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Evangelical Friend

Northwest Yearly Meeting of Friends Church  
(Quakers)

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10-1971

## Evangelical Friend, October 1971 (Vol. 5, No. 2)

Evangelical Friends Alliance

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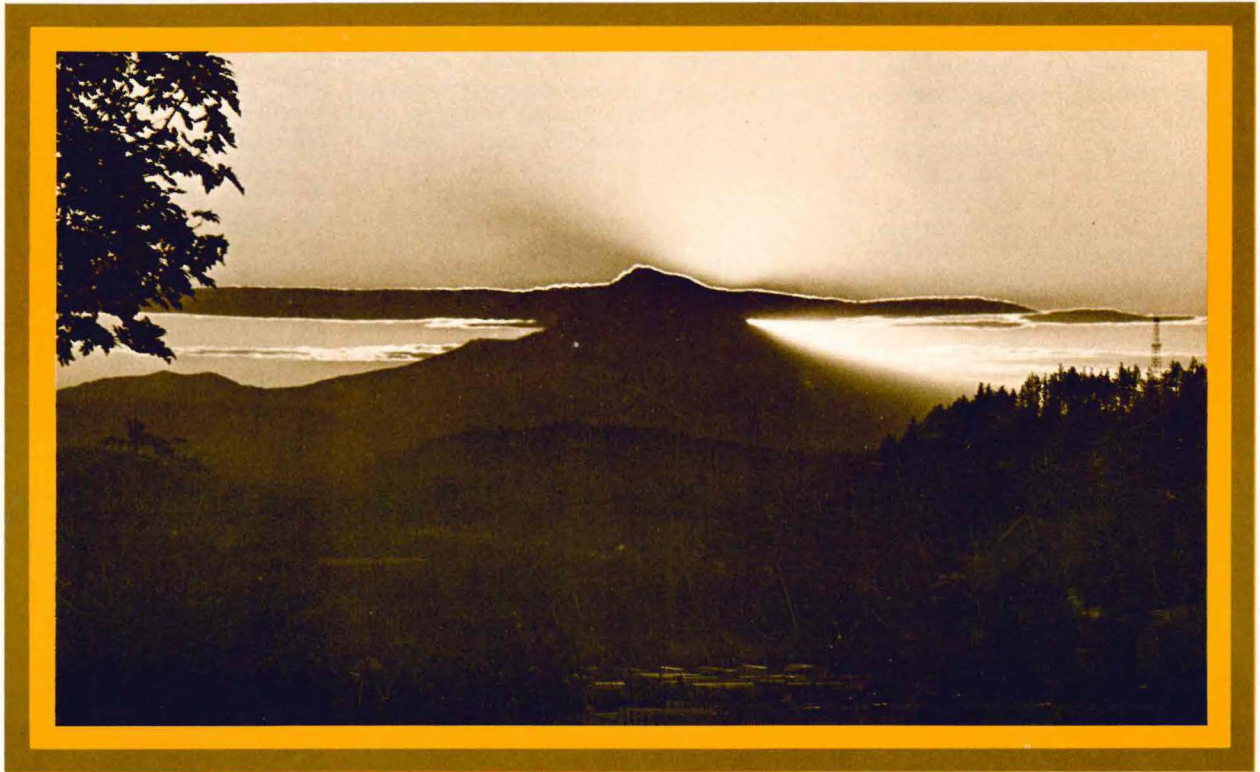
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# *Evangelical Friend*

October 1971

Vol. V, No. 2



## *Morning Prayer*

*I cast my eye  
upon the sky;  
oh, God,  
who can despair?  
You care!*

*I smell the hay  
mowed in the field;  
let come what may,  
I'm healed!*

*With my hand  
I touch the earth,  
I work the land  
in pain and joy—  
rebirth!*

*I hold my ear  
up to the sea;  
death now  
holds no fear  
for me!*

*Within this bread  
I taste sky,  
earth, sea;  
Lord . . .  
I am fed.*

—Arthur O. Roberts, 1971



*Your magazine:  
testimonies, reactions,  
dreams, and some  
future projections*

BY HARLOW ANKENY

The Emerging Church. Renewal. Lay Witness Missions. Evangelism Explosion. Revival. The Jesus Movement. Reality. Koinonia. Because I read to some extent each month about 25 Christian and secular magazines, these terms have become common to my vocabulary. But not until some weeks ago have any of these terms become a real vital part of my own life experience.

It all started simply enough. For months because of day-to-day frustrations, minor family problems, articles read, meetings attended, evidences of the Holy Spirit's moving in the churches—including our own—and my very active involvement on church committees, I had been seeking for myself a new experience in Christ, power to meet the problems, to keep up with the changes taking place.

Then it came! About 1:30 in the morning of September 24, anxiety filled my life as a very rapid heartbeat awakened me from a deep sleep. Anxiety led to more anxiety, until I finally called my good Christian doctor, who came to my home in the middle of the night. His routine physical tests reassured me what I had experienced was not a serious heart malfunction but a warning sign—stress, tension, deadlines, anxieties, and fears—accumulating over the years—had finally culminated in this warning signal. (Believe it or not, there *are* general practitioners willing to make late night calls—and Christians at that, willing to lend spiritual counsel through anxious hours.)

I was chairman of the coming Lay Witness Mission in our church and was scheduled to attend the week-long Coordinating Council meetings of the Evangelical Friends Alliance at Omaha in a few days. Under doctor's orders, these duties and others were canceled. A complete weekend of rest was ordered, although light office work for the next week was permitted. During the first week of October, my wife and I spent nearly the entire time in an unprecedented rest, as Jesus once suggested, "Come ye yourselves apart . . . and rest a while."

This was enjoyed at the beautiful Oregon coast. What therapy! For the first time since its official inception in 1963 at Haviland, I was missing an EFA meeting!

My personal confrontation with Christ in a new way came on Wednesday, September 29. Following additional reassurance from the doctor there was no serious physical problem that complete rest and a reordering of priorities could not cure and a melting time of sharing this news and my experience with our understanding staff at Barclay Press, I was determined to find for myself new peace in my heart, new release from the strain I had been under for months—and perhaps years—and answers to these recurring spiritual seekings.

Determinedly, I made an appointment with the pastor of our church, Fred Littlefield. Together in his study, with my wife by my side and on our knees before God, we "prayed through" (a term not heard too often lately), and I found a new reality in Christ I had not experienced in years.

As a layman, I have been involved in full-time Christian service since college years. Besides this vocation, I have been deeply involved in many decision-making groups in our local church, doing everything I could to make the church work! But in the midst of all this "duty," I had gradually neglected the key to one's spiritual life: the personal devotion to Him, prayer, reading His Word, sharing, and caring for others in a personal, sincere, loving way.

This victorious time of counseling and prayer ended in as thrilling a rebirth of spiritual life in my heart as I had ever experienced from earliest childhood, through college, and through years of public service for the Lord. I do not discount my previous spiritual experiences. I only say, to the glory of God and to the encouragement of someone who may be experiencing these same struggles, that Jesus Christ has a new place in my life.

Even though I was tired, I felt led of the Lord to share with the prayer meeting that night what God had done in my life that very afternoon. He helped me with words to tell the story. I felt His presence as I spoke. There, in the midst of those with whom I lived and worked and under whom I had studied in past years—those who knew me best—I told the story. My heart was filled and blessed. I hope others were also. The love expressed and the prayers promised following that service have been an overwhelming encouragement to me. And since that day life has taken on a new meaning for me. I have new priorities, new values. Things that once seemed so important have reverted to their proper positions. A new sense of relaxation in the arms of my Savior, new assurance and faith in the unshakable foundations

of God, a new and exciting prayer life, a new interest in His Word have come to me. And God, through His grace and the direct leading of the Holy Spirit, has opened unexpected doors of opportunity to share my witness with others just at the right time. This has come almost daily. I pray it will continue. We need each other. We need to share our joys, our sorrows, our disappointments. This is the church at work!

Some ten days after my own experience of renewal, the Lay Witness Mission was held in our church. Those churches across the EFA who have experienced these weekends of revival and renewal will understand what I mean when I say that this brought new life to individuals and our church—sharing, caring, loving, reaching out. In reality, the Lay Witness Mission was "frosting on the cake" for me, for I had already experienced the renewal that these visiting witnesses so ably expressed during that weekend.

This is my personal testimony of what has happened to me in these past weeks. My heart is full of praise to Jesus Christ. I have felt led to share it with you.

Because of doctor's orders to get partially away from my work and relax from stress, tensions, and deadlines over a period of nearly three weeks and because the progress of the October magazine had not reached a point of delegation to the production staff without further undue stress, your October issue has been delayed for several weeks. I assume full responsibility for this delay but feel that in the Lord's leading, the circumstances involved have extended my overall usefulness.

I thank many of you who knew of this experience for your prayers and love and caring. I promise to all my utmost efforts under God's grace and His renewed strength to fulfill the obligations and responsibilities that have been placed upon me. I also wish to publicly express to every member of our production staff at the Barclay Press my appreciation for working diligently and giving unstintingly of their time in the latter stages of production of this issue so that it would be delayed no further.

This one thing I want to add to my testimony, the essence of which was read to the Coordinating Council at the meeting in Omaha: Pastors, never take the spiritual condition of your so-called "leading laymen" for granted. There may be a deep seeking and a deep need that requires your counsel and interest. And laymen, never hesitate to go to your pastor, who is most willing and capable of helping you find an answer to that need through the cleansing, forgiving power of Jesus' blood and the empowering of the Holy Spirit as we commit our total being to Him. Praise His name! □

*(Continued on page 17)*



## Evangelical Friend

Executive Editor: Jack L. Willcuts

Managing Editor: Harlow Ankeny

Department Editors: Esther Hess, Missionary Voice; Betty Hockett, Children's Page.

Regional Editors: Verlin Hinshaw, Kansas; Eugene Collins, Ohio; Ralph Chapman, Northwest; Ruth Royston, Rocky Mountain.

Contributing Editors: Charles S. Ball, Leonard Borton, Everett L. Cattell, Gerald W. Dillon, Myron Goldsmith, Robert Hess, Verlin O. Hinshaw, Lauren A. King, Harold B. Kuhn, Paul Langdon, Walter P. Lee, David LeShana, Fred Littlefield, Russell Myers, Arthur O. Roberts, Lowell E. Roberts, Merle Roe, Milo C. Ross, John Robinson, Chester G. Stanley, Harold B. Winn.

Advertising Manager: Lloyd D. Johnson

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The EVANGELICAL FRIEND is the official publication of the Evangelical Friends Alliance and is published monthly at 600 East Third Street, Newberg, Oregon 97132. Second class postage paid at Newberg, Oregon. SUBSCRIPTION RATES: \$3.50 per year. CHANGES OF ADDRESS: Send all changes of address and subscriptions to EVANGELICAL FRIEND, P. O. Box 232, Newberg, Oregon. Please allow four weeks for changes to be made. EDITORIAL: Articles and photographs are welcome, but we assume no responsibility for damage or loss of manuscripts, art or photographs. Opinions expressed by writers are not necessarily those of the editors or of the Evangelical Friends Alliance. Address all manuscripts, letters to the editor, and other editorial content to Editorial Offices, P.O. Box 232, Newberg, Oregon 97132. ADVERTISING: Rates are available on request. Address all correspondence regarding advertising sales to Lloyd D. Johnson, Advertising Manager, P.O. Box 882, Wichita, Kansas 67201. Production and offset lithography at The Barclay Press, Newberg, Oregon.

### Cover

The unique talents of two artists combine to form a most meaningful cover for this month. Arthur O. Roberts, dean of faculty at George Fox College, well-known for his prose and poetry, brings us "Morning Prayer." Al Monner, free-lance photographer and staff member of Portland's *Oregon Journal*, captures an October sun rising behind Mt. Hood as viewed from the heart of the city of Portland.

### Antecedents

This issue is admittedly weeks late due to circumstances alluded to on page 2. But whether you received your copy today or would have received it three weeks ago, the content is basically the same and its impact as great—if you read it!

As for a theme, in reality there is none. There is a Halloween story and the colors used in printing may suggest pumpkins and the beautiful falling leaves of late autumn. But our articles touch upon many subjects, and two or three may elicit some much-needed dialogue as we experience new movements of the Holy Spirit.

Without tending to discredit any article, I would like to stress some that I feel most worthy of extra study and concentration—and, possibly, reaction from you: "Religious Balance," an editorial by Jack L. Willcuts on page 5; "Authentic Fire," by Verlin O. Hinshaw on page 6; and "Situation Ethics," by Robert Hess on page 8.

In addition to the above, I believe Esther Hess, our Missionary Voice editor, has brought together a particularly excellent group of articles this month worthy of our special attention.

As has been said before, as editors we would be most appreciative to hear from you. Write us your concerns, your reactions, your opinions. We value most highly your response—especially as we look forward to a full editorial board meeting on November 26 and 27. —H.T.A.

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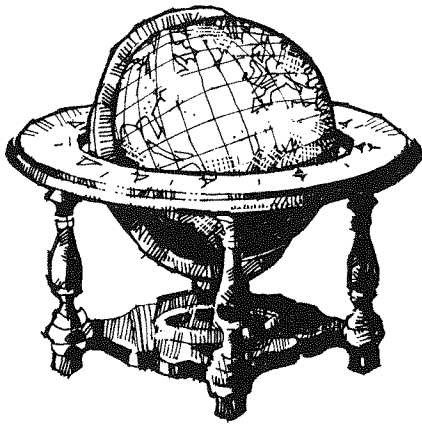
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## The Face of the World



### THE UNEMPLOYED

"The great majority of those on public assistance in the U.S. are children, followed in order by the aged, blind, and disabled; mothers, and finally about 1 percent are healthy, able-bodied males," William G. Lunsford, human rights secretary for Friends Committee on National Legislation, reported at the fall legislative conference held in Wilmington, Ohio. He said the approximately six and one-half million unemployed in the nation in August 1971 "didn't include the vast numbers who have given up looking for a job." Lunsford added that the U.S. Bureau of Labor Statistics uses only people 18 years old and above and non-farm categories when it lists unemployment figures.

### TEN BIGGEST WORRIES

In Dr. Eugene S. Paykel's list of the ten major worries plaguing Americans, not one was concerned with a person's accountability to God.

The Yale University psychiatrist said the ten major causes of worry among his patients are: (1) death of a child, (2) death of a spouse, (3) a jail sentence, (4) death of a family member, (5) an unfaithful spouse, (6) major financial difficulties, (7) business failure, (8) being fired, (9) miscarriage or stillbirth, (10) divorce.

His report showed that 9 percent of the U.S. population becomes depressed and incapable of functioning normally when they encounter everyday experiences that do not seriously bother most persons.

### BILL WOULD OFFER HAVEN IN U.S. FOR ILLEGITIMATE VIET CHILDREN

WASHINGTON, D.C.—Illegitimate children born of American fathers and Vietnamese mothers could be adopted by American couples under a bill introduced in the Senate by Sen. Frank E. Moss (D-Utah).

Such children are not recognized officially at present by either the U.S. or

South Vietnamese Governments and are "children without a country" in a nation where illegitimacy carries more of a stigma than in most other countries, Senator Moss said. —E.P.

### 47 PERCENT OF HER CITIZENS THINK AMERICA WILL COLLAPSE

NEW YORK—Is the United States going to collapse?

A national public opinion poll last month shows that 47 percent of all Americans believe the civil order may indeed collapse.

Among the most acute problems cited are persistent inflation, persistent unemployment, radical division, the growth of business enterprises larger than any state and international in operation, political corruption, and the war in Southeast Asia.

The United States is the oldest and most powerful modern democracy, yet half its citizens fear general collapse. Such instability can be altered only by radical changes in society.

Against this backdrop of gloom, the servants of God must work and carry out their mission. —E.P.

### LUTHERAN HOUR PREACHER SAYS THE UNITED STATES LACKS 'JOY'

WASHINGTON, D.C.—The nation needs joy, a quality that seems to be diminishing, Dr. Oswald C. J. Hoffman told the annual convention of the Lutheran Laymen's League, an auxiliary of the Lutheran Church-Missouri Synod.

The Lutheran Hour preacher observed that "every day in every way the world is not getting better and better. In many ways it's a good deal worse . . . mercury and lead pollution are increasing, with swordfish already mercury-contaminated and tuna becoming so . . . what we thought was a way of getting rid of our garbage has turned out to be our undoing."

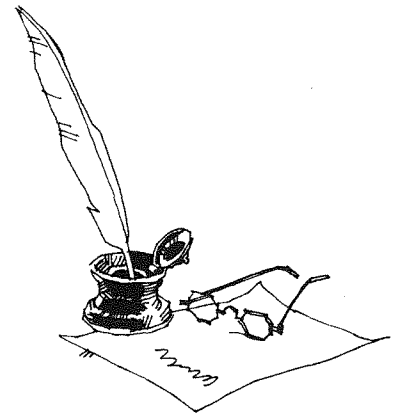
Dr. Hoffmann also referred to the economic problems of inflation, recession, decaying cities, overpopulation, and hunger. "It's a gloomy picture," he said. "What the world needs is joy, and joy comes from Christ." —E.P.

### BILL MOYERS SAYS RELIGION AND POLITICS CHANGING

TYLER, TEXAS—"Assessing a man solely by his religious affiliations is a spurious way of judging his ability to make political decisions," said Bill Moyers, former newspaper publisher, author, and ordained Baptist minister who served as press secretary to President Lyndon B. Johnson.

At a three-day youth emphasis seminar on "Christianity and Politics," Moyers (Continued on page 19)

## Friends Write



I'd like to express my deep appreciation for the continued appeal and quality of the EVANGELICAL FRIEND, both in format as well as content. Thank you for your fine work!

The Lord bless your important ministry there!

RETA STUART

B.P. 18, Gitega  
Burundi, Africa

I am enclosing my subscription for one year for the EVANGELICAL FRIEND. . . . The editorials and articles of the EVANGELICAL FRIEND mean so much to me. As you know there are no Friends churches in Louisiana and although fellowship with Southern Baptists here is good, I surely do miss Friends.

WILMA M. NEWSOM

Pineville, Louisiana

I appreciate the splendid job you do on the EVANGELICAL FRIEND.

EVERETT L. CATTELL  
President, Malone College  
Canton, Ohio

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# Religious balance

No church is an island. The influences of new styles of dress, music, and worship in the world around us are apparent among Friends. It is not unusual to have entire youth groups in a church declare themselves Christians and immediately expect to be heard, used, and respected even though their "life style" does not conform to the conventional. While many pastors, elders, and parents are happy to see this move toward Christian commitment, other adults (and often these same pastors and parents) are uneasy about certain manifestations of exuberance and freedom expressed. The beat of the music, the unexpected sound effects, and instruments used are not as threatening to the older generation upon examining the words of many of these new songs that really carry a "straight" message of gospel truth.

Evaluation of the "Jesus People" has become a pastime for not only the religious but the secular press. *Time* magazine carried a special feature on this phenomenon. The consensus among most Christians from Billy Graham on down apparently is that it is commendable if these new, exuberant people can now be taught in the Word. Is there a secret hope that this will quiet their fervor or make them fit the established pattern?

Another development cropping up here and there among Friends is the manifestation of tongues. It does no good to ignore this; it is happening—in certain small Bible study groups, among certain youth gatherings, in some prayer meetings. This is likely to spread if the wave of radical Christianity now found in high school and college campuses continues. The Friends Church is not an island; there is no way to make it one today (if we wished), so what is to be done?

Several pastors have seriously reviewed 1 Corinthians 12 and 14, seeking to find the scriptural answers. What *did* Paul say? What benefits, if any, does the church derive from this gift? Do tongues advance spiritual fellowship? Do they result in a deeper understanding of

Christ, truth, and doctrine? What about active moral and intellectual participation in worship by the person who is exercising the gift? What communication between the church and the world is created through tongues? Are tongues as they were used in Corinth a sign of Christian maturity, or do they indicate spiritual immaturity? Is what we see happening in private prayer gatherings related to these Corinthian examples?

It seems clear that the phenomenon in Acts 2 was different from that in 1 Corinthians 14; the first was intelligible speech in actual languages understood by hearers using the particular dialect spoken; the second was some kind of ecstatic utterance. Quite a difference!

That God does, for some reason unknown to us, give a gift that allows a man to pray in tongues on occasion does not mean it is to be normative for all Christians. To equate such an experience with the baptism of the Holy Spirit can cause great tragedy and division. Total consecration and commitment are normative, and many Christians have known the meaning and the joy of this without ever giving thought to tongues or any other outward signs. It is well to stress the fruit of the Spirit rather than the gifts, for the fruit is the "outward evidence of an inward work of grace."

Any doctrine, any teaching of the church, including peace or preaching, though right in itself, can be wrongly elevated to a position it does not deserve. Points of secondary importance can become so prominent in the opinion of certain groups that they are presented as if they were the most essential parts of the Gospel and the divine credentials of those particular groups. There must be a *balanced* message, and its center is in man's salvation through Jesus Christ. Overaccentuation of any doctrine is a distortion of the Gospel. This is what Paul meant when insisting five intelligible words are worth more than 10,000 in the language of ecstasy.

As the waves of religious change roll over us, let us remember that purely emotional worship must not replace the conscious, well-balanced, fruitful worship resulting in fruitful living. —J.L.W.



# ire

concerned that they are willing to act on their own, but what we really need is an all-out, concerted effort! Although the latter is needed, we dare not wait for yearly meeting or EFA programs to begin the renewal of our local meetings. We can in our own meetings chart our own courses for finding our way out of the wilderness into dynamic and productive ministries.

First, try to think of yourself as a stranger looking for a church that can meet your particular needs. Now, if your imagination is in focus, answer these questions for yourself, to yourself. How would you react as you drove up to and entered, for the first time, the church where you now attend? What would be your response to the reception you and your meeting now extend to the strangers who come to you? Would the services of the church, as they are now conducted, be meaningful to you? Would you find in the various ministries of your local meeting that which would satisfy your personal needs? Would you find anything there that would transform you as you responded positively to the spirit of the church? Now, if you will return to your role as a regular member of the church, let me ask you: Did you find any of these questions revealing with regard to your church?

Whether we like it or not, the condition of the physical plant of our local churches has something to say about our value systems. A long time ago, when



ed when they come to our meetings will make a difference in whether or not they return. Since our ushers are frequently the first to meet visitors, the position of usher is one of the most important and most sensitive in the entire church. It isn't just a matter of being friendly or unfriendly. There is a fine line between being friendly and too friendly! Thus it takes skill and sensitivity to make our visitors feel welcome. We can be sure of this, however: persons who are ignored, embarrassed, insulted, or humiliated in our services are not likely to return.

The nature of our services and the manner in which they are conducted can also influence people to return, to stay at home, or to go elsewhere. Each meeting would do well to examine its public services to determine whether or not they have any meaning or appeal for outsiders. We are not supposed to be a secret society; therefore, our services should not be private in nature. But I fear we have talked to ourselves, and



*“‘Churches without conversion growth either have no bridges—or having them—lack radiant faith.’ Our visitation evangelism and efforts have provided bridges, but our meetings have lacked the fervency growing out of authentic spiritual fire to bring forth and conserve spiritual offspring.”*



functioning of the church. Without it people may cross the bridges we have developed and come to our churches but go away empty with their needs unmet. Why should they return to a place that is unable to minister effectively to them? In his book, *How Churches Grow*, Dr. McGavran emphasizes the significance of this spiritual quality by pointing out: “We are not describing a human enterprise. The redemption of the world is the chief concern of God. This is the central doctrine of the Christian religion. This is what the incarnation was to achieve. This was the purpose of the cross. The great commission . . . describes what must be done if the purposes of God in Christ are carried out.” In light of our growth pattern, it is apparent that this “authentic spiritual fire” has been in short supply.

One of the important characteristics of this essential ingredient to a dynamic, effective church, according to McGavran, is a *fervent faith*. He writes: “Radiant personal faith on the part of younger and older churches, ministers and missionaries, laymen and youth, is an irreplaceable factor. Everything else can be there, but if this is absent, church growth scarcely ever occurs. Conversely, when there is authentic spiritual fire all kinds of difficult circumstances are surmounted.”

It is at just this point that McGavran’s discussion has relevance for my subject. After noting that in nearly every part of the world Christian communities are in close proximity to non-Christians, he adds: “Bridges—intimate relationships—are open at both ends and on them Christians and non-Christians are engaged in a ceaseless, even if often unconscious, tug-of-war. The more fervent have the better chances of winning . . . Indeed, provided there is a bridge, the growth of the Church is, one way or another based on fervency . . . Churches without conversion growth either have no bridges—or having them—lack radiant faith.” Our visitation evangelism and efforts have provided bridges, but our meetings have

lacked the fervency growing out of authentic spiritual fire to bring forth and conserve spiritual offspring.

Our attention is inevitably drawn to the source of this all-important authentic spiritual fire. Dr. McGavran observes: “The growth of the Church is always brought about by the action of the Holy Spirit. As in the New Testament Church, so today, the Holy Spirit leads, convicts of sin, converts, builds up, selects missionaries, and thrusts them out to ripened fields. The concern of Christians today must be to understand the workings of the Holy Spirit and to be open to His leading. We talk of factors producing readiness to accept the Savior—but who produces the factors? It is largely the Holy Spirit of God. We but describe the way in which He acts. He upbuilds the Church, extends and nurtures it. *Men are the channels through which He works.*” (italics added)

In saying this, he is speaking to Quaker strength! After all, we hold to no other baptism save the baptism of Jesus, the baptism with the Holy Spirit. We should be the foremost authorities and the primary examples in the area of church growth! Why, then, the discrepancy between what we profess and what we demonstrate? It isn’t because the Holy Spirit is no longer working.

This is my plea and concern for Friends now: (1) study the Bible carefully with regard to the work of the Holy Spirit in the life of the believer; (2) read the *Journal of George Fox* and some work on early Quakerism such as Braithwaite’s *Beginnings of Quakerism*; (3) make the acquaintance and/or seek fellowship with persons who manifest the presence of authentic spiritual fire in their lives (they won’t contaminate us, and I trust that we won’t hurt them); (4) form a small prayer group made up of people with whom you feel comfortable and who share similar concerns with you, and (5) above all else, relinquish yourself to the sovereignty of the Holy Spirit within your own life. □

only to ourselves, for so long that we give the appearance, to those who are uninitiated in our ways, of being a 20th century mystery religion. It is imperative that we pattern these services so they will not have an adverse effect on the outsiders when they come to them. The apostle Paul gives us a very clear and adequate precedent for such a concern in 1 Corinthians 14.

Added to this is a matter of primary concern; it is for a sense of genuine fellowship among those who attend our meetings and for which every person longs. The presence of this intangible reality in our midst would go a long way toward making our churches more attractive to those on the outside.

I come now to what I consider to be the basic cause of our spiritual impotence. It is the lack in too many of our meetings of what a leading authority on church growth, Donald McGavran, calls AUTHENTIC SPIRITUAL FIRE. It is an irreplaceable factor in the successful



# 'Situation Ethics'



*Robert Hess is a former missionary to India under Ohio Yearly Meeting of Friends and served for a time as president of Yeotmal Seminary, an evangelical training school sponsored by several church groups ministering in India. (The picture above was taken while he held that position.) He is presently associate professor of philosophy and history at Malone College, Canton, Ohio.*

The doctor emerged from the sick room and prepared to leave the house. Before doing so, he abruptly called the young man from the other room, stating to him in precise terms, "Son, if you persist in your plans to become a missionary, your mother shall very likely die prematurely. This worry is the major cause of her illness." The youth gave no reply to the doctor but privately engaged in a deep prayer dialogue. He later explained to his mother as clearly as he could that God was calling him to India and he must obey. At the same time he sought to assure her that she would know the best of divine care. The decision was a difficult one, but Dr. E. Stanley Jones believes today that he did the right thing. His mother lived for several years well able to recognize the leadership of the Holy Spirit.

The above incident illustrates a difficulty that often faces a Christian in some particular context or situation. His problem is largely one of *defining* what is the correct thing to do; that is, what is the will of Christ. A similar difficulty faces the non-Christian in moral decisions, but it is complicated by two other factors. Unlike the Christian, he has no biblical reference to guide him nor does he know any external source of spiritual strength. The Christian does have some difficulty with *definition* of proper behavior; he can have no doubt of the availability of divine grace. The definition may take some time; the dynamic is immediately present.

The terms "New Morality" and "Situation Ethics" have a recent history of about 15 years. Their popularity has been enhanced by the fact that theological professors and church leaders have sought to sanctify them. Situational ethics, as Joseph Fletcher has outlined it, is the belief that Christian moral decisions must always be in the light of the given situation, as love indicates. This love (*agape*) must serve people and not principles, so circumstances not only alter cases but they can alter principles of

commonly accepted morality. All rules, laws, principles, norms, and ideals are contingent and only valid if they serve love. One might violate the moral principle on stealing and yet serve love.

Opposition to this position has come from Christian leaders, from moral anarchists, and from moral legalists. The anarchists or nihilists think Fletcher is teaching traditional religious rules under a new cloak, and the legalists insist he is trying to teach morals without any standard norms. Other writers have believed that some of the emphasis is decidedly healthy. David Hubbard thinks the system can teach us some things as a hedge against legalism. The ship of Christendom does frequently gather false encrustations of customs, mores, and man-made taboos. We must strip these off, especially when men begin to trust in their observance of these as the sign of salvation.

Vernon Grounds underscores the importance of the Christian emphases upon the dynamic and directing power of Christian love, which we may now be able to rediscover. One must observe that the complexity of moral decisions, especially for today's youth, often leaves no simple solution. Values do interpenetrate one another, and we must be prepared to choose the best over the better.

The deficit and dangerous teaching of Joseph Fletcher recognized by the above writers and by others lies in the misinterpretation of certain Christian teachings. Jesus criticized the legalists of his day for making man subservient to the Sabbath, and we concur that man is more important than any of his institutions. But to conclude from this that he needs no moral guiding principles and that he himself can know in any situation what is right is patently false.

Christians in modern culture must clearly state as nearly as they can how Christ's teachings are principles of guidance for a dismayed generation wander-

*"There is a lot of difference  
between landing on the moon  
and sitting on a milk stool,  
but both instruments used  
have three legs."*

## *'Friends Alive' winners*

BY DOROTHY BARRATT  
*Christian Education Consultant, EFA*

ing in a moral fog. Just one pilot coming into crowded O'Hare Airport on a strictly situational basis would both disqualify himself and abruptly shorten his passengers' biographies.

An allied problem with situationalism is the divorce made between love and law. To say that love must always predominate seems to say that the individual can define love better than the Scriptures have. The Ten Commandments were inspired by the love of a covenant-making God, and Jesus plainly stated, "If you love me, keep my commandments." Love led to the development of Christian principles, and love will inspire us to follow them. Furthermore, the situationalist emphasis upon extreme cases, such as adultery to support a sick family, cannot be the basis of a system.

No scientist defines a law on the evidence of a few experiments nor can the writer on ethics. Another searching criticism by Paul Ramsey is that Fletcher's teachings leave no place for an ethos of social dimensions. This is to say that social justice in such a system defies description. A sensitive and concerned generation will not tolerate this, for it is protesting injustice in the inner city, in southeast Asia, and elsewhere according to principles of justice.

The focus of Christian concern is to learn how men of God are facing unusual decisions as the Holy Spirit leads to new breakthrough. There is a lot of difference between landing on the moon and sitting on a milk stool, but both instruments used have three legs. The situationalist is trying to use just one, that of love alone. The concerned Christian will also seek the way of love informed by the Holy Spirit and will be ready to have old prejudices stricken away. In addition to this emphasis, he will seek the reasonable guidance of circumstances and of those who listen to God. Finally and continuously, he will refer to the Word and especially the living Word, the Lord Jesus. God will call others to do what Stanley Jones didn't get finished. □

Two Ohio Yearly Meeting churches and one Northwest church take top honors in the Friends Alive Project 50/50 church growth campaign.

Among the larger churches in Division C, Salem Friends Church in Salem, Ohio, took first place with honorable mention going to Friendswood, Texas.

Salem Friends reported a combined (Sunday school and church) average attendance gain of 155 over the previous year's average. They had a long list of specific goals and the majority of these goals were accomplished. Some of these goals were to hold "on the job training" for workers, improve opening assemblies, visit every home in the northwest area of their city, have 100 complete families in church, hold six home Bible studies, prepare a church directory and have an autograph contest with it for a get-acquainted feature. These were a few of the many goals of the Salem church. Salem church reached these goals under the leadership of Pastor Harold Winn, Christian Education Director Wilda Winn, and Sunday School Superintendent Don Rohr.

Boise Friends Church in Boise, Idaho, took top honors in Division B. Boise Friends had a combined average gain of 110 over the previous year's average attendance. Under the leadership of Pastor Dale Field, Youth Minister Harold Antrim, Christian Education Chairman Gail Snodgrass, and Sunday School Superintendent Martha Emry, Boise set some high goals and saw outstanding growth during the Friends Alive campaign. All-time high records in both Sunday school and church were broken.

Boise Friends had excellent goals and made tremendous strides in several areas. Eighty-four percent of the Christian education staff attended the Treasure Valley Sunday School Convention. Twenty-five of their workers took a teacher training course. A Kid's Crusade was sponsored by the church. The church had a "Parking Lot Sale" and used the proceeds to purchase a Sunday school bus.

Honorable mention in Class B goes to Smithfield Friends in Smithfield, Ohio. This church, too, did an outstanding job in many areas. They had a gain of 94 over the previous year.

In Division A—churches whose combined Sunday school and church attendance was from 1-150—the North Olmsted Friends Church in North Olmsted, Ohio, took first place. North Olmsted is an extension church and gained a total of 49 over last year. The goals set by this church demonstrated unusually thorough planning, and the evident involvement of the total church made possible the accomplishment of most of the goals. North Olmsted lengthened their Sunday school sessions, held monthly "Family Nights," had class goals, added an adult elective class, improved their opening assemblies, and had a fine promotional program. North Olmsted church was led by Pastor Donald Green and Christian Education Director Mondalee Anderson.

Honorable mention in Division A goes to La Junta, Colorado, with a total gain of 47. La Junta had some excellent goals and ran a close second in this division.

### SETTING GOALS HELPS CHURCHES

Reports have come from all areas of the EFA, demonstrating the fact that churches that seriously planned and set goals and made plans to implement them most often saw an increase in attendance.

Churches are encouraged to make annual *goal setting* a part of the church program.

### FRIENDS ALIVE—PHASE II IN '72

Another phase of Friends Alive is being planned for this year. There will be no competition between churches, but there will be a monthly emphasis from January through May for all EFA churches. And all churches are encouraged to build on the gains of the past year.

Set up planning sessions this fall if you have not already done so and set your goals for the year.

Don't be among the churches that shoot at nothing and hit it! □

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# 1969—the year of the American Indian!

BY ESTHER HESS

Yes, that year did seem a turning point in several ways. The conscience of America is being awakened by such articles as those whose headlines you see above. As a result we see the following plus factors:

■ New policies of self-determination are being put into action.

■ An Indian, Louis R. Bruce, has been made Commissioner on Indian Affairs.

■ More community control is being given in Indian schools.

■ Rough Rock Demonstration School (government) and Rock Point Schools are making progress in bilingual teaching.

■ A Navajo Community College (government) was started at Many Farms, Arizona.

■ In December 1970 the U.S. returned Blue Lake in Sange de Cristo Mountains in New Mexico and 48,000 acres of land to the original custodians.

These and other advances may weigh in on the plus side of the scales, but what of the other side? In spite of improvements, the life led by the Indians today is the most terrible known to any group in this country. A few statistics on the minus side tell the shocking story of 700,000 people:

■ The mortality rate of Indian babies is the highest in the U.S.—double the national average.

■ The suicide rate among Indian teenagers is three times the national average.

■ The life expectancy of an Indian is between 43 and 44 years, compared with the national average of 65 years.

■ The birth rate is twice that of the rest of the population.

■ More than half of the Indian population is under age 20.

*Esther Hess, Missionary Voice editor of the EVANGELICAL FRIEND, presents this emphasis of the American Indian as part of a continuing series of focusing on a mission field.*

■ The average income of an Indian is \$1,500 per year (only \$680 average family income for reservation Navajos).

■ The unemployment rate among Indians is ten times that of the rest of the nation.

■ Indians have the country's highest illiteracy rate (40,000 Navajos or  $\frac{1}{3}$  of the most numerous tribe are functional illiterates).

■ Half do not complete high school—dropout rate is twice the national average.

■ The achievement levels are two to three years behind those of white children, and the Indian child falls progressively behind those of white children as long as he stays in school.

■ Indian children have one of the lowest self-images of any group in the country, perhaps the lowest, says Dr. Karl Menninger and other top psychiatrists. (Navajo children in the BIA government elementary boarding schools have the highest anxiety levels he has ever seen.)

■ Many of their homes are huts and shanties without sanitary facilities. Some were found living in abandoned automobiles.

■ Alcoholism is still rampant among Indians, disabling adults and disorganizing families and communities.

Harold E. Fey, the coauthor of *Indians and Other Americans*, asks a searching question: "Have we the will to declare that what should be done can be done, and, under God, shall be done?"

What are we as Friends doing for our American Indian brothers? Friends of Rocky Mountain Yearly Meeting felt a concern for this segment of our population that *Christian Century* calls "America's most oppressed minority," and they established Rough Rock Friends Mission. *Christianity Today* makes the encouraging statement that "in the heartland of some Southwest reservations traditional evangelism is still successful." From the pen of Vern Ellis read a recent report of Friends at work in this very area.

INDIAN EDUCATION  
—A NATIONAL  
DISGRACE

America's Most

Not only has the government failure and a disgrace; human tragedy.

## ROUGH ROCK F

BY VERN ELLIS

The Navajo nation, numbering 128,000 (1970 census), is changing very rapidly in many areas. There is a larger percent attending elementary and high schools and colleges each year. Consequently, there is an increasing number of college graduates who are taking places of leadership in government, education, public health, and business. Their economic condition has improved some the past few years because more jobs are available to them in industry and education. Pick-ups and cars are replacing the horse and wagon; thus much more traveling is being done. But what about the most important factor of all—the spiritual need of the Navajos? Faith in their own religion and culture is being shaken. Many are quite alarmed that perhaps the Navajo religion will pass into obscurity; therefore, a Medicine Man training program has been started in our area. There are also many other religions that are bidding high for the support of our Navajo people. Many Navajos are genuinely spiritually confused.

It is to this people that God has called us to witness to the saving and sanctifying power of Jesus Christ. Jesus spoke of the field—white unto harvest—but He also spoke of the sowing of the seed. We have found in Navajo land there must be a time of sowing and of carefully nourishing the tender plants before there can be a harvest. How can they hear and believe unless someone goes, and we go—praying the Holy Spirit will prepare the soil.

Regular Sunday services are held at the Mission and at Oak Ridge Friends Church. We also have Sunday school at the Many Farms High School and Elementary School. We go out into homes during the week—preaching, teaching,

*Vern and Lois Ellis have served at Rough Rock in Arizona since 1955.*



## Failure in Navajo Schooling

A critical look at three boarding schools reveals how much indifference still exists to the needs of these youngsters and their families.

## A NEW DEAL COMING FOR AMERICAN INDIANS?

A turnabout in U.S. policy for American Indians: self-rule, ending generations of paternalism. Tribes would take over federal programs to upgrade schools, build roads, attract jobs. The aim is for Indians to lift themselves out of poverty.

## Oppressed Minority

ment's Indian policy been a has created an intolerable

## RIENDS MISSION

and witnessing. Seed is sown in hearts of those not able to attend church, and we have opportunity to deal with people on an individual basis. Three or four camp meetings are held in the area at different locations each year.

As most of our adult Navajos are illiterate, the three sessions of Adult Bible School held each year are a real blessing. Here our adults learn to read their Bibles in their own language, study Bible subjects and conversational English.

Each child in school is permitted one hour of Bible study a week, so we have classes in the Rough Rock Demonstration School, the Many Farms Elementary School and High School. It's a challenge to work with these boys and girls.

Each summer we have two weeks of vacation Bible school camp at the Mission. This gives us an opportunity to reach boys and girls to whom we are not able to minister at any other time, and the children enjoy staying at the Mission, playing and studying and working together.

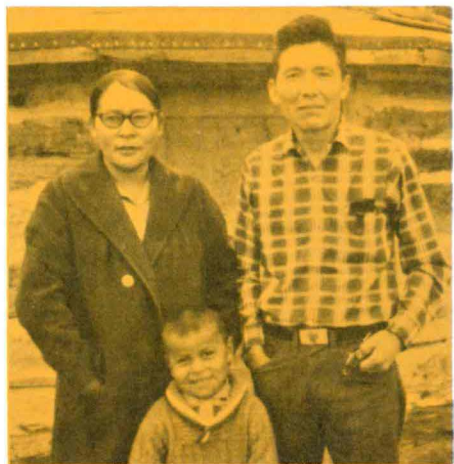
When there is a death, we give assistance to the bereaved family, caring for the body, and giving what help and comfort we can.

People come to the Mission for help in many areas and we do what we can, as time and energy permit—whether it be fixing a water barrel or helping with a pickup that won't run, helping treat a case of impetigo, or giving medicine for a bad cold.

Although we are ministering to a people who are experiencing many changes at the present time—and indications point to more changes in the future—yet we can present to them a Christ who is the same yesterday, today, and forever. He is the solid rock upon whom our youth need to build their lives as they meet the conflicting demands of society and Christ's claim upon their hearts. □



*PHOTOS: Above—Bible School group at the Oak Ridge Friends Church, part of Rough Rock mission work in northeastern Arizona. Left—Rose Begay, 54, learning to read Navajo by learning the syllables. Below—Amos Redhair and family. Amos is mission pastor to the three Rough Rock churches.*





## Proper preparations

BY DORIS D. MORRIS

Yesterday, Burundi was honored by the arrival of His Majesty Haile Selassie, Emperor of Ethiopia, who had come for a three-day visit. This was quite an event for this little country, and much was done in the line of preparations. His coming visit was known long ahead of time, and careful plans were laid. Then work began throughout the country, so that everything would be in readiness for him. Here in the capital city, we first noticed the city workers were painting anew the white and black curb lines, the white center lines of the streets, the bases of the trees were whitewashed, the grass was cut, city flowerbeds were weeded, the hedges trimmed. Piles of cuttings from shrubbery, flowers, and lawns that had accumulated over the past months since another State visit were picked up by trucks. The edges of the streets were neatly dug and the tall grass cut in the outlying areas of the city. How nice everything looked!

In Gitega Province, where His Majesty was to visit his second day in Burundi, the traditional trees and plants were placed every few yards along the edge of the road on both sides, connected by a rope of greenery, and cedar-covered arches were erected over the road at special points along the way on this 20-mile stretch leading to Gitega.

At Bujumbura airport the morning of the Emperor's arrival, there was much activity. We had been advised to go early in order to get a good standing place from which to see the events. This we did, and during our two-hour wait we observed many activities in progress—even to some last-minute painting of the portable platform over which the emperor was to walk, the rolling out the walkway where the party was to walk, the laying in place of the red carpet strips, the assembling of the Army officers, the soldiers, and the Army band,

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*Doris Morris is a Kansas Yearly Meeting missionary in Burundi. At presstime, prayer is requested for her health.*

the coming to the airfield of the famous dancers, and the lineup of the diplomatic corps. All was very interesting!

Then at the appointed hour, the sound of a 707 jet was heard overhead, and there came the Emperor's plane! With him was a delegation from his country of over 40 persons. The landing was safe, and he was received with great honor and respect, and the carefully-planned events took place before our eyes.

In the late afternoon, a nice performance was planned at the stadium for the nearly 80-year-old emperor. Only those with invitations were allowed to enter the gate. It was really something to have the Emperor here, and of course many, many people wanted to attend this function. Guards with guns were placed at the entrance gate, and each one entering had to show his invitation. One man took his children, but the guard saw that the invitation was written to "Mr. and Mrs. . . .," so the children were turned away! Another showed a page from a book thinking he could deceive the guards, and he was quickly turned away! Another showed his work permit, thinking surely with his responsible job he could gain entrance . . . but NO! Some who were well-dressed pled with the guards for entrance, but without the proper paper, they were turned away! Without it, NO ONE was allowed to enter. There was a careful screening of the people who entered! If one was not in possession of the authentic invitation, which was the "pass" to enter, one was NOT allowed in, no matter how many excuses or pleas one could voice!

We could not help thinking of the likeness to what it will be at heaven's gate. Remember in Matthew 22 the account of the guests who had no wedding garments? They were not allowed to enjoy the celebrations, no matter what they tried. Only those who have been washed in the blood of the Lamb will be able to enter and to enjoy the blessings of heaven and the marriage feast of the Lamb. Are we prepared to enter the great gate of heaven? Let us examine our lives to see if we are bringing false entry papers or just pleading on our own merit for entrance, when the required entry permit is available to us.

Through radio, literature, evangelism, education, medical and industrial work, we are trying to help prepare the way that the Barundi people will approach heaven's gate with the proper preparation. Thus they will be able to "enter into the joy of thy [their] Lord." Each one must have his own "pass," for one will be unable to sneak through on the "pass" of another. Pray that we will effectively be able to share this Good News with many who as yet are not prepared for entrance. □

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

INDIA:

Reports have reached us that the Evangelical Fellowship of India, under the direction of Mr. I. Ben Wati, has undertaken relief ministry in refugee centers in and around Calcutta. With funds from the Evangelical Alliance Relief Fund (England) protective clothing was distributed as most of the refugees had no clothes other than those they were wearing. Five thousand saris had been purchased, 7,000 wrap around robes for men, 5,000 dresses for girls and 5,000 coats for boys. Each family helped was provided with a protective blanket and a carton of soap. Altogether some 20,000 people have been helped by the EFI. Some funds have been allocated to obtain medical supplies and other material aids necessary to protect the refugees against the ravages of the monsoon rains.

AFRICA:

Ann Fuqua writes: "We'd been away on furlough a year, and this was Sunday, June 27, our welcome service at Kwisumo Friends Church. But other events of the morning outweighed the excitement of our return.

"For the first time in over four years, Christians had been examined and were being accepted into church membership. During our previous term, the Kwisumo Church had experienced a period of spiritual drought with little evidence of interest and growth, partially due to the influence of an evil school director. During the spring and summer of 1970, the Lord began to work, and many were saved or reclaimed. Church elders became unafraid and removed from membership those who were drinking. This Sunday we were seeing thrilling answers to our years of prayers as 15 probationers and 15 full church members testified to their faith in Jesus Christ. Our Lord has once more proved Himself the Master who is able to change lives and situations impossible to man." □

# His Church

BY TINA KNIGHT

Instant foods . . . microwave ovens . . . jet travel . . . direct dialing . . . computerized service . . . Telstar communications system! The man with the invention for instant action is the man on the move these days—the man who gets to the top in the business world. America—and perhaps the entire civilized world—has revved the economy, society, and just plain *everyday living* to a faster pace, and we find ourselves grasping at all the “instant” helps available.

Mexico City is no exception. The latest inventions from all over the world have found their way into Mexico, and she has added a few of her own. Traffic is terrific! Supermarkets to IBM machines are busy places. The pat, pat, pat of the tortilla-maker has given way to machines that roll out tortillas by the hundreds in just a short time; 7 a.m. factory whistles bring workers rushing through the doors at the last moment to work on the latest of equipment. The most modern subway system in the world carries thousands to work and home again in just a matter of minutes, where it used to take hours to get across town on the bus. But even the buses aren't left out, for 13,000 of them reach the far corners of the city beyond the subway—racing to the end of the line and back again, since they get paid by the number of trips they make! And everywhere we see people! People! PEOPLE! PEOPLE!!! The hustle and bustle of Mexico City leave one breathless.

In the midst of all is the church. Are we keeping pace? Or does God require us to keep pace? Surely He is not happy with a static condition, but neither does He want us to rush about frantically, exercising only human energy in an effort to build His Church. How wonderful to

rest in His Word when He said, “I will build *my* church.” In the midst of all the revolutionary ideas, hurry of everyday living, disappointments, and frustrations—in the eye of the storm, there is a rest that keeps us calm and happy in His work.

We want the church built in a hurry. He has His own time clock and it's up to us to keep in step, neither lagging behind nor rushing ahead of Him. We fuss and fret when so many feel so little conviction for sin or need for the Lord. But the battle is His and we cannot bring conviction. We cannot force people to repent nor compel men to feel their dependence on Someone outside of self.

We despair of new Christians learning to trust Him. They put their business and pleasures first, with no time for Sunday worship. Then God steps in with business failures or illness and forces them to depend upon Him.

We fret when those of false cults cause questions and doubts to arise among new believers. Again, God steps in and quietly removes the offending party.

We become discouraged when the group seems so small and there seems to be no new growth. Then God adds new ones to the services, an encouragement for all.

There is more work than we can possibly do (we are only two), but God multiplies our efforts and gives added strength.

We need a larger place to meet, perhaps a church building, but believers' homes are small, land is high, and building costs exorbitant. However, God will meet this need as He has met all others—in His own time and in His own way.

So we depend upon God. We stand aside and watch Him work, watch Him build His Church. It may not be an instant happening. But it *will* be built, for He has promised. □



Over one million Catholics gather on December 12 each year at the Shrine of the Virgin of Guadalupe in Mexico City to worship their favorite saint.

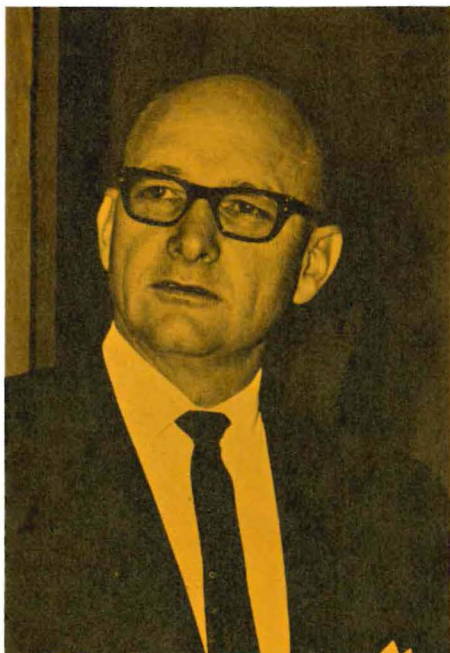
*Roscoe and Tina Knight are currently on furlough from their pioneer EFA mission work in Mexico City and are residing in Newberg, Oregon. Temporarily serving in Mexico City until June, 1972, are Quentin and Florene Nordyke and children.*



# Friends in the Mission scene

*"Proper methods and efficiency and long-range planning are not spiritual modernism; they are simply spiritual sense."*

BY JACK L. WILLCUTS



EVANGELICAL FRIEND Editor Jack L. Willcuts, himself a missionary in South America for several terms and most recently superintendent of Northwest Yearly Meeting of Friends, is now resident pastor at Reedwood Friends Church in Portland, Oregon. He adds his voice to our Missionary Voice section this time, presenting a provocative article, "Friends in the Mission Scene."

Missionary work is changing, too. Friends at home know the goal—to save souls—and they know the missionaries sent. But here the knowledge, and often the interest, runs dry. The processes and procedures of mission work, the problems, programs, policy, and possibilities are left with complacency to the mission board and missionaries.

Everybody knows the goal of planting wheat is to harvest more wheat. But the wheat farmer knows there is a lot more to the problem. There are such items as plows and discs, combines, tractors, granaries, storage, grain prices, marketing, hired men, weather, etc. Most of the nonfarmer population are content, however, to find a sack of Pillsbury flour in the supermarket and give little thought to the complexities of getting it there. This may be well enough for wheat harvesting matters, but it is somewhat superficial and spiritually immature if the same nonchalance appears in the great harvest for souls in the mission field. For one thing, everyone should have money and prayers of his own invested in the foreign fields.

There are two kinds of missionary work nowadays—pioneer evangelism and national church development work.

Concerning the first type, there is no question about their work. Only missionaries burning with the zeal of God can do such pioneering tasks involving isolation, privations, dangers—the Livingston, Judson, Chilson sort of business. And many young people, challenged with this kind of vision, arrive on the mission field to find themselves surrounded, not with hungry-hearted heathen and man-eating lions, but instead a group of national Christians who need teaching and instruction in the knowledge and experience of the most efficient methods used in the homeland for American "national" evangelization. The man leaving home because of impatience with the slow churches and limited progress in Christian work upon reaching the "needy

heathen overseas" is bound to be disillusioned.

But this is missionary work in the second and final phase, and somewhere in Quakerdom we need to train youth for this specific task and preach this vision. The worst that can happen, perhaps, is for a missionary to refuse to relinquish the pioneer vision and insist upon pastoring national congregations and usurping the outreach efforts instead of patiently training national Christians to do the job.

It is generally recognized that it is not the task of a missionary to become a pastor on the mission field. Missionaries to established missions should go as teachers, doctors, leaders (guides, rather than dictators), supervising earnest national Christians who know the language and the minds of their own people and can live among them according to their own customs and simplicity. The task of evangelizing missions on the fields would be utterly impossible and discouraging if it depended entirely upon foreign missionaries.

Proper methods and efficiency and long-range planning are not spiritual modernism; they are simply spiritual sense. If all wheat farmers insisted on staying with the binder and four-horse team instead of procuring a self-propelled combine, Pillsbury flour would be scarce in the supermarket. Yet many boards and churches send out missionaries every year to all parts of the world without giving much consideration as to whether or not the field is prepared to receive them, that is, if they have the opportunity to work in conditions of maximum efficiency, holding the positions of teachers and leaders of national workers. A lot of money is given for missions to flying squadron "missionaries" and teams who dart from country to country and field to field with only tantalizing effects rather than the scriptural and practical task of establishing a national church.

To speak of the need on the mission field does not necessarily mean, per se, a

need for more missionaries. It is not the number of missionaries but the amount of effective missionary work done through Spirit-directed organization, proper management and planning, and actual outreach that counts.

For example, in our Bolivian field today the need is not just for more missionaries "called to Bolivia"; we need some specially-trained missionaries capable of extension school development and giving doctrinal teaching to isolated national pastors, and a missionary able, too, to develop such a ministry with national workers. We need a missionary as an educator to develop the national day school program and Bible school curriculum. Africa, Taiwan, and India have their own particular opportunities. We must get specific. General calls and vague programs will not meet the need.

The vision Quaker youth must catch is hardly to an "utterly darkened land." It is to a magnificently potential group of national Christians who can become tremendous witnesses for God among their own people with the spiritual, technical, and educated know-how of a devout, properly-trained missionary. At home it is easy to malign church machinery, church committees, church organization, etc., but a properly organized monthly meeting at home, or on the mission field, reaches more lost souls and blesses more Christians than a disorganized or poorly organized group. Any church must, of course, be spiritually energized to fulfill God's will. But the crying need on the foreign field is for missionaries conversant with how a church should function on the monthly meeting, quarterly meeting, and yearly meeting level in all of its departments and opportunities. Pastoral experience is nearly a prerequisite for missionary work in the established mission, not because the missionary will pastor a church but so that he may know how to advise national brethren assuming this God-chosen task.

Before giving our money to every missionary call, we should determine its objectives—not how many missionaries they have nor how glamorous their reports nor even how many fields are reached but what is the extension of the work. Would any business firm send out engineers to build a road or air field without providing them with tools and money to engage national workers? Of course not. There is a Friends message in the Christian faith, a Friends heritage and history. There is an imperative call to extend this truth today. Let us take cognizance of this need and the procedures necessary in every phase of its development at home and abroad. The vital question in missions today is not only where we are going but what will we leave when we have left. □

## Reach and Teach



BY MARJORIE LANDWERT

### IS YOUR SUNDAY SCHOOL JUST FOR KIDS?

Not long ago a cereal company ran a series of TV commercials in which a rabbit tried all kinds of devious methods to get a bowl of the cereal only to be foiled each time with the declaration: "Trix are for Kids." While it has not been anyone's avowed intention, it may be the idea has subtly slipped into our thinking that *Sunday school is just for kids*. If this has infected any of our people, it should be stamped out as a serious infection. The Sunday school is the teaching and nourishing arm of the church. Adults today need help to cope with increasing pressures of the secular society. The Sunday school offers that help through the study of God's Word.

It is also true that when we reach adults, we reach whole families. Growing churches are reaching families. When we fail to involve whole families, we suffer greater losses of our youth.

A prominent Christian educator tells of winning a boy and his sister to the Sunday school. The boy had a remarkable conversion experience, but after a time he stopped coming to Sunday school and church. A visit to the home revealed that the father had obtained a job for the boy so he had to work on Sundays. The church soon lost all contact with the boy. The educator's evaluation of his efforts was, "I failed to keep the boy because I failed to reach his father."

Here are some ideas for you to consider to help you more effectively involve adults in your Sunday school.

1. *Begin classes for newly married couples.* Many times these young people have no options in our Sunday schools but to join with Mom and Dad, Aunt Mathilda, and Grandpa Jones. The newlyweds have particular needs that can be helped by sharing in study and fellowship with those of their own group.

2. *Have a class for those who are new to the Bible.* Many adults are embarrass-

ed to participate in regular Sunday school classes because their knowledge of the Bible is so meager. Plan a class especially for these and new Christians to introduce them to God's wonderful Word. Allow only the novices to participate—for a quarter, six months, or even a year if interest is high.

3. *Plan for flexible teaching situations.* One of the techniques for reaching people today is the use of small, intimate groups. Home Bible studies, lay witness share groups, etc. are examples of these. The Sunday school class that provides for participation in small group Bible study is one of the best uses of small groups.

While many respond to this, others are reluctant to be involved in such a way and prefer the larger group taught by a Bible expositor where participation is minimal. Your Sunday school should offer both kinds of learning situations.

4. *Offer some elective classes.* Some adults have particular interests, concerns, and needs that can be met by Bible studies in these areas. Such classes might include Bible study in relation to current popular topics, Bible book in depth study, Friends doctrine, studies in Christian growth, or for the Christian family. The George Fox Press is currently preparing a list of such electives that will be helpful to adults.

5. *Provide get acquainted time for adults.* Even in a day of increased population, many people are still lonely. They are seeking real fellowship and close friendships to bolster them in such a turbulent age.

To help meet this need, Sunday schools are providing a coffee time before or after Sunday school or church where people have time to talk together, become acquainted, and enjoy the fellowship of Christians.

6. *Reach adults through contact programs.* Since many children come to our Sunday schools without their parents, we do have bridges to reach these adults. These families are prime prospects for our Sunday schools. They can be won, but often only if we are willing to go after them. Contacts can be made through mailing, phone calls, invitations to special events, and best of all, through personal visits. It is estimated that it takes at least 14 contacts to win a new family, but we can do it if we are willing to make the contacts.

These are just a few ideas you may use to help make your Sunday school a family Sunday school providing adequate Bible study for each member of a family. Sunday school is for adults and kids, too!

# Smoking—good, bad, or indifferent?

It was not until the year 1949 that a young medical student, Ernest Wynder, presented sufficient evidence to establish a definite relation between smoking and lung cancer. Of 200 victims of lung cancer he noted that 95.5 percent had a long history of cigarette smoking. In a 1953 news report another doctor commented, "Dr. Wynder's study has proved without doubt that the tobacco tar is an agent which produces cancer. Based on the number of people who now smoke he prophesied that in 1970 one of every three men who has cancer will have lung cancer."

Several years later, the American Cancer Society became suspicious that cigarette smoking had something to do with lung cancer. A reporter on the *San Juan Star* asked Dr. Cameron, medical director and scientist of the Cancer Society, "What advice do you have for smokers?" This was his answer, "If you are a young person and do not smoke or if you are just starting to smoke and do not have the habit yet, *don't smoke*."

Of course, tobacco companies are fighting such declarations and many are spending thousands of dollars to prove medicine and science are mistaken. They

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*Actively discussed and debated among Christian and non-Christian alike in recent years has been the subject of cigarette smoking. This article, reprinted with permission from the January 7, 1969, issue of the Gospel Herald, gives excellent physical and scriptural reasons for avoiding this habit. Though it may not be directly applicable to many of our readers, the information could well be used to help others who are struggling with this problem.*

know it is very possible that science and medicine are right, but their income is so immense that they do not want to lose out.

A correspondent presented the following statistics about Puerto Rico, where I live and work. His report comes from a well-known doctor who stated that, in 1963, 3,176 persons died of lung cancer—the result of cigarette smoking. This represents one of every five deaths in that year. A committee in England looked at the data at hand and concluded, "The relation is established and it is a case of cause and effect that smoking causes lung cancer."

## DOES IT AFFECT HEALTHY YOUTH?

The question was raised in *Prevention* magazine, "'Why so much worry about smoking among youth? After all, a healthy young person can resist any illness caused by smoking.' Or can they? According to what young smokers say and verified by a national census, it was found that more than half of the young smokers are worried about their health. Two of every five complained of lack of energy. More than a third complained of frequent headaches and colds, difficulties with their eyes, and stomach illnesses."

The American Public Health Society estimates that if the number of young smokers continues to increase, nearly a million of the now school-age population will die of lung cancer before they are 70. Just one more statistic from *Time* magazine: The United States Public Health Service informed Congress in July of this year that "a man between 25 and 35 years of age who smokes two to three packs of cigarettes a day will shorten his life by eight years." It added that even a moderate smoker will shorten it by four years and now there is new evidence that not only does it affect the lungs but there is a relationship of smoking to diseases of the heart, when it produces a breach between the heart's demand for oxygen and the blood's ability to supply it.

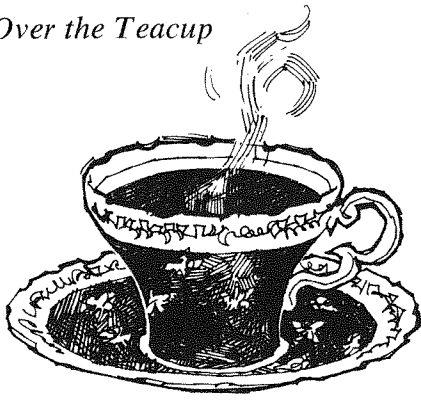
## SHOULD A CHRISTIAN SMOKE?

Without a doubt, Christian friend, smoking is a serious sin against the body. We read in the Bible that our body is a temple of the Holy Spirit. "So if anyone destroys God's temple, God will destroy him. For God's temple is holy, and you yourselves are his temple." (1 Corinthians 3:17, TEV) In another part of the Bible we read that when Christ redeemed man from sin He not only redeemed his soul but He paid a great price for that soul as well as his body. For that reason the Bible says, "He bought you for a price. So use your bodies for God's glory." (1 Corinthians 6:20 TEV)

In response to the question, "Can a Christian smoke?" I answer: A Christian can do what he wants to do, but he must remember that sooner or later he will pay the price of disobedience to the divine injunction. God's orders for the Christian are for his own spiritual and corporal good. God knows what our bodies need and what is harmful to them. It is true that the Bible does not condemn smoking in so many words, but neither does it approve of it. One thing is certain—it condemns everything that is harmful to the body. "God will destroy him" we read just a moment ago. The conscientious Christian, the one who really loves God with his whole heart and has surrendered his body to Him, will abstain from all those things which will impede the proper functioning of his body.

If, on every hand, experts are saying that cigarette smoking can result in lung cancer and diseases of the heart, why risk it, thinking it may not affect you? It is stupid to even think so. This is the question you should ask yourself, "If God has saved me to testify of His love and salvation and He tells me to take care of my body, am I doing the right thing by using a poison I know may shorten my life? Am I glorifying God in disobeying Him?" The Bible says, "Whatever you do, whether you eat or drink, do it all for God's glory." (1 Corinthians 10:31 TEV)





## Poor connections

BY CATHERINE CATTELL

Do you ever worry about everything going electric? So many things can go wrong, like a short maybe, and one can get anything from no heat in the stove to an electric shock. My stove has been so built that it looks lovely. It has two ovens and a glass door in each so you can watch the cakes rise and the steaks brown, but if anything goes wrong, from the light in the panel to a loose connection, the whole stove has to be taken apart to fix it.

In Taiwan the new electric clothes dryer was a wonderful boon in the wet weather, but the clothes did not fully dry unless we put them through two cycles. I wondered about it, but it seemed the power was insufficient to dry faster. It would be quite expensive to have a power line run into the house, so actually it ran, but inadequately—frustratingly.

In India the power goes off now and then in the middle of an operation. Lights, fans, air conditioner, and any instruments running by electricity are suddenly off. In the kitchen the fire under the meat goes off. The iron is suddenly cold. The refrigerator with a large supply of venison is suddenly warming.

It was a great surprise to see the villages of India lit up with naked bulbs hanging down in the mud homes where only a wick in a dish of oil had given light for centuries. It was progress, but there will be problems with connections as there always are when we plug into power.

Something goes wrong in the power house. There are times when power does not go off but is weakened, and one

wonders about connections. At other times the sparks fly, and one is knocked over by some short in the wires.

Did you ever notice how some people have to be taken apart to find the cause of powerlessness and have it repaired? There are some who find it expensive to be connected to the Power here, and so they are inadequate and frustrated all their lives. There are some people who turn off and on—strong at times and then leaving the needs around them in the lurch when suddenly the connection is no longer there. There are others who cause sparks and shocks when turned on—even fires.

Spiritual power is exhaustless. Its adequacy never fails. It is steady, dependable. It is controllable so that there need be neither shorts nor failure, but we do need to watch the connections. The adjustments are very delicate, and it is costly to be connected to adequacy—but oh, what a blessing! What a joy it is to have enough always to give light without sparks and heat without scorching, to have dependable, available, and sufficient miraculous grace and to be connected to God's promised inward adequacy! And for those of us who are not good at fixing things, there is always One close by who is a specialist on fixing broken connections. I am glad about that! Aren't you? □

## From the Managing Editor

Continued

### REACTIONS, DREAMS, AND SOME FUTURE PROJECTIONS

Perhaps the delay in this issue has its blessings in disguise. Many responded to our request for reader reaction to all four *Supplements* being in the September issue. Of those who did respond, 80 per cent favored the news of all four *Supplements*, either by receiving each in their present form each month or some alternative solution.


What are our dreams for the future of the EVANGELICAL FRIEND? Each of us has our own. It is doubtful, however, that the *Supplements* in their present form will be continued. More likely, the main information contained in the *Supplements* will be incorporated in condensed form in an additional eight pages in the main magazine without an increase in the budget. It could be distinguished from other sections of the magazine to give each geographical area proper emphasis.

As to deadlines, we hope to improve these through greater use of our regional editors in assisting the editor-in-chief and the managing editor in planning, assigning articles, setting themes, and giving practical help in submission of articles far in advance of deadlines. Editing and production of the magazine itself requires at least a full month from the time we receive all the manuscripts until the magazine is delivered to our local post office. We have little control over what happens after that!

Many of these projections into the future—themes, articles, design, format, artwork—will be discussed prayerfully at a most important Editorial Board meeting in Denver on November 26 and 27. We covet your prayers for God's guidance as we consider what the EVANGELICAL FRIEND should be—what you want it to be. And in these few days between the time you receive this issue and our meeting in Denver, we would again urge you to write us your concerns, opinions, and ideas.

Thanks to all of you who responded to our request for letters in the September issue. But if hundreds of you would write as soon as you finish reading this article, these reactions would give our Editorial Board even more guidance from our constituency. Please give us both your positive and negative feelings. Address your letters to EVANGELICAL FRIEND, P.O. Box 232, Newberg, Oregon 97132, and we shall see that your opinions are considered.

In the meantime, the *Supplements* will continue in their present form. Because of economic reasons, you will be receiving only your own as in the past, probably through the January issue. —H.T.A.



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### 'Caring by Sharing'

ATTENTION!

Remember Sunday, November 21

Show That You Care

By What You Share.

Refer to "Caring by Sharing" by Walter P. Lee in the September EVANGELICAL FRIEND.



# Halloween plans

BY BETTY M. HOCKETT

Marvin looked at the calendar for about the twentieth time that week. "Just five more days till Halloween," he reminded himself, also for the twentieth time. He sauntered slowly out the front door and plunked himself on the porch railing.

"I wonder what everyone'll be doing Halloween night?" he asked himself as his feet swung back and forth lazily. But before he had time to think of an answer, he had company.

"Whatcha doin'?" asked Jerry, parking his bike on the sidewalk.

"Nothin'!" replied Marvin with a grin. "Just thinkin' about Halloween!"

"What are you going to do this year?" Jerry wanted to know.

"I don't know. What are you doing?"

"I don't know," echoed Jerry.

"I suppose everyone'll dress up in something dumb and go trick-or-treating again," said Marvin rather flatly.

"I suppose. But I'm kind of tired of doing that."

Marvin's face brightened. "Me, too. That's just what I was beginning to think about when you came. I'm tired of being a pirate every Halloween. I've been one for two years now. And for two years before that I was a rabbit. And before that when I was only a little kid I was a ghost. I'm sick of that stuff."

"Yeah! Remember when I was a ghost, too? I've been an Indian two times and a cowboy some, too. You know all that candy we got last year in our sacks? I don't think I ever did eat it all."

"You didn't?" questioned Marvin. "That's funny! I didn't either. I think last Easter my Mom finally made me throw the last stuff out. It was all sticky and it didn't look so good anymore."

Jerry joined his friend on the railing, letting his legs swing, too. "I think we got too much stuff!"

Marvin nodded. "That's what my Mother said. But everyone does it. Everybody goes to as many houses as they can just to see who can get the most stuff in their sacks."

The boys were thoughtful for a bit.

The late October sky was swirling with big gray clouds being pushed along by the wind. The crunchy maple leaves suddenly skittered nervously across lawns and sidewalks. Marvin's suggestion, "Let's go in!" seemed good to Jerry.

They went to Marvin's room and plopped themselves down on the twin beds. Good friends do not always have to talk when they are together; just being together can bring pleasure. And so, being good friends, Marvin and Jerry were quiet for awhile as thoughts of Halloween jumbled through their minds.

Finally Jerry said, "You know, last year some of the guys thought it was real cool to dress up with masks and everything so no one would recognize them when they did mean stuff."

"I know. I remember they knocked over the Robinsons' garbage cans and soaped up Nelsons' windows. But I heard Mrs. Nelson talking to my Mom later

Marvin smiled at his friend. "I don't like to feel guilty about things, either. Ever since camp last summer I've been trying every day to be a good Christian. God has been helping me, too. Going back to Halloween, I guess we don't *have* to dress up just 'cuz everyone else does. We wouldn't even *have* to go trick-or-treating this year!"

Jerry popped up from the bed like a mechanical jack-in-the-box. "Hey! I never thought about *not* doing it. But I guess you're right. Shucks, I get enough candy anyway. And besides, our class is having a party and so is our scout troop. That's a good idea! Why don't we not go out this Halloween!"

"I think it'd be fun to just be myself!" decided Marvin out loud. "In fact," he added with a sudden spurt of enthusiasm, "why don't you come over here. I know Mom will let us duck for apples, and maybe she will pop some corn for us."

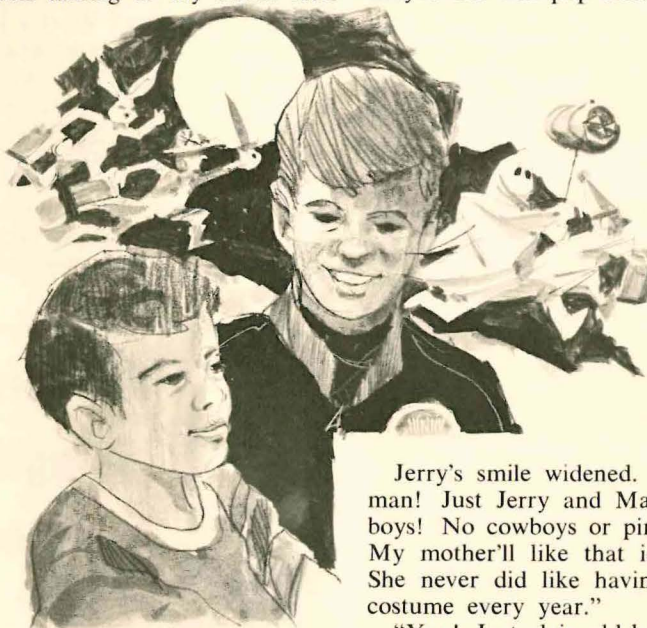


ILLUSTRATION BY ED DE TEMPLE

Jerry's smile widened. "That's neat, man! Just Jerry and Marvin, plain old boys! No cowboys or pirates or ghosts! My mother'll like that idea real good! She never did like having to rig up a costume every year."

"Yup! Just plain old boys! I like that idea, if I do say so myself," Marvin agreed.

And having the matter of Halloween plans all settled to everyone's satisfaction, the boys bounced off the beds and took off for action elsewhere! □

## Bible puzzle

Read the following Bible verses, then unscramble the words to be reminded of good things to do in the FALL (or any season!):

Isaiah 34:16a drea het blBie .....

..... Luke 18:1 ryap .....

Psalm 126:3 eb ladg .....

Psalm 100:4 eb khantulf .....

Now, read Psalm 19:14. Let this be your motto for OCTOBER!

(Solution on page 19)

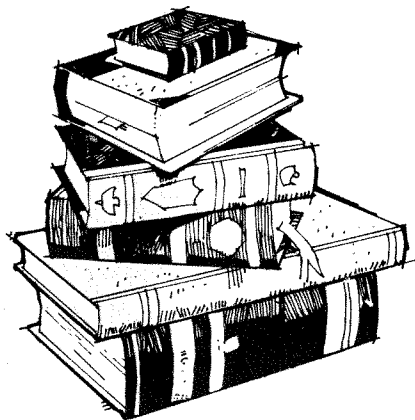
and she knew who had done it. Their masks didn't really hide anything."

"Yeah," said Jerry knowingly. They thought they were such tough guys, too. Anyway, God knew who was inside those suits and masks."

Marvin agreed. "Uh-huh! We talked about that in Sunday school. Remember when Mr. Alexander said that verse about how people look on the outside but that God sees on the inside of a person?"

"I've been remembering, all right. I've been trying to ask God to help me do what's right. I don't want Him finding all sorts of awful things down inside of my life when He looks. Sometimes when I haven't done right, I've felt horrible just knowing what God saw."





Mark O. Hatfield, *Conflict and Conscience*, Waco: Word Books, 1971

Unfortunately, men who are as active as Senator Hatfield do not have time to write books. They must usually rely on ghost-written collections of their ideas or, as in this case, compilations of material they and their staff have prepared for public addresses. Political leaders are masters of the spoken word, not the written word.

*Conflict and Conscience* is a collection of Hatfield's speeches and essays setting forth his religious and moral convictions. Many of the chapters are addresses he has given to Sunday school conventions, prayer breakfasts, and other gatherings of Christians. He is thus speaking primarily about Christian responsibility rather than defending his faith to non-Christians.

In spite of the limitations of this kind of book, it is well worth reading and using as a discussion stimulator for groups of youth and adults. It is short and easy to read and raises some points evangelical Christians should think about and act upon.

In a chapter entitled "Dear Senator," he pleads with evangelical Christians to be more sympathetic toward his own efforts to deal with the problems of the world. He explains that his understanding of the peace position is that hostilities can only be ended if the needs of people are fulfilled—if racial antagonism and the disparity between rich and poor are solved, along with the violence between nations. He challenges Christians to become burdened about the corporate evils of society, not just personal evil-doing.

Hatfield's book also contains some strong statements about his own Christian testimony and concern. He affirms that Christ makes the difference between effectiveness and mediocrity in political life and other endeavors. He points out the need for positive, creative, and committed leadership, something he has done

a great deal to stimulate through his own example of outstanding service as governor and senator.  
—Lon Fendall

Joyce Landorf, *His Stubborn Love*, Zondervan Publishing House.

This book is an autobiography. The author grew up in a pastor's family. As she looked at the strict rules of their church and the inconsistencies of the people, she grew away from the Lord, whom she had heard so much about.

The first five years of her marriage, though blessed with a son and a daughter, were anything but happy. Things grew worse, until one day she was ready "to end it all" with a razor blade on her wrist. At the same time her husband was in his office, where he had just written a suicide note—but God intervened! Both were converted and that evening began life over again with Jesus Christ as Lord of their lives.

She had a lovely singing voice, and after she came to full surrender, God was able to use her singing ministry over a wide area. In her book, Mrs. Landorf tells of the joys and sorrows in their lives, including the loss of an infant son. Yet, "God's love is the theme—penetrating, preserving, stubborn love. It is the dynamic force that cemented two willful, rebellious people into one victorious unit—the restoration of a lost marriage."

I highly recommend all married and "marriageables" read this book.  
—Winifred Cox

Lawrence O. Richards, *Creative Bible Teaching*, Moody Press, 1970, 288 pages, \$4.95.

Replete with illustrations, and even a sample dialogue of a successful Sunday school class session, this "how-to" book has much to commend it. The author stresses the importance of leading pupils beyond biblical information to practical application.

In Part I the author, in a somewhat technical discussion, attempts to refute much of the approach taken by contemporary Christian educators. Parts II and III define "creative" teaching and set forth practical applications of this approach on the various age levels. Both the professional and the lay teacher will find the volume stimulating and practical.

—Leroy Brightup

*Tell Me About the Ten Commandments* and *Tell Me About Becoming a Christian* by Durek Prime, 1967 and 1969, 50 cents. These "Tell Me" books are for juniors. They are action stories for teaching spiritual truth.

## Face of the World

Continued

suggested that just as religion and politics are undergoing change, so is the relationship between them.

"In the past," he said, "we have been concerned with elective politics, and religion was based on personal morality and behavior, with negative injunctions. Now we are seeing election as the beginning. The politician must then begin the continuing process of ordering society and distributing the wealth."

Religion today, Moyers said, is based on public morality, what to think and do about such issues as racism, war, and injustices. He believes one of the most exciting changes taking place today is the moving of denominational passions out of the political ring.  
—E.P.

### WORLD RELIEF COMMISSION MOVES HEADQUARTERS

VALLEY FORGE, PENNSYLVANIA — The World Relief Commission moved its headquarters from Long Island City to the Valley Forge area on July 1. The mailing address is now Box 44, Valley Forge, Pennsylvania 19481.

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# NORTHWEST

SUPPLEMENT VOL. V, NO. 2 — OCTOBER, 1971

## TO THE EVANGELICAL FRIEND

NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

FRIENDS CHURCH HEADQUARTERS  
P.O. Box 190, Newberg, Oregon 97132  
Telephone (503) 538-9419

NORVAL R. HADLEY  
General Superintendent

MARILYN RICHEY  
Administrative Secretary

ARLENE MOORE  
Treasurer

## Missionaries in a Revolution

BY RON AND CAROLYN STANSELL

Where shall we begin? Comforts arrived back from their month of vacation on Tuesday, and by Thursday, the 19th, we heard the news report that Santa Cruz was under the control of rebel forces. After that all news broadcasting was strictly controlled, so all we heard were reports from La Paz, which indicated strong support for the president and very strong anti-American feelings.

Friday, a big rally was called to show support of President Torres, and the news reported about 35,000 turned out. That night we heard on Voice of America that about half of Bolivia was under control of the Santa Cruz forces, so we realized there was likely to be trouble.

Saturday was a big day. About noon we started watching increased activity in the big army headquarters across the ravine from our house. Comforts' upstairs bedroom window gave us a good view until about 3 p.m., when shooting started and we decided it safer to move downstairs.

The radio was calling for everyone to assemble in the big soccer stadium just up the street, where arms would be given out. The plan was (we learned later) to march down to the army post (the army and air force had turned their loyalty to the rebel forces), take it over, and arm the people more completely from their supply. At that time the radio announced the forces of Villa Armonía (that's where we live) were to attack, since our part of town strategically looks down into the army post. The heavy fighting was pretty close! People above us and on both sides were shooting down, and the army was returning fire back up.

Comforts' kitchen floor seemed the best protected by walls and the upstairs, so we all settled in there and started working on a puzzle. About 4 p.m. we heard a crash at the gate, and by the time Ron and Gene had the kitchen door open, 4 or 5 men with machine guns in position were coming in the front door with some 20 others yelling and milling around in the patio. Later reconstruction of conversation was: Gene—"Here they are." Carolyn—"Oh dear!" Ron (to Betty, the boys, and Carolyn)—"Stay back." The

men—"We hear there is a CIA agent (spy) here who operates a radio."

Gene took them up to show his radio, license, etc., and when they learned it only had 200 watts they said it couldn't reach to the States (especially since the electricity was off), and Gene didn't argue. Then the men wanted guns and anything that would help with their fighting, so they searched both Comforts' house and ours. The list they gave us of things "borrowed to be returned when their mission was finished" included two binoculars, four canteens, one walkie-talkie set, one shotgun and one rifle (old ones used to hunt ducks and rabbits), two old hats, and the mission Volkswagen microbus. The leaders shook hands with Ron and Gene, gave them the list, and asked our pardon for bothering us. (Apparently their mission isn't

complete yet because nothing has been returned!)

Needless to say we were rather shaken up! The heavy fighting continued, so we cooked supper on a Coleman stove, used candles for light, put blankets over the windows around us, and all stretched out in sleeping bags on the kitchen and washroom floor for the night. I can't say we slept too much! At about 11 p.m. the news said Torres had left the palace and Bánzer had entered and was in control. The heavy shooting around us continued until about 3 a.m., then periodically until about 7 or 8 a.m.

We stayed in all day Sunday. Reading the 34th Psalm together that morning had new meaning for all of us.

Bánzer was sworn in as the new President  
(Continued on page 2c)

## Opportunities from the Board of Peace and Service

### PEACE AND WAR EXTENSION PROGRAM

Features—Free attendance at Peace and War course at George Fox College. Package of cassette tapes for group learning or self-instruction. Three paperback books on peace topics. Outlines, bibliographies, and charts.

Uses—Self-study, resources for leading Sunday school elective classes and study groups, membership courses.

Cost—The cost is \$40 and may be divided between the local church and those enrolled in the program.

### CONFERENCE ON 'THE CHRISTIAN STUDENT AND PEACE' AT GFC CAMPUS

Purpose—To discuss the issues of war and peace among Christian students and consider effective courses of action.

Dates—Three days in early 1972.

Place—George Fox College campus. Dorm space and meals provided.

Program—Speakers will include nationally-known spokesmen on the peace question and local leaders of workshops and "action groups."

Cost—\$15 includes five meals, housing, speaker fees.

Who may attend—College-age youth and mature high school students who register in advance.

### GLEANINGS FROM BOLIVIA

The political situation in Bolivia is quiet after the recent revolution. *U.S. News and World Report* in the September 6, 1971, issue made the statement, "Bolivia's new government will, like the former, last ten months. About par for the course in a country that has had 150 governments in its 146 year history."

We are grateful for this period of rest, as it gives continued opportunity for the missionary outreach in the country. The missionaries, although advised by the nationals to remain in La Paz for a time, are now going out to the various areas just as before.

In talking with David Thomas, he agreed that each political regime in Bolivia tends to be unstable and short-lived. Prayer is needed that quietness and opportunity shall continue.

All of the missionaries in Bolivia were protected from harm, and very few things were confiscated. The friendliness of the nonbelieving neighbors was an encouragement and answer to prayer.

We thank God for His overall protection of the missionaries, the national believers, and the entire work.  
—John Fankhauser

### YEARLY MEETING OFFICE PHONE CHANGE

The new phone number for the Yearly Meeting Headquarters is (503) 538-9419.



**"They gave as much as they were able, and even more than that; of their own free will."**

Maybe you heard about the airplane that got into serious trouble in bad weather and a passenger called out, "Somebody do something religious." So a Quaker preacher on board got up and took an offering.

I want to discuss giving in this issue of the Superintendent's Corner. Some may think I have quit being spiritual and gone to meddling, but I feel that if I can help you find the scriptural joy of generous giving, I have done one of the most spiritual services possible.

We in the U.S., with 6 percent of the world's population, have 50 percent of the world's wealth. We have a per capita income of about \$4,000 per year. In Bolivia it is about \$150 a year. In fact, the per capita income for the rest of the world averages just \$200 a year. As unequal as this is, I was shocked recently to hear that if we brought the rest of the world up to our standard tomorrow, the next day the world would destroy itself, because if all the world consumed as fast as we do in the U.S., we could not endure. But such inequality does give us a great responsibility under God.

Our giving policy in the Friends Church begins with a basic understanding that the people who love God tithe their income. Dad taught me to tithe my chickenhouse cleaning income when I was about ten. He said if I gave God the tenth I would be surprised how far the other nine-tenths would stretch. And he was right. I continue to be surprised. That was his way of saying what God says to us in Malachi 3:10: "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (ASV)

Many feel the tithe principle, being the practice of the Old Testament when people lived under law, is the least we who live under grace should do. The Bible speaks of tithes and offerings. Tithes are needed to carry on the work of your local church. Many of us like to do our "above-the-tithe" giving through faith promise and designate such giving for the outreach of the church. I want to recommend this to all of you, for I have found that Northwest Yearly Meeting is ready for this. Many have found it, as I have, a rich adventure of faith.

Faith promise giving is not giving what you have left after you have paid the bills and your tithe. It is allowing God to channel through you a designated amount above the tithe promised by faith a year in advance for the outreach ministry of your church. It puts God in the driver's seat. It differs from a



pledge in that it is just between you and God, and you are released from it any time God releases you. It is based on 2 Corinthians 8 and 9. Two churches where I have served quadrupled their outreach giving by faith promises. Usually, the donor determines the amount God wants to channel through him at the close of a conference when the need is presented.

This year we are encouraging all the churches to have such Missionary-Unified Budget conferences. Right now, John Fankhauser, our new missions field coordinator, and Walter Lee, financial secretary, are working on a proposal that offers the services of our best speakers and missionary personnel even to the smaller churches by planning the conferences of several churches in an area at the same time. I recommend you read Norman Lewis' book, *Triumphant Missionary Ministry in the Local Church*, as you plan for your conference. It explains the faith promise concept very well.

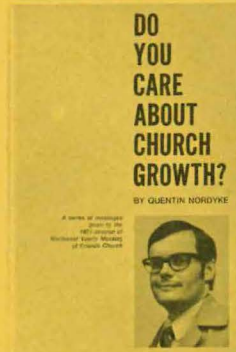
This year the Board of Finance, as a result of remarkable God-given wisdom, planned our Unified Budget at \$206,000 so that within it nearly all the needs of your church's outreach ministry can be met. They further suggested all giving for the work of all our boards, including missions, be inside the Unified Budget. Giving to the Unified Budget will be distributed in proper proportion to the work of each board. Designated giving to the work of a specific board will be applied 100 percent according to the donor's wishes but used to help that board reach its goal inside the Unified Budget. If any board reaches its goal before the others, subsequent giving to the Unified Budget will be distributed excluding that board. However, even after the goal is reached, designated giving

will be honored. Of course, we want undesignated giving to allow responsible distribution. Probably the Board of Finance has the most unglamorous appeal, but it has the most binding commitments. But we believe God will direct in these matters.

All should keep in mind that the Unified Budget goal is three-eighths more than the churches have promised this year, although not much more than you gave last year when we count giving both inside and outside the Unified Budget. So all need to do more than they promised. I am suggesting that since some of what is paid out of the Unified Budget is usually handled through church treasurers out of the tithe giving of Friends, each church add to the faith promise total of its people a promise of 10 percent of the church budget to the Unified Budget of the Yearly Meeting. Doing this, I believe God is going to bless and we will go over the goal.

So be praying about what God would have you give above your tithe for the coming year. If you are not tithing yet, start now and get in on the blessing. And pastors, plan your conference with John Fankhauser or Walter Lee.

Now look with me at some of these tremendous lines from a modern translation (*Good News for Modern Man*) of 2 Corinthians 8 and 9: "They gave as much as they were able, and even more than that; of their own free will." (8:3) "First they gave themselves to the Lord; and then, by God's will, they gave themselves to us as well." (v. 5) "It is better for you to finish now what you began last year. You were the first, not only to act, but also to be willing to act." (v. 10) "Be as eager to finish it as you were to plan it." (v. 11) "So I thought it necessary to urge these brothers to go to you ahead of me and get ready in advance the gift you promised to make." (9:5) "The man who plants few seeds will have a small crop; the one who plants many seeds will have a large crop. Each one should give, then, as he has decided, not with regret or out of sense of duty; for God loves the one who gives gladly. And God is able to give you more than you need, so that you will always have all you need for yourselves and more than enough for every good cause." (9:6, 7, 8) "He will always make you rich enough to be generous at all times, so that many will thank God for your gifts through us." (9:11)



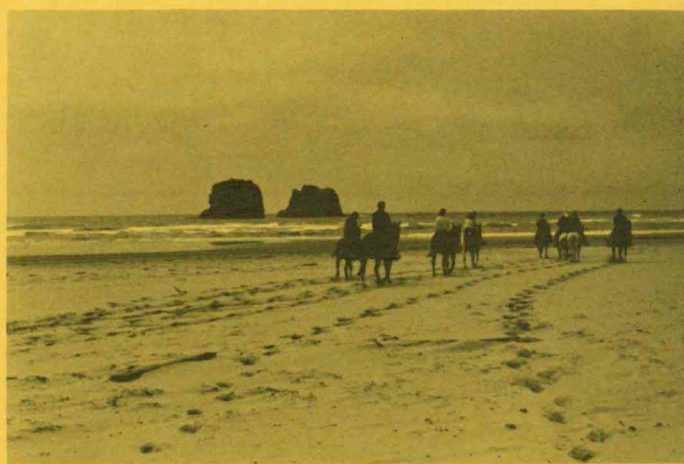
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Scenes from Surfside Youth Camp at Twin Rocks.

## AMONG THE CHURCHES

### SOUTHWEST WASHINGTON AREA

*Vancouver First Friends—J. Earl Geil, pastor*

In the early summer Raymond Williams attended a church librarian meeting on the campus of British Columbia University. He saw an original King James Version printed in 1611 and a Bishop Bible printed in 1577.

We had an adult fellowship potluck at John and Esther Brouthers after the services July 25.

July 26 to August 6 was our Bible school, which was well attended with an enrollment of 180. The closing program was held the evening of August 5, and on Saturday a potluck was enjoyed by the VBS.

On July 27 our newest missionaries, Loren and Dorothy Bennett, shared their call to the mission field.

Rev. and Mrs. Joe Gooden and daughter Jaye, missionaries from Japan, attended our morning worship service August 1.

The first of August our high school youth toured to Ensanada, Mexico, to visit the work there in charge of Ken Stroman. This was a rewarding trip for all who went to see missions in action.

Yearly Meeting was well attended by our church group, and the Christian fellowship was enjoyed by those who went.

—Bunny Middlewood, reporter

### BOISE VALLEY AREA

*Star—Harold Clark, pastor*

The young people spent a weekend at Meadows, Idaho, on a camping trip. While up there they presented special music at the Meadows Friends Church on Sunday morning.

Norval Hadley, general superintendent of Northwest Yearly Meeting, spoke in the evening service August 29. He shared news from the mission field and other items of interest.

—Leona Ireland, reporter

### GREENLEAF AREA

*Caldwell—Glenn Armstrong, pastor*

The Friendship VII, a singing group from George Fox College, was at the church on Tuesday evening. Sharon Fodge of this area was organizer of the group. A social hour

featuring homemade ice cream followed the program.

Our pastors, Glenn and Verla Mae, and Tommy as well as Dallas and Faye Dillon attended Yearly Meeting.

Our former pastors, Nathan and Hazel Pierson from Eugene, Oregon, who were here from 1962 to 1969, attended worship services and Sunday school with us August 29.

Our Yearly Meeting superintendent, Norval Hadley, was the speaker at a special meeting on August 26.

A silver wedding reception for Floyd and Ina (Moon) Bagley of Livermore, California, was given August 8 at the home of the Ivor Moons in Boise. Ina Bagley was born and grew up in Greenleaf.

Quite a number from our church participated in the summer camps at Payette Lakes, serving as counselors and staff workers. It

## MISSIONARIES IN A REVOLUTION

*Continued*

Monday night and is working to gain solid control of Bolivia. The result of the revolution was about 150 dead and 500-600 injured—a hard blow to any country.

The whole experience was frightening, but the list of things to praise the Lord about is so long! Here is a part of it: no one of us was injured, very little was taken when they searched the houses; the men were held from blowing the gate open with a grenade by the persuasion of our neighbors (and God) and just kicked it open; many of our neighbors came at the time to try to defend us and have shown much concern since; none of our national believers were involved in fighting that we know of, and none were injured; when humanly we thought we couldn't take another hour of fighting, the Lord gave us strength to take it; the two pickups, each of which is worth twice as much as the VW, were left; Gene's radio was left unharmed; and we could go on and on. We know God is protecting us and was answering your prayers even when you did not know what our specific needs were. We praise God!

was a time of relaxation, inspiration, and spiritual growth. A number of the youngsters gave their hearts to the Lord.

The Journeymen Quartet of George Fox College was with us in July. They sang here two years ago, and it was enjoyed by all. Cyril Carr is a new member of the quartet since that time.

Hubert Mardock of Lowell, Kansas, former member of this church, brought the morning message on August 1.

Willis Keithly, a Baptist minister, was with us in a revival meeting September 21-26. He presented the gospel message by use of many colored slides using natural science. He has a unique ministry that has been of great interest to children, youth, and parents.

*Greenleaf—Gordon St. George, pastor*

Hubert Mardock, now of Lowell, Kansas, visited his son Wendell and family during the summer.

Dick and Marilyn (Binford) Shaw were home for a month's furlough from their home in Madrid, Spain. Dick is news director of the American armed forces radio network.

Marilyn (Puckett) Myers, who with her husband Claude is a missionary in Taiwan, has been quite ill with kidney complications. At last report the doctors could find nothing wrong—prayer worked!

Paul and Madeline Todd revisited Greenleaf 25 years after they came as pastors.

An attractive redwood sign will be installed in front of the academy as a memorial to B. A. Martin. The gym has a new look with floors refinished. Glass backboards will be installed as a memorial to Melvin and John Hull. Pastel paint has freshened the typing tables; new chairs, a Gertrude Douty memorial, complete the new look. New furniture has been ordered for the English classroom, a gift of the Homemakers Sunday School Class.

Elsie Hockett has retired from her duties as school librarian at Wilder, and they have sold their home. They plan to move into a new house their son is building on Rim Drive.

—Ivorna Hibbs, reporter

*Homedale—Clare Willcuts, pastor*

Norval Hadley, our Yearly Meeting super-



intendent, spoke at Wednesday evening prayer meeting August 25.

August 29, following the dinner honoring those with birthdays in July, August, and September, Gary Godlevsky reported on his trip to Japan in connection with the Boy Scout Jamboree there. In the evening, the Quentin Nordykes told of their work and needs as missionaries. Florene Nordyke grew up in Homedale, and her mother, Crystell Price, is a member there.

Craig Bersagel, one of the Yearly Meeting's three Youth Ambassadors this summer, worked in our church, particularly with the Friends Youth. His warmth and enthusiastic help were much appreciated. Craig's home is near Astoria, Oregon, and he is a student at George Fox College.

—Maxine Stansell, reporter

## NEWBERG AREA

*Newberg—Fred Littlefield, pastor*

Speakers in our services during vacation time have included Peter Fertello, Roy Clark, Charles Beals, David Le Shana.

Mauri and Margaret Rose Macy were in charge of the early service on July 25 and furnished special music in the 11 o'clock service. They are presently ministering in music and youth work in the First Denver Friends Church.

Loren Bennett, missionary under appointment to South America from Northwest Yearly Meeting, was our Sunday evening speaker on July 25.

Teryl and Jan Hibbs presented the work of Missionary Aviation Fellowship at our evening service on August 8. They plan to go to the field soon.

The children and young people have been blest at the camps at Twin Rocks this summer and have told us about their experiences at our Sunday evening services.

—Margaret Weesner, reporter

## PORTLAND AREA

*Maplewood—J. Harley Adams, pastor*

Our Junior Department has been doing things. We've heard such things as: Who will get the boat? Will Alvin be back? Who is Sonny Scissors? Jack was here with the Gremlins.

The boys' class enjoyed a campout with their teachers, Marvin Astleford and Paul Drahn.

A Sunday school picnic was held at Camp Tilikum, with lots of fried chicken and goodies.

The WMU held a garage sale at the Castors' home and realized \$173.

We enjoyed an evening service with the Quentin Nordyke family.

The Walter Bolitho home was opened for prayer meetings each week for special prayer for the John Wesley Crusade in Portland October 4-13.

Our pastor has started a 5:30 a.m. prayer meeting in the church for all who can come. Families are being reached.

An unusual shower was held at the David Swenwold home for Margaret Drahn. She is expecting three-year-old twin Korean girls, due to arrive in Seattle in October. It was enjoyed by church ladies and many friends and relatives—two of everything from balls and dolls to dresses, socks, etc. The girls are

coming through the Holt adoption plan.

## PUGET SOUND AREA

*Friends Memorial—David M. Leach, pastor*

The church is enjoying getting acquainted with our new pastor, David Leach, and his family.

The fall schedule started September 12. We have two morning services of worship, the first at 9:30 a.m. and the second at 11:00 a.m. with a half hour of fellowship between. The Hour of Biblical Studies is held on Sunday evening, 6 p.m. through 7:30 p.m.

The old Wilson's store adjacent to the church property was recently purchased for the purpose of expanding our youth facilities.

Our Kinder Kampus Day Care Center is having an increased number of children this fall.

Ralph Fry and Larry Ford are assuming the responsibilities as music coordinators and "Free Design" of the adult choir that Vincent and Alice Corbin so ably did during the summer months.

—Anna Neifert, reporter

## SALEM AREA

*Klamath Falls—Evert Tuning, pastor*

We are very thankful for the Lord's blessing on the work in Klamath Falls. Our VBS July 12 through 16 was a happy success.

We had a lovely picnic at a small park on Sunday, August 8. Quite a few from the Sprague River Church were there, and it was followed by a singspiration at the church.

We were happy to have Rev. E. B. Stewart bring the message on August 29 while the Tunings were on vacation. He is the superintendent of the Klamath Falls Gospel Mission and had much to tell us about the work there among the less fortunate people, both community people and transients.

There was a potluck supper September 12 at the Sprague River Mission followed by a singspiration.

Ross McIntyre reports that the work of repairing the Sprague River church after the fire damage is coming along well.

—Miriam Carmichael, reporter

*Medford—Clynton Crisman, pastor*

The past year has been a year of change and also a year of advance for Medford Friends. New members were added to our meeting, and some old and loved members have gone on to be with the Lord.

At the change of the year, we bade farewell to Oscar and Ruth Brown, whose ministry has been to us a rich and beautiful blessing. Our love and best wishes go with them to their new pastorate.

It was also our joy to welcome back to our meeting, after an absence of several years, Clynton and Marjorie Crisman. We look forward to a year of continued outreach and growth, both physically and spiritually. The Crismans have shared with us their trip this summer to the Holy Land. Their account of the trip and the wonderful pictures they have brought back with them have been a delightful and enlightening joy to us who have been privileged to see and hear.

Vacation Bible School, held in August this year, was a real success, with an average attendance of 253. Many of the children expressed their desire to accept the Lord. Our young college group has left us to return to their studies, and we miss them; we love them and expect great things of them!

We have a very definite moving of the Holy Spirit in our meeting, and we rejoice—"This is the day which the Lord hath made; we will rejoice and be glad in it."

—Esther Beacham, reporter

# VITAL STATISTICS

## BIRTHS

**BINFORD**—To Howard and Marilyn Binford, now of Greenleaf, a boy, Todd Howard, born August 19, in Newberg, Oregon.

**BROWN**—To Gary and June (Hubbard) Brown of North Bend, Oregon, a daughter, Sondi Lyn, born July 15, 1971.

**MARTIN**—To Mr. and Mrs. Mike Martin of Caldwell a daughter, Michelle Estelle, born July 12, 1971.

**MIDDLETON**—To George and Judy Middleton of Maplewood Friends a girl, Andrea Dawn, born September 1, 1971.

**MOON**—To Gary and Marjorie (Howard) Moon of Alaska a girl, Dana LeAnn, born June 21, 1971.

**ODE**—To Dick and Ilone (Trost) Ode of Greenleaf a boy born June 24, 1971.

**SMITH**—To Clinton "Bud" and Norma Smith a girl, Jennifer Ruth, born August 29 in Ontario, Oregon.

**SMITHERMAN**—To Ken and Karen Smitherman of Greenleaf a girl, Angela Marie, born August 5, 1971.

## MARRIAGES

**BAKER-LEISI**. Carol Dianne Baker, daughter of Paul and Peggy Baker, pastors of Metolius Friends, and Warren Eugene Leisi, son of Mr. and Mrs. Charles Jensen of New-

berg, were married September 4, 1971, in the Metolius Friends Community Church, with the bride's father and brother officiating.

**BIRCH-STEWART**. Marilyn Roberta Birch and Michael Dale Stewart were married July 9, 1971, at the Caldwell Friends Church, with pastor Glenn Armstrong officiating.

**CLARK-PHELPS**. Priscilla Clark, daughter of Roy and Ruth Clark, and Lyle Phelps were married in the Maplewood Friends Church September 11, 1971, with Roy Clark and Harley Adams officiating.

**GRIFFITH-SHERMAN**. Catherine Ann Griffith, daughter of Dean and Ruth Griffith, and David Sherman, son of Glenn Sherman, were married September 5 at the Lynwood Friends Church in Portland.

**HARDINGER-SMITH**. Alice Hardinger, daughter of Cecil and Esther Hardinger, and Clark E. Smith were married at Greenleaf Friends August 15, 1971.

**JOHNSON-SQUIBB**. Dorthea Johnson and David Squibb were married in the Caldwell Friends Church June 3, with pastor Glenn Armstrong officiating.

**MARDOCK-WEYMOUTH**. Linda Mardock and Terry Weymouth were married in the Caldwell Friends Church July 29, 1971, with the bride's grandfather, Hubert Mardock, and Glenn Armstrong officiating.