this year for picnics, outings, and school groups at no cost. Plans are underway for buildings and facilities to accommodate small retreats, day camps, outings, and training activities for George Fox College students. Gary Fawver, formerly an employee of Youth Adventures, Inc., and now trail camp director of Covenant Heights Camp in Estes Park, Colorado, has been named the director of the camp to begin work in September 1971.

The grounds will be used during Yearly Meeting sessions for the Junior Yearly Meeting activities and to accommodate some camp trailers. The Yearly Meeting schedule includes a service dedicating the grounds.

There are still openings in the summer and fall for picnics and outings on the grounds and for retreats and conferences for small groups in the lower floor of the house at the grounds. Lon Fendall is in charge of the scheduling (P.O. Box 190, Newberg, 538-4448).

Ken VandenHoek, in charge of the Trail Camping activities of the Board of Christian Education, reports that the backpacking equipment owned by the Yearly Meeting may still be reserved by churches for use in August and September. Ken will advise on its use and will order dehydrated foods if desired. Ken directs these activities in addition to his work as youth minister at Clackamas Park Friends Church.

Friends in Action

Three college-age youth have been placed in churches for the summer to serve as Youth Ambassadors. Craig Bersagel, from Svenson Friends, is serving at Homedale Friends Community Church, under the supervision of Pastor Clare Willcuts. Vicki Convey of Friends Memorial Church has been assigned to work at Marion Friends Church under Ed Harmon. Sarah Tarr from the Friends Church in Grand Junction, Colorado, is working at Talent Friends Church with Pastor Roy Dunagan. They will be working in a variety of responsibilities, particularly with the Friends Youth.

* * *

Terry and Jan Hibbs, with their three children—Julene, age 3, and six-month-old twins, Kerrie and Jerrie—have been assigned by the Missionary Aviation Fellowship to serve in Surinam (formerly Dutch Guiana). MAF pilots fly nearly three million miles a year serving more than 50 mission and church agencies in 15 developing nations in Africa, Asia, and Latin America.



They anticipate leaving for their assigned field in November. Terry is a licensed pilot and aircraft mechanic. He grew up in Bolivia with his parents, Leland and Iverna Hibbs. He formerly performed his alternate service in Colombia with Wycliffe Bible Translators. He since has been employed by Trans World Airways. Terry and Jan completed their training with MAF in May and are now living in Greenleaf. They are on deputation until their departure and may be reached at Route 2, Caldwell, Idaho.

NEW TIPS PROGRAM

A new approach to training and informing people in the work of the church will be introduced at Yearly Meeting. Instead of asking church workers to attend area training conferences, the Board of Christian Education is sponsoring a program of cassette tape training and local workshops to take the information and inspiration directly to the workers. People may request ideas and help on any topic of the work of the church. The *Tips* program will furnish taped replies from leaders qualified to reply to the question or will provide leadership for a workshop if it is desired.

AMONG THE CHURCHES

PUGET SOUND AREA

Tacoma First—A. Clark Smith, pastor

Some of the children in the Primary-Junior Sunday school department put on a play to open Mother's Day. As each mother entered the church, she was presented with a carnation.

Charles Williams, western director of the National Negro Evangelical Association, was our guest evangelist during May 16-23. Thursday, Friday, and Saturday evenings were special emphasis night beginning with catered dinners for women, youth, and men respectively.

Bill Sacha, Dick and Mary Hendricks wearily went home to sleep at 2 a.m. May 29 after installing the new lights in the sanctuary. The new lights and lowered ceiling are only the beginning of planned remodeling.

We welcome to our staff a full-time Christian education director, Paul Meier, and his wife Charlene.

Our FY softball team, the Busy Bees, has been organized with Kenneth Baines as the coach.

Newest Missionaries

Continued

the mission field in Peru around the first of September. It is possible they may spend a few days or weeks in La Paz for orientation and to visit Duane's brother, Gene Comfort, stationed in La Paz with his family.

Duane and Sherrill have three children—Donald, seven; Cynthia, four; and Melvin, nine months.

Before beginning language school a year ago, they like the Bennetts had concluded seven months at the Mission Internship School in Michigan and were involved in the Tecumseh Friends Church. Duane was a school teacher in the Sandy, Oregon, school system for a number of years, and they are members of the Lynwood Friends Church in Portland. Sherrill Comfort is the daughter of Calvin and Lela Hull, who pastored in our Yearly Meeting for a number of years.

The Comforts will join the Nick and Alice Maurers and Mary Bel Cammack to replace the vacancy left by Ed and Marie Cammack, who return on furlough early in July.

The prayer support of the Yearly Meeting is also encouraged for the Comforts in the new responsibilities placed upon them.



Duane and Sherrill Comfort and family

June 6 the film, *Walk the Tight Rope*, was shown during the evening service. Several requested that we order it again so more of the young people can see it.

BOISE VALLEY AREA

Boise—Dale Field, pastor

Sunrise services were held in the Capitol Rotunda Easter morning April 11. The young people were served breakfast at the church between eight and nine. Our pastor brought an Easter message entitled "The Manifestation of Victory." We were again reminded that the most important single statement in the Bible is that Christ rose from the dead, which is the basis of our hope of resurrection and eternal life. Our hearts were thrilled as the choir presented John Peterson's cantata, "Easter Song," during the evening service.

The Boise Valley Area Rally was held April 23-25. Ministry and Counsel and Area Business Meeting were held at Whitney on Friday; Saturday evening fellowship dinner and Area Rally at Boise Friends. Dr. David Le Shana was the speaker. There were several guests from George Fox College. Bob Gilmore brought the special music, and Gene Hockett spoke at our Sunday morning services on April 25.

A missionary conference was held at our church April 28 through May 2. Special speakers were Jack Willcuts, John Fankhauser, and Gerald Dillon, who is president of the Mission Board. In connection with this conference a film was shown during our Sunday evening service April 25 entitled *How God Taught Me to Give*. It was a personal account of how the Lord led Dr. Oswald J. Smith in Faith Promise giving and how this method has been used and blessed in behalf of missions in the People's Church, Toronto, Canada. A Faith Promise is an amount of money you promise to give to God for missionary work within the next year. This is above your regular giving to the church. You do not have this money nor do you know specifically from where it may come. Having committed a certain amount to God, by faith we pray for God to provide it. The Missionary Committee set a Faith Promise goal of \$5,000 for our church. This was the greatest missionary challenge in the history of our church. On the last day of the conference, the Faith Promises were totaled and the amount announced to the congregation was \$10,500! "Be thou faithful . . . and I will give thee a crown of life." (Revelation 2:10)

Thursday evening, May 6 a Mother-Daughter Tea was held in our Fellowship Hall. The Ambassador Sunday School Class sponsored a parking lot sale for the purpose of raising funds for a church-owned bus. A total of \$600 was received.

We had special emphasis on church growth during the morning worship hour on May 16 commemorating the first year in our new building. The Monthly Meeting clerk spoke on the subject: "Where We've Been," youth minister on "Where We're Going," and our pastor on, "How to Get There." There was a

covered-dish dinner in the Fellowship Hall after church.

The LeTourneau Singers from Longview, Texas, presented a special concert in our church Friday evening, May 28.

"Esther the Queen," a marionette presentation by our juniors, the "Jet Cadets," was given during the evening service on May 30. Queen Esther played her part in paving the way for the coming of the world's Savior. The Hebrew nation had to be delivered from annihilation—no Hebrew nation, no Messiah; no Messiah, a lost world.

—Margaret Peterson, reporter

Star—Kenneth and Rosalie Pitts, pastors

The Singing Friends choir presented its annual spring concert May 30 with several former members participating. The choir has been giving performances at other churches during May. The new robes were ready in time for the final concert, which gave the Singing Friends a new look.

—Leona Ireland, reporter

Whitney—Charles Cox, pastor

The Area Ministry and Counsel meeting and Area business meeting convened at Whitney April 23, 24. April 25, Dr. David Le Shana, president of George Fox College, brought us a message at the morning service.

May 15, Mrs. Clarence Hoopes, assisted by her daughter, Carol Bissell, and friends, hosted a wedding shower for Marshall Sperling and his bride-to-be, Louise Strait. Surprise guests were Louise and her parents, who came from Newberg for the event.

Mothers and daughters enjoyed a luncheon together on May 22. The event was highlighted by a fashion show of old wedding, graduation, and other special occasion gowns—also some baby dresses of bygone days.

One of our members, Keith McGillivray, graduated from Greenleaf Academy May 25 and joined the U.S. Marines June 7.

On May 30 we were favored with a lovely solo, "The Lord's Prayer," by Myrtle Louise McDowell, a visitor from California.

Our Summer Recreation and Renewal Services began on Wednesday, June 2, with recreation for all at 6:30 p.m., followed by refreshments and our regular 7:30 midweek service.

Sunday, June 13, YES week started with the Sunday school session under the direction of Joy Cox, evangelist. She is the daughter-in-law of our pastors and has a wide experience in Youth's Evangelistic Services in California. She is director of the Children's Department of Arcadia Friends Church and also directs a weekday preschool in Arcadia, California. YES week continued through June 18.

Fathers and sons enjoyed a dinner at the King's Table in honor of Father's Day.

—Dorothy Stadler, reporter

GREENLEAF AREA

Caldwell—Glenn Armstrong, pastor

Pastors of Greenleaf and Boise Valley Areas met Tuesday evening, May 18, at our church for a potluck dinner and evening of fellowship.

Dave, son of Melvin and Lucile Davenport, graduated from Northwest Nazarene

College in 1970 and is now a teacher in Cambridge. He brought the morning message on June 13, in the absence of our pastor, who with his family was on a vacation trip to Texas and Kansas. Dave will be taking summer school work at Moscow, Idaho.

Fred Gregory, executive secretary of Friends Action Board, gave an informative talk on Christian concerns at our church on Memorial Day.

A wedding shower was given for Mrs. Mike (Jackie) Martin on May 20 at the church.

The Adult Bible Class has united with the Ambassador Class. The group held a potluck picnic in the Caldwell Park on June 11. August Koch is teacher of the class.

—*Rosella Moon, reporter*

Greenleaf—Gordon St. George, pastor

Albert and Frances Oglevie observed their 50th wedding anniversary with an open house April 4 hosted by their children, Agnes Tish, Arlene Fiscus, Dean, and Lewis.

About 500 attended a benefit appearance of Dale Evans at Greenleaf Academy gym on May 4 sponsored by the Alumni Association.

Harold Antrim, youth minister of Boise Friends Church, was the speaker for the Greenleaf Academy baccalaureate service, and Sydney Carnes of the First Christian Church in Nampa gave the commencement address.

Our pastor, Gordon St. George, was elected president of the Ministerial Association of the Yearly Meeting at their annual meeting held at Farewell Bend Motel near Huntington, Oregon. He has also been elected chairman of the Treasure Valley Sunday School Association.

Our youth minister, Samuel Drinnon, graduated in June from Western Evangelical Seminary.

Cornelia Holmes attended a tea at the Governor's House May 12, an occasion sponsored by the Idaho State Mental Health Association.

Beulah Willcuts and Violet Hopper, both retiring from the teaching profession, were honored at a reception Sunday, May 16. Beulah has taught 26 years and Violet 24.

The Drama Club sponsored a talent program May 14 with the freewill offering, which amounted to \$230, going to Mark Hardinger for medical expenses. Mark was hurt in a motorcycle-car accident March 26.

—*Iverna Hibbs, reporter*

INLAND AREA

Spokane—Charles Neifert, pastor

Spring is here and the grass has turned green; the trees have leafed out; and the spirits of the congregation once again arise to the renewal of life on our planet.

We really feel the church at Spokane is experiencing an abundance of the Lord's blessing upon us. This is being shown by the surge of joy and fellowship we are experiencing.

We had a great time of inspiration and challenge at our annual spring banquet sponsored by the Women's Missionary Union. Jack Willcuts, our Yearly Meeting superintendent, was with us for this time and inspired us with all the great things that God is doing among us as a church.

On May 12, 1971, following an open worship service, we had a time of fellowship and bid farewell to Clayton and Helen Curryer, who have moved to Star, Idaho. We already miss them but know that the Star Friends Church will receive much blessing with the Curryers in the midst.

We are in the midst of planning our VBS and getting geared up for the new church year, which promises to be one of the most exciting ever if all that is on the horizon materializes. —*Charles J. Neifert, reporter*

NEWBERG AREA

Newberg—Fred Littlefield, pastor

Eugene McDonald was speaker for our evangelistic meetings on April 18. During the week he conducted classes on visitation evangelism, and teams went out calling. Ralph Greenidge conducted evangelistic services April 23-25. The Greenidge family furnished special music.

Hugh Salisbury taught a teacher training class Monday evenings during April.

Greenleaf Academy Choir sang in our church Sunday afternoon, April 25.

The A Cappella Choir of George Fox College presented its home concert in our church Sunday evening, May 9.

Dale Field conducted Kids Crusade at our church May 11-14, using gospel magic, ventriloquism, and flannelgraph. Attendance ranged from 55 to 130.

Newberg Area Rally was held in our church Sunday evening, May 16. "Reconciliation Is Our Business" was the theme. Speakers were Peter Snow, Milo Ross, and Kent Thornburg.

The high school choir presented the folk musical, "Natural High," at the evening service May 23. Dennis Hagen directed the group.

Fred Littlefield was the baccalaureate speaker for Newberg High School May 30.

Our worship services were dismissed on June 6 to attend the baccalaureate and commencement of George Fox College at Newberg High School gymnasium.

The Sunday school picnic was held at Camp Tilikum on Saturday, June 12. Food, homemade ice cream, games, including volleyball, were important.

VITAL STATISTICS

BIRTHS

DEVNICH—To Darryl and Marilyn (Win-ters) Devnich, a daughter, Melissa Joy, born May 3, 1971, in Hampton, Virginia.

LINGENFELTER—To James and Sharon (Martin) Lingenfelter a son, Kevin James, born January 22, 1971.

MARRIAGES

BRENTON-MARTIN. Jackie Brenton and Mike Martin were married April 16 in the Caldwell Friends Church. They are making their home in Caldwell.

HULL-BOSCHULT. Karen Mae Hull, daughter of Mr. and Mrs. Kenneth Hull, and Larry Charles, son of Dr. and Mrs. Carl Boschult, were married in the Greenleaf Friends Church June 11.

"God's Helpers," a group of junior girls sponsored by Darlene Meeker, presented music, Scripture, and poetry at the Sunday evening service June 13.

Victor and Dorothy Johnston were honored on their 40th wedding anniversary at a reception in the church social hall on Sunday afternoon, June 6.

—*Margaret Weesner, reporter*

North Valley—Roger Knox, pastor

Charles Lake, director of Career Guidance with the Oriental Missionary Society, was our guest speaker at our evening service May 9. His message was more personal dedication is needed by all church members for missions in every way.

May 10-14 Herschel Thornburg conducted a children's crusade after school for children from the first through the sixth grade. Evening services May 16 and 17 and both services on Sunday, May 17, were conducted by him for the families. All were well attended.

Sunday evening, May 30, the Friendship VII from George Fox College presented their singing program they will be giving on tour this summer. These seven young people bring a wonderful message, and their presentation is very inspiring. —*Lois Shires, reporter*

PORTLAND AREA

Second Friends—I. Marion Clarkson, pastor

Two music recitals were performed by the children from Project LOVE. The guitar recital was May 17 and the piano recital June 6. Music classes are being dismissed for the summer. However, they will be resumed next fall as a means of reaching new people in our community. The teachers are excited that this first year was so very successful.

The Friends Youth joined with the WMU in a bake sale several weeks ago. They shared the work and the profits.

The dedication of our new organ was held May 16 with Professor David Howard from George Fox College as our guest organist. The organ was dedicated as a memorial to our former pastor, Dean Gregory.

The Friends Action Board has secured the vacated Lents Library for use as a drop-in center for youth. This building is across the street from Second Friends and can be a great opportunity for us.

—*Shirley Bancroft, reporter*

JOHNSON-SQUIBB. Dortha Johnson and David Squibb, both of Caldwell, were married June 3 in the Caldwell Friends Church.

QUENZER-WHEELER. Shirlee Quenzer and Loren Wheeler were married June 5, 1971, at the Star Friends Church, with Kenneth Pitts officiating.

STRAIT-SPERLING. Louise Strait, daughter of Mr. and Mrs. Paul Strait of Newberg, and Marshall Sperling, son of Mr. and Mrs. Earl Sneathen of Boise, were married June 11 in the North Valley Friends Church with Roger Knox and Irwin Alger officiating.

WENTWORTH-GRIFFITH. Cheryl Wentworth and Russell Griffith were married February 14, 1971, in Bethany Community Church in Seattle with Pastor John McCullough officiating.