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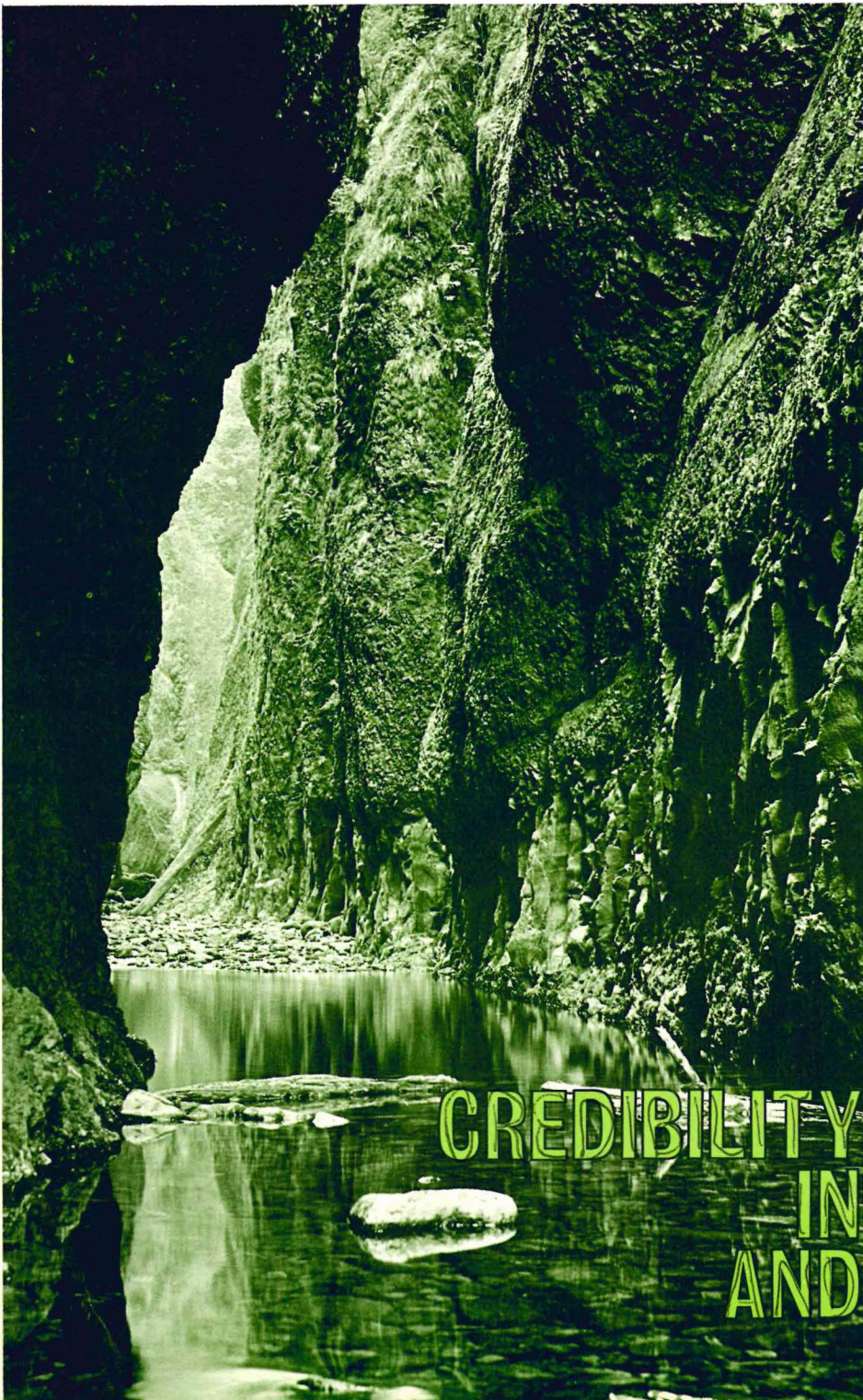
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Evangelical Friend

March 1972

Vol.V, No.7



CREDIBILITY GAPS IN RELIGION AND POLITICS

I doubt it is necessary to adduce evidence to demonstrate there is a credibility gap in religion as well as in politics. Because all of us are engaged in the business of religious communication, it may be worthwhile to focus our attention on some of the causes of this gap, and to consider some things we may be able to do about it.

First, I suspect that we may sometimes stimulate skepticism

(Continued on page 5)

By
LOUIS
CASSELS

Positive thinking on quarterly meetings

Nowadays when something does not seem to be working very well in Quakerism, the automatic response is a suggestion to scrap it. The current target for the scrap heap is quarterly meetings. Except for a decreasing minority of Friends for whom quarterly meetings still serve as family reunions, the general complaint is that they are boring, ritualistic, unnecessary, and (that ubiquitous word) "irrelevant."

Yet it is also possible to look at a structure that is not working very well and ask what functions could properly be best performed by it. This question, asked about quarterly meetings, has produced a number of fertile ideas, which nobody seems to be doing much about.

For one thing, a successful meeting normally has to be much smaller than a Protestant, Catholic, or Jewish congregation. It does not have the resources of numbers to do many of the things that it ought to do and that counterpart bodies in some do as a matter of course. The obvious solution is for neighboring meetings to join together to do the many things that require greater numbers and resources.

That means quarterly meetings. It also means quarters whose boundaries have some relation to 1970 rather than 1870. It means, perhaps, that 14 scattered meetings in a state should be a quarterly meeting and elsewhere that only three meetings that are very near to one another should be a quarterly meeting. The notion of balanced membership in various quarters is outmoded.

Another obvious function of quarterly meetings is mutual aid. The strengthening of any meeting in an area strengthens all the meetings. Does a meeting need financial help in improving its facilities? Does it suffer from a lack of spoken ministry, and can it be helped by setting up a rota of intervisitation by other meetings? Are some meetings growing at the expense of others? Can anything be done about it?

Yearly meetings might well do some hard thinking about the functions that

a quarterly meeting should perform and address special queries to its quarters asking about their performance.

It has also been suggested that quarterly meeting is the ideal level on which to have functionaries. Yearly meeting field secretaries tend to become distant bureaucrats, not personally known to most Friends. Monthly meeting executive secretaries tend to overdominate their meetings merely because they give more time to meeting affairs than everybody else put together. (It can also be argued that in most cases a meeting large enough to need an executive secretary is by definition large enough to subdivide instead. There are obvious exceptions, of course—very large college meetings or meetings that need a full-time worker for purposes of outreach.) Several quarters have experimented with quarterly meeting coordinators, who combine some of the functions of a monthly meeting executive secretary and some of the functions of a yearly meeting field secretary.

There is a need for functionaries at some level. Simple problems of pastoral care often go untended because, for instance, with Friends, uniquely, hospitals have no central address through which to report accident victims. Smaller meetings may not have the benefit of competent newsletters, mailing service, ready access to literature, and so on. They may have no one qualified to do draft counseling, to provide information about Friends schools, arrange participation in service projects. It has been suggested that Friends General Conference or other similar bodies should get into the business of training quarterly meeting coordinators, paying their salaries, and handling their retirement fund; the quarters would provide office space and transportation money and volunteer help. It has been suggested that a coordinator's office, unlike a meetinghouse, could be a storefront in the main business district of a quarter and include a reading room.

These are only three categories of ideas for the use of quarterly meetings. There are more, which have been reported regularly in these pages in accounts of experimental sessions. Our present point is not so much to urge this or that use, as rather to point to the fertility of ideas on uses of quarterly meetings and suggest that positive thinking does have its place.

—*Friends Journal*, January 15, 1972

NEW MALONE COLLEGE DEAN ANNOUNCED

President Everett L. Cattell announced the appointment of Dr. Richard V. Chambers to the position of academic dean of Malone College.

Dr. Chambers will assume his duties on March 10, which marks the end of the winter term. He succeeds Dr. Wil-

liam Green, who recently resigned after ten years at Malone to accept the post of dean of George Fox College in Newberg, Oregon.

In the fall of 1969 Dr. Chambers came to Malone as associate dean and professor of education and psychology. He holds the A.B. and B.S. in education degrees from Marion College (Indiana); and the M.A. and Ph.D. degrees from Case Western Reserve University. He also pursued post-doctoral studies in psychology at the University of Chicago.

Other news of Friends

FRIENDS CALL FOR EXAMINATION OF BASIC FOREIGN POLICY ASSUMPTIONS

"The budget is where rhetoric meets reality. It is the most accurate reflection of our national priorities and scale of values. It emphasizes the biblical perception: 'For where your treasure is, there will your heart be also.'" So said Edward F. Snyder, executive secretary of the Friends Committee on National Legislation (FCNL), testifying in Washington on the \$246 billion fiscal 1973 budget and national priorities.

He told the Senate Appropriations Committee: "It appears to us that the budget before you does not realistically

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Mission need

We are presenting this urgent need for the Evangelical Friends Alliance Mexico work. Mahlon Macy, treasurer of the EFA, called long distance stating the need for funds to meet the current expenses for this month.

This need comes as the result of having both the Roscoe Knights and the Quentin Nordykes involved in the Mexico work—Nordykes on the field and the Knights on furlough. The budgets from the participating yearly meetings were not increased for this time in which two couples are in the work, feeling that the balance on hand, contributions from interested individuals, and response to the Knights' deputation would be sufficient.

Some advance payments have been made, but they are not sufficient to meet this need. We would encourage you to give this prayerful consideration and support by sending a special contribution for this work to your yearly meeting treasurer designated for the Mexico work or send directly to Mahlon Macy, P.O. Box 34189, Omaha, Nebraska 68134.

—Donald Lamm, president
EFA Missions Commission

Evangelical Friend

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Cover

Al Monner's photo and Shirley Putman's design set the tone of our cover story.

Antecedents

As I return to duties part time, permit me some personal words of thanks to those who have prayed, cared, and shared:

Thank you to members of the Board of Publication of NWYM who so generously granted nearly three months of rest. Thanks to the efficient staff of Barclay Press, headed by Dick Eichenberger, and Editor Jack L. Willcuts for rallying behind the regular work of the Press and the EVANGELICAL FRIEND, bringing the magazine to an up-to-date schedule.

Special appreciation to new art director Stan Putman and his wife, Shirley, for their extra work and design innovations that have breathed new life into the magazine.

A special thanks to my wife whose love and prayers sustained and still do on those "low" days. Thanks to all of you who have written or spoken words of encouragement.

Most of all my thanks to God for His grace and assurance. Though feelings have been difficult to analyze or understand, He always gives victory. I rejoice in this and praise His name.

Whether in the hospital, during lonely days at home, or while walking with my dog along our country roads, these verses from *Good News* have repeatedly been "mine": "Show a gentle attitude toward all. The Lord is coming soon. Don't worry about anything, but in all your prayers ask God for what you need, always asking him with a thankful heart. And God's peace, which is far beyond human understanding, will keep your hearts and minds safe, in Christ Jesus." (Philippians 4:5-7) —H.T.A.

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Getting ready for '73

More than 100 American denominational and church groups are designating 1973 as a year of cooperative evangelism throughout the United States. It is called "Key '73."

"1973 could be the momentous turning-time of the twentieth century, and some sections of Canada are already reporting the spiritual awakening in advance of it," reports Dr. Carl F. H. Henry, now editor-at-large of *Christianity Today*. Those who heard the comprehensive plans for Key '73 explained at the NAE Convention last spring were impressed with the serious, no-holds-barred approach to the effort organizationally. It has been announced as a *movement* more than an *organization*. So far all that is seen is largely organization and no movement unless the Jesus People revolution and other similar manifestations of revival could be counted. It is hard to relate these to the Key '73 program on the drawing boards.

The grandiose plans for Explo '72

spearheaded by Dr. Bill Bright and Campus Crusade are supposed to bring 60,000 youth to Dallas this summer. It is fine for Christians to gather (and many Friends are scheduled to participate in this huge undertaking), but just getting a lot of Christians together is not the same as scattering to evangelize. Let us hope the latter will be the objective and result.

"We are to seek first the Kingdom of God and his righteousness, not a technocratic society, not Walden II, nor even an extension of the American dream, which has now become a nightmare," Carl Henry continues in his statement. "... half of our population is now unconnected with any church, and on any given Sunday half of the membership will not be attending a service. Only one in four persons in the United States is now estimated to be committed to the life style familiar to us in churches. Three in four have either rejected it, or compromised it, or do not know it."

Henry warned, "Christians are bagged up, sacked in, and isolated from the main currents of modern life."

Without adding more to the dismal descriptions of need for spiritual renewal, it still must be mentioned that being "unconnected" to the church and irregular attendance are not the real issues for Key '73. The fuzzy distinctions drawn between churchmanship and conservative politics, business ethics and moral values, and many more gray areas of belief and behavior on the part of the existing Christian community must also be clarified in this new movement. Eleven years of undeclared war has done more than we may realize to erode the conscience

of America. Friends should support and plan for our part in Key '73 with true, Spirit-inspired concern. —J.L.W.

Uncle Sam or stewardship?

Filling out income tax forms brings home the advantages of giving. With all the new taxes and the perplexities Friends face in paying taxes known to be supporting a military establishment, it is a wonderful privilege to give the deductible amounts allotted to the church and Christian causes. This percentage is something for which to be thankful.

One dear lady insisted, however, that she never reported her giving for she never "tithed to get credit for it!" It would seem she misses the point of legal contributions, for if she fails to report her contributions she will have just that much less to give—Uncle Sam will see to that. Fortunately, one has a choice, a choice we cherish as the tax bite goes deeper and deeper.

"Rendering unto Caesar" his due and unto the Lord, too, is still possible in America, but there is no point in keeping either of these amounts secret. It is probably prudent nowadays to pay both tithes and taxes by check. It is simple proof of stewardship, on the one hand, and a relentless reminder that only systematic, regular giving counts. The government recognizes that it takes more than occasional ten-dollar bills to keep the churches going even though a few Christians have not made that discovery. —J.L.W.

Off Broadway

BY KARA COLE, February, 1972

*A stage named Golgotha;
Star billing for Jesus
In a one night stand
Entitled, 'King of the Jews.'*

*Backstage, props are ready—
Cross, nails, thorny crown.
A costume chosen with care
By soldiers prepared for lot casting.*

*Herod, director of the drama,
Attends to last-minute details
Knowing the play will be a hit
With the crowd, now curiously quiet.*

*Curtain rises! Act I, a trial,
According to script—letter perfect.
Act II, a long trudge cross-burdened
Also flawlessly performed.*

*Two thousand years of mixed reviews
Have failed to solve the Act III mystery:
Blown fuse and torn curtain,
Climaxed by the star's disappearance.*

*Some claim to know; they continue
To reread the rewritten script:
The world has become a stage
And Act IV is waiting in the wings.*

Credibility gaps in religion and politics

Continued from cover

rather than belief by being *overly-positive* in our assertion. The person who believes something strongly—as, for example, I personally believe strongly in the reality of God and the historicity of the Resurrection—is apt to feel that the best way to convince disbelievers is to grab them figuratively by the lapels and shout at them: “I am CERTAIN this is true—You MUST believe it.”

This approach may work with people who are so unsure of their own beliefs they are ready to accept *any* view that is presented to them with sufficient dogmatism. But it is likely to boomerang with many others. People of our time are subjected daily to so many attempts at brainwashing—to so many high-powered and unqualified claims by advertisers, politicians, and pundits of the news media—that they have developed a defense mechanism that causes them to react with automatic skepticism to any statement that seems to suggest, “This is the way it is . . . there can’t be any other point of view.”

Without advocating wishy-washiness in Christian witness, I submit for your prayerful consideration the suggestion that we just might win a more attentive hearing, in the present climate of public opinion, by professing *faith* rather than *certitude* . . . by saying, “I believe” instead of “I know” . . . by acknowledging there is much we do not know and *cannot* understand . . . and confessing that we, too, know what it’s like to be assailed by doubt and confusion and uncertainty . . . as most of the human race is, most of the time.

I think we must also be entirely candid in acknowledging the force of some of the arguments that can be made *against* belief in God. For example, it is a great error, I think, to be too glib about the problem of evil: Why does a loving God permit pain and suffering in His world? I’m familiar with all the classic biblical and theological answers—and I personally have no difficulty accepting them. But I’ve never yet seen these answers to be really helpful to a human being in a moment of agonized bereavement. What a person needs in that moment is not

rational explanation, but actual experience of the fact that “underneath are the everlasting arms.” When people ask, “Why did God let this happen?” the best and most reverent answer may be, “God only knows.”

Another major barrier to religious communication in our time is an attitude of mind that nearly all of us have absorbed—more or less without realizing it—from our contemporary culture. The great Jewish scholar Will Herberg calls it “creeping materialism” and says it affects a great many people who do not think of themselves as being atheists. It is a set of mind that finds it difficult to accept as *really real* anything that *cannot* be identified, measured, analyzed, and verified by the methods of physical science.

Obviously, if people assume that the only realities that count are those which are in some sense physical or material, they will find it very difficult even to *conceive* of God, let alone trust their lives to Him.

I think it’s time we tackled head-on this widespread notion that modern science has somehow invalidated belief in God. Actually, just the opposite is true. As the great French scholar Claude Tresmontant observed recently, modern science has made it easier—rather than harder—to believe in God.

Ironically, the most persuasive scientific argument for God stems from a field of study that many churchmen once regarded as a menace to faith: biological evolution. If the universe consisted solely of mindless matter and was governed solely by blind chance, we would expect it to obey the second law of thermodynamics, which calls for a constant breaking down of complex forms into simpler and simpler forms, as energy seeks an equal distribution.

But evolutionary science has demonstrated that exactly the opposite is taking place. Throughout the ages, matter has been evolving upward, into ever more complex and differentiated organisms. Those who would deny a creative will and purpose in the universe cannot ex-

(Continued on page 7)

Louis Cassels is senior editor, United Press International, and the author of a syndicated newspaper column appearing nationwide. This article is the condensation of a speech Mr. Cassels delivered in Washington, D.C., at the 22nd annual convention of the Evangelical Press Association.

Desert the church?

What do you think of the Jesus people? This unexpected question came suddenly upon my greeting of a stranger to the revival service I was conducting.

I sensed the query to be loaded. Cautiously I responded, "I am thankful for every working of God's Spirit in our time, for every person who joyfully claims that Christ has radically changed his life, and for every redeeming labor among our youth."

I went on to say, "But I hope these Jesus people will share their new spiritual life and fervor with the church. We need them." This latter word immediately produced a frown on the face of the visitor.

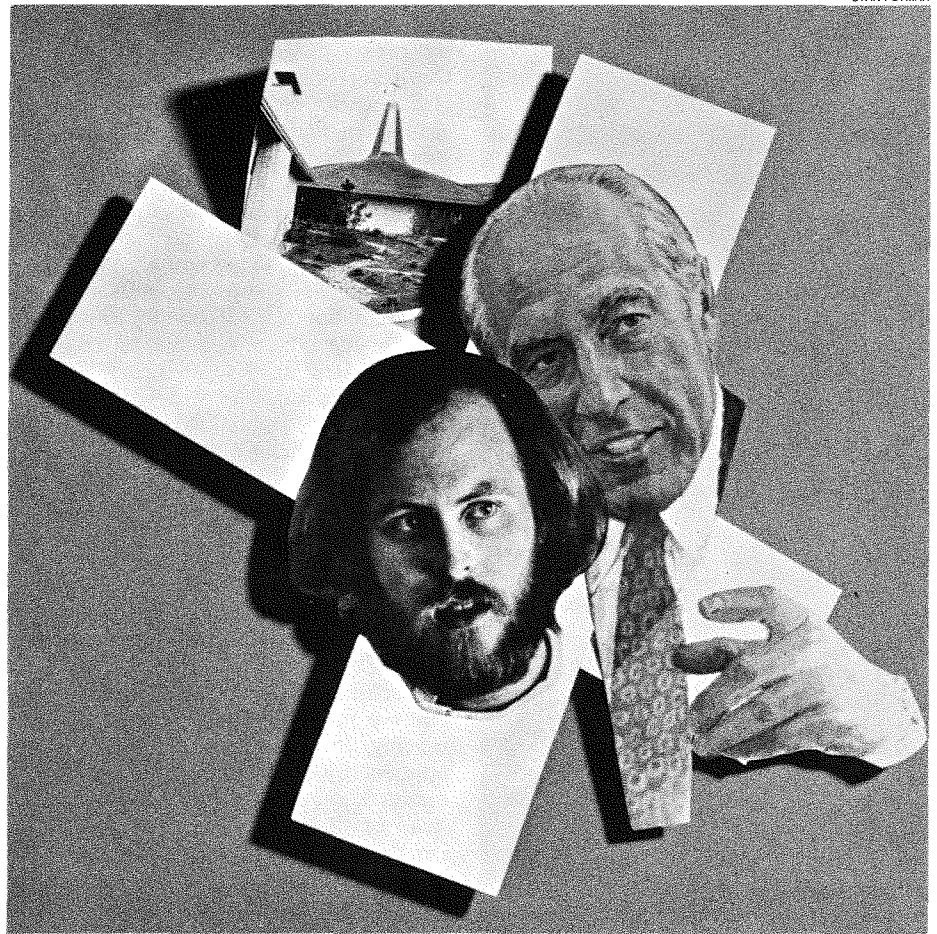
At that point he proceeded to witness to his conversion and simultaneous in-filling with the Holy Spirit (accompanied by the gift of tongues), which had taken place recently while he was driving his semitrailer down the highway at night. Since that moment he had been floating, freely witnessing to people.

"What effect has this marvelous experience had on your church?" I chanced to ask.

Quick as a flash, he reacted: "I have no time for that church, for any church, as a matter of fact. The churches in this country are dead, God-rejected, really not interested in souls. I'm spending my time outside the church."

To this day I have not been able to determine why he came to my meeting! Anyway, I was beginning to understand his first question. While he was not a follower of the Jesus people in the length of his hair and the type of clothes he was wearing, he shared their rejection of the church.

I went away from that after-church encounter with questions of my own. What about this anti-church spirit? Can Christ followers legitimately turn their



STAN PUTMAN

backs on the historic church? Does the holy life make any difference in our understanding of and relationship to God's people? Well, I found a few thoughts pressing themselves into my consciousness and crying for expression.

For one thing, my love for, and involvement with, the church must take its pattern from Christ, who brought her into existence and who is committed to her future.

When I hear Paul say that Christ "gave himself for us to redeem us from all iniquity and to purify for himself a people of his own" (Titus 2:14, RSV), I am reminded not only of the price that

was paid for the creation of this glorious company to which I belong, but the continuing love that Christ has for her.

Or, "Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word." "For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, because we are members of his body." (Ephesians 5:25-26, 29-30, RSV)

The attitude that permits one to "turn off" the church in the name of some higher spiritual relationship to God contradicts the spirit of our Savior. While

Taken from Herald of Holiness, December 22, 1971 issue. Used by permission.

our hearts might despair at times over the spiritual lethargy of our church, it is not our prerogative to stand in judgment on her and to withhold our love and devotion (see Ephesians 4:15-16). Indeed, like the prophets of old, we must be ready to suffer to bring our people back to God.

Which brings me to another thought! Periodically the church needs renewal. Why? She's human. Like a person, she experiences a spiritual ebb and flow.

When the low times come, she must submit humbly to her Lord for renewal, admitting her failures, and pledging through the help of the Holy Spirit to live the God-life faithfully before all men.

The psalmist prayed the church's prayer a long time ago: "Wilt thou not revive us again, that thy people may rejoice in thee?" (85:6)

As members of the church you and I have the continuing responsibility to contribute to the sustenance of the church's life and to be willing to pay the personal and collective price to bring renewal when we suspect that spiritual death is stalking her pathway. We cannot abandon her. And as surely as I can enjoy inner spiritual restoration, so the church in her total life can be revitalized.

One more thought! Our commitment to the experience and life of holiness should promote strength, not weakness; unity, not destruction in the church. "For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren." (Hebrews 2:11, RSV)

I am reminded of our Lord's prayer for His disciples that they might become one with Him and the Father (John 17). The Word is quite clear. If we claim to possess the Holy Spirit in unusual power and purity—a very high experience, to say the least—and fail to seek the unity of the body of Christ, we live against the Scriptures and make void our testimony.

It has been observed that "cells, house churches, communes are welcome developments, but being small groups of very likeminded disciples they are . . . likely to become bastions of spiritual pride and separatism unless they are caught up in a larger community, which manifests the reconciliation in Christ in the midst of human diversity and in outgoing service." The saint feeds love and thus unity into the body of Christ, and in return the body sustains and protects the saint.

Christ's church, both local and universal, needs no more deserters and critics in our time. Pathetically inept and ambiguous in her service at times, the church needs our love and lots of it. □

Credibility gaps in religion and politics

Continued

plain this phenomenon. Nor can they account for the even more wondrous fact that mindless matter somehow has been able to endow itself with consciousness and thought. The only way these facts can be fitted into a materialistic hypothesis, Professor Tresmontant points out, is by "crediting matter with all of the attributes that theologians specify as belonging to God."

A noted American biologist, Edwin Conklin, makes the point more bluntly: "The probability of intelligent life originating from accident in a mindless universe," he says, "is roughly comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop."

Please note, I am not suggesting that we set out to *prove* the existence of God by purely rational arguments. This is a footless enterprise, which invariably founders on a subsidiary dispute over what constitutes adequate proof. All we need to say, I think, is that, on purely rational and scientific grounds, the case for God is a great deal stronger than any case that can be made against God. Belief in God is not only intellectually respectable: it is the *MOST plausible inference* from the available data.

A third major impediment to religious communication today is our deeply-entrenched habit of appealing to *authority* in presenting the Christian message. Roman Catholic teaching stresses the authority of the *Church* and its hierarchy. "You can believe this," it tells people, "because the Church guarantees its truth." Protestant teaching stresses the authority of the *Bible*. "You can believe this," it says, "because the Bible says it's so."

This approach worked very well in another age. But it is not very productive in a culture whose dominant characteristic is skepticism of *all* purported authorities. When we tell people that the Church says this, or the Bible says that, we persuade them only insofar as they are prepared to acknowledge the Church, or the Bible, as a sure guide to truth. And that is precisely what millions of people today are *not* prepared to acknowledge.

In this situation, I am inclined to believe, it might be better if we based our appeal to unbelievers, not on the authority of a book or an institution, but directly on our own personal experience of the Grace of God. □

Lest you think this heresy, let me remind you this is exactly what the early Church did. And that, I think, is one reason the Gospel spread like wildfire across a Greek and Roman world that was fully as cynical about received authority as our own.

Would it not be helpful if we—like the early Church—talked a bit less about abstract doctrines and dogmas, and a great deal more about the Holy Spirit, who still dwells among us, healing, renewing, transforming, uplifting, and giving life?

I suspect that we might get an amazing response to a forthright proclamation of the indwelling God. College chaplains are saying that today's students are skeptical of traditional religious doctrines and alienated from the institutional church, but they have an enormous interest in mysticism—in the possibility of direct experience of the reality of God.

Note also the tremendous upsurge of popular interest in astrology, spiritualism, and other occult arts. A leading psychotherapist said recently that people are turning to these ancient superstitions because, in his words, "so many churches have failed to respond adequately to the widespread human hunger for direct personal contact, of a revelatory nature, with a suprahuman agency."

Is this not precisely what the Christian community has to offer mankind: "direct personal contact, of a revelatory nature, with a suprahuman agency"? Or, to use our terminology instead of psychology's, the presence and power of the Holy Spirit? We certainly have no monopoly on this presence and power—it is *not* ours to give or withhold, and it sometimes makes itself felt very strongly *outside* of our fold. But the Church was founded as a fellowship in which the Holy Spirit's presence and power were most readily and certainly experienced. That was the Church's original mission. It still is its most important mission.

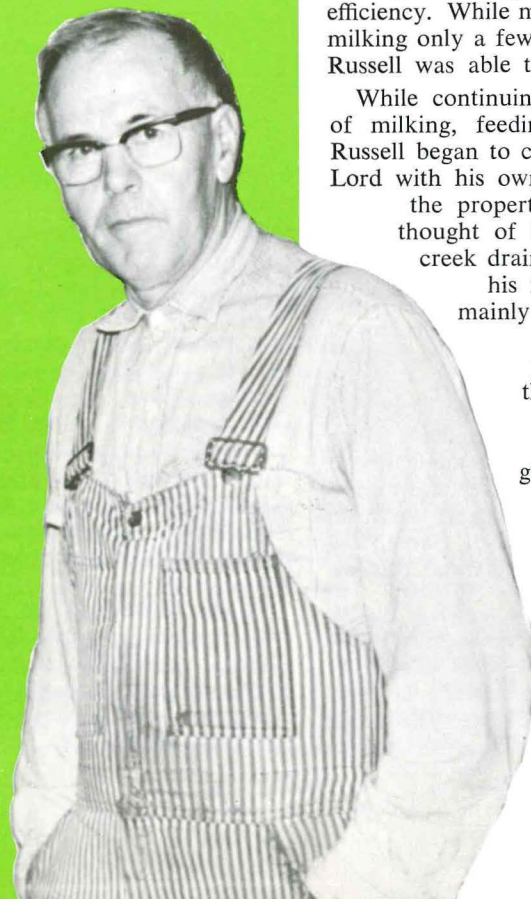
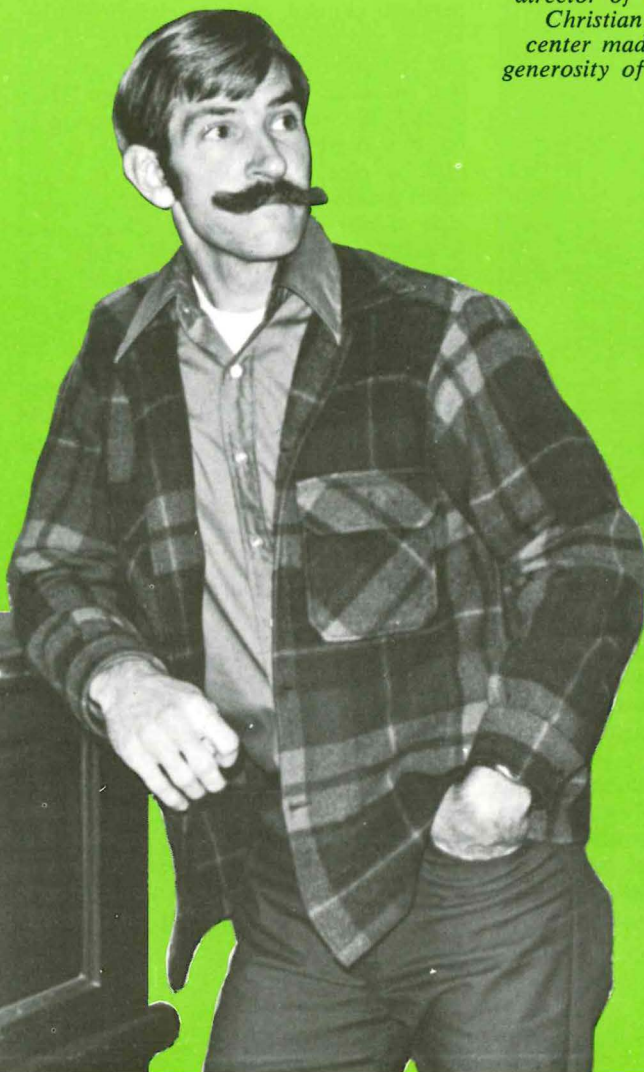
In bearing witness to our personal experience of the Holy Spirit, we should be very scrupulous not to substitute zeal for truth: if there is the slightest dishonesty in our testimony, people will spot it and discredit all that we or anyone else can say about God. We do not need to claim more certainty than we possess. God has no need of false witnesses.

But if we can tell the world, in all truth, that we *have* encountered God in our own lives; if we can humbly confess the changes that have taken place in our grubby and self-centered hearts as a result of His grace; if we can say to our neighbor, "Look, I'm no better than you, I may be much worse inside, but *even I* have experienced the forgiveness and love of God" . . . not everyone will believe us, but I think a lot more people will listen than are listening now. □

A MIRACLE OF STEWARDSHIP

By LON FENDALL

Gary Fawver, left, full-time director of Camp Tilikum, a new Christian camping and retreat center made possible through the generosity of an Oregon dairyman, Russell Baker, below.



Columbus Day is a holiday with little meaning to the typical American but not to the average Oregonian. Ten years ago on October 12 Western Oregon experienced a storm with hurricane winds that left a wide path of damaged buildings and uprooted trees. Russell Baker was a dairyman near Newberg, Oregon, when the Columbus Day storm hit the Northwest. He had struggled to expand his farming operation, feeling this was his personal calling. He felt he could serve His Lord best by giving generously from his income while participating actively in his church, West Chehalem Friends.

But on October 12, 1962, the winds reduced Russell Baker's means of Christian vocation to a useless heap of uninsured loss. The expanded barns and modern milking parlors that he had committed to the Lord, plus his hired man's house, were severely damaged. He recalls he felt like walking off and leaving the entire mess. But at that point he was brought back to his conviction that God had directed him and still had something for him he could not then see.

Some Oregonians did walk away from their destroyed property, but Russell and his wife Irene felt led to a new though still vague commitment. Russell recalls being so definitely impressed to do this that he wrote out and filed his promise he would give a large part of his accumulated property to the Lord's work if God were able to help surmount the losses and bring financial recovery.

The recovery the Bakers prayed for was not long delayed, for they were soon able to rebuild and develop an operation with greater capacity and with more efficiency. While more and more farmers milking only a few cows had to give up, Russell was able to get out of the red.

While continuing with the drudgeries of milking, feeding, and cleaning up, Russell began to connect his vow to the Lord with his own ideas for improving the property. For years he had thought of building a dam on a creek draining the upper part of his farm but had thought mainly of the need for more irrigation water for pasture and corn. But then he began to relate this idea to his vow to set aside a major gift for Christian work. He had watched the Douglas fir trees grow up along the steep canyon drained by the creek. The trees he had once jumped over were now more than a hundred feet tall

and formed a park of unusual beauty. In fact, he had built a fireplace and tables and welcomed his church to use it for picnics and outings.

As Russell began to consider the possibility of a major gift, he felt reassured by the backing of his wife and four daughters. They had put a great deal of effort into the farm work and had lived frugally when the needs for reinvesting proceeds into the farm were pressing. Nevertheless, they were as willing as he to step out in a new venture of faith.

As the recreational possibilities of the upper part of the farm became more apparent, Russell discussed his ideas with his pastor, Jack Willcuts, later general superintendent of Northwest Yearly Meeting. Jack encouraged the plans and reminded the Bakers of the great response coming from Christian camping and retreat programs.

In 1970 Russell felt he should take definite steps toward building the dam, which was expected to turn his canyon into a 15-acre lake. He had sought government financing but had not gained the needed approval. Meanwhile he listed the dairy portion of his property for sale, considering that he might use part of the proceeds for building the dam, thus creating the attractive setting for camping. He found no buyers but nevertheless bought a used "D-8" tractor and began clearing away the brush and trees for the dam and lake. He knew he would need to call in a contractor by August 15 in order to finish the work before the winter rains. Accordingly, he ordered the work begun, with no assurance of the funds for construction. Within one week he had sold the dairy under circumstances he felt were an undeniable part of God's work.

It was a dry fall in Oregon in 1970, allowing the work to be completed in time. A Christian contractor and Christian real estate salesman had a part in the swift transactions that changed the 90-acre parcel from pasture and brush into a lake with surrounding meadow and trees.

Russell's discussions with the camping leaders of the Board of Christian Education eventuated in a proposal to transfer the property to the Yearly Meeting to be administered by a special board for this purpose. The gift was designated for Christian camping and retreat purposes on an interdenominational basis, but the Bakers did not try to retain control of the project. As he said in making the proposal to the Yearly Meeting's Executive Council, "I want to be a faithful steward over whatever He sees fit to place in my hands. I want to so invest my life and what He may choose to give me that there will be very little left for the grim reaper to strip from me that I might leave as I came into this world."

He had considered cash gifts from the sale of the property but felt more directed toward providing the property for a definite purpose.

In the year since the donation was completed, a great deal has happened. The Yearly Meeting appointed a board of directors, allowing for representation from other evangelical groups as interest is shown. The board selected the name, *Camp Tilikum*, using the Chinook word for *friends*. Chinook was a trade language used by many Northwest Indian tribes. The hills and valleys were frequented by numerous Indian groups before white settlement, and the board has proposed using the Indian theme in building and grounds design and program themes. Some who have heard the name have thought of the unexpected similarity to the phrase, "till I come," which fits well with the intentions of the Bakers.

During the summer of 1971 numerous church and community groups used the undeveloped property for outings, picnics, and overnight retreats. Russell and Irene remained in the new home they had built overlooking their barns. Without further prospect of economic return from the land, he gave his full time to finishing touches on the dam, cleaning up the yard around the house and barn, harvesting hay from the pasture, cutting up remaining firewood, and using his own tractor to build a new entrance to the grounds.

To expedite the numerous plans for developing the grounds, the board called Gary Fawver as full-time director. With more than ten years of experience in camping and preparation in college and seminary, Gary came from working at a camp in Colorado, with his wife and three young children. He plunged into the physical work needed before wet weather and at the same time began de-

veloping ideas for program development and fund raising. The Fawvers and Bakers shared the large house for a time; then to hasten the beginning of retreats and conferences, the Bakers voluntarily surrendered the use of their home to live in a mobile home on the property.

Reactions to the Bakers' act of stewardship have been mixed. Neighbors who have no appreciation for their Christian motivation have shaken their heads in disbelief, particularly upon learning that the gift was followed by the surrender of the home. Others have been quick to look for some hidden means of economic return. But many have observed the sincerity of the Bakers' acts, their deep humility, and their continuing sacrifices to hasten development and have exclaimed along with the Bakers, "To God be the glory, great things He hath done."

The board has discovered the immense responsibility involved in carrying forward to the desired goal the development of this gift of unusual value—in excess of \$150,000. There have been endless legal details, including an appeal for exemption from property taxes, not yet granted. There has been a feeling of obligation to preserve the natural beauty of the site while creating facilities to use the property in the best way. The board is yet weighing the possible activities, keeping in mind the need to create a program different from that offered at nearby camp facilities serving a similar constituency. They are acutely aware of the difficulty of finding resources to proceed in the right direction.

Those involved in Camp Tilikum have been repeatedly reassured by the conviction that God directed very definitely in the circumstances leading up to the gift. The same God can provide through other miracles of stewardship to carry out His work in His way. □



Gary Fawver, full-time director of Camp Tilikum, looks over the 15-acre lake created by building a dam at the end of the wooded canyon.

African youth

By PAUL THORNBURG

Their purpose was to hear the Word of God, have discus

Youth are in a sort of revolution nearly everywhere in the world. We are no exception here in Burundi. Perhaps our revolution is more of a social one but a real one nonetheless. Go with me to Kibimba hill, where our young folks met for a Youth Conference. They came from many of the Friends churches and from one Free Methodist church. The little hill looked like a colored jigsaw puzzle as the girls with their colorful dresses and head scarves mingled with the fellows with their equally colorful getups. Now what was the attraction? Was it a rock quartet, a visiting celebrity from some exotic clime? No, not at all. The invited speakers were Rympene, a pastor from Kwisumo, and myself.

What were these kids up to, having a mixed group like this? They decided it themselves. They saved money, begged and saved beans until they had enough for all who could come. There were 130 young people, approximately 50 girls and 80 fellows. Their purpose was to hear the Word of God, have discussion periods, have games, also to encourage one another in the Lord. Things got off to a good start, and there was a good spirit in the services during the four and a half day camp. The theme was a "Deeper Life in Jesus," and Rympene pounded down the line of breaking with all sin and surrender to Jesus. I took the theme of clearing the road for the coming of the Holy Spirit in their lives, as

Extension I School/how it works *It is t*

Fifty-five Aymara Friends men and women registered in Patmos Extension Bible School with the beginning of classes during the week of November 15-21. Three Bolivian Friends teachers plus director Carmelo Aspi will be instructing the students in nine local meeting places. The classes are small and kept close to the homes of the students. These students study the programed textbook in their homes and then go to a central location weekly for instruction.

The 55 students come from Cordillera and Caranavi Quarterly Meetings, only two of the six districts of the Bolivian Friends Church. Other teachers expect to start in February, so the total number



*This story taken from
Gene Comfort at*

Evangelical Friend

sions, games, and to encourage one another in the Lord.

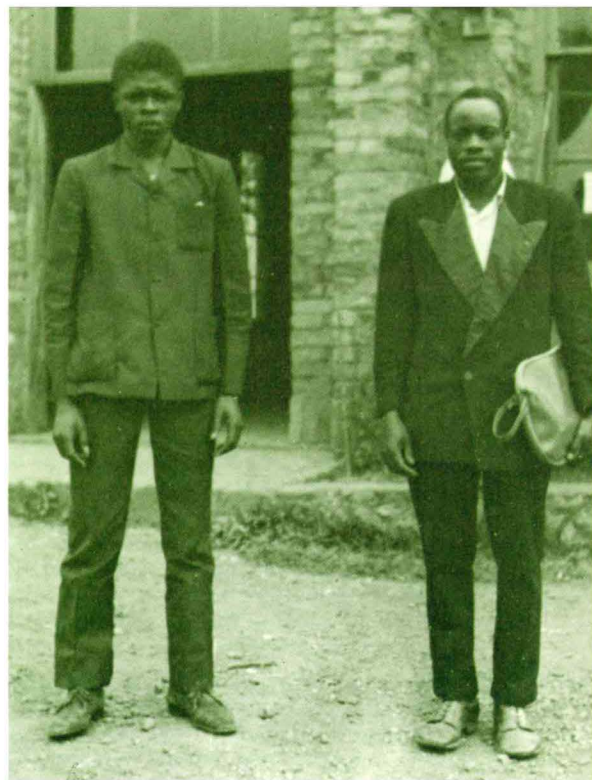
our earlier Quakers experienced until they literally quaked under the power and anointing of God. With many of the church members backslidden, how we need Spirit-filled young people to live according to God's standard and carry on evangelism in this land.

The discussion periods were often on boy-girl relationships. They asked me if the boys and girls were kept separated in America as they are in Africa and what the customs were. Being a bit rusty on this subject, I said that now there was no separation and little chaperoning, but in earlier years there had been close chaperoning and concern for the moral lives of the youth. Then they wanted to know why the boys in Burundi would ask for

the hand of several girls and then never pay the dowry except for one. The other girls would turn down other suitors and then miss a chance to marry. Then the boys came back with the question as to why the girls would say "yes" to several fellows and even encourage a fellow by giving him something and at the same time play several against each other. You may be sure there was some very interesting banter and some real concern over their relationships, which are more controlled by parents than in the States.

A few years ago it would have been unheard of for a mixed group to meet for so many days, and this camp was not without some criticism. Another ask-

(Continued on page 13)



Bible

2 answer to a growing church lacking in biblical knowledge.

of students hopefully will be much larger. Beginning courses offered are Basic Doctrine, Mark, and Acts. The school will last six months, and a complete five- or six-year program of study is outlined, designed to give the student a well-rounded, basic Bible and Christian leadership education.

Missionaries aid with the preparation of the study books, serve as advisors, and aid in teacher training. These textbooks, though about profound subjects, are written in the most possible simplicity to be read by adults who have often had less than a third-grade education. The material is written in simple Spanish on one page, and directly across the page the

identical material is presented in Aymara. The correct answers are given at the bottom of the page, but a test frequently shows if the student has been thinking or merely filling in the blanks. Textbooks are distributed a few lessons at a time, and gradually the student has a mimeographed textbook of around 250 pages, depending on the course.

Obstacles encountered so far are that some cannot read even on the primary level, although they are eager to study. Some simply cannot do it, so must drop out. There is a real need for literacy training along with these Bible extension courses. The other difficulty is financial. In some areas where there is no regular

sale of their agricultural products, the students find it difficult to have cash on hand to pay the 25 cents annually for registration, 65 cents for each course of the programed textbooks, 85 cents monthly to their teacher, and 16 cents monthly to the director. Interest and motivation are strong, so they are doing their best to pay these fees.

It is encouraging to see students enrolling who would not be able to go to a resident school because of responsibilities in their home, their farms, and their communities. It is the answer, as we see it, to a growing church that is often still quite lacking in biblical knowledge among laymen and leaders. □



2 articles by
Ron Stansell



Students (far left) look over programmed textbooks for Extension Bible School. Prospective students (left) talk with the director, Carmelo Aspi, (seated) and teachers.



"A blessing to most of us was her stress on being zealous for God"

Significant events from the fields

BY NORMA FREER

INDIA

The theme of our Womens Retreat this year was: "Keep yourself in the love of God." (Jude 21) Miss Meriamma Chacko from Lucknow was our speaker. She is with the British Medical Missionary Fellowship, working among nurses, especially Christian nurses who work in government hospitals. Her messages were very simple and clear. She is a person who has a real gift from God for doing personal work; she is very approachable.

I think it is the first time we have had such a good response among our women. The day we went on a picnic and had service out in the open, we had testimonies from everyone.

Another point that was a blessing to most of us was her stress on being zealous for God. In Hindi it is so much more meaningful—*sargaram*, which means like scalding water. When a nurse sterilizes instruments the water is so hot she can't touch it—so on fire for God that the enemy can't touch us. It was one of the best retreats we have had. Thank you each one for your prayers.



Down a long narrow street

BY JAMES SEMADENI
TAP, Bolivia

It is suddenly the narrowest, most frightening street I've ever walked down. But it is also the only street I can walk down, and even though the dirt and the trash and the smell are almost unbearable, those are not things I fear as much as the old man.

He seems to be an old man, although he may just have been made to seem old. He sits on one side of the gate to the church in a crooked way that no one else could ever imitate. He can't move himself, except for one crooked arm with an upturned palm and his neck, which bobs his head at everyone who walks by, not in greeting but in a terrible way that is both plea and accusation at the same time.

I am watching other people walk by

him, and they are all kinds of people. I see a rich lady stop and give him a whole peso. She seems to want to shout her may-God-bless so that everyone can turn and take notice. The old man's claw-like fingers snatch at the coin as if it might disappear and then pop it into what was once a pocket. Then his hand is out to the next person, who seems to be intensely interested in the nothingness on the other side of the street and, by chance, fails to see the crumpled old man bob his head. All the other people seem to have rehearsed the same two ways to walk by him.

No one touches the hideous hand; no one seems really to mean for God's blessing to happen. No one sits down beside the ragged old man and asks him how he is.

And now it is I who must walk past him. I cannot stop to rehearse, for this is a very busy street, and I can only go this way. I must pass this old man, and then (for I can see beyond him to the other side of the church gate) the young man with no legs who sits on a little

cart. He has a battered felt hat, top down on his lap, to catch coins. And beyond him is the frightened old lady huddled against the wall, so afraid yet desperate enough to huddle there in her rusty black rags and hold out her hand. Beyond her is the blind man sitting on a box playing his reed flute and kicking the box with his heels for a drum. He uses a tin can to catch the coins; that way he knows when he has one, and he can take it out before someone comes and steals it. And now that I can also see the little boy who takes the bones off my plate when I'm finished eating, I cannot bear to look farther. Besides, I have to keep going. I cannot stop here.

I am so afraid. Can I say may-God-bless convincingly enough? Can I appreciate the nothingness on the other side of the street enough to keep my mind together and blank? Could I really care how a twisted old man or a frightened old woman or a hungry child might be?

I am so afraid. This is the longest, narrowest street I've ever had to walk down. □

This group of young men is the Operation Mobilization team that visited Chhatarpur in the early winter months. Five of these were Union Biblical Seminary students from Yeotmal, the others the regular O.M. team members.

The main goal of the team as they

travel about India is to distribute Bibles, Bible portions, and tracts and preach as opportunity opens. They held meetings each night in the church from 7:30 to 9:00 during their three-day stop. The group was a great inspiration to us all.

□



Vicente the dozer

BY J. DAVID THOMAS

Vicente was a third-year student in the Patmos Bible Institute. He was a handsome young man, quiet, with a friendly smile.

Yet, I was disappointed in his school work. He didn't seem to be accomplishing his work or applying himself. He would often sit in class and stare off into space. Even worse, he seldom had his homework done and would often sleep in class, on Mondays especially. He was a Yungas boy, and I sometimes dropped him off at his home, if we had trips to that area. The last time, however, I thought he asked to get off before we arrived at his house. I mentioned this, and he only smiled and insisted that this was where he got off.

There were special meetings going

on at Batallas, and the Bible School Choir was asked to go. I took them out, and as the church was overcrowded and I was extremely tired, I stretched out in the front seat of the pickup to get some rest. It was night, with a cold wind blowing on the Altiplano, but with the heater it was comfortable in the pickup.

I'd no sooner started to drop off to sleep than someone started banging on the door, and when I opened it, Vicente started shoving his way in, without even asking permission. He said he was cold, ached all over, and had decided he'd be better off in the pickup. I'd about given up hope for him, considering him too lazy to be any good to the church, and was a little irritated in the way he had disturbed my rest.

To be courteous and make conversation, I asked if he had a cold. He said he didn't know, but thought his condition was from getting so cold riding trucks at night over the Yungas pass. This was the pass to the Yungas, over 15,000 feet high, and always a cold wind blew at

(Continued on page 16)

African youth

Continued

ed, "What if a young man marries and all goes well for a couple of years and he suddenly discovers he has married a witch and that his wife is in devil worship in secret and is fooling around with poison and witchcraft—can he quickly leave and divorce and be justified?" How would you answer that? Our dear pastor quickly told him that if he had got such a bad bargain, not having fully inquired before the marriage, that he would have to stick with his "witch." On biblical grounds he couldn't leave her and would have the responsibility for praying for her and doing his utmost to win her to Christ. These are only samples of what the fellows and girls are facing.

There were many other questions: "What are we young men to do when in the army and we are ordered to kill someone?" Or, "What is right about raising bananas that are used to make beer?" (There is a special type used for this that is not the eating kind.) There were also questions as to whether one should lie when someone knocked on the door and asked where to find so and so because they wanted to take him and kill him. Wouldn't it be better to lie and save the person's life? These and many others show that young people are no longer content to accept what has been told them for so many years but want to dig a bit deeper and find the whys and wherefors. Is there a "right and wrong" that never changes?

We were glad to show them the Bible teaching on what Quakers believe about the baptism in the Holy Spirit. George Fox would probably be driven out of our modern churches because, as we read his powerful messages and hear of his life, he worked and moved in the power of the Spirit. The early Quaker church was a power house, and Quakers either caused a revival or a revolution where they prayed and preached. We modern people concern ourselves more with giving the body all it wants—heat, light, sound (stereo), food, luxuries, wide angle, 8 speed, etc. Our bodies and souls must come under the domination of the Holy Spirit of God. Any church with a few people totally committed to God can be the source of a great revival, though this is rather abnormal in this age of ease and anchorless living. God help us and our young people here in Burundi. Let us start now praying for a mighty visitation of God and His Holy Spirit.

Pray for these young people as they go back all over this little country. Many will have to stand alone in a family or a village. Pray that many will go on to seek to be dominated and controlled by the Spirit of God.

□

Life through the blood

Printed on a recent United States commemorative postage stamp was a single drop of blood with the caption: "Giving Blood Saves Lives." The inscription was intended to remind us of the crucial importance of blood in preserving life and the need for donors. Through the physical process of blood transfusion, there is actually transfusion of life from one person to another.

In a much more profound sense, the same principle applies in the infusion of life given us through the blood of Jesus Christ. This red fluid in the fullness of time actually flowed in Immanuel's veins. He was one with us. He bore in His body our sorrows and carried our griefs. And one day, nearly 2,000 years ago, He poured out His life on the altar of Calvary for our redemption. His shed blood now becomes to every person dying in sin the healing means of restoration.

The saving reality comes through appropriating the merit of His sacrifice. Jesus says: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." (John 6:54-56)

Clearly our Lord erases any illusion that there can be salvation apart from His atoning death. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6:53)

But the question might be asked: Why did He invite us to drink His blood? How can this be done?

The answer immediately brings into focus the meaning of the blood in our experience. This literal substance is a way of objectifying a spiritual principle

Adapted from a new book by Dr. Coleman, Written in Blood, published by Fleming H. Revell, Old Tappan, New Jersey. This well-documented study traces the theme of the blood through the whole Bible.

—a truth seen faintly in every sacrifice but only fully disclosed in the personal ministry of Jesus Christ. Blood is the symbol of His death for us. To drink of this vital element is to take into our heart the life-renewing power of the cross. It is to receive the grace of God. Not until the Giver of life had come could this invitation be extended. Only He who was to die as our perfect sacrifice could offer us the privilege of union with Himself.

Jesus explains that His life is transmitted by the Spirit. "It is the spirit that giveth life; the flesh profiteth nothing." (John 6:63 American Standard Version) What the blood of Christ has accomplished for us the Spirit of Christ effects in us. It might be said that the blood speaks of the life of Christ poured out; the Spirit speaks of His life poured in. In terms of our experience, the two flow together (Hebrews 10:29; Ephesians 2:13, 18). The eternal Spirit who offered up the blood of Christ also breathes in us the power of that sacrifice (Hebrews 9:14).

There is an actual partaking of the divine nature (2 Peter 1:4). Jesus does not give us a mere philosophy of life or a code of ethics. He gives us Himself. The Christian life is not a creed or a dogma. It is participation in the very life of Him who loved us and gave His blood for us.

The figure of eating and drinking conveys the idea of a feast. And, indeed, experiencing the transforming life of the Son of God is an occasion for celebration. Since we continually feed on Him, there need be no end to this joy.

Faith is the means by which the Spirit makes it happen. It is to the soul what eating and drinking is to the body. In this analogy, too, we see that saving faith is simply taking Christ at His word and living by His flesh and blood.

We hear a lot today about blood banks. They are depositories where blood taken from healthy donors is stored for future use. Through the adding of certain preservatives and the maintenance

of proper temperature, the blood can be kept for a relatively long period of time. When an emergency arises in which a transfusion is needed, a call to the blood bank usually will bring forth the desired supply of saving fluid. This is a marvel of modern science.

But how much more wonderful is the blood bank of Calvary! There in unlimited supply is the incorruptible blood of the Son of God. Its life-giving power is as strong today as it was when given at the cross. It matches every type, avails for every need, and is free to all who will receive it into their hearts by faith.

Here is the secret of life, abounding life, resurrection life, life now, and life forever. Oh that we might drink deep from this cup!

*Jesus, at whose supreme command
We now approach to God,
Before us Thy vesture stand,
Thy vesture dipped in blood.
Now Lord, on us Thy flesh bestow,
And let us drink Thy blood,
Till all our souls are filled below
With all the life of God.*

—Charles Wesley

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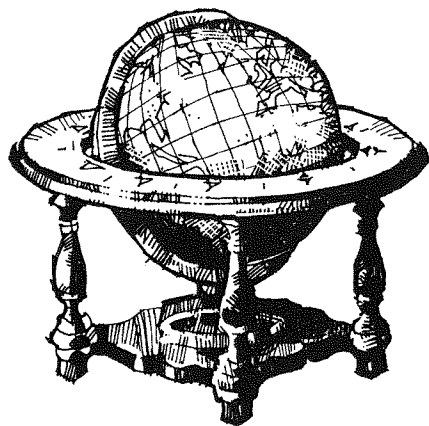
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The Face of the World



FRIENDS COMMITTEE ON INDIAN AFFAIRS MEETS MAY 1972

The annual meeting of the Associated Executive Committee of Friends on Indian Affairs is to be held at the Quaker Hill Retreat Center in Richmond, Indiana, May 5-7, 1972. It is hoped each yearly meeting will encourage its representatives to attend. All interested Friends are welcome.

RELIGION GAINS NOTED AS RADICALISM DECLINES

PALO ALTO, CALIFORNIA—Douglas E. Kneeland, writing for the *New York Times*, said some of the fascination concerning religion on becalmed college campuses is intellectual and is reflected in increased enrollment in religion classes. Some of it, he said, represents a personal search for human and spiritual values and may draw the seeker to Eastern as well as Western theologies.

Many campus observers all over the nation, he said, agree that the most visible manifestation of this is in the rapid spread of nondenominational, fundamentalist, evangelical Christianity.

—E.P.

EDITOR NOTES GROWTH OF CHRISTIANITY TODAY

WASHINGTON, D.C.—Substantial gains in both advertising and circulation during 1971 by *Christianity Today* magazine have been reported by Editor Harold Lindsell—this when many secular and religious magazines are suffering setbacks.

"Our 76-page February 18 issue will be the biggest in the history of the magazine," Dr. Lindsell said.

The growth of *Christianity Today* is a sign of increasing evangelical vitality, not only in the United States but around the world, Editor Lindsell observed. —E.P.

SPIRITUAL VALUES MOST IMPORTANT, SAYS CHAMPION ROGER STAUBACH

NEW ORLEANS—At a victory luncheon celebration following the Cowboys' win

over the Dolphins in the Super Bowl, quarterback Roger Staubach, 29, a Heisman trophy winner, said, "I believe there's something much greater than what we're put here to do," he said. "Being an athlete is just frosting on the cake."

Staubach, a Roman Catholic, said: "Christianity exists in the spiritual realm but also in everyday life. If that's square life, well, that's the way I want to live it."

—E.P.

INDIA MISSIONARIES CRITICIZE U.S. GOVERNMENT ACTION

GAUHATI, ASSAM—An independent American observer and two missionaries of the American Baptist Foreign Mission Society registered their dismay over the U.S. backing of Pakistan during its recent war against India to prevent unsuccessfully the creation of Bangladesh.

"As President Nixon's position became clear and American warships moved toward Bangladesh, it grew embarrassing for us, as Americans, to move in public," wrote George Gillespie, a missionary here. "We were very conscious of everyone's indignation at the American attitude The work of individual Americans in this country has probably been put at its lowest effectiveness. There is now very little goodwill toward America. This is unusual for India."

From South India Robert Carman, a missionary doctor, said while trying to send relief to Bangladesh refugees: "We are ashamed of the equivocating U.S. stand on this matter and on arms supplies. It is difficult for us to understand how the U.S. can equate the biggest democracy in Asia, now caring for these millions of refugees, with a long-standing dictatorship where the results of the first election were scrapped and where mass slaughter of Bengalis, especially Hindus, has reached genocide proportions"

The American wife of an Indian national, Helen Michols-Roy, said the U.S. has been able to watch "another Hitler" at work (in East Pakistan), and the Rev. Raymond Beaver, American Baptist regional representative for India fields, estimated it would "take years for American missionaries to restore the goodwill that has been built up over more than a century of service to the people of India."

—E.P.

YALE CHAPLAIN POINTS TO SPREADING 'RELIGIOUS IMPULSE'

NEW HAVEN, CONNECTICUT—On a recent Saturday, 700 people attended a Yale basketball game. The following morning more than 1,000 crowded into the university chapel for Sunday service.

The trend is significant, says Yale Chaplain William Sloane Coffin, Jr. He calls it the "religious impulse," which is spreading quietly around the campus.

"We're in a very religious period now," he said. "While there's still a good deal of basic hostility to the organized church, the students are not hostile to the religious impulse. We're dealing now with very basic personal fears and anxieties."

—E.P.

BIBLE AS LITERATURE TAUGHT IN PENNSYLVANIA SCHOOL

NORRISTOWN, PENNSYLVANIA—A. D. Eisenhower High School here has a course in Bible.

Although public schools can't teach "religion," which means individual interpretations are not allowed, the teaching of the Bible as a piece of "rich literature" is perfectly legal.

Bible study at Eisenhower is now a ten-credit major course, according to Elizabeth H. Bagger, the teacher. When she first introduced the course at an assembly three years ago, students groaned, Mrs. Bagger recalls. But the teacher explained that the Bible, not religion, would be the subject of the course.

The Bible is the text. Movies, slides, discussions, filmstrips, guest speakers, and research assignments are all part of the program.

—E.P.

IRS WARNS CHURCHES FACE TAX FIGHT FOR SOCIAL ACTS

WASHINGTON, D.C.—Growing evidence points to a program of increased investigation by the Internal Revenue Service seeking to withdraw tax exemption status from U.S. churches involved in political and social activities.

Church leaders across the country say the IRS is scanning the financial records of many churches and religious groups and express fears the government may be trying to harass them out of their social ministry.

The IRS has investigated the records of a church-supported community house in Los Angeles for allegedly helping to organize student protests against police brutality and for better education.

The Service has carried out an 18-month examination of the Interreligious Foundation for Community Organization (IFCO) and of the many Black, Chicano, Indian, and native American groups it funds.

A similar probe into the fiscal records of the National Council of Churches has been reported.

At issue is a paragraph in Form 1023 published in the IRS booklet on exemptions. It says a group enjoying tax exempt status "will not, as a substantial part of its activities, attempt to influence legislation, or participate to any extent in a political campaign for or against any candidate for public office."

—E.P.



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Vicente the dozer

Continued

night and often with snow or freezing rain. I didn't realize he had been riding regularly over it and asked him about it.

He said he left every weekend to go to his home church, riding on the open trucks. There was no one to teach the young people, or lead, so he was doing this to help. He had a choir organized among the young people, and quite a few in the church were converted because of this. I had heard this group sing in conferences but didn't know this bit of their history.

Sunday afternoon after church he would catch a truck and head back over the pass, often arriving in La Paz early Monday morning for classes.

I began to see why he hadn't done his homework and was sleepy in class. He was both cold and without sleep, and I felt a little guilty in the way I had misjudged him.

But he continued: "I want you to help pray for my parents. They aren't Christians. They didn't want me to come to Bible School. Every time I go home they want me to forget the Gospel and drink and dance in the fiestas like many of the other young people. They've never helped me with my school expenses. I've had to make it all myself. The last time I was home my father took a pole, while I was sitting in the corner of the room, and was going to beat me with it if I didn't leave the church. He asked me what I thought I'd get preaching, as the National Church had little or no money to pay pastors."

It was then I realized why he hadn't gotten out at home the last time and why he probably had that faraway look in his eyes in class. We had prayer together and started the engine to heat the cab a little more. □

Doris Morris returns to CABCO

James Morris, missionary director and technician with the Central Africa Broadcasting Company, reports his wife Doris is recovering satisfactorily from her recent surgery. She has been hospitalized in the Kansas Yearly Meeting Friends hospital at Kibimba, but the Morrises are stationed at Bujumbura.

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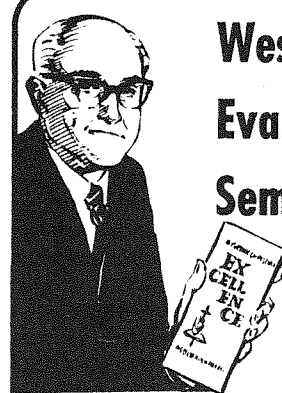
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All on account of George Fox

BY BETTY M. HOCKETT

"Martha told me that a man named George Fox began our church. Is that right, Daddy?" asked Melanie on the way home from church one Sunday.

"She's right," replied Mr. Mitchell. "George Fox was the one who began the Friends Church. That was a very long time ago in England."

"Next Sunday our 5th grade class is going to study about our church and what we believe and then how we can be good witnesses," Melanie went on.

"That's good," Mrs. Mitchell replied. "You'll find out some very interesting things."

"I didn't know until today that William Penn had been a Quaker," Melanie added. "I think it'll be fun to study about people like that. I'd like to know more about George Fox, too. Wonder how come he started another church. Weren't there other churches already?"

"Oh, yes, there were churches. In fact, he didn't intend to begin a new one. But when he started preaching the good news of how God could forgive sins and about how God could speak to each person, people began following him. They were happy for the news about God. Well, here we are at home. Let's continue our conversation later," Mr. Mitchell suggested.

"Okay!" answered Melanie, scampering from car to house. She loved Sundays! Usually Mother had prepared a special dessert for dinner, and today she knew that everyone's favorite—lemon meringue pie—was all ready and waiting. "Maybe we can have a fireplace fire later," she thought with added pleasure as she began helping with dinner.

Dinner was soon on the table. As a final part of the meal, the lemon pie, high and brightly yellow with its meringue topknot, was indeed a welcome sight. Melanie nibbled, making it last as long as possible. Then came the fireplace fire as soon as the dishes were all hidden away in the dishwasher.

"Just think, if George Fox hadn't gone around preaching, there wouldn't

be any Parkhome Friends Church for us to go to," said Melanie quietly as she watched the red and orange flames flitting up and down. "And I like our church!"

"Our church!" repeated Mrs. Mitchell softly. "I like the sound of those words. Aren't you glad that George Fox was a faithful witness to what God can do? So much has been done for the Lord because he did what God asked him to do. Do you folks remember that it has been almost a year ago since we first went to church at Parkhome?"

"I remember when it was," Melanie said quickly. "Martha and her brother Mike invited me to their class party just before Easter. Then I went to Sunday school with them the next day, and then I was in the junior choir when they sang for the Easter service."

"And we went to hear you sing," smiled Mr. Mitchell.

Mrs. Mitchell shook her head sadly. "And to think, for all those years we had thought we did not need church. But that very first Sunday we were there we found out the same thing that George Fox discovered so many years ago: God *does* speak to the spiritual needs of each person."

"I'm glad that we listened to Him," Mr. Mitchell said. "And then later when Pastor Anderson came to visit us, we were ready to hear about God's plan for our salvation. That night he helped us ask God to forgive us. Wasn't that a grand time!"

"Just think! That all has happened because Martha and Mike invited me to Sunday school. What if they hadn't asked me? Maybe we would never have heard about God's love!" Melanie was

quiet for a minute, still watching the fireplace fire.

Mr. Mitchell chuckled, "Or maybe it's all on account of George Fox being such a good witness all those years ago."

Suddenly Melanie frowned. "I wonder . . . I just wonder if there's someone I should invite to Sunday school. Maybe there's someone in my room at school who doesn't know about God. I wonder . . . do you think there might be?"

Mrs. Mitchell was the first to answer. "Yes, Melanie, there just might be those who need to know about God. Why don't we pray that God will help you to be a good witness to your friends. And part of witnessing is being a good friend to them. That is very important in helping others to know about God's love."

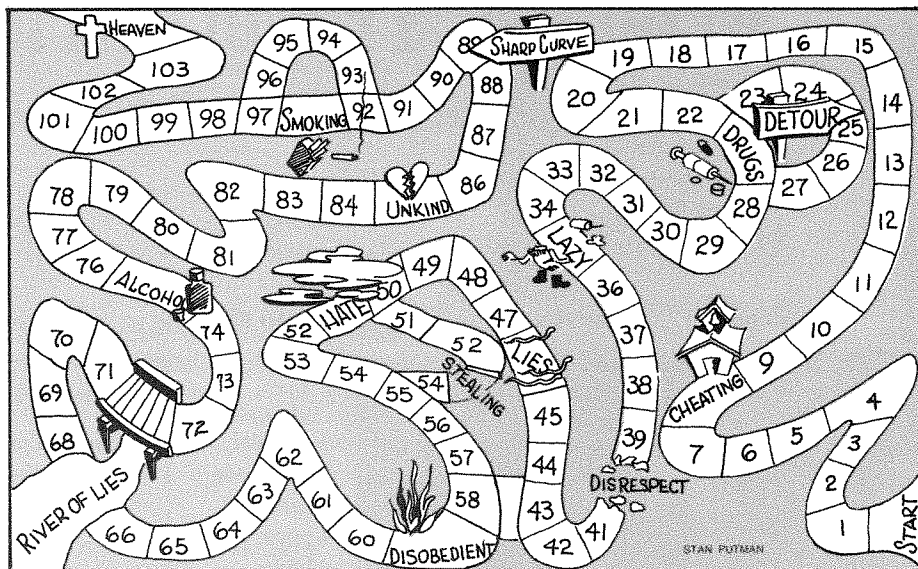
"I've been a good friend to Anna Marie. But I've never asked her to come to Sunday school with me, and I've never mentioned anything about God. Do you think God would help me?"

"Oh yes," assured Mr. Mitchell.

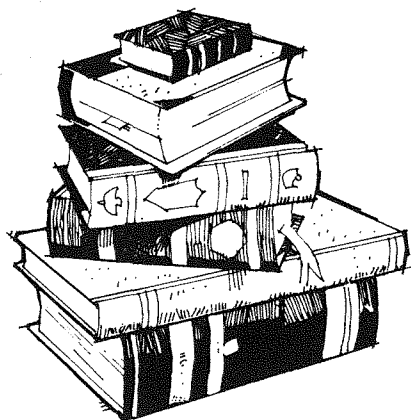
"I know He will," agreed Mrs. Mitchell.

"I'll try, then," Melanie said in a determined voice. "I want to help someone else like Martha and Mike helped us. And besides, I heard Pastor Anderson say that Jesus will be coming back to earth again, maybe very soon, too. I want all of my friends to be ready to go to heaven when He comes. I guess I'd better be like George Fox and get busy!"

With that decision, Melanie bounded up from the floor and started to her room. Midway she stopped, then holed back, "Only I don't want to start a new church or anything like that! I just want people to come to the one we've already got!" □



Joanie and Kevin want to live a good Christian life. "But there are so many temptations," they say, "so many things that try to pull us off the Christian way of living. Please help us so we won't get side-tracked onto the wrong life. We want to follow God's way!"



I Wish I Had Known, Zondervan Publishing House, 98 pages, paperback, 95¢.

Thirteen Christians describe misunderstandings they had about the Christian way of life. These misconceptions were a result of a variety of circumstances such as unfortunate home conditions, mistaken concepts or emphases by parents, pastors, and peers, failure to really hear what was being said, or lack of a personal knowledge of Christ. Some are common problems, and others, hopefully, are not typical of Christian experience.

—Walter P. Lee

Carol and Walter P. Lee are the new book review editors for the EVANGELICAL FRIEND.

Louis Cassels, Reality of God, Doubleday, \$4.95.

The fifth book by UPI religion writer Louis Cassels was released July 9.

Titled *The Reality of God*, the volume "is for wistful agnostics and reluctant atheists," Cassels writes.

The book speaks to men and women who feel the need for a source of value and meaning outside themselves yet are unable to accept God.

Cassels' newspaper column appears in more than 500 newspapers from coast to coast.

—E.P.

(Editor's note: A major article, "Credibility Gaps in Religion and Politics," written by Louis Cassels begins on the cover of this issue of EVANGELICAL FRIEND.)

Re-entry, Edited by John Wesley White, Zondervan Publishing House, updated and reprinted in paperback, 1971, 189 pages, 95¢.

The editor, John Wesley White, is well qualified to write on such a subject as this—the return of Christ. He has been an associate evangelist with Billy Graham since 1964 and has also done much in the area of research for him.

Re-entry is a series of addresses given by the author in his home church, the People's Church in Toronto, Canada.

Dr. White brings into focus the many modern day fulfillments of Bible prophecy concerning the "last days" in the

areas of: theology, science and technology, society, philosophy, the church, and politics.

The book is very readable and will stimulate interest in prophetic subjects.

It will be helpful in keeping Christians alert, for themselves and their influence on others.

—Carol Lee

Elsie Grimm, Laurel, a Christian novel, Zondervan Publishing House, 122 pages, \$3.50.

The author was for many years a nominal Christian, having grown up in a Christian home. One of her favorite subjects in high school was creative writing. Following her husband's death, she pursued study in writing.

Laurel Everly's very life was music—she loved to sing. She spent her formative years, after her father's death, in the home of a socially conscious uncle and aunt, who surrounded her with luxury and also provided voice lessons. She was on the way to becoming an opera star, a position she much coveted. Following an accident she was unable to sing, and because of some adverse publicity her uncle and aunt sent her west to her mother's people, who were devout Christians.

Eventually her life and aspirations are transformed because of her personal experience of salvation and many difficult experiences common to youth.

—Carol Lee

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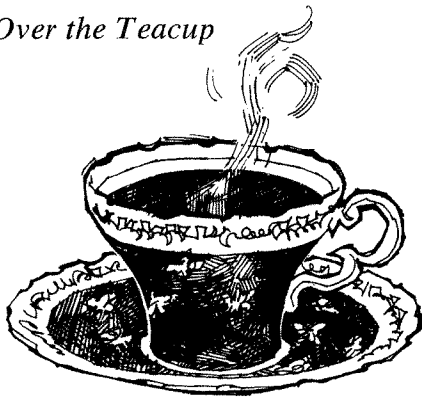
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Over the Teacup



Women activists

BY CATHERINE CATTELL

A few nights ago we turned the pages of Quaker history back a hundred years or more. We were faculty wives of 1972 suddenly plunged into 1872, eating together by kerosene lamplight and candles held in holders from ancient times. A few of us were able to find authentic Quaker dresses and bonnets, shawls and aprons—lovely survivors of a day of gracious dignity and sincere hospitality. We had quarterly meeting food, generous, simple, homemade, and the assorted pies could have made our grandmothers proud.

We struggled for awhile with the charming Quaker way of using thee and thou, and then Esther Hess spoke to us of the first Quaker women, Margaret Fell and Elizabeth Fry and others—women of concern as well as women of many home responsibilities, women who listened for guidance and then rose up to follow even though they had to speak out against the wrongs of their day. They were women of faith and women of tremendous courage, visiting kings or prisons as God led them. We heard of Mary Fisher and her travels to take God's message wherever she was sent, even to the Sultan of Turkey, without escort.

Eleanor Chambers told of yearly meetings past and then we were reminded of pioneer missionaries—the three Esthers: Esther Butler to China, Esther Baird to India, and Esther Smith to Central America. The same spirit was in them of courage to rise up and follow wherever God led, even to the dark places where the Light had not yet come. We ended with Quiet Meeting, which was not marked by silence but more often by true words of the Spirit, by prayer and spontaneous song. The handshake closed the meeting.

I was so proud that night that I belonged in the train of those women and many others whose names are in your hearts, as well as mine, and I thought: How lately is all this talk about women activists? How very cheap are the

motives of women in some modern movements compared with those who rise up to obey God and speak out His words, who dare to serve in difficult and lonely places and who deserved the gratitude and respect of generations because they cared enough to suffer in order to obey!

I am so glad for that night of remembering, and I am glad for women who even today can "center down" enough to hear the cries of human need at home and abroad, who have a message for this present day and dare to speak forth and at the same time keep the respect of their own children in so doing.

*A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky.*

*To serve this present age,
My calling to fulfill,
O may it all my powers engage
To do my Master's will!*

—Charles Wesley

Dedicated women do not have to join the activists—they are! ☐

News of Friends

Continued

address any of four major threats to our national survival and the survival of human life on our planet—namely, a nuclear holocaust, pollution of our environment, resource exhaustion, or overpopulation."

Snyder called for creation of a Joint Congressional Committee on Disarmament to stimulate progress on arms control and disarmament. He also said Congress should encourage a critical examination of basic foreign policy assumptions. The executive secretary said that the \$85.3 billion in new obligational authority for military purposes in the fiscal 1973 budget is the largest ever requested of Congress.

GREENLEAF FRIENDS ACADEMY COLLECTING ANTIQUES

The emphasis for the 21st annual benefit sale sponsored by Greenleaf Friends Academy, Greenleaf, Idaho, is antiques and collectors items of any kind. The sale is scheduled for March 30, but contributions or usable items can be used at any time for display and sale.

Benefit sales began in 1949 and have brought direct financial assistance to the school ranging from \$4,000 to \$6,000 annually.

Greenleaf Academy is the only Friends academy within the Evangelical Friends Alliance and one of the few remaining in the U.S. For more information about the school, write Principal Ken Smitherman, Rt. 2, Caldwell, Idaho 83605.

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NORTHWEST

SUPPLEMENT

VOL. V, NO. 7 — MARCH, 1972

TO THE EVANGELICAL FRIEND

NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

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Outreach Ministry Conferences

Many churches of Northwest Yearly Meeting are experiencing in a new way the blessing of God as they have been participating in Outreach Ministry Conferences. Being challenged with opportunities for enlarged ministries both at home and on the foreign field, churches are using this means of challenging their people to Faith Promise giving in order to redeem the many opportunities before us.

There was evidence of renewed vision and increased faith as the Yearly Meeting in session in August 1971 accepted the entire asking of \$206,000, which was the anticipated need to redeem these opportunities before us. Although only \$129,000 was pledged toward reaching the goal, many churches have planned conferences to challenge their people through this means of giving to have a greater part in reaching this budget.

It has been most encouraging to see how God is moving, for the effectiveness of these conferences has been far beyond what was anticipated. Not only has the result been most commendable as it affects the budget need, but the spiritual renewal in the lives of the people of these churches and the deepened commitment are evidencing God's blessing through them.

Many of these conferences from the first service have evidenced God's presence in a most unusual way resulting in great anticipation of what was taking place.

Goals were established, anywhere from an increase above what was given the previous year to several times what had been pledged.

As the service for receiving the Faith Promise commitments arrived, both pastor and people were anxious to see what God was doing. It would be a bit dishonest not to state some questioned whether the goal established would be met, but when the final count was made not only did churches reach their goal but in some instances they went over the goal 50 percent, others doubled, and in a few churches the goal was tripled. This

is continuing evidence God is faithful as people respond to His revealed will for them.

It is exciting, indeed, to see pastors so moved by the response of their people they could not close the service. The doxology was sung with new significance in response to the moving of God through a congregation.

Hebrews 11:1 seemed to have a new meaning. "Now faith is the substance of things hoped for, the evidence of things not seen."

Several conferences are in progress this month, with many more yet to be held. Continue to pray that through these conferences the Yearly Meeting will see this \$206,000 challenge met in its entirety.

Amounts paid into the Unified Budget reported in the 1971 *Minutes* totaled \$14,551 from churches where conferences have been held. Now, Faith Promise commitments from the same churches total approximately \$45,000.

—John Fankhauser

Young Friends To Feature Musician

John Wimber, former jazz musician and now on the staff of Yorba Linda Friends Church in California, will be one of the speakers at the Young Friends Conference to be held in Pendleton, Oregon, March 10-12.

John was a writer, arranger, and composer for the Righteous Brothers musical group and played the drums with jazz combos in Los Angeles and Las Vegas. John's work at Yorba Linda emphasizes the ministry of home Bible studies, which were the means for his own introduction to Christ.

Other speakers at the weekend conference will be Norval Hadley, Yearly Meeting superintendent, and David Leach, pastor of Friends Memorial Church in Seattle. The schedule will allow time for discussion with these speakers and for sharing of ideas and concerns in small groups.

The facilities of the Ranch Motel west of Pendleton are comfortable and reasonable in cost and include a recreation room and heated swimming pool. Brochures about the conference may be obtained from pastors or from the Yearly Meeting headquarters. Buses will be arranged from each side of the Yearly Meeting if there is sufficient interest.

THE FINANCIAL PICTURE AT MIDYEAR

The report of giving toward the Unified Budget of the Yearly Meeting includes good news and bad news. The good news is that more than \$30,000 above the payments toward the pledges has come into the Yearly Meeting treasury. Most of this has been designated toward the work of foreign missions. It is also good news that nearly half the year's pledges of \$129,000 had been received by January 15. Two-thirds of the churches are on schedule in their pledge payments, several are ahead of schedule, and a few have paid all their pledge or more.

The bad news of the financial picture should be taken as a challenge, not an occasion for discouragement. Along with completing the payment of the \$69,000 pledged, we will need to give \$47,000 above these pledges to complete the programs and obligations for the year. A number of churches have not yet paid half their pledge, and needed designated giving has not come in for most of the boards.

Extending the good news of the Gospel to people in the Northwest, Bolivia, Peru, and Mexico will depend on the financial support as well as the prayerful efforts of all of us.

OPPORTUNITIES FOR ALTERNATE SERVICE

Conscientious objectors are facing increasing difficulty in finding jobs acceptable for alternate service. Jobs readily available in the past are now eagerly sought by the unemployed.

A current notice from the Mennonite Central Committee indicates many openings with their agencies. Many of these are overseas positions, but some are in this country. Most require professional or technical skills and training, but some do not.

Inquiries may be sent to the Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501.

Friends who know of other jobs available to COs are asked to notify the Yearly Meeting headquarters for inclusion in this *Supplement* or for the information of those who are seeking work.

BOOK ON BOLIVIAN MISSIONS

Of particular interest to chairmen of missions committees and Women's Missionary Unions is a book by C. Peter Wagner, entitled *The Protestant Movement in Bolivia*. Wagner is an authority on the history of missions in Latin America. Copies are available at the George Fox College Book Store for \$3.95 and may be ordered by mail.

FRIENDS ALIVE

Looking for a reason to begin a systematic visitation program? Join with the other Evangelical Friends Alliance (EFA) churches across America in the dual March emphasis on Friends Alive Phase II in '72. Then follow this with an increased effort for *Home Bible Studies*.

Keys to Success



Modern behavioral science with the help of the latest business and industrial research and of approved psychological testing techniques has come up with a marvelous list of qualities that make a person successful. I have always been interested in success. I have wrestled over this in the past in my evaluation of ambition and motivation. I have decided that it was all right with God for me to want to succeed as long as success was in the things God wanted me to do—in areas that bring glory to Him. I hope you agree with me.

And so the following are the ingredients for success:

1. Have a dream. A dream costs nothing, but it is the most valuable commodity in your life. You should try to crystallize in your mind a vision of what you hope to be one year, five years out in the future. Visualize in your thinking what you hope to accomplish by a certain time. Think of it this way. If I knew I could not fail, what would I do? What kind of a pastor would I be? What kind of a layman would I be? What kind of a church would we have?

Or another way of putting it: "Where there is no vision, the people perish." (Proverbs 29:18)

2. Have a spirit of dedication. Having crystallized your dream in your mind, give yourself completely to the accomplishment of that dream. Allow yourself to be consumed with a burning desire to do what you feel you should do. Be aware you will have problems. There is no good idea without a problem. But don't let problems stop you. Be prepared for them. Expect them, and when they come focus on them. List a number of possible alternatives; then pick the most practical and move ahead.

Or another way of putting it, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62)

3. Have a spirit of enthusiasm. Modern motivation technique teaches that purpose is like the rudder of your ship of life. Enthusiasm is the power that drives it through the storms. Enthusiasm is contagious. When you approach each day with a spirit of zest, a love for life, and an assurance you are going to succeed in fulfilling your dream, this makes everybody around you love life and want to succeed. Did you know the word *enthusiasm* comes from the words, *en Theos*, which mean *in God*?

Or another way of putting it, "Whatsoever thy hand findeth to do, do it with thy might." (Ecclesiastes 9:10)

4. Have a healthy self-appreciation. It is self-will, not self-love, that is sin. Be like

the daughter who floated down the stairs in a new evening gown dressed for a date and said, "Daddy, I'm glad I'm me." People who have a healthy self-appreciation have a contagious ability to reproduce themselves. They are equipped to change life. They dare to take off the mask and be their true selves; they waste no energy on trying to be what they are not.

Or another way of putting it, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Romans 12:3) "Thou shalt love thy neighbour as thyself." (Matthew 22:39)

5. Have a passion for excellence. Don't be content with the mediocre. Often the difference between the amateur and the professional is just that extra 5 percent, but that's a very important 5 percent. If a thing is worth doing, it is worth doing well. Determine what you feel you should do and then do it just a little bit better than anyone else.

Or another way of putting it, "Whether therefore ye eat, or drink, or whatsoever you do, do all to the glory of God." (1 Corinthians 10:31)

6. Have a positive mental attitude. It really makes a difference how you think. Let your life be characterized by attitudes of trust, not suspicion; of acceptance, not condemnation; of compliments, not criticism; of enthusiasm, not discouragement; of praise and thanksgiving, not complaining; of love, not anger; of redemption, not destruction. Be ego-constructing, not ego-deflating. Someone has said sin results from wrong mental attitudes; then sin begets guilt, guilt begets illness, and illness begets death. It all starts with the wrong mental attitude. This makes it very important to think right. Dr. Robert Schuller's positive thinkers' creed is "When faced with a mountain I will not quit! I will keep on striving until I climb over, find a pass through, tunnel underneath—or simply stay and turn the mountain into a gold mine, with God's help!"

Or to put it another way, "Rejoice in the Lord alway: and again I say, Rejoice." "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Philippians 4:4, 6, 7)

7. Have faith. If you know your dream is something you ought to accomplish, don't doubt. Believe you can do it. Don't ask, "What will it cost?" unless in your value

GREENLEAF FRIENDS ACADEMY

This is the first year for a comprehensive guidance program instituted with a counselor-chaplain on the staff to offer college, vocational, and career information services and personal counseling—both spiritual and academic. A testing program is designed to give the teachers and students a broader insight into the need and possible correctional procedures. One goal of the guidance department is to offer every senior the opportunity to enroll in a college or vocational school or to help place him in suitable employment or on-the-job training.

Jana Binford, daughter of Mr. and Mrs. Cecil Binford of Caldwell, and Sue Rinard, daughter of Mr. and Mrs. John Rinard of Mountain Home, were involved in an exchange program with Abington Friends School at Philadelphia. The two senior girls flew to Philadelphia, where they spent three weeks visiting Abington Friends School. Abington Friends is one of the oldest Friends schools in the country, celebrating its 275th anniversary next year. Visits to Washington, D.C., and tours throughout Philadelphia and other historical landmarks highlighted their trip. Karen Hanson and Clair Crossman from Abington Friends are now spending three weeks visiting at Greenleaf Friends Academy.

The first annual Christmas dinner sponsored by the board, faculty, and student body was held December 13, with 250 people in attendance. Charles Ball, from Azusa Pacific College in Southern California, was emcee. Opportunity was given for guests to share in the future of Friends Academy, and over \$5,200 was pledged.

A new program for the first week of school in the fall of 1972 has been approved by Friends Academy board. The 1972-73 school year will begin the last week of August, as usual, but in a new location—Quaker Hill at McCall, Idaho. Students will not only be exposed to a new environment but will be instructed in several high interest fields of various types. The Quaker Hill session will cover six different areas of study: music (band and choir), industrial and leisure arts, ecology-photography-astronomy, physical fitness and football, language arts, and spiritual life. Outside resource people will help in each of these areas of study.

system money is the major thing. Don't ask, "Will it fail?" unless in your value system your reputation is the major thing. But rather ask, "Is it practical; will it help where people hurt? Does it need to be done?" If the answer to those questions is yes, go ahead with faith that you can succeed.

Or a better way of putting it, "Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matthew 17:20)

Really to accomplish great things doesn't take great faith. According to the Bible, it just takes small faith like the grain of mustard seed, but faith in a big God.

I guess when you think about it, all these new scientific keys to success are not so new after all.

—Norval Hadley

AMONG THE CHURCHES

PORTLAND AREA

Lents—I. Marion Clarkson, pastor

The name of Second Friends Church has officially been changed to Lents Friends.

Wednesday evening services are being led by Miss Deo Knepper for a series of lessons on faith. Groups are going out calling, simultaneously, in the evangelism program.

We have been appreciating various speakers from Reedwood Friends on Sunday mornings.

We are enjoying a new church service at 9 a.m. on Sundays. It is a time for intercessory prayer.

Six Project LOVE students have been chosen to go to George Fox College for special lessons on electronic pianos. Thanks to all who help to make this possible.

A potluck dinner was held January 25 for the senior citizens of our area.

—Shirley Bancroft, reporter

Metolius—Paul Baker, pastor

As we of Metolius Friends look back over the year 1971, we find it has been a very eventful year in the life of our church.

Many of our young people attended the various camps and came home reporting spiritual victories.

A highlight for our church was the Missionary Conference held in October. Our members were encouraged at this time to make Faith Promises. We were challenged by the film, *How God Taught Me to Give*, by Oswald Smith. Over \$6,000 was pledged.

Our Women's Missionary Union took part along with the women of eight other churches in this area in a bazaar held one day in December at the Madras fairgrounds. Through the results, our group turned over \$300 to our church treasurer to help in paying our loan for the addition on our parsonage.

—Zella Roff, reporter

Reedwood—Jack Willcuts, pastor

Norval Hadley, Northwest Yearly Meeting superintendent, brought the message on a recent Sunday evening.

On another Sunday evening, special emphasis was given to the ministry of our Day Care Center program with Nena Johnstone as director of the "Little Friends" Day Care School.

Our pastor, Jack Willcuts, continues to bring messages pertinent to the times in which we live.

A series of interesting in-depth lessons based on the Tabernacle of the Old Testament will be brought by Frank Haskins, pastor at Sprague River.

The momentum of concern for President Nixon as he goes to China has been gratifying as national denominational leaders across America tell us they join us in our concern.

Geoff Proehl, a George Fox College student majoring in drama, is directing a group of our members in various drama productions. "Grab and Grace" was presented Sunday evening, February 6.

Our Friends Youth group sponsored a spaghetti feed in the basement of the church for the purpose of raising money for a summer trip.

Our Folk Supper at 5 p.m. on Sunday evenings has been resumed. This is an opportunity for the students of Reed College and members of our own meeting to become better acquainted.

Aaron Hamlin, field director of the National Negro Evangelical Association, spoke to us Sunday morning, January 30.

Chapel services are being conducted in various nursing homes. Walter and Gladys Cook are having a most effective ministry in this area of evangelism.

PUGET SOUND AREA

Kent—Eugene McDonald, pastor

Some wonderful things are happening at Kent! January attendance averaged 75 with an all-time high of 86 on January 2. The really BIG news is the addition of a 40-seat bus.

The "Fascinating Womanhood" series averaged 12 in attendance, and the enthusiasm has been so high we are forming a second group beginning February 29.

New groups recently formed are a men's breakfast group using the study series, "How to Give Away Your Faith," a women's home Bible study, a new home Bible study group using the series, "Major Themes of the New Testament," and a Pastor's Class.

Five of our men journeyed to Reedwood Friends for the Area Rally in January—Fleming Sherwood, John Green, Jim LaTour, Bob Davis, and the pastor.

Our church was host to the members of the Board of Evangelism on February 10 for a dinner meeting at Brad's. Board members spoke on different ministries of the Northwest Friends Church: missions, college, camping, and churches in the greater Northwest. A building fund has been started with an initial gift of \$100 from an anonymous donor—the excitement is growing!

—Eugene McDonald, reporter

Olympic View—Dan Nolte, pastor

Our Christmas started with a beautiful service Sunday morning, December 19. That afternoon was open house at our pastors, a time of fellowship and delightful food. In the evening, the Sunday school children participated in an interesting program.

We had prayer meetings in different homes, two or three a week since Christmas, in preparation for our Lay Witness Mission.

The evening of January 29 our Loyalty

QUAKER HILL CAMPS THIS SUMMER

Friends from the Idaho areas will want to plan their summer vacations around the following camps to be held at their facilities at McCall, Idaho.

Adult Camp—July 1-4

Junior Boys and Girls—July 10-14

Youth—July 14-16

Tween—July 17-22

Adults—September 1-4

(Want to announce your camp or other summer activity to the readers of the *Supplement*? Send details to the *Supplement* editor.)

dinner was held at Rose's Chicken Dinner Inn. The food was delicious, and we enjoyed hearing our Amica singers. The financial picture of the church was presented in an interesting manner.

The Area Rally was at our church with Norval Hadley and his family attending.

SALEM AREA

Eugene—Donald Lamm, pastor

A total of \$4,865 was promised in faith pledges by 22 families during the Mission Conference held at our church January 19-23. Special speakers for the weekend were David and Florence Thomas, the Ed Cammacks, Norval Hadley, and John Fankhauser.

Our pastor has been conducting an evangelism class on Thursday nights. New conversions are being witnessed weekly.

At the insistence of our pastor's wife, I am making a short personal report. God has been good in allowing me to shed my body cast in favor of long, tedious hours of physical therapy. It's up hill, but God is able to sustain, especially when it seems progress is slow. My thanks to each of you for your prayers. Because you prayed, I'm here and able to write again.

—Eleanor Antrim, reporter

Pringle—Ray W. Moore, pastor

Salem Area Rally was held in our church January 16. *Christ in the Concrete City*, a play by Philip W. Turner, was presented by seven George Fox College students directed by Geraldine Mitsch. A full sanctuary appreciated this different yet thought-provoking presentation of the passion of Christ.

Pringle Youth had charge of our evening service on Sunday, January 23. Highlights of Midwinter were shared as well as several special musical numbers.

Our teens gathered at the parsonage on January 27 for a "Jam Session." David Stuhr gave his personal testimony of salvation and deliverance from drugs. He, his wife Kathy, and new son attend our church.

On Sunday morning, February 13, Dr. John A. Rennebohm, Salem Christian psychologist, was our speaker.

—Josephine Gesner, reporter

SOUTHWEST WASHINGTON AREA

Vancouver First—J. Earl Geil, pastor

Southwest Area Rally was held November 7. David Le Shana brought the message, entitled "Get With It."

William Penn Club breakfast held at Elmers Pancake House December 11 had as speaker Ted Lindbeck, who shared how, as a young Catholic, he encountered Christ and God's unfolding for his life.

Beginning January 16 and lasting through February, we had a series of Holy Land Studies with Paul Mills of George Fox College.

On January 23 Aaron Hamlin spoke on Jackson, Mississippi, convention in regard to Black colleges in that area.

We are praying for foster homes for non-delinquent teen-agers who need housing and love.

Camping opportunities for 1972 were presented at our Area Rally February 6. There were duets by young ladies from George Fox College. The speakers were Ed Baker; Lyn Olson, Girls Camp; Dick Johnson, Boys

Camp and Tween Camp; Malcolm MacGregor, Niners Camp; Randy Morse, Evangelical Friends; Gary Fawver, Camp Tilikum; Peter Fertello, Surfside; George Bales, Island Hopping; Buzz Ellis, Family Camp.

We now have four home Bible studies.

—Bunny Middlewood, reporter

BOISE VALLEY AREA

Boise—Dale Field, pastor

Special services in our church during the Christmas season included a program given by the Primary Department during opening assembly on Sunday morning, December 19. The junior choir, along with the adult choir, sang during the morning worship service. Treats for everyone were handed out at the close of the morning worship. Sunday evening, the program and Christmas music were presented. Following the evening service, the congregation was invited to a ministers' reception in the Fellowship Hall, hosted by Dale and Deloris Field and Harold and Marilyn Antrim. A Christmas candlelight service was held Wednesday evening, December 22. Then on Thursday evening, December 23, the "Kollege and Kareer" group had a buffet supper, after which they went caroling.

We were challenged in Deeper Life Meetings January 7-9 with Gerald Dillon, professor of pastoral work at Western Evangelical Seminary, as guest speaker.

—Margaret Peterson, reporter

Star—Harold Clark, pastor

The Missions and Outreach Conference was a new experience for Star. The special speakers were an inspiration for all who attended. We had a fantastic response to the Faith Promise plan with over \$5,000 being promised. Our goal had been only \$2,700! We thank God for this response.

The Singing Friends Choir is having special music each Sunday of February. We always enjoy their singing.

The Star Christian Church and our church joined together for the first of four joint singspirations in 1972. This a time of laughter, singing, and worship.

—Leona Ireland, reporter

Nampa—Donald Brown, pastor

January 23, the film, *How God Taught Me to Give*, was shown in the morning service. Norval Hadley spoke at the Area Rally service in the evening; 185 people attended.

January 26-30 a United Mission Conference was held. The speakers for the evening services were Walter Lee, Edwin and Marie Cammack, David and Florence Thomas, and Gerald Dillon; Norval Hadley spoke Sunday morning and John Fankhauser in the evening. Faith Promises totaled \$2,058.

February 18-19 some of our Sunday school teachers attended the Treasure Valley Sunday School Convention in Caldwell.

February 27, *The Big R*, a rescue mission film, was shown at the evening service.

—Vickie Price, reporter

Woodland—Marvin Hall, pastor

Our pastors, Marvin and Betty, were privileged to attend Boise Area Rally January 23 at Nampa, Idaho.

Pastors and wives of both Greenleaf and Boise Areas met together with Norval for a

meeting and luncheon at the Caldwell church January 24.

Five ladies from our Women's Missionary Union met February 3 at the home of Dorothy Knight for an all-day work meeting to sew for missions at home.

In spite of wind and snow, our Sunday school has kept up to normal except for two Sundays. Two evening services were dismissed on account of snowdrifts.

Our little choir is getting more interesting all the time. —Lydia C. George, reporter

GREENLEAF AREA

Caldwell—Glenn K. Armstrong, pastor

The Greenleaf Area Rally was held in Caldwell February 6. The meeting featured Greenleaf Academy.

Gene Hockett spoke on a cooperative program between Greenleaf Academy and George Fox College.

Glenn Koch told of activities in Quaker Hill and also told how a direct answer from God came in regard to taxes on the property.

Iverna Hibbs gave a brief, but interesting, report on Mission Board concerns. This meeting was a time of blessing. The sanctuary was filled with an overflow crowd in Friendship Hall.

We are in the first step of the "Dr. Kennedy Evangelism Explosion." A team—our pastor and two others—goes out every week; team members are meeting with much encouragement among those they contact who are hungry for the Word.

At a Sunday evening service in January we had the film, *Target China*. It presented the question: Has God forgotten one-quarter of the world's people?

A revival has been in progress at Caldwell for the past few weeks. Souls are being saved and restitutions made. God is answering prayer and there is sweet fellowship among the people. We are praying the revival will continue.

At the business meeting the church extended a three-year call to the Armstrongs to continue to serve as pastors of Caldwell Friends. We appreciate our good pastors and their fine family very much.

—Rosella Moon, reporter

Greenleaf—Gordon St. George, pastor

Teryl and Jan Hibbs and daughters arrived in Paramaribo, Surinam, as scheduled, on January 6. Their air freight arrived soon after and was released unopened, without any duties!

Betty Tish has returned to Haviland and James Roberts to Wichita for school after being home for the holidays.

—Iverna Hibbs, reporter

INLAND AREA

Hayden Lake—Robert Schneider, pastor

Hayden Lake has been richly blessed by our Missionary Conference held January 13-16 with the John Fankhausers, Dave Thomases, and Harold and Nancy Thomas. Over \$6,000 was raised in Faith Promises for the full support by our church of Harold and Nancy to Bolivia.

After much hard work in the fall raising funds, the FY had their 65-passenger school bus ready for its maiden voyage to Midwinter.

The FY is still reaping the blessings sown

by Midwinter, evidenced by a real spiritual growth among the youth. They now meet regularly on Sunday nights for Bible study and prayer.

Our CYC (scouting) program for grades 1-6 is in full swing and is a tremendous success among the youngsters.

NEWBERG AREA

Newberg—Fred Littlefield, pastor

Speakers during the February month of missions included Gerald Dillon, John Banda, Fred Littlefield, Ed Cammack, Norval Hadley, Anna Nixon, David Thomas, John Fankhauser.

The combined Newberg Area Rally and Yearly Meeting Choir Festival was held in our church on January 30. Philip J. Mack of Seattle Pacific College directed the mass choir.

Aaron Hamlin, field director of the National Negro Evangelical Association, was Sunday morning speaker on January 23. He also represents Friends Action Board, George Fox College, and California Yearly Meeting.

"The Story of the Christmas Guest" was the Sunday school Christmas play given on December 19.

"To All People" was a Christmas play given by our high school youth on December 26 and directed by Lorna Fertello.

—Margaret Weesner, reporter

VITAL STATISTICS

BIRTHS

HADLEY—To Melvin and Lyla Hadley of Whitney Friends Church, Boise, a girl, Susan Renee, born December 4, 1971.

KIENZLE—To Tony and Virginia Kienzle of Silverdale, Washington, a boy, Dwight Douglas, born January 7, 1972.

KUMASAWA—To Ken and Patsy Kumasawa of East Lansing, Michigan, a girl, Wendy Sue, born February 12, 1972.

MOORE—To Gary and Bonita Moore of Boise Friends, a son, Darrell Steven, born January 26, 1972.

NIKKEL—To Don and Dodie Nikkel of Nampa, a son, Steven Lloyd, born January 3, 1972.

MARRIAGES

OVALL-HUTCHINSON. Victoria Sue Ovall and Dale James Hutchinson were united in marriage December 4, 1971, in the First Friends Church of Vancouver.

DEATHS

ANDERSON—Faustina Watson Anderson of Salem passed away December 30, 1971. Funeral services were held in Salem. She was a member of Newberg Friends.

HALE—Iona Hale, 87, of Friendsview Manor, passed away January 15, 1972. Services were held at Newberg Friends Church with Fred Littlefield officiating.

JONES—Michael Ray, infant son of Ray and Vicki Jones, passed away February 1, 1972. Service was held at Whitney Friends Church with Charles Cox officiating.

KIVETT—Irwin W. Kivett, 86, of Friendsview Manor, passed away December 26, 1971. Services were held at Newberg with Miller Porter and Fred Littlefield officiating.