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Evangelical Friend

January 1972

Vol. V, No. 5



Bold new plan for church growth

by Charles Mylander

Hundreds of neighborhoods in the United States need a new church. Fast-growing suburbs and churchless inner cities clamor for attention from church planters. But...

(Continued on page 2)

A hard bold plan for multiplying churches in the U.S.A.

Continued from cover

... the few denominational officials designated to multiply congregations face binding limitations in finances and qualified personnel. With the ministerial shortage and skyrocketing building costs, U.S. churches need bold plans for reproducing themselves. Growing local churches, denominational leaders, and seminaries must all reevaluate their strategy. The alternative of a Christianity bound by institutionalism holds little appeal these days.

The mood of vital American Christians today is expressed in the renewal of the laity: innumerable home Bible study and fellowship groups, renewed efforts in personal evangelism, a sensitive social conscience, and an intense interest in education. Can the elements of renewal be used for starting new churches? I think they can.

STEP 1: CHALLENGE TO THE SEMINARIES

Extension theological education as described by Ralph Winter (*World Vision Magazine*, October and November, 1970) is enrolling thousands of laymen and potential ministers in the "third world." Weekly study groups on a variety of academic levels meet at times and places available to those employed in secular jobs. The addition of a new technological tool will make extension theological education a possibility for thousands of Americans. The tool: cassette television.

Life magazine (October 16, 1970) predicts cassette TV will be marketed throughout the United States within two

years. With an attachment for their present set, millions of viewers will rent or buy program cartridges. The expected purposes: entertainment and *education*. Will only secular education be offered, or will seminaries move into the sizable market? Like Ford Motor Company with their Mustang, the first seminary to develop a top-quality extension seminary by TV will sweep the country. Cable TV someday will enable live instruction. Until then, combining TV cassettes with programed guides (intertexts) for standard textbooks will prove a workable method. Let me illustrate how the plan works.

Let us assume John Washington Jones is an evangelical Black pastor in Watts. In his church he recruits four laymen and two college seniors to join him for theological study once a week. One of the laymen in his church owns a new cassette TV attachment and will volunteer his home. From the extension seminary catalog, they select one of the beginning courses such as "Evangelism." In addition to tuition fees and books, they purchase programed learning guides and rent the TV cassettes of lectures and classroom discussions. (In low-income areas such as Watts, scholarships and subsidies would not be out of the question.) Each week the pastor supervises the discussion, administers a brief quiz from the seminary, and receives reports from the field work he has assigned. The field work assists the pastor in his ministry and justifies his time in leading the study group.

As the students progress, the seminary requires field assignments to include starting a new church or aiding a mission church. Results of the weekly quizzes along with a paper or two for the term are sent to the seminary extension department. In cases where a theological library is too distant for research, added collateral reading substitutes. Extension refuses to sacrifice quality, because slower learners take as much time as needed. The group proceeds at one pace, how-

ever, to preserve the values of discussion and interaction. And what is more, they receive seminary credit for their studies.

By using a tuition and credit plan, the seminaries make extension courses self-supporting after the initial cost of producing study guides and taping classroom sessions. Television offers the distinct advantage of the professor's personality and all the diagrams and visual aids he uses.

The mushrooming of enrollment in theological education experienced around the world through extension will undoubtedly be multiplied in the United States. Three thousand men now study theology by extension in Latin America alone. One need only look at the enrollment in any college adult education night classes to get a feel for the potential. Will theological education remain the privilege of the exclusive few or will it become a live option to thousands?

Until U.S. seminaries pick up the ball and run with extension theological education, group correspondence courses will have to suffice. For example, the University of South Africa offers a complete B.D. degree by correspondence as well as further graduate work.

Can you imagine how many in underprivileged areas and laymen in suburbia will rush to obtain a topflight theological education in their own parishes? Can you imagine how many pastors will improve their preaching and total ministry as a result of leading such groups? Can you visualize the benefits in quality of teaching improvement in the local church, as well as outreach in mission churches as the students advance in their education?

STEP 2: MINISTERIAL INTERNSHIP

Dr. Ray Stedman of Peninsula Bible Church in Palo Alto has inaugurated a program of ministerial internships. Young men raise their own financial support to spend one or two years working on the church staff. Their famed emphasis on implementing the gifts of the Holy Spirit in the "Body-life" of the church is attracting capable young men. Such a plan has valid precedents in American church history. Methodists, Baptists, and ministerial candidates of other denominations often spent several years living in the home of an older minister. They not only studied theology and Bible but also received invaluable on-the-job training. Today, professional schools of many types, including seminaries, are requiring a year or more of supervised field experience.

The great potential for church planting lies not only in the seminarians themselves but in the laymen they influence. As the pastor trains his interns in personal evangelism, for example, they begin to take laymen on their visits. With a

(Continued on page 19)

Charles Mylander is assistant pastor, with Eugene Coffin, of the East Whittier Friends Church, Whittier, California. Before taking this assignment, he pastored the Ashland Friends Church in Oregon and was formerly president of Friends Youth in Northwest Yearly Meeting. While a Youth Ambassador, he spent a summer on the Bolivian mission field. The past three years, Charles Mylander has been a student at Fuller Theological Seminary in Pasadena, combining his studies with his pastoral responsibilities at East Whittier.

Evangelical Friend

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Cover

Photo by Al Monner

Antecedents

At the New Year one feels himself at a pinnacle of decision—able to view two years at once. Norman Rohrer's "Review of '71" will probably leave out many things that could have been mentioned, and his choice of priorities does not necessarily represent that of the EVANGELICAL FRIEND. But we found them interesting and hope our readers will too.

It was good to hear from Chuck Mylander, who has been studying at Fuller Seminary the past three years in the Church Growth Institute. Chuck is an energetic young pastor working with Eugene Coffin at East Whittier Meeting. The ideas in his concern for church growth are obviously colored by his association with Dr. Donald McGavran (who has become known as Mr. Church Growth), but we think Charles Mylander has done some good thinking. His manuscript has been on our desk for several months, but it somehow seemed appropriate to use it for the January issue. Shirley Putman caught the vision and did the original design for the cover linking the church growth theme with the New Year.

How is Harlow Ankeny? He is coming along fine but being kept close at home (doctor's strict orders) for a few more weeks at least. His touch on the magazine is missed, but the patterns he worked out allow us all to make it appear somewhat familiar. When he gets back, the Editorial Board is planning new designs and combinations of the *Supplements* with the magazine itself. Probably Harlow is already doing some dreaming on these innovations. —J.L.W.

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Do Friends have distinctive views regarding funerals? Eugene Collins will present, "A Christian view of death."

Dr. Everett Cattell, retiring president of Malone College, will share his concern for the future mission of the Christian college... and the Friends Church.

The Face of the World



FRIENDS CALL FOR PRAYER, FASTING WHILE NIXON VISITS CHINA

"The President of the United States must go to China with the knowledge that thousands of Christians are on their knees asking God to give courage and strength of character in approaching the Chinese leadership."

So stated a letter sent by pastor Jack L. Willcuts of Reedwood Friends Church to every Friends Meeting in America and many denominational leaders, Christian organizations, and colleges across the U.S. Americans are urged to write to the President assuring him of their prayers and to set an entire day for fasting and prayer.

Hoping for a "groundswell of concern" ahead of the proposed summit meeting, Christians are asked to gather in churches, homes, or elsewhere to pray for Mr. Nixon's Peking trip.

"We pray for God's presence to be so evident that they will pursue those ends which are right rather than taking a convenient, pragmatic course of action."

AUSTRIA'S WALDHEIM, NEW U.N. SECRETARY GENERAL, A CATHOLIC

UNITED NATIONS, NEW YORK—Kurt Waldheim of Austria, a Roman Catholic, was named by the Security Council to succeed U Thant as Secretary General of the United Nations.

Mr. Waldheim, who celebrated his 53rd birthday December 21, will be the fourth Secretary General of the U.N., following Trygve Lie of Norway, Dag Hammarskjöld of Sweden, and U Thant of Burma—who has served since 1961.

—E.P.

BANGLADESH TO BE SECULAR COUNTRY—NOT MUSLIM

NEW DELHI—The People's Republic of Bangladesh—the world's 139th independent nation—intends to be a secular country, and does not wish to be known as a Muslim country, according to the

deputy chief of the Bangladesh mission here.

Mr. Jayuddin told newsmen that, although Bangladesh—formerly East Pakistan—has "the second largest Muslim population in the world," the new nation stands for "democracy, socialism, and equal opportunity for all, irrespective of religion or caste."

About 89 percent of Bangladesh's estimated 75 million people are Muslim. Bengalis make up 60 percent of the population.

The name *Bengal* is derived from the ancient kingdom of Benga, first mentioned in Sanskrit literature thousands of years ago.

—E.P.

GIDEONS PRESENT 100 MILLIONTH BIBLE

President Nixon was recently presented the 100 millionth Gideon Bible. The Gideon movement was started 72 years ago, and today Scripture distribution involves 33,500 men, who make the Bible handy for people away from home.

Distribution of Bibles has tripled in the last decade, membership in the Gideons has doubled, and the budget quadrupled, but even that increase has not been able to match the expanding need both to replace worn or stolen books and to stock the rapidly rising new motel rooms.

Besides putting a Bible in every hotel and motel where allowed, the agency supplies Bibles for airliners, prison cells, physicians' offices, hospitals, military compounds, and school facilities. The Gideons are active in 87 countries.

CASSETTES ADDED TO 'BACK TO THE BIBLE' LIBRARY

LINCOLN, NEBRASKA—A cassette division has been added by the Back to the Bible Broadcast to its Good News Tape Library.

The most popular of the 150 reel tapes in the free lending service for the blind and handicapped are being transcribed onto cassettes for the new division.

Circulation of the tape library exceeded 4,000 in 1970. This figure is expected to rise with the introduction of cassettes, according to library supervisor, Robert S. Peterson.

—E.P.

SCIENTIST IMPRISONED IN URUGUAY SAYS A BIBLE PRESERVED HIS SANITY

NEW YORK—A Colorado scientist, kidnapped and held captive for seven months in a wire cage by rebels in Uruguay, told a New York audience how the Bible helped him keep his sanity and establish a "Christian relationship" with his captors.

Claude L. Fly, a soil expert from Fort Collins, was one of five persons honored at a luncheon inaugurating the 31st Annual Interfaith National Bible Week.

He was cited for "living the Bible" during his ordeal.

Other notables honored were Pearl S. Buck, for her book, *The Story Bible*; Kenneth N. Taylor of Wheaton, Illinois, for *The Living Bible*, a paraphrase; Arthur J. Goldberg, former Justice of the U.S. Supreme Court and the first Jew to fill the post of chairman of National Bible Week, and Major General E. C. R. Lasher, general industry chairman for Bible Week.

Mr. Fly was kidnapped on August 1, 1970, while working as an agricultural scientist in Montevideo, Uruguay. —E.P.

WORLD DAY OF PRAYER PLANNED FOR MARCH 3, 1972

Worship booklets for the March 3, 1972, World Day of Prayer, sponsored by the National Association of Evangelicals, are now available by writing the NAE national offices, P.O. Box 28, Wheaton, Illinois 60187.

The theme of the 1972 program is "Rivers of Living Water," taken from the Gospel of John 7:37-39. The World Day of Prayer is a special occasion on the Protestant church calendar each year, celebrated in a spirit of prayer on behalf of the world's needs. Foremost is a call to self-renewal and a recognition of Jesus Christ as Lord and Savior on the part of Christians.

Sample copies of the worship materials are available free of charge.

PRIESTS' ASSOCIATION VOTES TO ACCEPT MARRIED CLERGY

CHICAGO—The Association of Chicago Priests has voted, 82 to 26, to accept married priests as members.

Attendance at the meeting was the smallest in the history of the ACP, whose membership, according to reports here, has shrunk from 1,000 to 465. —E.P.

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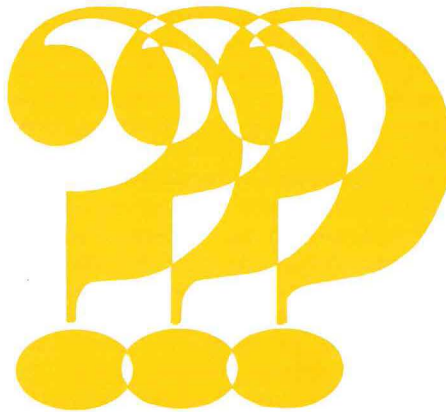
What will be new in '72?

It is interesting to recall how many new religious terms have come into our vocabulary the past year or two. "Small Groups," "Interaction," "Feedback and Input," "Lay-Evangelism," "Renewal," "Structured Growth," and so on. Why this fascination for the latest way to worship and work? Finding the most contemporary religious fad has become itself a fad.

If this is true, there may be several reasons. One might be a carry-over from the American fascination with the latest, newest, brightest model of any product marketed. Another, more serious, may be a reflection of inner discontent or spiritual shallowness.

One wonders what new methods, new names, and new approaches will sweep across the church in 1972. This is not to speak sarcastically, with pessimism or negativism. This could be the year of the Lord's return; all the serious searching characterizing the times for new solutions, leadership, and plans could be spiritual intuitive anticipation of this great event.

Certainly some new answers are needed. The obvious unrest in society at so many levels, the pressures on the Christian home and marriage, and the lack of



enthusiasm in some churches suggest problems. Specialty religious seminars of all sorts are becoming more popular—many promising to provide solutions for floundering marriages, the real answer to a mature, tension-free personality, or the perfect plan for the effervescent, joyful, always radiant testimony. Routine worship-as-usual is regarded as not only dull but probably a little unchristian. It has to be "exciting" now.

A. W. Tozer once observed, "the human heart is heretical by nature, and unless well instructed by the Scriptures and fully enlightened by the indwelling

Spirit [two different things, Friends have long insisted on], it is sure to introduce some of its own notions into its religious beliefs and practices." In the spate of new experiences sweeping across the church, involving many stalwarts in the faith who, to describe their newly found feelings, publicly admit to a dismal religious existence before, one is reminded of Paul's exhortation, "Cast not away . . . your confidence."

An insight comes from a college student who was reading the Parable of the Sower. "It is a risky thing to grow rapidly as a Christian," he said. "You will probably die." Why? "Other seeds fell on rocky ground, where they had not much soil, and *immediately they sprang up, since they had no depth of soil.*" (Matthew 13:5 RSV) It is characteristic for shallow planting to spring up quickly—alive of course, for nothing grows at all unless alive—but it is a dangerous thing to grow too quickly!

Let 1972 not be a year totally fascinated with the novel, new religious experimentation. Let us watch out for sudden blossoms in Christian movements. Strong, flowering perennials are perhaps just as beautiful as sudden spring flowers.

—J.L.W.

Ann Landers' word to pastors

Q. Do many of the people who write you about their problems complain about their own clergymen? Or about their particular churches?

A. I'm sorry to say I do get some letters of complaint against clergymen. I am well aware, however, that not all these complaints are justified. The most frequent criticism is "He didn't give me enough time. I got a quick brush-off."

Ann Landers gets approximately 1,000 letters a day. She is Jewish (Mrs. Jules Lederer of Chicago—a grandmother), so her comment on this question should be quite objective. Figure out how many people this many letters represent. How many, do you suppose, of them complain about a too-busy-for-them pastor? In another column, Ann Landers adds this advice to clergymen:

"Try to understand how desperately

people need love, compassion, understanding, and, most of all, someone to talk to. Try to understand, too, that the clergyman occupies a very special place in the lives of a great many people. He is looked up to, admired, thought of as enlightened, gifted, a messenger of God's word"

—J.L.W.

1971—Religion in review

Like the shifting patterns of a kaleidoscope, the events of 1971 altered the face of American society in unprecedented ways.

Religious headlines gave top billing to the Jesus revolution, the charismatic movement among Roman Catholics, prayer in public schools, and federal aid to private schools.

Bibles blossomed under the arms of youth as a real and genuine movement of God's Spirit rolled across the land, but the seeds of heresy lay in the amorphous Jesus movement. From Broadway's rock opera, "Jesus Christ Superstar," to the garish movie ads announcing in bold letters over motorcycles, "The Jesus Trip," the name was exploited. The top 40 tunes included "Amazing Grace," "Spirit in the Sky," and, "Put Your Hand in the Hand of the Man from Galilee." Hollywood seized the name for commercial gain, but thousands of young people worshiped. They waded into oceans for mass baptisms and gathered in home churches for Bible study.

TRENDS

This was the year when venereal disease raced out of control in the wake of

new sexual freedom. Homosexuals demanded, and received, permission to "marry" by "adopting" each other and to serve as pastors of gay congregations. New abortion laws were termed a "new barbarism," and the theology of ecology consumed the zeal of increasing numbers of Americans.

The curtain fell on a decade of war in Vietnam—America's toll: 54,500 GIs dead (45,000 killed in actual combat); 300,000 wounded; and a monetary expenditure that produced fiscal chaos.

Some 12,000 people every day . . . seven people every minute . . . died somewhere in the world of 1971 from starvation or extreme malnutrition, according to Larry Ward, president of Food for the Hungry. But evangelicals increasingly added social concern to their orthodoxy, as seen in the global relief efforts of the World Relief Commission and other agencies.

A Chicago educator found the average American in 1971 "more confused . . . more frustrated," despite unprecedented technological advances. TV commercials kicked the smoking habit, but cigarette sales continued to rise. Crime also was up. Lutheran Hour radio speaker Oswald Hoffman found the nation without joy.

An economic slump had a beneficial fallout: More people in the inner city were returning to church. A national opinion poll showed that 47 percent of Americans believed inflation, unemployment, division, and big business will destroy the nation's civil order.

A man ate and drank on the moon for the first time in 1971 when Col. James B. Irwin partook of communion elements he had stowed in his Apollo 15 space suit for the midyear mission.

Sexual liberation, so callously touted in the year's best-selling book, *Love Story*, was seen to result not in a pinnacle of human fulfillment but in flat and tasteless experiences resulting in superficial emotional relationships.

Guilt over care for the aged increased, resulting in better health care and in a

suggested "ultimate" accommodation: a lethal bedside pill for suffering patients to take if they can stand the pain no longer.

Additional trends: growing scenes of witchcraft and voodoo; the first microfilm theological reference library; alcoholic drinks served to 18-year-old customers in Illinois; humanistic funeral rites introduced for non-Christian mourners; Carl McIntire's rallies in San Clemente and Washington protesting the plight of American POWs in Indochina and the President's announced visit to China.

Evangelist Billy Graham, 52, began the year exhausted following minor surgery on a salivary gland. He was forced into extended rest, but he later held huge crusades in Lexington, Kentucky, Chicago, and Dallas and enjoyed "the day of my life" in Charlotte. Among the guests at "Billy Graham Day" October 15 were Mr. and Mrs. Richard M. Nixon.

DENOMINATIONS

Contrasted with the disorganized religion of the Jesus people, the organized religion of denominational Christianity flourished.

The 1971 *Yearbook of American Churches* showed that membership in 230 U.S. church bodies rose 35,348 to an all-time record of 128,505,084. The rise did not keep pace with the population rise of 1.1 percent, however. The church gains were only .03 percent.

Nazarenes reached a half million membership; 10,000 people attended the 34th Assemblies of God council; Mennonites, after reactions against the finery of Chicago's Conrad Hilton Hotel, moved the site of their All-Mennonite Consultation called "Probe '72" to Minneapolis; a determined group within the Presbyterian Church U.S. (Southern) began planning for a separate "Continuing Presbyterian Church" when its denomination considered merger with the United Presbyterian Church U.S.A.

Norman Rohrer is director of the Evangelical Press Association, which prepares a weekly news service for the United States and Canada. This overview of 1971 is printed in the EVANGELICAL FRIEND by special permission.

Baptists' largest congregation, said churches of Christ are facing floodtides that threaten to engulf them at a time when they have become tools of left-wingers who deny basic doctrines of faith.

MERGERS

Denominational mergers have consistently produced splinter groups instead of healthy solidarity, a researcher proved, yet ecumenical fervor abounded in 1971. A group of 131 congregations in the South, both black and white, formally affiliated with the American Baptist Convention; a new church organization called the United Ministries cemented the allegiances of the Church of the Brethren, the United Church of Christ, and the Christian Church (Disciples of Christ) in the Pacific Northwest. Officials of two major Presbyterian bodies—United and Presbyterian Church in the U.S.—urged the formation of a task force to help resolve constitutional conflicts that arise as presbyteries move toward union. Protestants, Anglicans, and Roman Catholics regularly joined in worship to celebrate the 454th anniversary of the Protestant Reformation. One ecumenical effort, described as the nation's first, was launched by 16 Roman Catholic and 16 Episcopal parishes in Massachusetts. The goal: To improve Anglican-Catholic relations at the parish level. A merger involving 286 churches in Washington and Idaho was approved at the 98th annual Pacific Northwest Conference of the United Methodist Church in Tacoma. The Synod of Evangelical Lutheran Churches and the Lutheran Church—Missouri Synod formally merged in New Jersey.

On other levels, evangelical scholars engaged in dialogue with Jews . . . American Baptists listened to a Roman Catholic Pentecostalist . . . and evangelicals pushed ahead with their own ecumenical evangelism scheme called "Key 73."

MISSIONS

The year was opened in prayer by 12,300 students at Inter-Varsity's ninth triennial missionary conference. They were in no mood for status quo, contending for a new mission order.

A new mood of U.S. isolationism could be seen, and this was felt by missionaries. But their cause flourished in 1971—despite the punctuations of persecution.

China: A glimpse behind the bamboo curtain showed the struggling church alive; India: Another cut in missionaries reduced the number of foreign Christian personnel to 2,469, half the 1954 figure; Formosa: A Methodist couple who described Nationalist China as a "police state" were ousted; Guatemalans burned

to the ground a new Baptist chapel; Missionary Aviation Fellowship lost five people in three crashes; Eastern Malaysia citizens persecuted missionaries, as did East Pakistan, Bolivia, and countries of Africa.

Between the fledglings and the field opportunities, Intercristo's computer matched job with volunteer in increasing numbers. More translations were announced by Wycliffe; World Literature Crusade celebrated a quarter century of labors; and Evangelism-in-Depth made notable gains—especially in Mexico, where it was underway in 1971. Missionary TV made its debut in Ecuador, and gospel radio blitzed closed countries.

PUBLISHING

Liberal journals declined, conservative periodicals held steady, and the evangelical book market remained remarkably healthy. A trio of press associations (Catholic Press Association, Associated Church Press, Evangelical Press Association) spent \$8,652.10 lobbying against confiscatory postal increases that loomed ominously. The issue remained unresolved.

Bible reading increased as editions of the Scriptures abounded. Ken Taylor finished the paraphrased *Living Bible*, and Catholics released their first ecumenical edition of the Scriptures to be granted an imprimatur from Rome. The *New American Standard Bible*, developed by the Lockman Foundation, was released through a group of publishers, including Regal Books Division of Gospel Light Publications and Creation House. *Psalms for Modern Man* appeared in paperback from the American Bible Society. Gideon Bibles reached the 100 millionth bedside. Underground papers thrived, while slicks died. Missionary enterprise lost its prestigious *World Vision Magazine*, which merged with the sponsoring agency's *Heartline*. In Canada, *The Enquirer* tabloid made a hesitant, then a booming start. Angry citizens succeeded in closing pornographic bookstores, and college editors pushed their editorial freedom to the limit. The *Wittenburg Door* ("Mad magazine of Christian publications") fired up its boilers to make a fresh start.

President Nixon designated 1971 as the "Year of World Minority Language Groups" and issued a proclamation calling on the people of the United States to recognize the international effort to provide written languages for minority language groups.

This year membership in the Evangelical Press Association passed the 200 mark in a steady climb.

CHURCH AND STATE

Protestants dominated the U.S. Congress with 74.3 percent of the member-

Dr. L. Nelson Bell withdrew from his editorial position with *The Presbyterian Journal* when a decision was made by four independent organizations within the conservative wing to set up a steering committee to plan and promote a course of action that seemed likely to him to be leading to division in the church. The year 1971 was the bicentennial of the arrival of Francis Asbury on the American continent. Men and women in the holiness tradition celebrated appropriately October 26-28 at Asbury College and Seminary.

Eighty-eight percent of Protestant clergymen with 15 years' tenure or more who participated in a national study said they received salaries lower than they should be receiving.

Innovative churchmen created new modes of worship. One was a "family concept" church with 24-hour service and a resident minister. Another church set Tuesday evening as its stated time of Sunday school and worship.

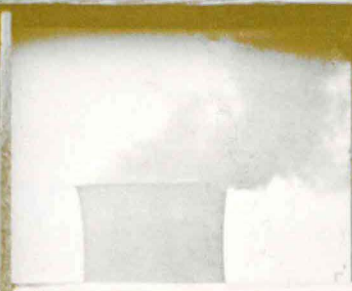
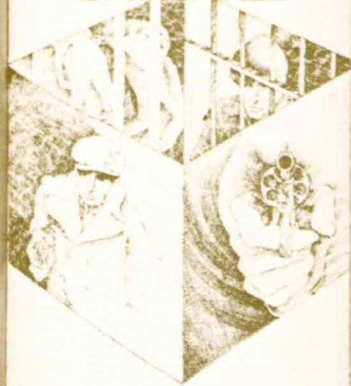
The 2.8 million Missouri-Synod Lutherans were torn by the "carelessly ecumenical" and the "jealously separatistic." Congregations began bolting the fellowship following the July convention in Milwaukee. The United Methodist Board of Missions received \$1,266,753 in war claims under a law passed by the 91st Congress stemming from World War II damage overseas.

The Christian and Missionary Alliance announced sweeping reorganization of the leadership structure to achieve greater unity, to differentiate between policy making and administrative roles, and to define accountability more closely.

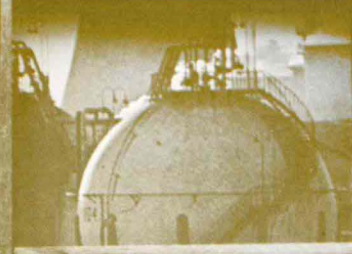
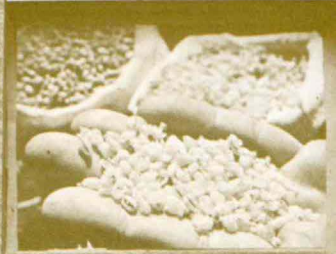
The American Council of Christian Churches spent \$10,000 in a lawsuit to keep founding member Carl McIntire from structuring a dual organization. McIntire was barred permanently from the association.

Donations to the United Presbyterians were up but membership decreased. And W. A. Criswell, pastor of the Southern

**'CRIME
IS CAUSED BY
CRIMINALS'**



**WITCHES
ARE
RISING**



★ ★ ★ ★
**Russ, India
Warned
By China**

(HONG KONG (UPI)) — Communist China Thursday warned the Soviet Union and India in a formal statement that "he who plays with fire will be consumed with fire."



WAT
is not
health
for
and
ing
children
other
things



**GREETINGS
1971**



**U.S. Jets
Batter
N. Viets**

SAMSON (UPI) — American jet warplanes and helicopter gunships swooped down and battered a North Vietnamese convoy of anti-aircraft guns and trucks moving in daylight some miles below the Demilitarized Zone (DMZ) separating North and South Vietnam, the U.S. command said Saturday.



ship; 18.3 percent were Catholics; 2.3 percent were Jewish, and fractional percentages accounted for those of other faiths or none.

Two church-state headlines dominated the 1971 news: The historic fight to allow nondenominational prayer in public schools and the attempts to channel federal aid to private schools.

More religious leaders opposed the prayer amendment than supported it, so the measure lost on November 8, but proponents vowed to try again. Even attempts to arrange silent prayer were soundly defeated in New Jersey and New York lawsuits.

Lobby groups fought hard for federal aid to private schools, but vigorous opposition labeled it a threat to religious freedom and scotched the efforts. President Nixon's pledge of tax relief to parents with children in private schools in a banquet speech to Roman Catholic editors was branded a political ploy and dismissed as unworkable. Americans United for Separation of Church and State met the issue squarely in Kentucky with a lawsuit against federal salaries for teachers in parochial schools.

Sentiment to keep church and state separate ran high in 1971. Several churches voluntarily paid property taxes, and a survey found most Americans favoring the removal of tax exemptions accorded churches.

EDUCATION

Christian colleges said they were in trouble, but no retrenching could be observed. New colleges announced in 1971 included Heritage Christian College, Anaheim, California; Hyles-Anderson Bible College, Hammond, Indiana; The People's Church Elementary School, Toronto; Arizona College of the Bible; and the Southern California Reformation College. The new Biblical Theological Seminary was begun by Dr. Allan McRae, who took his students with him when he broke with Faith Theological Seminary. The eyes of the nation watched the innovative Satellite Christian Institute of San Diego, which specialized in Christian leadership training for students already enrolled for courses in tax-supported universities. The institution reported an enrollment increase of 500 percent at the start of its second year.

Bob Jones University, the nation's largest Christian school, relaxed slightly its policies to admit blacks—but only those who are married.

In the face of realism concerning soaring costs, ten liberal arts Christian colleges established a consortium, which its members say will benefit all and lead eventually to an international Christian university.

Mrs. Madalyn Murray O'Hair, the nation's most popular atheist, announced plans to open an atheist university.

RACE

Few minority groups joined the Jesus movement ("we don't want to be side-tracked into the white, middle-class movement because we've found reality in our thrust for basic human rights"), but Blacks made substantial gains in 1971. Huey Newton, Black Panther defense minister, surprised friend and foe by announcing he would henceforth seek to correct evils in society by returning to the church.

The welcome for the barbed message of Black Evangelist Tom Skinner began wearing a bit thin. Moody Bible Institute took him off its broadcast for excessive political involvement. Muhammed Kenyatta of the Black Economic Development Conference was the lone church-stormer in 1971. He demanded reparations for Blacks after "occupying" an ecumenical service for peace in Philadelphia led by dignitaries of Protestant and Catholic churches. The congregation loudly chorused "No!" when he demanded to be heard. Kenyatta left without making a scene.

U.S. churches in 1971 earmarked more than \$2.2 million for deposits in minority-controlled banks through a government program.

A storm of protest arose when United Presbyterians contributed \$10,000 to the Angela Davis legal defense fund, but it cooled when Black clergymen collectively paid it back.

According to a Harris Poll, only 16 percent of the American Blacks felt white churches "really care" about achieving racial equality.

PEOPLE

Women blazed new trails in 1971. Mrs. Marcus Rohlf's was voted president of the American Baptist Convention; Rev. (Mrs.) Lorraine K. Potter became the first female Baptist minister ordained in Rhode Island; the first teen-ager elected an elder in the United Presbyterian Church of Kansas was Kay Stoddard, 18; Ann Muilenberg, 19, was elected to a three-year term as elder of the La Jolla (California) Presbyterian Church; Mrs. Alicia Vereide Davison was named Churchwoman of the Year by Religious Heritage of America; and Tricia Nixon, a Quaker, wed an Episcopalian in the White House in June.

The oldest American died in 1971—Sylvester Magee, at age 130 years. Former Congressman Adam Clayton Powell resigned as pastor of the Abyssinian Baptist Church of Harlem; Pat Boone was disciplined by ouster from the Church of Christ for his role in the Jesus movement; George Sweeting became the sixth president of the Moody

Bible Institute in Chicago; C. Charles Van Ness of Elgin, Illinois, was elected president of the 23-year-old Evangelical Press Association.

DEATHS

Two brilliant archaeologists—William F. Albright and Nelson Glueck—died in 1971, as did the world renowned theologian Reinhold Niebuhr.

Death took also multimillionaire J. Howard Pew at 89 in Philadelphia. He was the head of Sun Oil Company, whose money supported many conservative evangelical causes.

Cancer took Dr. William Culbertson, who only 100 days earlier had become the first chancellor of Moody Bible Institute after he stepped down as the school's fifth president.

J. C. Penney, noted Christian entrepreneur, died at 95. And a man of opposite tastes, goals, and attainments, also passed from the scene—the eccentric "Prophet Jones" of Detroit.

1971—what a year! With divine irony God reached beyond our institutions and programs to seize an assortment of disciples in unlikely clothing and vocabulary to preach His name to the lost. Secular people, like the heathen sailors on the ship to Tarshish, sought out the people of God and demanded: How is it that you are sleeping? Get up, call on your God.

People were spiritually hungry. They had a fear of massive forces they were not able to control. The situation opened the thinking of many to occult phenomena. It also gave Christians the opportunity to fill that void with the true message of biblical supernaturalism.

In 1971 the Chaplain of the U.S. Senate exclaimed: "America must remain a great bastion of spiritual power," but Dr. Yu-Tang Daniel Lew, ambassador and senior adviser of the ousted Nationalist Chinese delegation to the United Nations, warned: "Unless the United States develops a spiritual ideology—returning to its historical roots as a nation 'under God'—it will not be able to stop communist expansion." Yu-Tang believed the U.S. lost its fight to keep Taiwan in the UN because it does not have an ideology that can win men's minds and hearts.

The blue-brown watery planet kept spinning. Yet another year the Lord delayed His coming, giving each a fresh slate for a new year.

Not even God can change the past, so the record of 1971 will remain forever as it was lived in noble or ignoble pursuits.

*Four things come not back:
The spoken word,
The sped arrow,
The past life,
The neglected opportunity.* □

The 'Missionaries'— who are they?

BY MARY LOU PECK

When I was a child, I can remember the excitement of having a missionary come to our little church and tell of the fascinating work he was doing. My favorite question was "What kind of insects do you have there?" which showed how little I really understood the significance of the work.

As I became more serious in thought, I spoke privately to several returned missionaries and was impressed with two things: One, their own personal Christian experience, and two, the witness they left, or at least seemed to leave, with the nationals with whom they worked.

It was with this picture of a missionary that I joined the ranks myself. I went prepared to spend much of my time attending meetings and preaching. After three years on a mission field, I have quite a different picture, and I have learned who the real missionaries are.

I work in a mission hospital in Africa, and we have morning prayers and daily services for the patients through an intercom system. Our local African pastor visits with many of the patients and is always around when tragedy or death strikes. But he is not the only missionary. Just spend a morning with me and keep your ears open. There is the tailor, mending hospital linen and humming a familiar church hymn, and the chief workman, who passes the office several times collecting tools and staff for the day's work and who is still singing the morning Swahili tune, "To God Be the Glory."

Mary Lou Peck, R.N., is matron of the Kaimosi Friends Hospital in Kenya under the Friends United Meeting Board of Foreign Missions. She has served in this position for more than three years. Her mother, Edna V. Peck, is head mistress of a school in the same compound. Both are members of the Hillsboro, Oregon, Friends Church of Northwest Yearly Meeting.

I'm sure you know that singing does not make a person a missionary, and there are many who certainly are not Christians on the staff. Just a week ago I fired a man for being drunk on duty, and several others have letters of warning for misbehavior or second wives in the personnel file. It is the way a person lives and works, the little things, the attitudes that make you feel some are real missionaries.

Among themselves, you can see the missionary work. Some lives have really been changed. One nurse who was on my "to-be-fired list" is now my best. Others have told me how they have given counsel to those who are doing wrong, both professionally and privately. One day I interrupted a conversation between two hospital workers (one I know is a good Christian), but the conversation was in their local dialect, and the word *Christo* registered in my mind too late to prevent my interference.

There are other opportunities for these African "missionaries." In the last three years I have known three different Europeans who have verbally stated their lives had been changed in the short term of voluntary work experience they had. Who was responsible? Not I, not the Europeans, not church services (for they seldom came); it had to be those with whom they worked—the Africans themselves.

I know for myself I have been no spiritual angel, and at one time I was so depressed I was about to go home a year earlier than planned. I was bitter and angry with everything and especially myself and my work. When it was all over and I again seemed to have the victory given me by the Lord, I decided to try to express it to two of the African nurses who work in the office with me. I was sure they would never understand. I started out in a vague, uncertain way, "You know, God has been working in my heart in the last few months," and they both looked interested, and it encouraged me to go on. "I was discouraged and almost defeated."

"Yes," they said, "we knew." "We wanted to say something to you but didn't know how, so we just prayed." They prayed me through; they were my missionaries. I think of that often when I am having problems with a staff member. It is easy to scold and rebuke, but it is not so easy to say nothing and just pray for them, and yet I have learned sometimes this is the best.

One morning I was greeted with a task about which I was really frightened. I had to deal with a new European who had just arrived and whose service could make or break the future of our hospital. I was to counsel him about his plans, which were quite different from the plans of the African leaders and the hospital. I knew what I said could be very important. I looked around for someone with whom to share my concern and who could pray with me. The other European nurse had forgotten something and had gone back to her house; the administrator was out surveying his garden, and the doctor was sleeping in. I took one of the African nurses by the arm and said, "I have a problem, will you pray with me?" Without a moment of hesitation she stepped into my office and in a simple way asked the almighty, understanding God to give my faltering tongue the proper words to say.

Many times I have called these two nurses into my office and asked them simply, "What is the Christian thing to do?" "How can I best help this person?" Their answers vary, but it is always preceded with "Yes, we have been praying for him," or "We have talked to him, but . . ." and then I realize how far ahead of me they are and how insignificant a part I play.

Who are the missionaries? Maybe we get the name and the credit, but I realize now the nationals are the real missionaries, and if I am to make any progress or contribution to the work I must encourage the real workers and help them to move forward among their own people. □

Your missionary picture album

1. Loren and Dorothy Bennett;
Northwest Yearly Meeting; Language
School in Costa Rica



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3



6



9

2. John and Barbara Brantingham;
Evangelical Friends Church—Eastern
Region; Taiwan

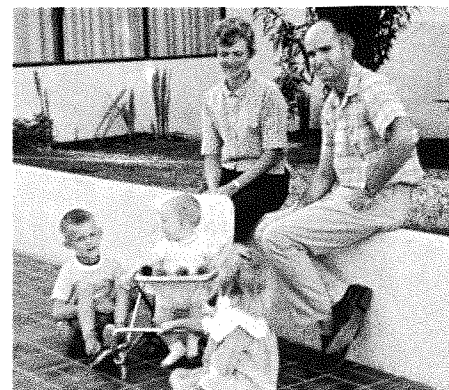
3. Edwin and Marie Cammack, Daniel
and Betty; Northwest Yearly Meeting;
on furlough from Peru

4. Mary Bel Cammack; Northwest
Yearly Meeting; Peru

5. Ralph Chapman; Northwest Yearly
Meeting; Friends Missionary Literature
Service; Newberg, Oregon

6. Ralph and Esther Choate; Kansas
Yearly Meeting; Burundi

7. Duane and Sherrill Comfort, Danny,
Melvin, and Cynthia; Northwest Yearly
Meeting; Peru



7



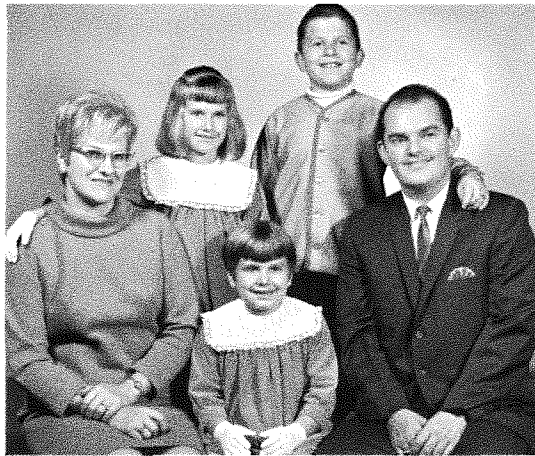
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8. Gene and Betty Comfort, Rick,
Kenny, Mike, and Dennis; Northwest
Yearly Meeting; Bolivia

9. Geraldine Custer; Kansas Yearly
Meeting; Burundi

Your missionary picture album

10. Edward and Sandra Dealy, Janelle, Jodi, and Doug; Kansas Yearly Meeting; Burundi



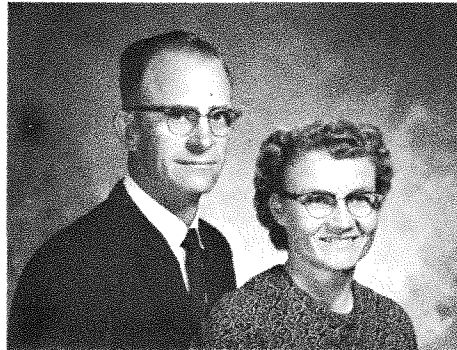
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16. Norma Freer; Evangelical Friends Church—Eastern Region; India



16

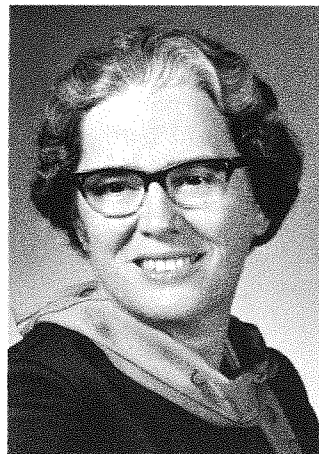
17. Gary and Ann Fuqua; Kansas Yearly Meeting; Burundi



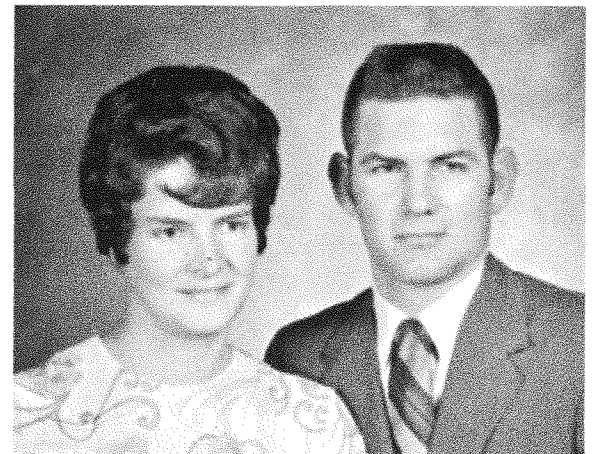
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11. Dr. Charles and Leora DeVol; Evangelical Friends Church—Eastern Region; Taiwan

12. Dr. W. E. and Frances DeVol; Evangelical Friends Church—Eastern Region; India

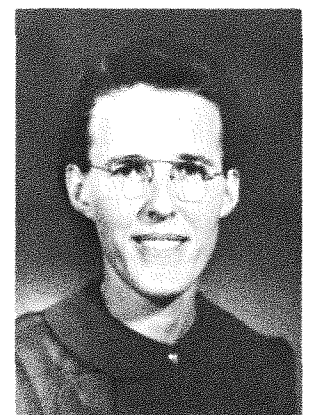


15

13. Vern and Lois Ellis; Rocky Mountain Yearly Meeting; Navajo Indian Reservation, Arizona

14. Freda Farmer; Evangelical Friends Church—Eastern Region; Taiwan

15. Willard and Doris Ferguson, Scotty, Donita, Susan, and Dean; Kansas Yearly Meeting; Burundi



18

18. Mary Gafford; Rocky Mountain Yearly Meeting; Navajo Indian Reservation, Arizona

Your missionary picture album

19. Ella Ruth Hutson; Evangelical Friends Church—Eastern Region; Taiwan



19



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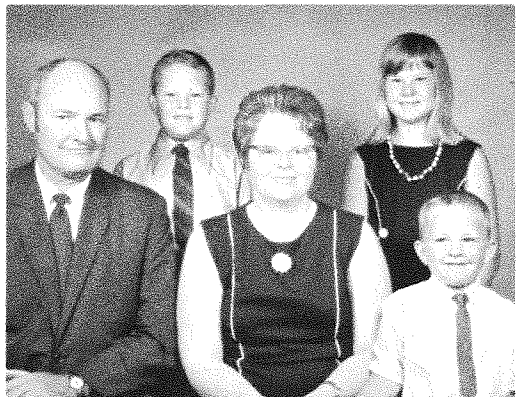
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26. James and Doris Morris; Kansas Yearly Meeting; Burundi

27. Anna Nixon; Evangelical Friends Church—Eastern Region; on furlough from India



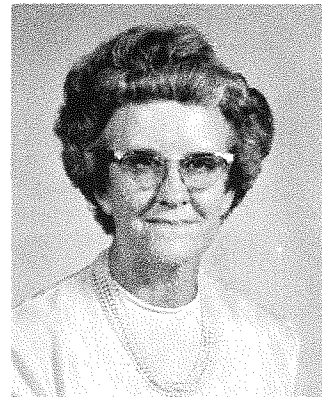
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20. Twila Jones; Kansas Yearly Meeting; on furlough from Burundi

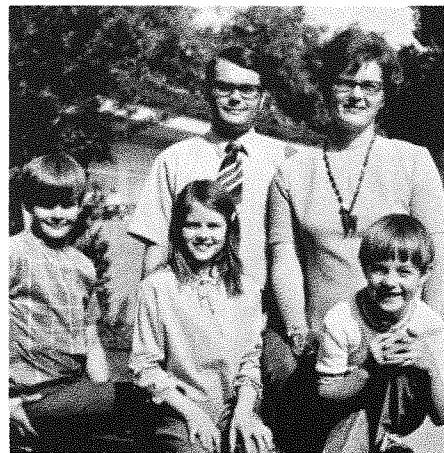
21. David and Mae Kellum, Debra, Kelvin, and Leroy; Kansas Yearly Meeting; on furlough from Burundi

22. Kwan Kyu and Jung Kim; Northwest Yearly Meeting; Orientals in Portland, Oregon

23. Roscoe and Tina Knight; Evangelical Friends Alliance; on furlough from Mexico

24. Nicholas and Alice Maurer, David, Ruthanna, and Jonathan; Northwest Yearly Meeting; Peru

25. Howard and Mary E. Moore; Evangelical Friends Church—Eastern Region; on furlough from Taiwan



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28. Quentin and Florene Nordyke, Kevin, Laurel, and Randy; Northwest Yearly Meeting; temporary appointment to Mexico under Evangelical Friends Alliance, then to Bolivia

Your missionary picture album

29. Edward and Joan Rawson, Beth;
Kansas Yearly Meeting; on furlough
from Burundi



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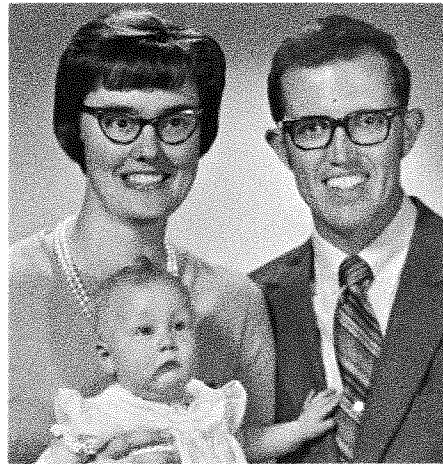


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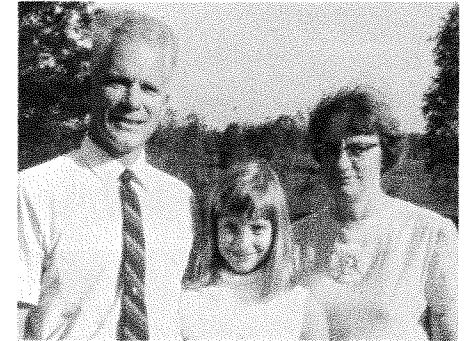
31. David and Annie Riley, Judy,
Teresa, Susan, and Eric; Kansas Yearly
Meeting; Burundi



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35. George and Dorothy Thomas, Becky;
Kansas Yearly Meeting; Burundi

36. Paul and Leona Thornburg, Miriam,
Kenny, and Timmy; Kansas Yearly
Meeting; Burundi



35

37. Gary and Connie Young, Susan,
and Vickie; Kansas Yearly Meeting;
under appointment to Burundi

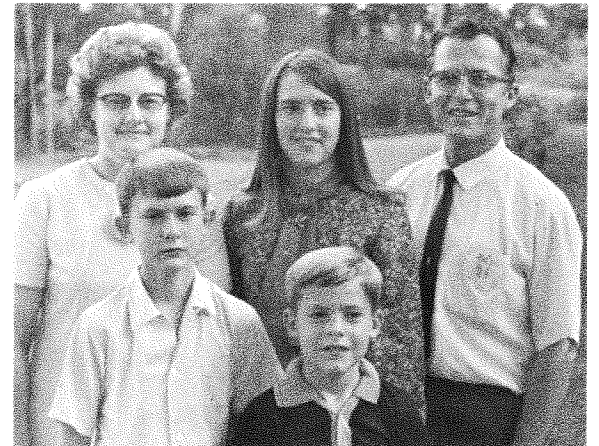


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32. Ronald and Carolyn Stansell, Sara;
Northwest Yearly Meeting; Bolivia

33. Reta Stuart; Kansas Yearly Meeting;
Burundi

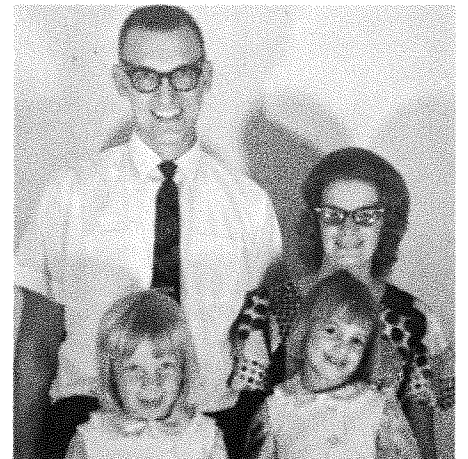
34. David and Florence Thomas;
Northwest Yearly Meeting; on furlough
from Bolivia



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East meets West

BY HOWARD MOORE

Ching-Swan Chow (pronounced Joe) is pastor of Northside Friends Church, Taipei, Taiwan. He began serving the Lord along with his wife 13 years ago when they opened their home for cottage meetings. That group grew and developed into the Round Hill Friends Church in Taipei. Later he was asked to become full-time pastor at Northside, where he and Mrs. Chow have served faithfully for over eight years. While at Northside they started the extension work now known as Lakeview Friends.

Along with this busy life in the growing work at Northside, Pastor Chow has been asked by the Chinese Friends pastors to head up the Editorial Committee of the *Ling Ming*, which is the counterpart to the EVANGELICAL FRIEND. He also edits the *China Fu Lien*, the paper of China Evangelical Fellowship. When the committee of Chinese planning the Chinese Congress on Evangelism wanted someone to write a closing declaration, they asked Pastor Chow to do it. He has been active in the interdenominational revival prayer fellowship in the Taipei area along with other united efforts to see revival and growth in the Chinese church that will result in blessing to all Asia and to the world.

It seemed fitting that when a group of Chinese leaders were being sent to the United Nations and to Washington, D.C., to express their concern over the admission of the Peking Communist Regime, Pastor Chow was invited to be the representative of the Chinese Friends churches. The entire trip was only 18 days long. Of these, he had two days in Richmond, Virginia, with his daughter and her husband. There he had a service at the Richmond-Hanover Church for Friends in the Virginia District.

From there he flew into Pittsburgh and was met there by Gilbert Thomas, Richard Johnson, and Howard Moore. That evening he was welcomed at an informal banquet of Chinese delicacies in Canton. Thursday night he spoke at Damascus Church to more than 300 Friends of the



Howard Moore is a missionary to Taiwan under Evangelical Friends Church—Eastern Region, now on furlough. Pictured with him is "Pastor Joe." These two obviously make a dynamic, happy gospel team.

Northeastern Ohio District, including some from Eastern and Northern Ohio Districts. During daytimes he called on retired China missionaries, relatives of present missionaries in Taiwan, and visited the Ohio Yearly Meeting Office.

Friday, he was with the Center Friends in West Milton, Indiana, and participated in a men's breakfast there Saturday morning. Orange Friends ladies had a noon meal for Pastor Chow enroute back to Beloit.

Sunday, with Russell Zinn interpreting, he spoke at Willoughby Hills Friends in the morning and at Northern Ohio District rally for West Cleveland Friends in the afternoon before leaving for Los Angeles and the return trip to Taiwan.

Many have spoken of how meaningful it was to them to meet Pastor Chow and how his wholesome spirit got through to them. In this experience the world's strongest bond (the love of Christ) and the most effective communicator (the Holy Spirit) united East and West in an experience of deep fellowship. □

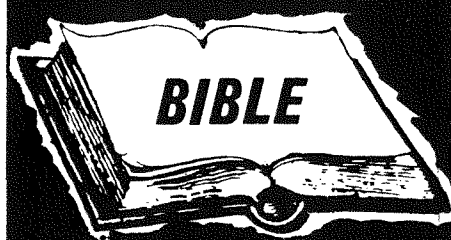
God nudges a sleepy traveler

BY CHARLES DEVOL

I got on the 9:30 p.m. reserved seat train Sunday night at Kaohsiung to return to Chiayi. I had spoken three times that day, so was quite weary and hoped to get a two-hour rest on the way home. As I took my seat, I was impressed with the appearance of the fine young man sitting beside me, so I asked him where he was going. He was not as sleepy as I was, so every little bit he asked me a question. One of his first questions was, "How does Taiwan differ from U.S.A.?" I decided to give a short answer, so told him a little about the differences in our educational systems. After a little while he asked if I was a Protestant or a Catholic and the difference between them. Again I gave a short answer and tried to go to sleep, but did not succeed.

I learned that he is a fourth-year student in veterinary medicine, that he lives in Tou Liu and comes in each day by train to Chiayi to attend an agricultural college. I thought he was just carrying on a conversation to pass the time, but as our train was passing through Nanching he said, "I wish I knew more about Jesus Christ. I want to obtain *eternal life*." Suddenly I realized he had a real spiritual hunger. But by that time we were only a few minutes from my destination. I gave him my address and invited him to come to see me. A few days later he came to our door and Leora invited him in. For an hour we talked together. He had occasionally been to church, but the messages he had heard were very disconnected. Our time went by too fast, for he had to hurry to catch his train home. I gave him a Gospel and a small book and had prayer with him. In a few days he came back. As he walked in the door he said, "Please tell me more about Jesus Christ." He wanted a consecutive account of His life, and so we reviewed together the *greatest story ever told*. □

Dr. Charles DeVol and his wife Leora are missionaries to Taiwan under Evangelical Friends Church—Eastern Region. Previous to 1957 they served for many years in China.



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This month's most significant developments on the fields

BOLIVIA

One hundred and sixty Bolivian Friends young people gathered in La Paz, Bolivia, recently for the fourth annual conference of UJELAB (initials standing for Union of Evangelical Friends Youth of Bolivia). The 160 young people, with many more attending public evening meetings, represented many of the 125 congregations in six districts. The conference is regularly slated for the week prior to All Saints Day, a major pagan holiday in Aymara-land and a time of temptation for many Christian youth.

The youth met for a rigorous schedule of inspirational and instructional classes, beginning with morning prayer at 7 a.m. and concluding evening music and preaching after 10 p.m. Youth leaders capably conducted their own program and business, and a new slate of officers was elected for the coming year. *Elias Mamani*, a young normal school student from a strong Christian home, was elected president. *Severino Bartalama*, a former youth president, was renamed as youth counselor.

It has been exciting to watch the progress of Bolivian Friends Youth since 1968. Beginning with Yearly Meeting-wide organization in that year, the movement has advanced to full-scale district youth conferences during the past year with the organization of more local youth groups. District conferences just for youth will again be held in the coming year, with hopes of organizing more local groups.

—Ron Stansell

INDIA

We had an interesting Sunday school today. It is raining and has been raining for several days. This monsoon keeps on and on, so all the classes were in the church building. Gabriel Massey led and gave the story of Esther Lockwood, which was quite impressive. Then he asked Philip Silas to tell about his trip to the Youth Camp at Sagor. So Philip,

who was sent by the C.E., got up and told how he had planned to go one day early and stay one day over to see three movies each day. That was his main point for going to the convention.

It so happened he was one day late in going to Sagor, missed the first day's movies, and plunged right into the activities of the camp. He found there was much earnestness in prayer—one man prayed all night, and some were fasting. Conviction was deep. He said all the young men who were there found the Lord, including himself. He gave his own testimony and told how proud he had been. He thought everybody supposed he was a good boy when actually he wasn't. We praise the Lord for this working of the Holy Spirit in our midst.

—Ezra DeVol

BURUNDI

August 1971 was a month set aside for evangelistic campaigns. Pastor John Perce Makanzu is the national evangelist for all Congo and has been used greatly in the "Christ for All" campaign there. It is said of him, "He is an African's African." He knows his people and preaches directly to them. All age levels understand his message. We found, too, he is a man of God. He is fearless in attacking sin, but his loving concern for the sinner is apparent. Children loved him and endeavored to copy his dramatics. All faiths came to hear him. At one prison service, 40 men were converted. We were told that some Catholics and Muslims were sad that the meetings closed so soon. During the month, he covered as much of Burundi as possible, sometimes preaching three times daily. His messages went out over Radio CORDAC twice daily. We praise the Lord for over 1,700 who made decisions for Christ. Pray for their growth.

CHILDREN'S PAGE SOLUTION:

Be kind; Be truthful; Love one another; Give a tenth; Pray, read Bible; Obey your parents.

Over the Teacup



In the beginning

BY CATHERINE CATTELL

A brand new year lies ahead. I tremble at the threshold, hanging on to 1971 just as long as I can, not knowing what 1972 will hold for me, for you, for all of us. My guess is that this year will hold a tremendous challenge and that it will require courage to meet the changes that lie ahead. I know it will for me!

Change always takes courage. To begin a new life at any time is a bit frightening, don't you think? To start out on a venture in a foreign land to a new field, a new work, with nothing but faith and a certain call from God—it must have taken a dedication not often seen today.

I am thinking about Esther Baird and Delia Fistler, who went to India 75 years ago and started, from "scratch," a mission whose members, this past Christmas, celebrated their Diamond Jubilee. Their beginnings were in God and He led the way. Seventy-five years later the sun was setting on the foreign missionary phase of nurturing, training, overseeing, building, and evangelizing. The sun is now rising on a new day of Indian leadership.

We visited India a year ago. The orphans of the beginning days are old men and women and some have passed on, but their children and their children's children are now the church. The children of illiterate converts are now trained as technicians and nurses, teachers and evangelists, and are scattered abroad. Through the small beginning and in co-

operation with other small beginnings, Christian literature has spread over the entire subcontinent of India, and now Christian missions have come full circle with the Indians' church sending out their own missionaries where foreigners cannot possibly go.

The hospital began with one brave lady doctor followed by an Indian girl, who was the first of her entire area to take medical training. There has never been staff enough to meet the demands, but now on its 40th anniversary, there are four well-trained Indian doctors to take over the responsibility and help the one missionary surgeon left. Last month

at their celebration, they also dedicated another wing. This, too, had its beginning in God, but it took people with courage to bring it to its present triumph.

I know you will want to join me in saluting the India Mission on their 75th anniversary, but I hope you will join me also in thinking about steps of faith God wants us to take in the beginning of this very new year of ours. Changes may be called for. New challenges will come to us, too. It is going to be an important year everywhere around the world—even at *your doorstep*.

Let's be sure that in the beginning—
God! ☐

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PART I

BY BETTY M. HOCKETT

It was at Sunday school on the first Sunday of January that the Masters twins heard the news about the missionary project.

"Just think," remarked Perry on the way home, "a slide projector and maybe a tape recorder and . . ."

"Don't forget about the books for the missionary children," interrupted Patsy.

"Oh yeah! Books, too. All of that we are going to buy for the missionaries."

"That sounds like an ambitious project for you fourth, fifth, and sixth graders," said Mr. Masters.

"It's a lot, but we won't be doing it by ourselves," explained Perry.

"Kids from other Sunday schools will be helping, too," Patsy continued.

Then it was Mrs. Masters' turn to speak. "Are you going to earn the money or ask parents for it, or just what?"

Perry and Patsy looked at each other across the back seat of the family car. Perry raised his eyebrows. Patsy sort of half smiled.

"That's the hard part! We are supposed to use our *own* money," Perry told his parents.

"And *not* ask any adults to just *give* money to us," Patsy said.

"Sounds very interesting," said Mr. Masters as he parked in the driveway.

Talk about the mission project ended for the moment as everyone dashed from the warm car through the cold air into the warm house. Chico, their brown fuzzy dog, greeted his family with an enthusiastic show of love. Then it was time for putting away coats and Bibles and helping Mother with dinner.

Later, while they were finishing cake and ice cream, the subject came back into the conversation. "I was just thinking," said Perry quietly, "I guess I don't have any money. All I saved up went for Christmas presents. And it isn't time for more allowance yet. Guess I'll have to get a job!"

"I still have some money," said Patsy with a smile. "But maybe I could earn some more. 'Course we don't really have much time—only two weeks."

Suddenly Perry perked up. "I know what! Tomorrow after school I'll go over to Grandpa's house and see if he has any jobs he wants me to do. He almost always has something I can do to earn money."

Patsy perked up, too. "I'll go over across the street to Mrs. Baker's. Sometimes she needs someone to play with Patrick while she goes grocery shopping. Once she paid me for staying with him. Maybe she will again!"

Mr. Masters smiled at his twins. "I think this project is a great idea. Let's all pray that God will help you as you earn extra money."

"Aren't you glad that God is interested in everything that we do?" Mrs. Masters asked.

"Seems like He might be too busy to help us earn money," remarked Perry.

"Yeah, what with answering other people's prayers and helping sick people and being with missionaries and everything!" said Patsy.

"The great thing is, He's able to help everyone. He's never too busy! Let's pray about it right now," suggested Mr. Masters. Everyone, with bowed heads, listened as he prayed out loud. "Dear God, thank You for being interested in helping Perry and Patsy do their part in this missionary project. Please help them be able to earn the money to give. Amen."

Every little while, all afternoon, the twins would begin to talk all over again about what they planned to do to earn money. Chico did his best to drum up a good game of throw-the-ball-and-I'll-get-it, but no one seemed interested.

Then, before they knew it, Monday-after-school was here.

"Well, Perry," said Mrs. Masters, "I guess I have bad news for you. Grandpa suddenly decided this morning to drive over and visit Uncle Ted for a few days.



I asked him if he had anything you could do while he was gone, but he said not this time!"

Perry frowned. "Oh, nuts! Now what'll I do? I don't know any place else to get a job. I wish Dad owned a store like Jeff's father does. Then I could work there. I don't know anybody who wants a boy my size to work."

"That's too bad," comforted Patsy. "But you'll think of something else. I just know you will. We can pray some more, and then God will help you earn money some way." With those words of encouragement, she was off to visit Mrs. Baker.

Chico sensed Perry's sadness. The ambition and come-on-let's-play spirit he usually displayed at this hour of the day was not present. He watched quietly as Perry just sat on the davenport, peering out at the cold, winter-white sky, wondering what he could do to earn money.

In about an hour Patsy broke the silence of the living room as she dashed in through the front door. "Look! I earned a dollar already. Mrs. Baker paid me that much for washing her lunch dishes! And next Monday she will pay me some more if I go over and play with Patrick while she does some sewing."

"Big deal," replied Perry in a very flat, uninterested tone of voice. "But I won't have any money to give."

"And guess what, Perry, it's beginning to snow. You know what Mr. Sample said at school today? He said the weather man says it is going to snow real hard and it may be real deep for a whole week. You know what that means? No school probably!"

Perry looked at the big feathery white flakes that were already beginning to make the ground look like it had a thin dusting of flour. "That's worse yet! Now I'll never be able to earn any money!"

(To be continued)

Bible puzzle

"Living for Jesus," we sometimes say. But what does it mean, day by day? Look at these words and follow the rule; You'll need the Bible as a tool.

Rule: Exchange X for A, Z for E, Q for I, J for O, M for U.

BZ KQND (Ephesians 4:32)

BZ TRMTHFML (2 Chronicles 18:15)

LJVZ JNZ XNJTHZR (1 John 4:7)

GQVZ X TZNTH (Genesis 28:22b)

PRXY, RZXD BQBLZ (1 Timothy 2:8; Isaiah 34:16)

JBZY YJMR PXRZNTS (Ephesians 6:1)

The Bible tells you how to live;
To pray, to love, and what to give.
So read your Bible every day.

"Living for Jesus" can be *your* way!

(Solution on page 16)

A hard bold plan for multiplying churches in the U.S.A.

Continued

practical handbook such as D. James Kennedy's *Evangelism Explosion*, the equipping of large numbers of personal evangelists becomes possible. Some 300 participate in the Coral Ridge Presbyterian Church's weekly thrust of lay evangelism. The rapid church growth resulting in Kennedy's Fort Lauderdale, Florida, church deserves careful attention. Only a small jump in imagination is necessary to dream of a core of lay evangelists along with a ministerial intern becoming the nucleus for a new congregation in a nearby suburb.

Coupled with extension theological education, the internship plan applies much of the seminary education to the laity. Interns teach classes for home Bible study leaders, elders, and Sunday school teachers. These leaders in turn lead home fellowship groups, Sunday school classes, and church membership courses. As each intern discovers his own spiritual gifts, he specializes in the area producing maximum spiritual fruit and church growth. For example, one might teach the same courses from the extension seminary on the popular level in an evening laymen's Bible institute.

Ministerial internships with an emphasis on equipping laymen for their ministry speaks directly to the critical ministerial shortage. Ten families in one year from Coral Ridge Presbyterian Church decided to go into full-time Christian ministry.

STEP 3: CHURCH PLANTING TEAMS

Partly underground, partly organized by recognized churches, a Bible study movement is sweeping across the U.S. in thousands of homes. The resulting renewal affects families and often whole congregations. Home Bible studies provide the ideal base for planting new churches in receptive suburbs or under-churched inner cities. Denominations should underwrite salaries for teams of two or three ministers or gifted laymen to free them for church planting.

Max Huffman, a Friends minister in Indiana, received such support from his denominational headquarters. In 1967 he moved into a new suburb of Muncie, Indiana. Surveying the entire suburb, he introduced himself as the minister of a new Friends congregation being organized in the community. Those who responded with an interest were later contacted concerning a home Bible study group. Pastor Huffman led seven groups, one each evening. Many accepted Christ or renewed an earlier commitment. A

mimeographed news sheet gave the various groups a sense of unity and participation in the formation of a new congregation. Ten months later the first meeting for worship was held in the rented facilities of a crippled children's home. Today the congregation is entering a building program for the first unit of its church plant. Huffman's plan has spread to Kent, Washington, where Pastor Eugene McDonald has developed a new congregation even more rapidly.

If one family can form a new congregation in such a short period, what would a team of ministers accomplish? Or suppose the minister were undergirded with interns and trained laymen from a supporting church? Selecting a good site for a new church, the team runs a rapid survey. Robert Schuller, pastor of the 6,000-member Garden Grove Community Church in Santa Ana, California, had the vast Orange County area surveyed by a team of 30 laymen asking one question: "Where do you attend church regularly?" Those not attending another church became his mailing list.

Organizing numerous Bible studies, team members lead the home groups for three months. Then the team leader gives special training to the heads of households in each new group. With helpful materials they assume the leadership of the existing groups. The released team members immediately begin a new series of Bible studies in adjoining neighborhoods. One member itinerates in supervising the new lay leaders. Within a year it does not seem unreasonable for 40 to 60 home Bible studies to average 10 each. Because each new lay leader is the head of a household, a strong core of responsible men is prepared for further training in church leadership. A congregation of 400 to 600 can finance a building adequate for their needs without drawing on denominational purse strings.

Objection: What if an inadequate number of home groups were functioning to form a new congregation after a year of intensive effort. Answer: The team refers them to the nearest similar evangelical church. In any case, the original team of church planters, after securing adequate pastoral care for their new groups, moves on. Profiting from their experience, the team begins anew in another receptive segment of the population. In ten years each team could plant five or ten strong churches.

Untold problems emerge from fledgling congregations. The apostle Paul's injunctions and experiences set the precedent for all who would present the Gentiles as an offering to God. The motivating genius of men with a vision like Paul's lies in their vivid consciousness of the indwelling Christ, who gave them marching orders. □

If the foundation be destroyed

"If the foundations be destroyed, what can the righteous do?" (Psalm 11:3) These words have made a profound impression upon me because of the frightening inference.

Evangelical Friends have naively assumed, along with others, that a basic Christian ethic dominates America. We have known that a majority are uncommitted Christians but thought they knew what was right and essentially believed in the right even though they didn't practice it.

Now we are appalled by what is happening because we have not realized the mass of middle-class Americans have abandoned the Christian viewpoint and have no basis for any system of values. Someone recently wrote that there have always been those who did wrong, but they used to know it. Now, is there even a standard of right and wrong?

Dr. Francis Schaeffer wrote of recently hearing John Gardner, head of the Urban Coalition, speak in Washington to a group of student leaders on the subject of restoring values in our culture. When



Walter P. Lee, veteran pastor and former general superintendent of Kansas and Rocky Mountain Yearly Meetings, shares a provocative concern for the future of both America and

the Church. This is an adaptation from a message given at the sessions of Kansas Yearly Meeting last August when he was guest speaker. Walter and Carol Lee are now retired in Boise Valley, Idaho. He is financial secretary of Northwest Yearly Meeting and together they now serve as book review editors of the *EVANGELICAL FRIEND*.

he had finished there was dead silence. Finally, a man from Harvard arose and asked the very penetrating question, "Sir, upon what base do you build your values?" Dr. Schaeffer said he never felt more sorry for anyone than he did for Gardner, who dropped his head and replied, "I do not know."

Today many parents and educators are endeavoring to direct the conduct of youth on the memory of values for which they no longer have a base. Youth do not buy this.

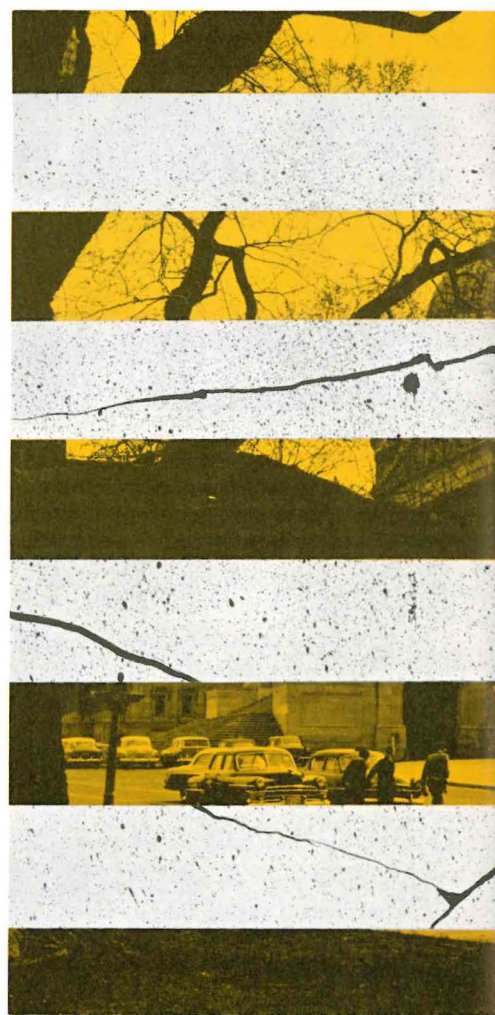
Man's moral problem results from the fact man begins with himself—not with God—and endeavors to find answers to his questions without any real source of moral knowledge. Man makes his discoveries and use of God's physical laws a substitute for God Himself and His moral laws.

Rationalization, not reason, leads man to conclude everything is here by chance without any person or rational being as a creator. Dr. Schaeffer reports that Murray Eden of Massachusetts Institute of Technology is using high speed computers to ask the question: "Beginning with chaos at any acceptable amount of time up to 8 billion years ago, could the present complexity come by chance?" So far the answer is *absolutely no*. But if man starts with chaos, admits no intellectual, moral personality in control, is it surprising that man finds himself in chaos?

How serious is this loss of the basis for values? It has resulted in a philosophy of *no absolutes*—no truth, no meaning, no right, no wrong—everything is merely relative; all ethics (if there are any) are situational.

How influential is this? Through the years it has permeated philosophy, art, drama, literature, and music. These not only *reflect* the character of society; they *influence* the character of society.

Philosophy is propounded to influence the thinking of people. If you continually teach that everything is relative, that there is no absolute, that truth is non-



existent, and continually reject the Christian presuppositions as unthinkable, you will eventually influence not only the thinking but the conduct of society.

Serious drama is written not simply to entertain but to interpret a philosophy. Much of this is seen in movies or on television. There are those dramas that entertain, and there are the serious ones. The latter are the dangerous ones because they teach there are no absolutes, no truth, no morals.

Literature is written to interpret the

author's philosophy. Most of the so-called "good" literature involves adultery and enlists sympathy because of the circumstances, or presents love triangles involving married people who spurn the sanctity of marriage.

Music is composed not simply to entertain but to interpret the philosophy of the composer. Much of it is beastly and sensual and portrays the modern philosophy. All this is manipulation.

How does this affect us who have not abandoned the Christian ethic? Simply this: living in a pagan culture, if we read the modern books enough and watch the modern drama on television enough and listen to the modern music enough and

mates are far too common. Through the years I have known of several such situations within the church. The people involved professed to be Christians, yet they rationalized and defended their actions, at times insisting such was the will of God. Does this exemplify the Christian ethic? Or the philosophy of relativism and situational ethics?

Let me tell you what pagan philosophy anticipates for the future. There will be no sanctity of marriage, for that will be an antiquated idea. In *The Greening of America*, Charles Reich says that people will marry several times in different periods of their lives according to their needs. Youth will marry to meet the needs of youth, when more mature will marry another to meet the needs at that age, at middle age will marry again for the needs of middle age, and in senior years will marry again for the needs of that age.

How often have we heard that seemingly pious statement: externals are not important, only our relationship to Christ counts? Does our love for Christ have no effect upon what we do, what we say, what we see, what we read, how we dress, and what we hear?

This philosophy of relativism, with no absolutes, no definite standards, no concept of sin, as is portrayed in art, literature, drama, music, and life styles seems to attack sex standards. All areas of life are involved in this philosophy, but apparently the sex attitudes are the focal point that affects the other areas of life. This situation has not developed by accident. I believe there is a diabolical master mind engineering this—the mind of Satan, whom Jesus called "the prince of this world."

Bishop Robinson in his book, *Honest to God*, intimates that sex between unmarried people may in some situations be beneficial and even Christlike if the girl needs this. So there are those who uphold Christ with words but live the philosophy of relativism. If Christians accept the life styles of this pagan philosophy, we are either naive or hypocritical, and our foundations are cracking. If Christians succumb to this, where is the salt of the earth and the light of the world?

There is another frightening threat to our foundations. It is the attempt of science to play God.

The Christian doctrine holds that man was made in the image of God, is a free moral agent, has the power of choice, and therefore is responsible for what he does and must answer to God.

Since psychology and biological science have become partners, these two have been telling man he is chemically or psychologically determined, is a part of the system called the machine, which is here only by chance and locked within itself. Therefore, man should not be

responsible for what he does. Consequently he cannot justly be required to face the judgment of God.

We have been able to confront this teaching with the powerful truths of the written Word of God, provided we have not compromised them. False propaganda does not negate the Word of God.

But the great disaster lies just ahead. Biological science insists it knows enough about genes and chromosomes and the chemicals of physical life to produce through the embryo given characteristics. Using the right combinations of genes and adding the right chemicals, it can produce either intellectuals or plodders, aggressive or subservient individuals, belligerent or peaceful people. It can determine sex and physique. Embryos can be brought to full development in a test tube.

Then what will the church say? Is man a free moral agent? Is he accountable to God? Is there such a condition as sin? Why is there any need for redemption? Why should a man be called up for judgment? This is not science-fiction. The only question with science is not if, but when. You have read about this in your newspapers, magazines, and books. Best seller *Future Shock* by Alvin Toffler deals with this in some detail.

Some in the secular world are honestly and with apprehension raising the question as to who is going to determine what kind of an individual will be produced. We cannot trust science to make these decisions, for too many scientists have accepted the philosophy of no absolutes and are no longer objective. Too often they draw their conclusions to suit their own theories. Perhaps this will all be done by government control through the collective mind—a mind with the philosophy that has no basis for values.

When is the church going to resist? When will the church storm the gates of hell to protect its own foundations? I have the feeling that too often we have dissipated our energies and resources debating trivialities that are dominated by prejudices. We may be fiddling while the world burns. We may be playing marbles in the path of a tornado.

God has something to say to us that should equip us for this hour. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." (Titus 2:11-15) □

adopt the life styles of the modern philosophy, our foundations are cracking no matter how much we profess the Christian ethic.

Psychology has taught us that every stimulus received by the mind has some effect upon our life and character. If we keep bombarding our minds with pagan movies, pagan literature, pagan art, and pagan music, what is to dominate our thinking and what conduct will follow?

Let me illustrate. Today, love triangles with broken homes and realignment of



New president named for Malone College

CANTON, OHIO—The Malone College Board of Trustees in a special meeting here in December named Dr. Lon D. Randall of Seattle, Washington, as the new president of Malone College.

Dr. Randall will move to Canton and assume his new duties as suc-



cessor to retiring President Everett L. Cattell on July 1, 1972. At present he is executive vice-president of Seattle Pacific College, which is a Christian liberal arts college on the west coast with an enrollment of 1,984.

In making the announcement of the selection of Malone's new head, Grant L. Stahly, chairman of the Board, said: "The Board accepted the recommendation of the Search Committee and voted to name Dr. Randall as Malone's new

president. He is a capable young educator who has demonstrated very impressive abilities in administration and Christian leadership. The Board is happy to introduce him to the Malone constituency as the new president of the college."

Malone's new 37-year-old president was born in Flint, Michigan, attended high school in Sturgis, Michigan, and he and his wife are parents of two children, a daughter, 12, and a son, 3 years old.

A graduate of Fort Wayne Bible College with a B.A. degree in religious education, Dr. Randall went on to Indiana University for both his masters degree in guidance and counseling and his doctor of education degree in Guidance. Throughout his doctoral studies, student personnel administration received special emphasis as well as minors in educational psychology, sociology, and history.

His educational experience has included: placement counselor at Indiana University for two years; head counselor at Indiana University where he supervised housing for 500 men and was also teaching-research assistant (one year); dean of students and assistant professor of psychology at Indiana Institute of

On Russian worship today

Clifton Robinson, minister of the Evangelical Friends Church—Eastern Region, former missionary to India now with International Christian Leadership with offices in Washington, D.C., recently made a tour of eight Russian cities visiting Christian groups and churches inside Russia. Clifton sent to the EVANGELICAL FRIEND the following reflections on the trip written by Mrs. Winston O. Weaver, a member of the party.

*I've just had my heart
bruised and blessed.
And I am very humble,
and deeply grateful.*

*Before leaving for Russia
I had read, "Beauty stirs
in the Russian heart
a feeling called
umilenie, which falls
just short of tears:
in it tenderness, sadness,
and exaltation are combined."*

*As I attended church
in their various cities,
this word umilenie*

*kept coming to my mind
as it applied
to their worship experience—
and mine with them.*

*The intensity of the worship
seemed almost physical—
the posture, the uplifted,
so intent faces,
the verbal prayers,
the fervent singing,
the complete concentration
and attention,
their tears.*

*One feels so humble
before such an expression
of faith.*

*And even though words
could not be understood,
the warmth of their welcome
and the atmosphere
of their communion with God
made us a part
of some of the most memorable
worship-brotherhood experiences
of my life.*

*By our standards of living
they have so little.
But maybe because of this
they are much blessed,
since their dependence on God
is so evident.*

Without words to communicate

Technology at Fort Wayne, Indiana (three years).

In 1962 Dr. Randall joined the United States Operations Mission to Thailand, where he served two years as a special consultant to the Chief Educational Advisor of Thailand. His specific responsibilities involved the determining of educational trends, the planning and projecting of the educational needs of the entire country.

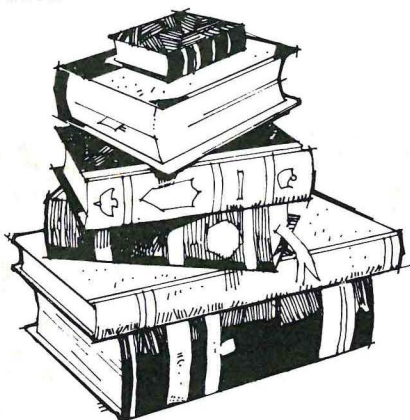
Upon his return in 1964 he resumed his job as dean of students at Indiana Institute of Technology but in addition served as assistant to the president, which post he held for two years.

In 1966 he moved to Spring Arbor College (Michigan) where he was vice-president for development with responsibility for fund raising, college relations, and campus master planning.

Dr. Randall assumed the position of executive vice-president of Seattle Pacific College in 1968, where he serves as chief executive officer to the president.

He is a member of Phi Delta Kappa, the National Education Association, and the Association for Higher Education. In civic organizations he is a trustee of "Big Brothers of Seattle" and the Royal Brougham Foundation. □

Books



The Journal and Major Essays of John Woolman, *Edited by Phillips P. Moulton, Oxford University Press, 1971, 325 pages, \$10.50.*

In the latter part of the 18th century, Quaker minister and businessman John Woolman journeyed and preached throughout the American colonies. His *Journal*, an American religious classic, recounts the influence of his essays, personal witness, and spiritual life on the thought and life of America and England. His ethical and religious sensitivity has been compared to that of St. Francis or Albert Schweitzer.

Woolman's analyses of the roots of social evil carefully trace individual responsibility from motive to action and follow the ever-widening consequences of that action. His writing, in the present work, is readable and provocative. It is apparent that this man's ministry has greatly affected American history for both blacks and whites as well as the Christian church.

At a time when social issues are again arising in the church, even in the evangelical wing, it is reassuring and challenging to read Woolman, whose message has a peculiar ring of contemporaneity. His "A Plea for the Poor" related these issues with ecology long before we knew the word. His call for simplicity as a style of life is backed up by solid, demonstrated "sacrificial" living. In "Considerations on Keeping Negroes" is found one of the earliest attacks on slavery. No wonder Friends liberated their slaves a century before the civil war!

More than a preacher, Woolman finds suggestions for the "how" of social change one of his greatest concerns.

Phillips Moulton's volume on Woolman is described as the "first text edited with high standards" of literary accuracy. It is interesting, fascinating reading. Woolman comes alive. One happy result, if this book were widely read, might be a new movement of itinerant ministries of men with Woolman-like concerns and insights.

—Jack L. Willcuts

Hannah Taylor and Ruthanna Hadley, *Travellers Joy, Recipes from Around the World, The Ebor Press (England), 1971, \$2.00, available through Friends Bookstore, 302 Arch Street, Philadelphia, Pennsylvania 19106.*

This is a cookbook, a compilation of recipes for foods served to the authors as they visited in Quaker homes around the world, all representative of the countries from which they come.

It is written with the theory that you can understand people better if you know what they eat, that you can appreciate people more if you break bread with them.

The comments regarding customs of special holidays and festivals in the different areas of the world and the food served for these occasions are interesting and informative, as are the measurements given for the ingredients used in different countries.

For those collecting cookbooks that are different, this one will be a must. No Quaker distinctives are noted, not even simplicity, for Quakers apparently could be well-fed everywhere if these recipes are used. Those Friends (and others) who enjoy good food will find new dishes with an exotic flavor.

—Helen Street, *Home Economics Instructor, George Fox College*

*they took us in,
and we were one with them.*

*Often I, too, felt
the Russian emotion
of umilenie,
the feeling
that falls short of tears—
only often the tears
were reality, too.*

*I'm sorry if this sounds
"too" everything—for it seems
I have been thinking, feeling,
even writing
in superlatives.
But I can't change it
because it was just that,
almost too much to bear.*

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News of Friends

Quaker named 'Oregon Teacher of the Year'

BY MILDRED MINTHORNE

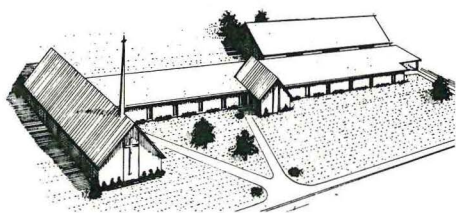
Verne Martin, math teacher at Tigard's Twality Junior High School and active Oregon Friend, is Oregon's 1971 Teacher of the Year. The Oregon Education Association has now entered him in the national competition for Teacher of the Year.

Verne Martin was cited for his work in developing a unique, individualized curriculum in seventh grade math. He has also developed a new elective math program for seventh through ninth grades.

The curriculum Martin developed consists of a series of 42 "learning packages" that allows the student to progress at his own rate and in his own style. Students start at package one and then proceed as fast as their ability and motivation allow. They have a choice of more than two dozen ways of mastering the math material in a package—including the use of books, cassette tapes, records, printed kits, math cards, models, and numerous games and puzzles.

Mr. Martin is a valued member of Sherwood Friends Church, where for 17 years he has taught seventh and eighth grade boys in Sunday school classes. He is a graduate of Newberg High School, took his bachelors degree from George Fox College in 1954, and subsequently his masters degree from Linfield College in Oregon. □

Other news of Friends



An architect's sketch of the new Northridge Friends Church in Wichita, where a "team ministry" heads the program.

STUART WILLCUTS of Northwest Yearly Meeting has been named field director

of the World Relief Commission programs in South Vietnam after six months as deputy director. He replaces Robert McNeil, a former missionary with the Christian Missionary Alliance. Willcuts, son of Jack Willcuts, returned to the U.S. for three weeks in December when he was married to Kathie Alteneder, a nurse. They will be based in Saigon, where she will also be involved in WRC ministries. Much of their work will be

supervision of the five major points of relief distribution, "food for work" programs, and other rehabilitation efforts.

GARY BLACK, formerly of Kansas Yearly Meeting, has been named administrator of the Hoa Kanh Children's Hospital near Da Nang.

JERRY SANDOZ has resigned as field director of the WRC programs in South Korea but will remain in Korea working with the Oriental Missionary Society. □

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NORTHWEST

SUPPLEMENT VOL. V, NO. 5 — JANUARY, 1972

TO THE EVANGELICAL FRIEND

NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

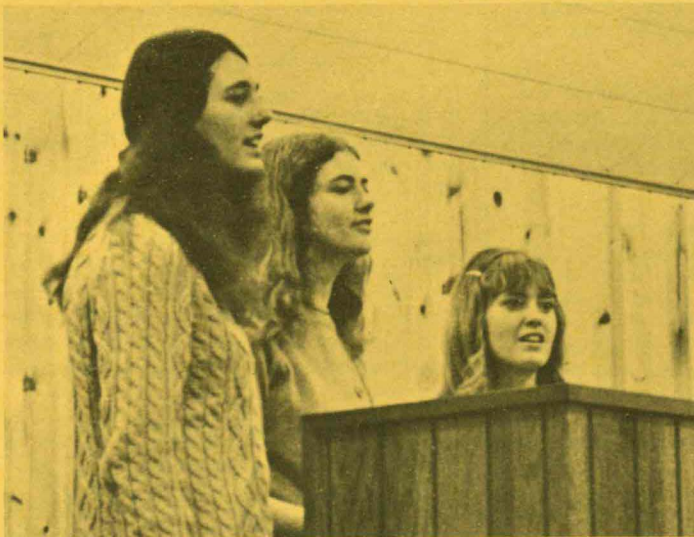
FRIENDS CHURCH HEADQUARTERS
P.O. Box 190, Newberg, Oregon 97132
Telephone (503) 538-9419

NORVAL R. HADLEY
General Superintendent

MARILYN RICHEY
Administrative Secretary

ARLENE MOORE
Treasurer

Youth Attend Midwinter Convention at Twin Rocks



Singing group at Midwinter: Marcia Hadley, Marilyn Hadley, and Carol Wallace.



Midwinter counsellors perform in jug band.

The attenders and leaders came through typically snowy weather to get to Twin Rocks for the Midwinter Convention but enjoyed another warm spiritual experience. There were times of spontaneous testimonies, group prayer, singing, and individual prayer at the altar; many expressed thankfulness for continued spiritual growth since Yearly Meeting and summer camp, when there were similar movings of the Holy Spirit.

TRAINING PROGRAM AVAILABLE

The TIPS program, sponsored by the Board of Christian Education, offers personalized and immediate information and training for local church workers. Individuals and committees with questions and problems may contact TIPS coordinator Lon Fendall, who will refer their questions and requests to a person with special abilities in that area. That person will gather ideas and record his reply on a cassette tape to be sent for immediate use. Other printed materials might follow, or a workshop dealing with the problem might be scheduled.

Questions or problems might deal with Sunday school, youth, recreation, music, camping, leadership training, curriculum, or other areas. A cost of \$1 covers the tape and handling.

One of the counselors remarked that he was glad the speaker, David Leach, did not need to plead with the youth to open their hearts to the Lord. They came forward for prayer on their own, even while he spoke. Two hundred youth attended, including a larger than usual delegation from Inland Area.

Reports after the conference have emphasized the value of the classes led by Ralph Greenidge, Ken VandenHoek, and Gunnar Payne.

The additional space in the newly-completed Friendship Center made the rainy coastal days more comfortable. The youth were obviously enjoying themselves but were more "turned on" by prayer meetings than by recreation.

MIDYEAR BOARD MEETINGS

February 11-12—All boards and committees except Finance

February 17—Board of Finance

February 18-19—Executive Council

Send reservations for housing to the Yearly Meeting headquarters. The meetings on February 12 will conclude early enough to allow attendance at Homecoming activities of George Fox College.

Roberts to Accept GFC Professorship

Arthur O. Roberts, presently dean of faculty at George Fox College, has been appointed as the first recipient of the newly created Charles Replogle Memorial Professorship. Delbert E. Replogle, a GFC alumnus and a pioneer in the electronics field, is underwriting the professorship in honor of his father, a physician-minister, one of the founders of Friends work in Alaska.

The program will allow Professor Roberts to teach part time in the Division of Religion and Philosophy, to give lectures, conduct conferences, write articles and books, and serve as a resource person among Friends. Dr. Roberts will begin these duties on July 1, 1972.

The Delbert Replogles of Ridgewood, New Jersey, were recent visitors among Friends in Bolivia and Peru and were guests at Northwest Yearly Meeting sessions last August.

HOLINESS CONVENTION

The Oregon State Holiness Association will hold its annual convention at Western Evangelical Seminary on February 15-17. The daily schedule will include a chapel service, workshops, business meeting, missionary rally, and evening service.



'How Are You Doing?'

I mean it, how are you doing? You heard about one preacher who said, "Well, we aren't doing very well, but thank the Lord the Baptists aren't doing any better." I knew a businessman who took inventory every six months. By that I mean he did more than just count his stock. He reviewed his whole operation. He reevaluated his *modus operandi*. He intended to brutally throw out things that weren't working and start new things.

Maybe we won't be that drastic, but this isn't a bad idea. My first pastorate was at Forest Home in Camas. After I had been there some time, Orville Winters came to be my assistant. Right away he saw things that needed to be changed. We didn't see them because we had grown accustomed to them, but they really needed to be changed.

I was looking for a Scripture on taking spiritual inventory. I just about decided that much of what Paul and the other apostles were writing about had to do with spiritual inventory. For instance, look at Hebrews 12:12-14. "So then, brace up and reinvigorate . . . your slackened and weakened and drooping hands, and strengthen your feeble . . . and tottering knees, and cut through and make firm . . . straight paths for your feet . . . so that the lame and halting [limbs] may not be put out of joint, but rather may be cured. Strive to live in peace with everybody, and pursue that consecration and holiness without which no one will [ever] see the Lord." (ANT) We already know so many good things that we should be doing, I don't need to make a new list for you, but as we begin 1972 it seems appropriate that we should ask ourselves, "How are we doing with what we already know to do?"

Let me encourage you again to read the section on "Implementation: How do we get there?" in *Friends in the Soaring '70s* by Jack Willcuts and Myron Goldsmith. There are some excellent suggestions there. The church will not grow if it does not have goals. It will not reach its goals unless we stop to take inventory from time to time and evaluate our progress.

How are we coming toward our breakthrough goals? What are you doing to reach your goals? What has to happen and when if you are to succeed?

In my keynote message at Yearly Meeting time, I talked about some characteristics of the emerging church. Is our ministry strongly Bible-centered and expository? Is it positive and are we constantly praising the Lord? Are laymen involved in their own personal ministries? Have you found what special gifts the Holy Spirit has given you and are you using them? Are you finding ways in your personal life and church life to demonstrate Christian love? I still think it would please God and strengthen evangelism and church growth if we had a committee in the church looking for a project of Christian love once a month. Some of our churches have found such projects by doing a survey in the community to find human need. How are you doing on your faith promise commitment to God? Do you have a way to keep track? And how is your church coming on its pledge to the Unified Budget? We must give half again as much as pledged to reach our goal, since all the mission needs were included in the Unified Budget.

And how about starting a Bible study in your home? Elton Trueblood, in *The Company of the Committed*, says that most of our services are geared to encourage our congregations to be spectators or "auditors taking a course for noncredit." I am afraid he is right. Renewal is happening all through the church these days when people are given an opportunity in small groups for interaction and involvement. One lady wrote, "When I am at church I am among polite strangers." We have to know people to love them. The kind of sharing that strengthens love can happen in small fellowship groups. Be sure to do it under the direction of your pastor.

We have just taken an inventory. We have found that in the two years following the publication of the book, *Friends in the Soaring '70s*, just about exactly half of our churches have grown and half have lost. Of course, we realize that much of the inspiration of that book has not yet had opportunity to have effect. We believe we are just on the verge of an outstanding growth. But it won't just happen! We will need to minister and work under the anointing and guidance of the Holy Spirit. Further, we need to plan our work and work our plan.

—Norval Hadley

Peace and War Extension Course Ready

A packet of materials designed for self-study or for leaders of classes on peace and war is now available. Prepared by Lon Fendall in cooperation with the Board of Peace and Service and George Fox College, it includes six taped lectures taken from a course by this title given at George Fox College during the fall term. The tapes are in cassette form, handy for use in any cassette machine.

The packet contains four books dealing with the problem of war and the answer given by Christians, particularly Quakers. Many other materials are included in the course, including a syllabus for a 13-week course, exams for self-study and group courses, outlines and suggestions for the use of taped lectures, a fact sheet on the Vietnam War, cartoons, and a poem on the Christian response to war, reading lists, and brochures.

The packet costs \$20 and may be ordered from the Yearly Meeting Headquarters.

CAMP LEADERSHIP SEMINAR

Camp directors, counselors, and workers in the Northwest are invited to a Camp Leadership Seminar on April 9-11 at Lake Retreat Baptist Camp west of Tacoma, Washington. Sponsored by the northwest section of Christian Camping International, its leaders will include Grant Whipple, Jim Gwinn, Harold Westing, Doug Merchant, and Lloyd Mattson. Donald Lindgren, architect from Northwest Yearly Meeting, will also speak at the seminar. Expected cost is \$15.

ANNOUNCEMENT TO FRIENDS MEN

All who attended the Friends Men conference in Pendleton in November had the rare privilege of hearing Lawrence Gunnar Payne share with us about personal witnessing. The devotionals by Herschel Louthan and Leland Hibbs and the song services led by Bill Hopper were also times of real blessing.

The men at the conference did not feel Friends Men should be continued as a Yearly Meeting organization but did feel the men of each church should carry on local fellowships in the way that would best meet local needs. They also felt the Yearly Meeting banquet could be carried on under the direction of a special committee.

This action should not affect the payment of pledges made to support the Friends Men projects. Such gifts should still be sent to the Yearly Meeting office, designated "Friends Men pledge."

I wish to thank all who have helped in the Friends Men work.

—Charles Lamm

News from Camp Tilikum



Gary Fawver, director of Camp Tilikum, tests a canoe on the fifteen-acre lake at the grounds.

Gary Fawver, director of Camp Tilikum, is residing at the retreat and rustic camp facility donated a year ago by the Russell Baker family. Located seven miles from Newberg, Oregon, the site consists of 92 acres, including a lake, timber, meadow, barn, and house. The Bakers now live in a mobile home on the property, allowing the Fawvers to live in the upper part of the house and to develop the lower floor for retreats and conferences.

Since completing seminary, Gary has been engaged in Christian camping. He is directing the long-range development of the

grounds as well as the immediate uses. This includes drawing up a master plan to incorporate the best uses for the property and soliciting funds for this development. Gary is available as a consultant and speaker for other camps and retreats in the Yearly Meeting, in addition to directing the retreats to be scheduled at Camp Tilikum.

To learn more about Camp Tilikum or to obtain Gary's help on other camp programs, contact: Gary Fawver, Camp Tilikum, Rt. 3, Box 177A, Newberg, Oregon 97132, phone (503) 538-2763.

Summer African-European Tour Announced by George Fox College

A 45-day adventure in Africa and Europe will be sponsored by George Fox College this summer. Paul Mills, director of international studies, announced this week a seven-nation tour starting June 14 or 15. The trip will take participants to Burundi, Uganda, Kenya, Egypt, Greece, Italy, and to a major Western European city yet to be selected.

In Africa, participants will live with the missionaries visited. Because of housing limitations, the tour will be limited to 20 persons. For the first time in its international travel studies program, the tour will include a course in missions. Four hours of college credit may be received as travelers visit mission centers, particularly in Central and East Africa. Other credit courses may also be offered. Closely related to the missions study will be studies in cultural anthropology of the countries visited, with the travelers attending lectures, museums, bartering for souvenirs, and mingling with the native people.

The tour, with round trip costing \$1,749, will involve travel by ship, airplane, bus, streetcar, subway, and on foot to reach the communities and people, Paul Mills said. The travel price includes registration, jet flight round trip, surface transportation, entrance fees, tips for travel services, lodging, and most meals.

The travelers will be involved in some practical service on the mission field using their listed skills and talents to match missions needs.

Persons making the trip will be provided reading lists so they can prepare for their journey by reading about the countries and people they will be visiting. Reading and college credit attainment will not be needed, however, with travelers being able to relax on their own and attend lectures at their choosing.

The tour members will see native animals, the source of the Nile, and Pygmy pot makers, as they travel through Equatorial Africa. In Egypt the tour will stop at the Great Pyramid and Sphinx at Gizeh, the ruins of Thebes and Karnak, and visit the tombs of ancient kings. One of the main interests in Egypt will be reviewing Bible stories at the places where they happened.

In Greece, the tour will visit Athens to see the Parthenon, Mars Hill, and theaters from the classical period. Travelers will then go by boat to Italy and train to Rome to walk the Appian Way, go into the catacombs, into the Pantheon, and visit Vatican City.

Registration details, fee payments, and any additional information are available through Professor Mills at the college.

AMONG THE CHURCHES

INLAND AREA

Spokane—Charles Neifert, pastor

On October 24, a recognition service was held for the recording of our pastor, Charles Neifert. Clare Willcuts, Norval Hadley, and Leroy Neifert participated in this service, as well as local personnel. A gift of money was presented to him for a Thompson Chain Reference Bible.

Many interesting Halloween parties were held for the various Sunday school classes during October.

We appreciated the missionary challenge given by Edwin Cammack on November 20. We were glad Marie and the children could come with him.

Ron Watson has been teaching a very interesting and informative class on prophecy each Sunday night for several weeks.

Joy Ridderhof spoke in the morning service November 28. This was a time of blessing for all. Also, Bernadine Beddoulph, missionary from Colombia with OMS spoke in the Sunday school opening and to the adult class that day. We are glad to learn how God is working in various types of ministries.

—Martha Puckett, reporter

NEWBERG AREA

Newberg—Fred Littlefield, pastor

Yearly Meeting Superintendent Norval Hadley was speaker at our morning worship services on November 14.

The Newberg Area Rally in our church on November 14 emphasized God speaking to our youth.

Joy Ridderhof told about Gospel Recordings at our Wednesday evening service on November 17.

The primary and junior choirs presented a musical play: "Martin Luther, a Man and a Movement," at the Sunday evening service on November 21. This was directed by Janet Hagen.

The senior high choir gave the final presentation of "Natural High" at our church on November 28.

Ed and Marie Cammack were our guests on Sunday evening, November 7. They told about our missionary work in Peru.

Roscoe and Tina Knight presented the challenge of the Evangelical Friends Mexican Mission on Sunday morning, December 5.

The choirs presented a Christmas musical program on Sunday evening, December 12. This included primary, junior, junior high, and sanctuary choirs, violins, trumpets, trombones. Directors were Dennis and Janet Hagen and Bob Gilmore.

—Margaret Weesner, reporter

PORTLAND AREA

Second Friends—I. Marion Clarkson, pastor

Eugene McDonald, pastor of the Kent, Washington, church, was scheduled to hold a four-day seminar on personal evangelism at our church from November 7 to 10. Unfortunately, he became ill and could not stay for the planned series of instruction. Those

who were especially interested did meet, however, and teams were organized for training.

The ladies of our church realized \$43.65 from a pie sale at Lipman's.

Virginia Helm, Oregon's Mother of the Year, is again conducting the Happy Hour Bible Club meetings every week.

The class on Family Living conducted by Kenneth Williams is being continued through December. Kenneth's experience with children is proving to be very helpful to those attending this class.

Many other classes of interest are being offered by our church. They include canning, sewing, music, organic cooking, and Bible study classes.

Recent visitors at our church include Jack Willcuts from Reedwood Friends Church and Edwin and Marie Cammack, missionaries from Peru.

—Shirley Bancroft, reporter

PUGET SOUND AREA

Olympic View—Dan Nolte, pastor

Our adults had a fun-filled evening at our Halloween party. There were many queer looking characters present.

Herschel Thornburg held meetings the first week in November. His ministry was appreciated by the whole church family, young and old alike. Many blessings were received.

The WMU had part in a Christmas bazaar held at a Community Club house. It was put on by the churches of the neighborhood.

We are enjoying the lovely drapes purchased by the WMU. Soon they will be up in all the rooms. Thank you, ladies. We also appreciate that now all may receive the Aymaragram, another thanks to the WMU.

Our Sunday school has just started team teaching in the younger classes. We hope to find this a big improvement to all concerned.

The Voice of the Rock, an interdenominational singing group, was with us for the evening of November 28. They gave a program of contemporary Christian music enjoyed by all.

We are looking forward to the time when our new pews are in place. We hope the money will come in by Christmas and the pews will be in by Easter. The Lord truly blesses in our giving.

SALEM AREA

Pringle—Ray W. Moore, pastor

Pringle Missionary Conference, held November 5, 6, 7, featured John Fankhauser, Malcolm MacGregor, Ed and Marie Cammack, Norval Hadley, and David and Florence Thomas. It was a joyful time of inspiration and challenge climaxed by giving our Faith Promises.

We burned our church mortgage, organ note, and furnace note at a "Burn the Mortgage" celebration dinner on December 10. "To God be the glory, great things He hath done." Guests included General Superintendent Norval Hadley; former pastors, Roger Smith and Paul Baker, and many people who have attended Pringle since we began as a Sunday school in 1945. Winnie Pemberton gave a brief history of the work. Each pastor and our general superintendent spoke briefly. Laura Baker and Marilyn Wilhite provided several musical numbers. James Elgin, committee chairman, presided at the burning ceremony.

The combined choirs of Salem Friends Churches, directed by Paul Weaver, pastor at Rosedale, presented the cantata, "Night of Miracles," to a large audience in our church on Sunday, December 12.

—Josephine J. Gesner, reporter

South Salem—Freeman Conant, pastor

November 21, a Thanksgiving Harvest Dinner was enjoyed together in our fellowship hall. Following this, the youth assisted the pastor in a service at Capitol Manor. The day was climaxed with pictures shown by Homer and May Nordyke as they told of their experiences in missionary service with Wycliffe.

Recent highlight events have included: guest speaker, Edna Springer; missionary from Nigeria, Africa, Jeannette Silver; "Night of Music" with the Mel Lamm family; and "Friends Missions in Mexico" with Roscoe Knight.

Christmas features include the Christmas Festival with combined choirs of the Friends Churches in Salem presenting the cantata, "Night of Miracles." The Christmas program featured all children of the church and a play presented by the youth, "Road to Bethlehem."

Five men of our church are giving at least one evening each week to training and visiting in homes with our pastor for sharing the Gospel. This new program of evangelism has had amazing reception from its beginning.

—Imy Arndt, reporter

BOISE VALLEY AREA

Boise—Dale Field, pastor

Our prayer chairman asked everyone to stop a few minutes each day at 12 noon to remember special prayer requests. We were also asked to pray for a specific missionary family each week. The great need today, in this time of widespread apostasy, is a praying church. According to James 4:2, it's just as simple as this: "Ye have not, because ye ask not."

David and Florence Thomas, missionaries home from our field in Bolivia, were guest speakers in our church Sunday evening, October 10.

The latest Billy Graham film, *Lost Generation*, was shown on Sunday evening, October 17; 228 people attended with victory at the altar following the showing of it.

Pastor Dale Field attended the clinic on evangelism in Portland October 18-22.

Dr. David Le Shana brought the morning message on October 24. He was also the guest speaker at the Area Rally at Star that evening. Our church services were dismissed for the rally. The FY Rally was at 4 p.m. with lunch served the youth following the rally. The Emry singers from our church presented the special music. Refreshments were served following the evening rally.

The week beginning October 24 a "Kids Crusade" was held each evening Monday through Friday. It was especially for grade school children. The meetings were conducted by Pastor Dale Field.

Social functions for October and November included the following: Thursday evening, October 28, Marathon Sunday School Class pizza party. Friday evening, October 29, junior high Halloween party. The children attended a football game and later went to the "Scream in the Dark" party. The high

school young people attended the "Scream in the Dark" party the following evening. Also that evening was the Builders Sunday School Class party at the church. All the church people were included for the Thanksgiving Fellowship Dinner.

The Annual Soup Supper given by the youth, with the proceeds going toward Mid-winter Convention expenses, netted \$160. The price per person was 1½ cents per inch of height.

—Margaret Peterson, reporter

Star—Harold Clark, pastor

The Harvest Home dinner brought 143 people together for a time of fellowship and a delicious dinner. This was a new project for the church, but it may become an annual event.

The youth from the Star Christian Church and our church combined to sing at the annual union Thanksgiving service. Dale Beam, pastor of the Christian Church, presented a Thanksgiving message.

The Singing Friends provided special music Sunday morning, November 21. As always, they were wonderful to listen to.

We welcome Roger and Pat Lewis and boys, Kenneth and Keith, into the membership of our church. We are delighted to have them join us.

—Leona Ireland, reporter

Woodland—Marvin Hall, pastor

Four ladies from our Missionary Union attended the WMU Retreat at Pendleton, Oregon. They reported much inspiration and encouragement received from Velda Hartley's messages and also a great blessing from the Christian fellowship of the group.

The church organized a junior choir in October. On Halloween evening the choir enjoyed a hay ride, followed by a party and refreshments and a time of fellowship. The choir, though small, is bringing us some good music.

There were two other Halloween parties for the younger Sunday school children, sponsored by the Sunday school teachers and neighbor ladies, with their tour of trick and treat.

Our pastor and family made a weekend visit to Caldwell, Idaho, to see their folks November 6 and 7. Bub Stewert from the Salvation Army brought an inspiring message in their absence.

—Lydia George, reporter

VITAL STATISTICS

BIRTHS

DRAHN—To Curtis and Margarette Drahn of Maplewood Friends, by adoption, twin Korean girls, Heidi Angela and Holly Pamela, born August 25, 1968; arrived in Portland December 7, 1971.

WILLCUTS—To Robert and Jane Willcuts of Star, a boy, Steven Robert, born November 27, 1971.

WILLCUTS—To Ronald and Carolyn Willcuts of Newberg, a son, Matthew Todd, born December 11, 1971.

MARRIAGES

KNIGHT-CARR. Beverly Joan Knight and Cyril F. Carr were married at Newberg Friends Church on December 11 with Roscoe Knight, John Carr, and Roy Knight officiating.