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Evangelical Friends Alliance

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Evangelical Friend

April 1972

Vol. V, No. 8

The Golden Years



Four EFA superintendents meet in Denver

The four general superintendents of the Evangelical Friends Alliance, Russell Myers of Evangelical Friends Church—Eastern Region (president of the EFA), John Robinson of Kansas Yearly Meeting, Norval Hadley of Northwest Yearly Meeting, and Merle Roe of Rocky Mountain Yearly Meeting met in Denver February 28 and 29 to review plans and progress of the EFA. A more detailed report will be given after another meeting of the EFA Executive Committee scheduled for April 11-13 during the National Association of Evangelicals Convention in St. Louis.

The following recommendations were approved by the superintendents in their meeting in Denver:

First, they suggested that the plan for an Evangelical Friends Alliance director of communications, recommended to each of the four yearly meetings previous to their last yearly meeting session, be modified because:

1. The Executive Committee approved a realistic budget for the director of communications, which was \$24,500.

2. It was apparent in some of the mid-year board meetings there could be no unanimous support for such a budget at the yearly meeting levels.

3. The superintendents felt for morale purposes there should be some progress toward the establishment of a Communications Office this year. Therefore:

In view of the fact that the nominating committee had already approached Russell Myers, he offered to visit each yearly meeting in behalf of the EFA and begin the work of a director of communications along with his other responsibilities by hiring a part-time EFA secretary and opening an EFA office, perhaps in connection with Malone College.

The superintendents approved this suggestion and recommend:

1. That the yearly meetings approve by May 1 a budget of \$5,000 for establishing an EFA office this year: \$2,000 for a secretary, \$2,000 for office, and \$1,000 for travel.

2. That Russell Myers visit the Northwest July 1-9, Kansas July 14-23, and Rocky Mountain July 26-30.

3. That with his part-time EFA secretary, he begin providing as many as possible of the services listed in the Task Force report of July 27, 1971, page 4.

4. That the yearly meetings be encouraged by yearly meeting time 1973 to approve the \$24,500 budget for a full-time director of communications.

In view of these recommendations:

5. That the nominating committee continue to seek guidance and present a nominee to the Coordinating Council in January 1973.

Other points of discussion and decision centered on appointments to the commissions of NAE's 1972 Convention; the Key '73 Evangelism-in-Depth program and its relation to local EFA churches; the new EFA Social Concerns Commission as related to an overall coordinator for alternate service; a review of the Mexico Mission project, and the timing of the next EFA General Conference.

It was asked that committees be formed to study proposals on (1) how membership in the EFA could be expanded and (2) how various mission programs of the yearly meetings in the EFA could be combined. These proposals, reports, and recommendations by the superintendents are to be presented to the EFA Executive Committee meeting scheduled during the NAE Convention in April.

—Norval Hadley

GFC PRESIDENT Le SHANA VISITS BANGLADESH

President David Le Shana of George Fox College left March 2 for Bangladesh and India, for a ten-day visit with 70 other Americans headed by Chester Bowles, former Ambassador to India. The purpose of the journey is to examine the refugee problem for a new organization, the Emergency Relief Fund for Bangladesh. During the past year more than three million have died or were killed in the beleaguered country, which today has more than ten million refugees. One proposal of the ERF is to encourage ten million Americans to give ten dollars each for six months. The Indian Government will pay the transportation for the visiting team. Funds may be channeled through agencies like the World Relief Commission of NAE.

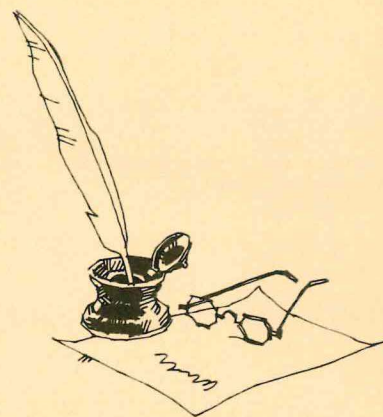
Other news of Friends

QUAKER PILGRIMAGE PLANNED

A Quaker Pilgrimage of Northwest England will take place again in the summer of 1972. Many Friends took part in 1970 on their way to the Friends World Conference at Sigtuna, Sweden. This

(Continued on page 18)

Friends Write



I have a complaint I would like to voice. I am a senior in high school, and my family receives the *EVANGELICAL FRIEND*. My parents enjoy it very much. But really, what reason do I have to sit down and read it? I have two choices: (1) I can sit and read all the news and articles aimed at adults, or (2) I can read The Children's Page.

What about teen-agers? I think we ought to rate a page or two (or three) all to ourselves to tell what's happening in various youth groups around the country in the various yearly meetings and have articles geared more toward the Christian teen and the problems we face.

Thank you for listening.

DENISE MILLS

Newberg, Oregon

I commend you on *EVANGELICAL FRIEND*, February 1972. Space allows me only brief comments. Surely Everett Cattell's article is a masterpiece.

Also I feel that "Some Distinctive Doctrines of Friends" by the late Charles O. Whitely is timely. In the now discontinued *Concern* magazine we had an article that would tend to neutralize the distinctives of which Mr. Whitely wrote. I am not suggesting we renew debate, nor that one position is more Christian than another, nor that we needed to even the score (as no one gets ahead by trying to even the score), but that little has been written or said on these distinctives and this article is so well done that it certainly is in order.

I assume you will get some letters with a negative emphasis. I hope not; at any rate I want to encourage you.

The *EVANGELICAL FRIEND* is an excellent magazine; it should have a greater circulation; may God grant it.

ALDEN PITTS
Pastor

Friends Church
Rose Hill, Kansas

We encourage your letters and reactions. Write *EVANGELICAL FRIEND*, P.O. Box 232, Newberg, Oregon 97132.

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Cover

Faces of those in the "golden years" are reflected on our cover this month during a visit of senior Friends citizens to the Oregon Historical Society in Portland. (Photos by LeRoy Benham).

Antecedents

It is coincidental that (1) a letter in the "Friends Write" column asks why the EVANGELICAL FRIEND doesn't include something for teen-agers, and (2) our Missionary Voice section has an emphasis this month on "Youth and Missions"! Esther Hess, through her choice of articles, challenges youth to consider the why of missions, tells of opportunities open to young people, and how some youth are presently involved. We hope teen-agers will read this section. "Youth and Missions" could be a topic for Friends Youth sessions—an in-depth study of opportunities for foreign and national service.

Editor Jack Willcuts in his editorial (page 5) talks about the "exuberant spiritual vitality of the emerging generation of Christian leaders."

What may seem of no interest to youth is "Renewal in the Golden Years" (page 6) by Bess Bulgin, retired executive with Goodwill Industries, and a long-time leader among Friends women in California and nationwide. But even here is a youth emphasis as she suggests a "bridging of the gap" on a person to person basis.

Two other major features are well worth your reading: D. Elton Trueblood's "A Return to Christian Discipline," and Arthur O. Roberts' "Use of Modern Versions of the Bible."

That's it for this issue. We hope all ages will profit from reading it. Back to the letter: We'll try to do better in our specific teen-age focus in forthcoming months!

—H.T.A.

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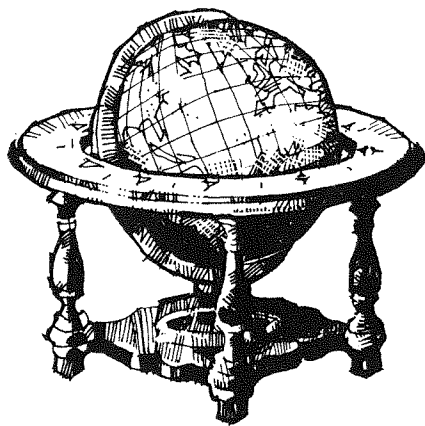
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A leading Friends scholar expresses his concern for use of modern versions of the Bible in public ministry. Page 16

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The Face of the World



HOW TO GET COLLEGIANS TO CHURCH

Getting students into churches taxes the ingenuity and dedication of pastors all across the country. Ron Minor (First United Presbyterian, Cambridge, Massachusetts) over the last few years has remade his approach. Located in the area that draws students from both Harvard and Massachusetts Institute of Technology, his church has begun some new things that have worked.

The program is built around preaching ("it must be positive, authoritative, scriptural and personal") and fellowship ("they come to meet excited, expectant Christian people"). He cautions that you will not get college people if you are too eager for them. Briefly, this is what has happened:

1. The traditional church program was scrapped. The new approach was not program-centered. Young people are not interested in program. There are no young people's groups. The coffee hour after church is the most important time to them.

2. The new approach is not church oriented. It centers instead on what life in Jesus Christ is supposed to be and how Christians can share that life together.

3. It is spontaneous, immediate. The evening service is completely unstructured. The morning service is more immediate than it used to be. There are testimonies from new converts. "The organist is loose." Sometimes the pastor, on the spur of the moment, will call a layman and ask him if he has something to share with the congregation.

4. "We don't water things down scripturally."

5. The mission of the church is allowed to develop naturally without any preconceived methods or goals. "We stopped trying and just let it happen." The church is seen as a resource place, an enabling base. One couple started a ministry to street people.

6. Be flexible. Be creative. If some-

thing is not working, kill it. A 9 a.m. family worship service was introduced.

7. Get involved in small groups. Life in Christian fellowship is not geographical. There are picnics, coffees, etc., after church, plus seminars during week nights.

8. Sunday school was retained for children up to eighth grade. Each class is taught by a couple. Classes are divided not only by age but also by levels of spiritual commitment.

—Taken from *Youth Today of Inter-Varsity Christian Fellowship*

INDIA LEGISLATORS REFUSE RELIGIOUS DISCRIMINATION

The Indian Parliament has rejected a bill that would have made conversion to Christianity nearly impossible in India. The legislation, termed "Prevention of Conversion Bill," was rejected by the Lok Sabha, Parliament's Lower House, after Jaganath Rao Joshi, leader of the anti-missionary Jan Sangh Party, accused the government of delegating its responsibility for education to the West and Western missionaries.

"This is one of the most significant news items from India in recent months," declared Indian national Christian leader, Rochunga Pudaite.

—Partnership Mission, Inc.



Evangelical Leaders Uniting in Forwarding A Growing Seminary

+ Dr. Paul Petticord, President (left) introduces Dr. Arthur Climenhaga (right) as new Dean of Western Evangelical Seminary.

+ Growing faculty. Accelerating enrollment from many states and countries. Associate member, AATS. M.Min. (2 yrs.) and M.Div. (3 yrs.). Serving Evangelicals of the Arminian, Wesleyan community for 25 years.



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CONVENTION EXPECTED TO DRAW 6,000 AMERICAN BAPTISTS

DENVER, COLORADO—The 65th annual meeting of the American Baptist Convention, built on the theme, "New Dimensions of Faithfulness," is expected to draw more than 6,000 delegates to this city's Convention Complex May 10-14, 1972.

—E.P.

BIBLE SOCIETY'S 'GREAT NEWS' NEWSPAPER FOR STREET SCENE

NEW YORK—An eight-page newspaper entitled *Great News* has been introduced by the New York Bible Society International to make the Bible a part of today's street scene.

Designed like the underground press periodicals, the paper uses contemporary idiom and art to give the text—the Gospel of John—a distinctly countercultural look.

The society, says Executive Director Y. R. Kindberg, is attempting "to respond to and encourage the Jesus revival now taking place throughout America."

—E.P.

HAGGAI PLANS ALL-ULSTER CRUSADE

ATLANTA—Evangelist John Haggai has announced he will accept an invitation from ministers and laymen in Belfast to conduct an evangelistic crusade there June 11 through July 9 this year.

Quoting a UPI press report, the president of Evangelism International said that many people believe the Ulster crisis has taken a dark turn for the worse. "Hopes for political settlement," Haggai said, "have become even more remote."

The consensus at a meeting in Belfast was: "A revival is a must for the survival of Ulster."

—E.P.

LUTHERAN SEMINARIES' ENROLLMENT DOWN, COLLEGES' COUNT UP

NEW YORK—Enrollment in Lutheran seminaries declined slightly in 1971, while enrollment in Lutheran four-year colleges increased about 2 percent, according to the Lutheran Council in the U.S.A.

A total of 4,290 students are enrolled at 20 Lutheran seminaries in the U.S. and Canada—a decrease from the 1970 total of 4,598.

Lutheran four-year colleges enroll a total of 79,966 students, up about 2 percent from last year's total of 78,340.

—E.P.

BRITISH HEALTH OFFICER: HIT COUPLES WITH TREASON CHARGE AFTER ILLEGAL THIRD CHILD

LONDON—A ruling of "treason" against couples who have more than two children was suggested by a prominent British doctor as one of four choices fac-

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A (Quaker) man for all seasons

"I have decided," remarked a college senior who feels called to the Friends ministry, "that I must prepare myself in a profession or business if I am to enter the Friends pastorate. The church of the future," he went on, "will probably require a self-supporting leadership. This appeals to me as both a New Testament pattern and the pattern of early Friends."

This young man is a new member in the Friends Church and also a relatively new Christian (perhaps two years, but tremendously impressed with Quakers). It should be added he apparently is not thinking only of the majority of small congregations of Friends with limited financial resources but sees a natural outgrowth of the application of the "priesthood of believers" concept as leading to a ministry role for all Christians.

He may be immature in judgment. Certainly, one could hope he gains more theological training, not taking all his graduate schooling in other disciplines. Yet, he may have a prophetic insight into the directions of the future. It is at least refreshing to hear a young man responding to a call without bitterness or apprehension about salary limitations in the Friends pastorates.

Another viewpoint of this young man is interesting. "I would like now to become a pastor in your congregation—without salary, of course—just to develop a parish, an additional Christian fellowship as one part of the larger congregation. By 'pastoring' these few, I may learn how to pastor others." This Timothy-type request is also reassuring!

There is an exuberant spiritual vitality about the emerging generation of Christian leaders. They are already going everywhere, doing everything imaginable, "just to serve." It is baffling to my generation so steeped in the importance of playing it safe, following the customs, and being sound. This may really be the answer to the spiritual sickness and religious weariness that seems to characterize many Friends meetings. How refreshing to find new Friends and young

Christians who grasp and are grasped by the Gospel in all its wonder and power. The Good News is a living message with a compelling quality. To forget or ignore the threadbare dialogues about the institutional church or the "long hairs versus the straights" and see once more all of life in new perspective, our Father's world in which all things and all creatures, every act and every thought, have religious significance, brings a new sense of personal importance and urgency of faith. Leaving the tension over forms and customs with the knowledge that God's presence frees us to fresh, creative work is a marvelous way.

Too much training or the wrong kind of theological or churchmanship orientation tends to make cautious, customized Christians rather than courageous, creative Christians. Why? When Christian behavior becomes so codified and denominationally stamped that heroic commitment is criticized, prophetic leadership is jeopardized. The demands upon young Christians for conformity somehow seems more evident than encouragement to commitment and obedience.

A safe, secure, sound path is not the New Testament call; rather, it is a radical, Holy Spirit energized, loving life of obedience. A confusion about the meaning of "separateness" from the world can mean the difference between a church recluse (one who withdraws as far as possible from the threatening contamination of the world) and one who takes a prophetic stance. Such a man, like Paul, like Luther, like Fox, Woolman, and Gurney, involves himself in the affairs of society but also brings judgment; he participates in human history but also insists on high goals for man's social and personal relationships. William Penn's treaty-making program with the Indians was not safe (at first, at least), but it was right and became a model for all to see.

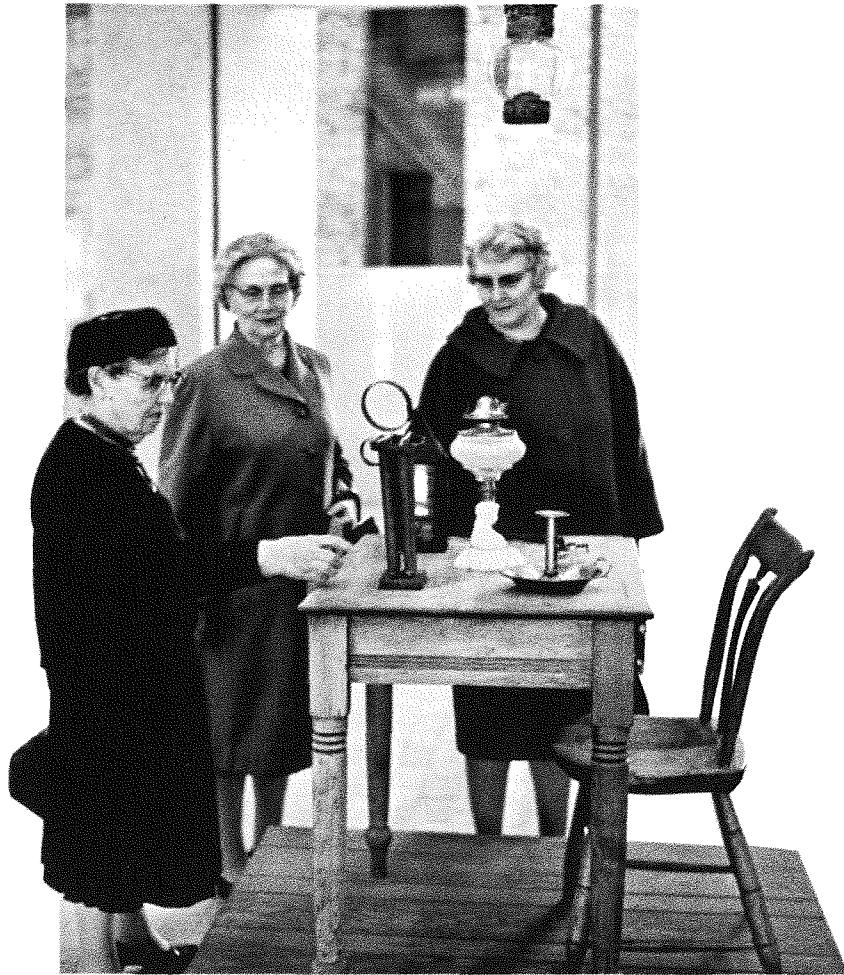
An evangelical Friend is one who lives by a genuine, exuberant faith in God. He is always searching the Scriptures for the meaning of new insights in a new

time. He is one who knows God and the Gospel so well that all forms and church "work" become secondary instruments by which to acknowledge and testify to God's goodness and love. Men everywhere are searching for this. Old forms can be laid aside without regret; if new occasions call for new actions, he responds quickly. He doesn't get uptight about threats upon the established patterns, since he is not a conformist; he responds to God's purposes for today. No wonder Quakers and early Christians were called troublemakers, turning the world upside down!

This Quaker man for all seasons is not flawless or faultless except in his longing to walk with God. Fox made blunders; so did Peter. But because they were men of courageous faith, they brought the Word of God alive and transformed the religious world and much of the irreligious world.

Wouldn't it be fine if a new painting could be added to *The Presence in the Midst*? It would be *Christ Released in the Midst*, for if this comes true we can find a form and style of life matching theology that will manifest God's purpose in our time.

—J.L.W.



RENEWAL IN THE GOLDEN YEARS

By Bess Bulgin

*Grow old along with me!
The best is yet to be,
The last of life for which the first is
made:
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God: see all,
nor be afraid!"*

"A whole I've planned."

The poet's insights are true. The processes of learning (youth), of mastery of life through decisions when physical powers are at their peak (adulthood),

and of heightening wisdom in later years (old age) form an acceptable pattern of wholeness of life as designed by an all-wise Creator. But this natural wholeness framed to be developed in the interrelationships of a family setting has been fragmented in modern society. By social practice and in part by law, a person is classified according to his chronological age group as bearing the real or imagined characteristics of that group regardless of individual differences. If the years accumulate, he arrives at the "golden years" usually at an age determined by law (Social Security), the rules of his union or professional organization, or the policy of his company, apart from his efficiency or ability. It might be noted that in legislative, judicial, or diplomatic fields, which require unusual wisdom and discernment, no such rules apply.

The term *golden years* is a euphemism, a mild vague expression for a harsh or blunt one, an attempt to glorify the later years of life. These "golden years" are supposedly the crowning glory to which all are entitled. A life of ease, of travel, of abundant leisure, shown forth in living color, looks good at a distance. But is it?

The "golden years" are not so glamorous for those who are worried or ex-

among Christians in establishing retirement homes, manors, and gardens for the servants of the church, and for those who can afford them, beautiful residential hotel-like accommodations (however with apartments or rooms furnished with personal belongings) along with life care facilities for recreation and hobby interests. These are excellent for those who choose so to live and who are able to meet the financial arrangements, which require a degree of affluence. We are proud of these homes and see in them, for some, the provision for truly "golden years." However, the number of persons thus living is small in relation to the number of older Friends.

The alternative approach is stated with some vigor by Charles Boucher, senior medical officer in the British Ministry of Health:

"Our philosophy is that old people want to remain at home, in their own houses, surrounded by their own possessions, their own memories . . . That's where we believe they should be . . . where they feel secure, where they've got confidence."²

The principle is sound. Friends have ever held to the wholeness of family life, the interplay and mingling of the generations

"These 'golden years' are supposedly the crowning glory to which all are entitled. A life of ease, of travel, of abundant leisure, shown forth in living color, looks good at a distance. But is it?"

periencing the syndrome of age: the faltering strength, the peripatetic pains that linger longer and longer and finally settle to constant, nagging aches, the failing memory, financial worries, uncaring families, insecurity, meaningless days, all this and more. These things make for leaden rather than golden years.

The current American panacea for all this is based on the theory that people are more content with others in their own age bracket than with those older or younger. Accordingly we have assumed: "the aged are better off by themselves; that they live longer, happier lives away from the pressures of the competitive, youthful world. All these conceptions are fundamentally incorrect."¹

Friends, recognizing the social pressures of modern living and in the context of their traditional service objectives and in accordance with the prevailing sociological climate, were in the vanguard

as circumstances may permit or demand, in the belief that many virtues are thus cultivated.

Most of our older Friends do remain in their home communities, where they are active in monthly meeting. We turn then to the idea of renewal in terms of those who by birth or commitment are worshipping with Friends or are within the sphere of Friends' influence.

Did the poet Browning, in echoing the philosophy of Rabbi Ben Ezra (Ibn Ezra), a Jewish scholar, poet, and physician who wandered over Europe, Africa, and Asia in pursuit of knowledge, speak not only poetically but truthfully? Ibn Ezra stood at the close of the middle years looking backward to youth and forward to age when he proffered the invitation—grow old along with me—with his optimistic evaluation—the best is yet to be. We have no choice, however reluctantly, but to accept the invitation. Do we accept the evaluation, the prognosis? We'll do well to adopt the premise, for the attitude will surely color in brighter hues the compulsions of later years. If only for psychological reasons, it is well.

The question still nags. Is old age the best of life, the fulfillment of youth? We

(Continued on page 15)

Bess Bulgin, herself in the "golden years," expresses some concerns that are not the usual views about retirement, and probably not popular. But they are provocative! Do Friends have a unique contribution to make in viewing the "golden years?" Perhaps. —Editor

D. Elton Trueblood is one of Quakerdom's most prolific writers. He is author of a number of best selling books, the latest being The Validity of the Christian Mission, released in February. This article by the distinguished Friends educator and philosopher is used through the courtesy of the Evangelical Press Association.

D. ELTON TRUEBLOOD



A RETURN TO CHRISTIAN DISCIPLINE

Absolute freedom is absolute nonsense! Few heresies of our time have been as damaging as is this heresy of empty freedom. However, one of the encouraging aspects of contemporary Christian thought is a deeper understanding of how the highest freedom is necessarily connected with discipline. Consequently, what was once ridiculed is now seen by a number of Christian thinkers as the price of excellence, whether in physical or spiritual pursuits.

For example, athletic excellence can be achieved only by voluntary discipline. A man must obey training rules if he is to run a gruelling race in the Olympics successfully. He cannot do whatever he happens to like to do. He cannot be free to excel unless he lives by a rigorous rule.

The same is true in music and the arts. The young Japanese musicians are now excelling, partly because they consistently practice longer hours than do their Western counterparts. No person can become a good writer of poetry or prose without the utmost rigor. Those who wait until they feel like it simply do not succeed in writing. The world is full of men and women who wish they could write books, but most of them never do because they are not willing to pay the price in personal discipline.

Important as discipline may be in athletic and in cultural pursuits, it is still more important in the life of meditation and prayer. After all, prayer is the most momentous of all human undertakings. Trying to communicate with another finite person is a bold step, but it is nothing compared to the effort to get into communication with the living God. To suppose that such communication is easy is to betray an almost complete lack of thought on the subject. The heart of prayer is listening to God, being sensitive to His message, but sensitivity does not come except to the prepared.

Once it was fashionable to sneer at those who tried to follow Christian discipline, but, as far as thoughtful people are concerned, this attitude is obsolete.

Indeed, disciplined groups are beginning to appear in a variety of denominations. Although the disciplines they have voluntarily and joyously adopted differ in some details, the basic similarities are strikingly great. For example, there is widespread recognition of the value of regularity in Bible reading and in the steady use of devotional material. The Bible does not reveal its deepest secrets to those who approach it hit and miss. It is widely recognized that Bible study is best if it comes at the same time every day, follows a definite sequence in a single book, and is limited to a short daily passage of 11 or 12 verses that can be read prayerfully and without hurry.

Following this discipline, many are discovering that the Bible is made up of books that are intended for consecutive reading rather than random dipping. My own experience is that such consecutive reading is more valuable if I date the passage I read each day. Later, I can look back and remember the conditions under which the experience occurred. What I underline one year often helps me in a later year, when new insights into the same passages are sometimes added.

Perhaps the hardest discipline for modern man to accept is the discipline of time. We like to sit around in endless discussion, even when it is banal and fruitless, and consequently we tend to curtail our sleep so greatly that we are less than our best the next day. Once we

looked upon this as merely a matter of personal choice or whim, but there is now reason to see it as a deeply moral matter. After all, it is a sin to be sluggish when we need to be alert. One reason why prayer is virtually impossible for some people upon waking in the morning is that their powers have not been restored by sufficient rest. Far from being trivial, this is a matter of the deepest importance. It is an affront to our Maker to live on the level of mediocrity when we could exhibit excellence. Many people ruin the next day the night before but never give a thought to the idea that this may be a serious religious failure. This is partly because they have not comprehended the idea that real religion is meant to cover the whole of life and not merely a segment of it.

In the recent past it was not uncommon to hear Protestants express a sense of superiority over their Roman Catholic neighbors because the latter were required to share in the celebration of the mass whereas Protestants, by contrast, were not religiously required to do *anything*. They could loll at home on Sunday morning, because they were *free*. But now the mood is beginning to change. Is it really ridiculous for there to be something we do whether we feel like it or not? It is hard to see why. Absolute regularity in the experience of public worship, far from being a mark of bondage or an evidence of superstitious fear, may actually represent a highly realistic understanding of the human

situation. We need regular exposure to worship not because we are righteous but because we are naturally so self-centered, so lazy, and so forgetful. The more we recognize the realities of human weakness and finitude, the more we realize our constant need of reminders. The more unworthy we are, the more we need the reminders that come in the Psalms, the words of Christ, and the noblest of the hymns.

The person who understands the recovery of discipline is not guided primarily by his wishes but by his needs and his responsibilities. If he thinks he does not need the help that comes from seeing the faces of other needy people engaging in worship, he is suffering from what has been rightly called "The Angelic Fallacy." If only we *were* angels we might not need Christian reminders or the regular discipline of both group and solitary prayer, but the sad truth is that we are *not* angels. We are very far from it. Some day, as Jesus taught, we may be like angels, but we are certainly not in that lofty situation now. Accordingly, the more honest we are, the more we see the need of the help discipline can give.

As we think more rigorously on the subject, we begin to see something our generation sorely needs: a Christian philosophy of freedom. The clearest teaching of Christ on this subject is found in John 8:31, 32, where we are taught specifically that real freedom comes at the end of a process rather than at the beginning. Four separate stages of a process are outlined, all leading to freedom as the ultimate product. In short, freedom, as understood by Christ, is not something to be claimed, but something to be earned. The first step is to abide in His Word. The consequence of this disciplined effort, the second step, is that we become learners or disciples. The third step is that, as a further consequence, we begin to know the truth, and the fourth and final step is that we are *free*. Freedom at any lower level is impossible. If I would be free I must first *abide*, then *learn*, then glimpse the *truth*, and finally be *liberated*. The point is that there is no shortcut. There is no trick by which I may be free to play the violin, to write clear prose, or to meet the living God in prayer.

Committed Christians are a minority today in all countries, including the United States. There is no possibility that a minority can survive unless it is tough-minded and able to continue in spite of ridicule. But such tough-mindedness cannot be produced except on the basis of disciplined living. Therefore, the return to Christian discipline is a tremendous basis of hope. It is not enough, but it provides one of the conditions of renewal. □

Face of the World

Continued

ing mankind within the next ten years.

Dr. Ian MacQueen, state medical officer of health for the major Scottish city of Aberdeen, addressed a one-day conference organized by the Royal Society of Health on abortion and contraception.

Another doctor told the delegates there was ample evidence now to show that abortion is neither safe nor simple.

Dr. MacQueen listed what he claimed to be the four choices facing mankind within the next decade:

—Internationally agreed voluntary population control.

—Similar but obligatory control. Under the plan, couples producing a third child without special permission would be deemed guilty of treason.

—Obligatory euthanasia, with the age of death gradually lowered according to the food available.

—Inaction until the population becomes so undernourished that one-third of the world's people would die of infection or be killed in a global war for survival. —E.P.

YFC HEAD SEES JESUS MOVEMENT DECLINING AFTER 1971 PEAK

NEW YORK—The popular Jesus Movement, which sprang to national prominence one year ago, has reached its peak and is now on the decline, according to Dr. Sam Wolgemuth, president of Youth for Christ International.

Dr. Wolgemuth said the Jesus Movement has been beneficial in creating a climate in which youth were looking for a deeper kind of experience than they had found in it.

He said Youth for Christ was working to fill this need and that it was inaugurating a five-year program to double its level of activity, which now involves work in 1,750 high schools as well as juvenile delinquency and other programs. From headquarters in Wheaton, Illinois, he directs a program that reaches 225 American communities and 39 countries. —E.P.

CHRISTIAN COLLEGES FACING BRIGHTER FUTURE, SURVEY SHOWS

WHEATON, ILLINOIS—Widespread enthusiasm has greeted a comment by Wheaton College president, Hudson T. Armerding, that the future of Christian colleges appears brighter than that of secular counterparts.

Dr. Armerding's prediction was based on his budget-enrollment survey of the 45-member Christian College Association

(CCA), an informal group of colleges participating in the Association of American Colleges (AAC).

Wheaton's president conducted the survey after the AAC released a report calling the financial future of private colleges "grim." The report, showing the 1969-1970 deficit for the average institution among the 507 examined as \$131,000, is only one of a number of pessimistic statements about the plight of private colleges.

Armerding attributes the more positive outlook for the CCA schools to the "distinctively Christian character" of these institutions. "With the need for the spiritual dimension so critical today, we feel our Christian emphasis summons both students and financial support, which contribute to the better-than-average picture," he said. —E.P.

HINDU HOLY MEN BACK NIXON VISIT TO CHINA

RISHIKESH, INDIA—Hindu holy men living in Himalayan monasteries circling this city backed President Richard Nixon's efforts for peace in Asia.

Approximately 200 saffron-robed monks concluded a series of prayer gatherings as part of the campaign. For 15 days they chanted sacred hymns around the clock.

A Sanskrit verse specially composed for the occasion described President Nixon as a "maha purush" (great man) who held the key to world harmony. —E.P.

ABERNATHY, IN HELSINKI, URGES DEFEAT OF PRESIDENT NIXON

HELSINKI—Unless President Nixon is removed from office in the 1972 election, Black Americans "will be lost," Ralph David Abernathy said here.

The president of the Southern Christian Leadership Conference (SCLC) was interviewed here by Finnish television.

He said that "something must be done" about the top national leadership. "This is the most decisive year in the history of the U.S.," stated Mr. Abernathy, a Baptist pastor in Atlanta. —E.P.

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Stewardship and missions

BY MAXINE BALL

Stewardship for the faithful Christian involves more than just supporting the church in his local community. The good steward has a world view when it comes to extending the kingdom of Christ. No Christian can be an isolationist concerning his contributions for spreading the Gospel of God.

Those supporting missionary endeavor are sometimes asked by unbelievers: "Why in this era of advanced civilization and modern communication do you support missions abroad? Don't you know that many nations are confiscating church properties and restricting entrance of missionaries? When there's so much to do at home, why waste money in lands where your workers are not welcome?"

It is a fact that within the past half century some mission properties have been seized in different countries, mission schools and hospitals have been burned or bombed, and national churches closed. Yet true missionary work is comprised of vastly more than schools, church buildings, compounds, or dispensaries.

True missionary work involves ministering primarily to the soul—that part of man neither bombs nor bullets can destroy. Therefore, money is never wasted that is invested to advance the realm of the spiritual in needy lands.

GIVING REWARDED

No Christian need feel he gives to missions in vain. The Scriptures declare

Maxine Ball is the wife of Dr. Charles Ball, who now teaches at Azusa Pacific College. Maxine was a regular contributor for several years to the Adult Friend Sunday school quarterly and has authored other articles.

again and again the truth that "the word of the Lord endureth forever." (1 Peter 1:25) Jesus declared: "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24:35) While tangible proof of the success of missionary work might not be too abundant, the final revelation in eternity will unveil amazing returns and rewards for every missionary dollar contributed.

Results of missionary preaching and teaching in non-Christian countries are not quickly blotted out. Assuming prominent roles in shaping the destiny of their countries today are many nationals who, as children, were led to Christ by a missionary or were educated in mission schools. God's Word never returns to Him void.

Instead of affording an excuse for decreasing mission offerings in order to concentrate on home churches, the present world crisis should constitute for Christians everywhere a challenge to even greater giving while mission doors are still open. Those questioning the wisdom of mission giving in our day lack faith in the power of God to make His Word fruitful in spite of opposition by man and Satan. The story is told of a missionary who had labored among idol-worshipping peoples for many years and had only a few converts to show for his efforts. Short of funds, his mission board in the homeland wrote him suggesting he quit and come home. The missionary answered with a terse note: "I'm representing God. God never quits!"

SACRIFICE DEMANDED

Because of inflation and increased living costs, we may find it more of a struggle to keep the same standard for missionary contributions we have held in the past. Yet our loyalty to the Lord and His "other sheep" will not waver if we have the Spirit-given conviction that establishing and maintaining Christianity in other parts of the earth are worth whatever price we may be asked to pay. The excuse, "There's too much to do at home," will carry little weight with the

Good Shepherd who commanded: "Go ye into *all* the world."

How many of us have experienced any measure of sacrifice for the cause of Christ abroad? True, we may have learned to economize to further His work, but in the future, economizing will not be enough. Undoubtedly, the day is dawning for sacrificial giving in order to send the Good News to remote areas still unreached. With communism and atheism slowly engulfing the globe, dare we fail in the tests that tomorrow holds for missionary giving?

Investments in eternal values bring eternal dividends. Someone has wisely asked: "In this world why should I strive for gold? The streets of heaven are paved with it!" Another has declared: "He who gives most lives most."

LOVE NEVER FAILS

Our giving to missions should be motivated not only by faith in the Word that endures, but also by the love that never fails. "God loved . . . He gave . . ." so we read in John 3:16. The heavenly Father's love for the world—and not for just a limited area—prompted His giving, not something, but *Someone*: "his only begotten Son." The best, the choicest that He had He gave. Jesus' love for humanity resulted in His leaving the glories of God and coming into "a world of woe" to redeem unappreciative beings blind to their lostness.

The most unselfish, the most sacrificial, the most priceless gifts, whether divine or finite, have ever been love-inspired. Our effectiveness as Christian stewards will correspond to the measure of our love for God, our Father in heaven. Our devotion to Jesus Christ, our Savior, will result in giving Him our all to make possible the preaching of His wondrous salvation everywhere. Becoming dedicated channels through which the Holy Spirit can work will make us unselfish givers, who can only exclaim: "Of Thine Own have we given Thee! Use it where Thy work has the greatest need."

Who can outgive God? With our finite minds, we cannot comprehend fully the generosity of God the Father, God the Son, and God the Holy Spirit!

Converts in other lands often shame us by their love gifts to Christ. The incident is told of an old man in India who desired to give something to his Lord and Redeemer. The only thing he had was a large pumpkin he had grown with great care and protected a long time from thieves. He lived 35 miles from the mission compound, but that did not hinder him. He walked the 35 miles carrying on his head a huge pumpkin in order to present to the Lord a gift worth only 4 cents in our money. In America we too often cast into the Lord's treasury of our abundance, but this poor man of his want did cast in all that he had, even all his living.

GIVING LEFTOVERS

In supporting God's work on mission fields, many individuals give only what is left, after they have taken care of their local church needs—if they have anything left. Such giving will close mission stations and furlough missionaries!

The story has been told of a missionary who opened a box sent to him from the homeland. He found in the box a pair of threadbare trousers with holes in the knees and back. They looked as if they had fit a man weighing 300 pounds. "May the Lord bless the donor of these pants!" exclaimed the good-natured missionary. "He certainly must have believed in tithing. He has worn out the nine-tenths and given the remaining one-tenth to missions!"

With the trend in many governments toward nationalism increasing, we as Christian stewards must not lose sight of the urgent need for universal evangelization. This is no time for doing just "the work at home."

May our lives be marked by giving that will prove conclusively to the world our love for Jesus Christ and our concern for the lost in the uttermost parts of the earth. □



● Maxine Ball in the preceding article, "Stewardship and Missions," says "this is no time for doing just 'the work at home.'" There is an urgent need for universal evangelization. There still exists a need for workers on foreign soil. And there are growing opportunities for people of all ages to serve short and long terms of service in foreign lands. ● The following articles are written with youth and missions in mind. Where do you fit in? Is there a possibility for a youth mission trip in your church? Are there young Friends in EFA who would welcome an opportunity to serve voluntarily in an organization such as the Mennonite Disaster Service? Many young Friends are doing something as the last two brief articles show: Friends youth ambassadors to Africa; EFA youth participation in Explo '72. ● Young person, have you asked God where you could fit into God's worldwide pattern?

Where do you fit in?



By ESTHER HESS

A student by the name of Pat Steimer of the University of Colorado said of his elders: "You brought us up to care about our brothers. You brought us up not to run away from injustice but to recognize it and fight it and destroy it. . . . To

care is to sacrifice something, and to act on that is to risk something."

We adults in the Friends Church have held high ideals of service and dedication before our young people. But the biggest problem we presently face is to guide

these consecrated energies of our youth into fruitful and meaningful service. What answer can we give when they ask in all sincerity, "Where do I fit into the program of the worldwide mission of the church?"

Recently there came to my attention an article by John Taylor, general secretary of the Church Missionary Society in London. It was entitled "New Wine Without Wineskins." He concluded there were some adjustments the church might make as a precondition to any effective contact with youth. The one that seemed to me to be paramount was that the church should recover her nerve about the supernatural. There is need for a recovery of meditation. There is need for mystery and miracle to be taken for granted in a valid style of Christian living. To illustrate this John Taylor writes: "With extraordinary relevance there comes to my desk, as I write this, an account of the last days of Michael Yashiro, Presiding Bishop of the Anglican Church in Japan, who died on October 10, 1970, after a gallant and painful struggle with cancer.

"One day I went to see the Bishop in hospital. Realizing that he could not get his words out and that I was failing to catch his meaning, he leant over on his left side with great effort, took my pencil, and indicated to me that he wanted to write on my paper. I held it up firmly. His hand jerked repeatedly, but he drew a circle in the top left corner and wrote *Personal Soul*—then half of Dr. Bachelor's name (a former missionary in Hokkaido) and said, "He and my father and I made 2,000 Christians—each soul."

"Then he drew a line down the left side of the paper across the bottom made a series of rectangles with a trembling hand. As each was completed he gave it a name (which I wrote in afterwards): "Committees—slogans—resolutions—policies—you understand? All are secular, secular—ordinary business world—no good in the Church—lead back to the secular world." And he drew a line up the right side to the top right corner and said again "Secular." Then he drew lines from the *Secular World* across the top of the page to the *Personal Soul* and said: "Only way is to speak straight to each soul—speak to each . . . You understand? Tell archbishops, tell all, all, all, to speak to souls—one soul—bring to Christ—my last message."

"He dropped the pen and lay exhausted. Tears poured down his face. "Tell—everybody." This was about a week before he died."

With a task like that facing us we HAVE to find a way to mobilize every Christian and help him find the answer to: Where do I fit into the evangelization of the world? □

Looking toward the summer . . .

Conducting a successful youth mission trip

BY LON FENDALL

Young people are eager to travel to exciting places and are interested in observing Christian work in different cultures. The mission trip idea has been a very beneficial way to express these interests. One such mission trip was that of the Newberg Friends Church youth group to the Rough Rock Friends Mission in Arizona last summer. Here are some ideas that will benefit other groups planning to conduct such a trip:

HAVE A PURPOSE

The Newberg youth wanted to see how missionaries work among the Navajo, but they also wanted to help with this



work for a short period of time. During their four-day stay they participated in worship services, helped with road repairs, cleaned up buildings, and did some construction.

PLAN FAR IN ADVANCE

The group began making arrangements a full year ahead. At first they hoped to

go to Mexico, but then shifted plans to go to Rough Rock.

WORK TOGETHER ON RAISING THE FUNDS

Prepare a budget with travel costs, expenses at the destination, insurance, etc. Decide how much the group should raise and how much the individuals should pay. The Newberg group had car washes and waxes, spaghetti feeds, bake sales, and many other projects. These were a unifying force during the year.

CONSULT WITH MISSION AUTHORITIES

Missionary Vern Ellis helped with plans for the trip and arranged for housing and projects at the mission. The mission was careful to determine that the group could be accommodated and that there would be meaningful service to perform. When visiting mission programs within the Evangelical Friends Alliance, arrangements should be cleared with Sherman Brantingham of the Missions Commission.

TAKE ADVANTAGE OF THE TRAVEL TIME

Spiritual growth and fellowship during the trip are an important part of the experience. Sensitive and dedicated counselors with the Newberg group helped the youth to enjoy themselves, to represent their church well, and to take advantage of opportunities for witnessing on the way. Youth Minister Peter Feltello was in charge of the trip. □



Mennonite Disaster Service

An outstanding type of church-related Christian service is the Mennonite Disaster Service. Does this type plan offer any possibility to Friends?

I. HISTORY OF MENNONITE DISASTER SERVICE (MDS)

In the late '40s many young men were returning from alternate military service, where they had been serving others through Christian love. Many of them banded together to continue this type of service in times of disaster. In 1952 the first MDS unit was formed in Heston, Kansas. MDS is now under the direction of MCC with headquarters in Akron, Pennsylvania. They cover all of continental U.S. and Canada.

II. MDS STRUCTURE

A. The U.S. is divided into seven regions. 1. Ohio is in region No. 2, which includes seven states from Wisconsin to Mississippi. 2. Each state generally has one unit, but Ohio is an exception, where there are two (East and West). 3. Each church has a MDS leader.

B. MDS is governed by a board of directors made up of the regional directors and a representative from each of the Mennonite conferences. The Executive Board consists of the regional directors, plus Nelson Hostetter of West Liberty, Ohio, who is national director.

III. MDS'S SERVICES

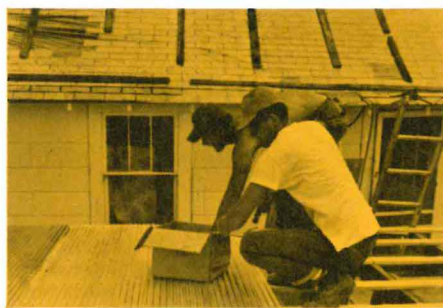
They help in any disaster—wind, flood, fire, etc. They specialize in cleanup and reconstruction. There are several different groups who help in disasters, and each one specializes in one or two areas: Red Cross—food and housing; Civil Defense—law enforcement and protection; Seventh-day Adventist and Catholic—clothing; MDS—cleanup manpower and reconstruction. Cleanup is available for all, but reconstruction is for the poor.

IV. HOW IS MDS FINANCED?

Each church is assessed 10 cents per member for administrative operation. Upon a disaster, volunteers are asked to go for one week to clean up. Their travel expense is paid, and the Red Cross feeds and houses them. Those who find it impossible to go are asked to contribute one day's wage help for any large expense.

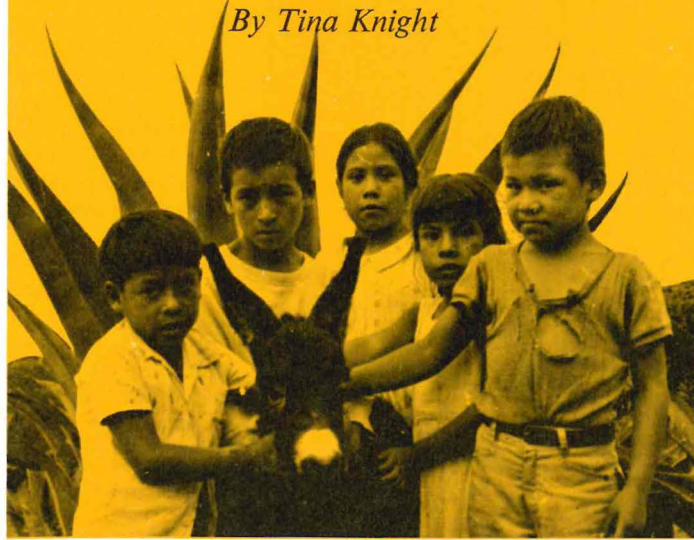
(Continued on page 18)

Photos above and at right show young people of the Mennonite Disaster Service active in cleanup and reconstruction following destruction in the South caused by Hurricane Camille in 1969.



Happiness is... Easter in Mexico

By Tina Knight



"Wow! Fifteen days for vacation! I'm sick of books! Come on, Manuel, let's go play soccer," shouted Chava Sanchez enthusiastically.

Dropping their book bags on the bed, the two boys darted out the door. As they passed the kitchen, Ricky came out munching a chili taco. Immediately both Manuel and Chava detoured through the kitchen for tacos, also.

Chava plopped a spoonful of refried beans on his taco while Manuel filled one with green chilis. With cheeks bulging, the three brothers then skipped through the patio to play a lively game of soccer in the dusty street in front of their Mexico City home.

It wasn't long until the ambitious boys got tired of their game. They sat down in the shade of a maguey plant.

"Hi, fellas! Are you going to the fiesta tomorrow?" asked Roberto, the neighbor boy from across the street as he joined the others while they rested.

"Naw, we're not going. It's no fun standing in a crowd watching some ol' statue being carried through the streets," Chava replied. "And besides, that stuff is all bunk! My dad says that Jesus lives and that we shouldn't worship some ol' image of a dead Christ. They tried to get me to study about all these false beliefs in school this week—all about this traditional stuff—but I told my teacher that I was a Christian."

He dug the toe of his scuffed shoe into the dust, thinking of how embarrassed he had been about the whole deal. But how good he had felt inside after explaining to the teacher what he really thought!

"Aw, phooey! I think Easter time is the *best* time of the year," argued Roberto. "It's true that my mom won't let us eat meat on Good Friday, but otherwise it's great! She does give us money to buy sweets and tacos on the streets, though. And we follow the parade from the church on around the town square and along the streets."

The brothers listened as Roberto talked. Chava made more shoe-toe designs in the dust. Then Roberto went on with more reasons as to why he liked Easter.

"I like to follow the statue of the Virgin Mary but Grandma always walks beside the big bronze statue of the dead Christ. She rubs her hands on it and then rubs her own body because she has lots of aches and pains. Guess she thinks it will make her feel better. I like to listen to the big skyrockets as they're shot off and I like the smell of the incense in the parade, too. Usually Grandma and Mama are real sad, but then on Saturday night my dad buys a Judas, and we light the big firecracker in him. Of course that blows him all to pieces and makes a lot of noise. Then everyone is happier."

To emphasize his point, Roberto turned a half somersault, landing in a heap. Puffs of powdery dust sifted over the others. Roberto went on, barely pausing for breath. "Sunday we have a big picnic. All the relatives come and it is lots of fun! You guys don't know what fun you miss just because you are Christians! Well, so long! Maybe I can find a taco in the kitchen. I'm starved! See you later."

As Roberto darted across the street and disappeared behind a fence made of maguey spikes, the three Sanchez boys sat in silence. Finally Manuel spoke. "He can have his ol' parade! His dad will be drunk for a week after that fiesta. His mom won't have enough money to buy tortillas and beans, either! And they fight all the time. I couldn't go to sleep last night because I could hear them clear over here at our house."

Rickey picked up the soccer ball and started home. "Yeah, seems like their worship of the Virgin Mary and the dead Christ doesn't make them very happy."

Manuel got up and joined Ricky as he bounced the ball toward home. As his brothers dashed into the yard, Chava looked across the maguey plants. He was deep in thought. "It's true, Easter time is a good time of the year. But now we have fun the year round. We used to do the same things that Roberto does, though. I'm glad that Dad doesn't drink anymore and my folks don't fight. Since the missionaries came we have church in our house every week and we are a lot happier. We still like to listen to the firecrackers, and we will probably go down and buy some cotton candy during the parade. But our big celebration will be on Sunday when we learn new songs and more about Jesus. He lives! I know he does because I can feel Him right here!" With a smile on his face, Chava touched his heart.

"Yes, I believe Roberto is right in that one thing! Easter is the happiest time of the year!" □

The Golden Years

Continued

have no quarrel with this in plant life: the seed, the blade, the ear, the full corn in the ear. Our economy depends on the regularity of the phenomenon.

As Christians, and particularly those of us in the Friends tradition, we must agree. We see life in terms of spiritual wholeness wrought out through experience in a time capsule—the years of our lives. We hold the faith that God finishes, perfects, what He begins. We cherish the inspiration of those who have fought the good fight and whose lives were rich and full until the end, sometimes in spite of and sometimes because of physical weakness and pain. We subscribe to the idea against many odds and outward experiences. In spite of these it seems evident that the concept is indigenous to the Christian faith in the very nature of the goals of life. The resiliency of the human spirit and the refusal to be downed by adversity and stumblings speak to the inbred assurance of better things to come even in this life, if not in material things, most certainly in spiritual matters.

"Youth shows but half; trust God: see all, nor be afraid!" Friends are a practical people. Old and young, they have unique opportunities to experiment with new and imaginative approaches less possible in more rigidly structured and hierarchically controlled communions. Our small constituencies permit us to deal not with a general problem but, as Friends have always done, with persons. We need not shrug our shoulders and with pious gesture say, "What can WE do about the problems of youth and age?" It is all very easy; that is, unless we are hardened in our ways and adamant in nonessentials. To be sure, we will not attain the sum total of human wisdom, but we may have some breakthroughs of the spirit that may change lives. We are fortunate.

Psalm 71 (verses 14, 17, 18) is an old man's Psalm, strong in affirmations, steady in hope and trust.

"But I will hope continually, and will yet praise thee more and more. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come."

Let us consider the business of age under four aspects, each of which will contribute to spiritual renewal and make for golden rather than leaden years. They are not impossibilities; if they seem so, God specializes in the impossible!

1. It is the business of the older members (though not exclusively) to keep the

faith, that is, to provide the continuity of Christian witness. This necessitates a constant renewal of the essence of that faith in its freshness and relevance. The testimony and vocabulary of 40 years ago will not suffice, but the fabric of revealed truth can be brightly patterned in presently meaningful terms. This business is imperative in an age of pessimism, futility, and frustration. The divine optimism, so evident in the timeless faith of the fathers, must be demonstrated in a loving meeting of minds and hearts rather than in arrogant, dogmatic assertiveness.

This renewal of faith may not mean the same to everyone. The scholar may phrase his faith in many-syllabled words and finesse of distinction. The majority must be content with "This I know, that Jesus Christ is Lord to the glory of God the Father. He is my Savior and He sees me through." It is the continuing immediacy that counts. This credo, backed by decades of trial and error, forms the golden thread through what are to many Christians the bewildering formulations of theology. The personal "I know" is the strongest witness to young and old and an effective antidote to abrasive pessimism. Note David's prayer.

2. One meaning invested in our root word *renew* is to streamline, to bring up to date, to modernize. Who can better initiate change than those who not only recognize basic values but are able to see those accretions that have lost their pertinence. It is clearly the business of the older members to pass on an efficient organization geared in all its functions to serve and work under the direction of the Holy Spirit.

3. In a recent panel on the church, Bishop Wright of Cleveland, evidently speaking of his own church, said: "The fifty year olds are trying to wrest the power from the seventy year olds: the youth are not coming." "Wrest" seems an unchurchly word in this connection, but it is descriptive. The revitalization of the monthly meeting may indeed depend on the spiritual renewal of the oldsters to the point that they are willing to fade out of the organizational structure they have so long dominated in favor of the 30, 40, and 50 year olds who will seek ways significantly to involve the young. Youth seeks a voice.

4. Usually, elderly Christians are in no position to understand and influence youth in large numbers. They are painfully aware of the generation gap—a new label for a situation as old as man. But there are frequent opportunities with individuals. T. Canby Jones (*Quaker Life*, February 1969) suggests the term *young-ering* as opposite of the old Quaker term *eldering*, usually a matter of counseling and discipline. One can only be "young-ered" by association. A start can be

made by getting acquainted with just one young person in friendly dialogue—the take as well as give in conversation—listening, a sincere seeking to understand his thinking (without registering shock), his gripes in respect to the church, society, or wherever these seem to be crystalizing. Not the least exercise may be learning his vocabulary! Possibly one will recognize the ideals of his own youth.

The prime example in the New Testament, other than Jesus, is Barnabas (the encourager). Two instances stand out. When Paul, lately converted and highly suspect, needed a sponsor, it was Barnabas who took him to Antioch, introduced and commended him to the brethren there. The other example concerns John Mark, Barnabas' nephew. In Paul's estimation, Mark, homesick, had failed miserably when he defected from his job as aid or attendant on an early missionary journey. Paul refused to take the young man on a second planned itinerary. The issue became so tense that Barnabas parted from Paul and took Mark on a mission to Cyprus. That Barnabas was justified in giving John Mark another chance is amply evident in the fact that Mark was the author of the earliest Gospel and was the valued companion of both Paul and Peter in later years. But it was the older Barnabas who made the difference.

The Society of Friends is an ideal locale for this experience of "younger-ing." This is not to set up a program or pass a resolution. It is an individual effort without advertisement, an unstructured, informal, unobtrusive, nonprying, friendly concern for understanding, a one-to-one personal project.

There is an old Quaker device, recently recalled, which works. *Pray for openings!* But one must be prepared for some unusual, exciting, and illuminating experiences and to recognize the opening when it comes. And come it will if God is in the experiment. One thing can be guaranteed—any older person who tries to contribute in this fashion will find himself "younger-ed," his own spirit refreshed and invigorated. His age is an advantage. He poses no threat.

Here is a priority for the later years that will leave a golden glow of renewal while helping to prevent the alienation of Friends youth from the church as well as meeting their deep need to express themselves in the spiritual life of the community. Great discoveries lie ahead. **PRAY FOR OPENINGS!**

A parting word from our poet.
*"Trust God: see all, nor be afraid!
Therefore summon age
To grant youth's heritage."* □

¹Robert E. Burger: "Who Cares for the Aged?" *Saturday Review*, January 15, 1969

²Ibid

I am concerned for regular and consistent use of a modern version of the Bible in public ministry. Surely the unprecedented sale of good paraphrases such as *Good News for Modern Man* and *The Living Bible* signifies a hunger for the Scriptures in everyday speech. These paraphrases need a regularly-used version to provide a reference standard. The King James version served well for three centuries, a testimony both to the scholars who produced this translation and to the relative stability of the English language during that time. Respect for the inspiration of the Scriptures requires effective oral reading of the best translation in the current modern language of the best Hebrew and Greek texts. The King James version no longer fills these requirements.

Wycliffe translators go to the ends of the earth to introduce the Bible into dialects and languages of small tribes, laboring hard to learn the culture and the speech. They strain to find the correct idioms and subtle shades of meaning. They translate the Bible into the present tongue, not the past. Why then should Christian pastors and Sunday school teachers across America continue to use archaic forms of the English language? This practice weakens the authority of the Scriptures. It tends to make the minister an indispensable scribe rather than a prophet of the Lord. It tends to weaken the sermon by preoccupation with impromptu paraphrasing to the diminishment of prophetic proclamation of God's Word. Although some people enjoy the nuances of interpretation, other people get turned off by playing Sunday morning scrabble. In any case, it seems reasonable to choose versions of the Bible for public teaching and worship that use the speech of the listeners rather than the speech of the listeners' great-great-grandparents.

Some traditionalists defend the King James version because of its stylistic beauty, or because the Jesus People use it. These are not convincing arguments. The Bible has power, whatever version is used. I would warn against making a badge out of the King James version. Such religious fetishism can mask thin theology, nostalgic retreat from contemporary responsibility, or snobbery (creating a "Christ party"). If we must be "primitives," let's go back beyond the 17th century and learn to communicate in the Hebrew and Greek languages. We can learn to trust the Holy Spirit using

Arthur O. Roberts, contributing editor to EVANGELICAL FRIEND and dean of faculty at George Fox College, is vitally interested in today's changing demands in communication. His concern deserves thorough consideration.

Arthur O. Roberts

Use of modern versions of the Bible

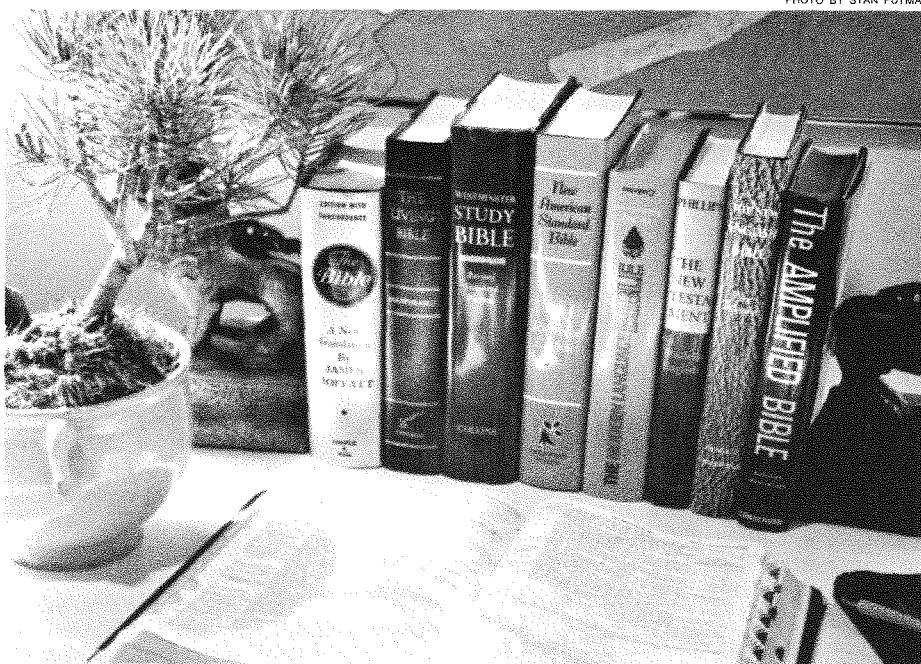


PHOTO BY STAN PUTMAN

better rather than worse translations of the Holy Scriptures.

Why are church leaders reluctant to change from the King James version? For the following reasons, I think.

1. Ministers understandably resist the necessary investment of effort in becoming familiar with the newer versions.

2. The associational aspects of the King James version are significant for many Christians. We like the familiar sounds, which provide a connotive context for the rational meanings of the text. The minister is sensitive to this; for example, he reads Psalm 23 in the King James version at funerals and in sick-rooms. He puts being a priest ahead of being a prophet and waits for general acceptance of newer versions to precede his own. Unfortunately, this deferential attitude reinforces the status quo, and publishing companies reinforce the impasse.

3. Introduction of the Revised Standard Version precipitated liberal versus evangelical conflicts that obscured the

main issue, even though by 1952 publication of the whole Bible in that version corrected an earlier dissatisfaction of conservative scholars (for example, reinstating the word *sanctify* to replace consecrate). Unfortunately, suspicion remains two decades and several alternative versions later.

4. In many churches the Bible that is carried to church on Sunday mornings and at weddings is the King James version. The attractively bound *Living Bible*, which appeared in many hands the Sunday following Christmas, may signal a new era, however. If even the paraphrases now "look like Bibles," the dominating role of the King James translation is practically over.

Which standard version to use? You decide, you choose. Standardizing occurs when Christians form patterns of usage in worship and in Christian education. The Revised Standard Version of 1952, the *Jerusalem Bible* of 1966, the *New English Bible* of 1970, the *New American Standard Bible* of 1971, or the *New*

International Standard Bible scheduled for 1976 all have merits. They all represent scholarly consensus and are thus to be preferred for this purpose to those that represent the scholarship of one man.

It might be a helpful procedure for ministers and leaders to study some of the versions, along with books that tell how the Bible has been translated and explain the various translations. One helpful little paperback has been prepared by George H. Ramsey, *Tools for Bible Study*, by Warner Press, 1971. Your minister or the religion faculty of one of the Quaker colleges would be happy to suggest further helps.

Waiting for some general consensus is only to let the decision depend upon others. No ecclesiastical dictum will determine the issue. Most of us cannot learn Greek and Hebrew as even a second language. There is no point in depriving a generation or more of American churchgoers of hearing, reading, and memorizing the Bible in a good, clear version. In a way, a paraphrase is a commentary, especially the very free paraphrases such as "The Cottonpatch Version." Let's not allow an array of paraphrases to diminish the clarity of versions that more accurately reflect the Greek or Hebrew originals.

Don't get me wrong. I love to hear the cadenced reading of the King James version. After all, it is an English version. I love to read the paraphrases. They speak to me in my cultural idioms. They keep me from sliding past the meanings as I read. But as one who depends upon other scholars for the most faithful representation of the best textual documents (closer to the original autographs), I look to a contemporary translation in my mother tongue.

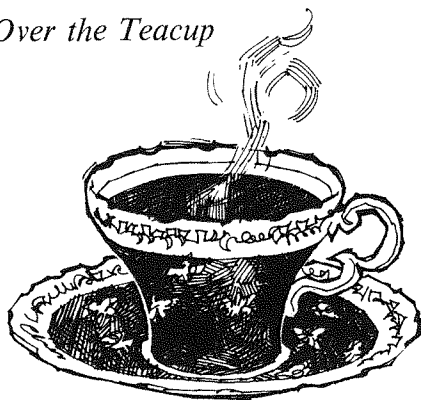
So I urge you, ministers, elders, teachers, prayerfully consider my concern. I think you will discover that to use modern standard versions rather than the King James will have these beneficial effects.

1. People will hear the "words" as well as the "music" of the Bible as it is read orally.

2. There will be earlier effective listening to the Scriptures by children, especially if Sunday school and worship regularly use the same version.

3. Bible reading is more apt to result in greater prophetic impact (compare "Above all, keep your love for one another at full strength, because love cancels innumerable sins" [1 Peter 4:8 NEB] with "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" [KJV]). Test it yourself. In which of the examples above does God more forcibly put you to the test of obedience? □

Over the Teacup



Sun and rain

By CATHERINE CATTELL

There is something delightfully refreshing about people who have lived close to sorrow and have found a way to bear it—who have kept a sound heart in the midst of adversity and deep trial. They have the sharpest eyes for beauty and deepest enjoyment of little pleasures and the rarest sense of humor.

There are so many things one can do with sorrow. To some it is the whole of life—the morbid topic of every conversation. They go from day to day uncomfited. There are those who close up completely. The lost one is never mentioned. The sorrow is buried so deep into the subconscious that certain portions of the heart and memory seem dead. There are those who dramatize their sorrows, playing upon the emotions of others, memorializing their grief. And then, there are everywhere those who are always looking for the answer to the eternal why? Why should this happen to me?

The Indians are so simple in their philosophy. There are two things in the world—joy and sorrow. That is all. Both are needed like sunshine and rain. The desert is the result of no rain, disease of no sun.

Not long ago I had an elderly lady in our home as a guest. She has lived in the midst of heartache, trouble, disap-

pointment, and other people's sin. Her heart was unsoiled and unembittered. Her conversation was altogether delightful, cheery, warm, and filled with wholesome fun and interesting anecdotes. Her heart overflowed with gratitude. She charmed us and we felt better for having had her with us. Obviously, she had found a way to bear up under her overload of trials and had turned them into an unusual amount of sympathy for others and peace within herself.

Somehow, we learn to bear what life brings to us. It is, however, harder to see our children afflicted in any way. We cry out, "Spare my child this cruel blow! Please don't let her (him) have to suffer as I have had to do." So what are we really asking? Make my child like the desert sand, unfruitful and barren? Dare we pray that?

How would we ever know the joy of answered prayer, were there no need? How would we know the Arms underneath, were there no peril? How could we understand peace, were there no storm? Or sympathy without suffering; success without toil? And how can my child find God's adequacy without the luxury of her share of sorrow, struggle, and disappointment?

We hold our babies close to our hearts and protect them all we can in every stage, but they will stumble and learn, by so doing, how to walk. They will have tests and thereby learn how to overcome. They will have sorrow and thereby learn the meaning of comfort.

I would not want to rob my child of her privilege to discover God as a very present help in time of need. Perhaps the greatest help we can give to our children is to point the way by example, meeting all of life—the joys and sorrows—with poise and adequacy. □

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The retirement of Everett Cattell from the presidency of Malone College at the end of this school year and family involvements in this transition bring added activity to the already busy household of Catherine and Everett Cattell. Because of this, the Editorial Board of EVANGELICAL FRIEND is granting to Catherine Cattell a five-month vacation from her responsibility of writing "Over the Teacup." The column will continue, however, by reprinting articles by her published in Ohio Yearly Meeting's previous publication, The Evangelical Friend. This month's column is taken from the October, 1962, edition of that magazine. Her new series will begin in the September issue.

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Disaster Service

Continued

Extra money collected from the local churches is used to replenish this fund.

MDS is recognized by law enforcement agencies, but each volunteer is required to have an identification card to enter the disaster area. ☐

FRIENDS YOUTH TO GO TO AFRICA

Friends Africa Gospel Mission is making plans to set up a Youth Ambassador program for summer work in Burundi. The first time for the program will be 1972, when two young men can be used. If the experiment is satisfactory, it will be expanded in 1973 with the expectation of using young women as well as young men.

Youth will be expected to raise their own transportation costs and support. There will be opportunities to work in printing, broadcasting, children's Bible classes, hospital care, maintenance. Those interested should immediately contact the Board of Missions of Kansas Yearly Meeting, 2018 Maple, Wichita, Kansas 67213.

EFA YOUTH PLAN TO ATTEND 'EXPLO '72'

High school and college-age youth from the Evangelical Friends Alliance will be participating in "Explo '72" as this year's youth leadership training opportunity. The sponsors of the conference, Campus Crusade for Christ International, are planning for 100,000 delegates to attend the training conference in Dallas, Texas on June 12-17.

Sixty training sessions will be held simultaneously during the mornings of the conference. Evening rallies in the Cotton Bowl will feature reports from many Christian leaders, including Campus Crusade president Bill Bright and Billy Graham, honorary chairman of Explo '72. The conference will conclude with a rally planned for 250,000.

The emphasis in the conference will be on preparing the delegates to train others during the remainder of the summer to expand the numbers of people spreading the good news of Jesus Christ.

EFA youth are planning to register and attend in yearly meeting delegations. Plans for an EFA trip to Mexico have been postponed to encourage this participation. ☐

News of Friends

Continued

pilgrimage in the 1652 country in and around Lancaster, England, is a great inspiration.

The tour, headed by James Drummond, former headmaster of the Quaker School in Lancaster, is from July 22 to 29. The cost for the entire week, including room, meals, and the coaches is only about \$63.

In order that American Friends may participate in this tour, Paul and Marjorie Langdon are coordinating a group of any who are interested to leave from Philadelphia on Thursday, July 20, and return on Tuesday, August 8, which will leave over a week to tour other interesting spots in England, Scotland, or on the Continent. A group price of \$300 for the round-trip air fare has been secured between Philadelphia and London.

Any who are interested may write to Paul Langdon at 75 Powhatan Avenue, Columbus, Ohio 43204. Telephone (614) 279-6375.

AFRICAN-EUROPEAN TOUR PART OF COLLEGE COURSE

Professor Paul Mills, director of international studies at George Fox College, will take students on a 45-day, 7-nation tour (Burundi, Uganda, Kenya, Egypt, Greece, and other European capitals yet to be announced) this summer. Credit for Biblical Archaeology and other courses will be included. A limit of 20 can make the journey. (See advertisement below.)

STUDY TRAVEL IN AFRICA-EUROPE

45 Days-June 14-July 28



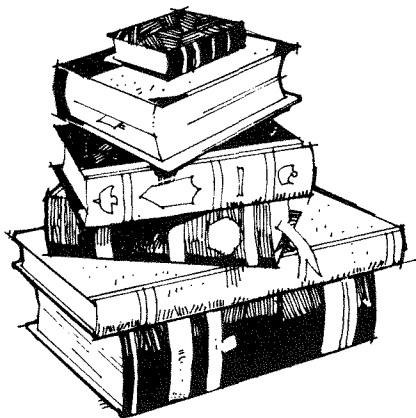
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Howard E. Kershner, *Dividing the Wealth*, Devin-Adair Company, Old Greenwich, Connecticut, \$2.25, paperback, 165 pages.

Neither the name nor the pen of Howard Kershner is unknown to Friends everywhere. His association with Norman Vincent Peale and J. Howard Pew in the creation and work of the Christian Freedom Foundation and his editorship of *Christian Economics* have brought his views on the correlation of the Bible and free enterprise into the homes of most ministers in America. He is a true disciple of Ludwig Von Mises and the other Libertarians and most definitely not in tune with the new Keynesian economists.

Those of us who identify with him will find much to recommend in his treatment of the hoax perpetrated since 1905, which has mistakenly represented labor as getting a disproportionately small part of the business dollar. The extension of this myth around the world has done much to further the cause of communism and socialism, to say nothing of hurting the cause of American enterprise in many lands, especially developing countries.

One could wish that people generally could read this thesis. Although not a popular theory today, the deteriorating situation in international finance and the serious problems in our own beloved country may give greater credence to a more conservative economic stance.

Much of the material is not new but is presented in a very readable manner. The new generation will profit by examining traditional economics set forth in a terse and lucid style. —Milo C. Ross

Elizabeth Elliot, *Shadow of the Almighty*, Zondervan Publishing House, New in paperback 1970, 249 pages.

Elizabeth Elliot is well known as the author of *Through Gates of Splendor*. In this book she quotes extensively from her husband's diary and his letters to her and to his parents.

The book is literally a spiritual bio-

graphy of Jim Elliot. One gets a glimpse into his soul as he fearlessly bares the yearnings of his innermost self. Such devotion, such love, such commitment are not often seen today in one of high school and college age.

Jim Elliot had a wonderful command of language and expressed spiritual truths in a gripping way—often through poetry. From high school days on, preparation for the mission field was uppermost in his thinking.

The dedication of the book to their daughter Valerie is expressed in the following words: "I think the writings of your father, whom you do not remember, will one day help you to know him in a way which my descriptions of him can never do. And I pray that as you know him, you will learn to love the One he loved, and to follow Him as faithfully." —Carol Lee

Jan de Hartog, *The Peaceable Kingdom*, Atheneum, 677 pages, \$10.

On the title page of this book are the words, "an American saga." Within its pages men and women well-known in history appear, but this is not a history. Jan de Hartog, besides producing a rousing, dramatic, and deeply-moving novel, has brought into being as clearly as a camera could the life of the times in which these men and women lived—the sights, sounds, smells, and warmth of daily existence in two periods of intense social and political crises.

It begins, of course, in England, as so much that is American did. Lancashire is the scene, the years 1652-1653. George Fox was just beginning to be known as a trouble-making itinerant preacher. Although he appears in only a few scenes, his influence dominates each turning point of events that follow.

Explaining in the dedication how, one evening in Arch Street Meetinghouse, the thought of writing the book first came to him, the author says: "It was as if . . . the vast and numinous presence manifested itself of all the generations of anonymous Quaker women that had gone before, whose lives had been dedicated to the same things: war orphans, abandoned children, refugee camps."

Margaret Fell is the first of these women. We meet this great lady, "strikingly beautiful but with a flaring temper," wife of the Lord Chief Justice and mistress of a manor house filled with servants, on the day when she first encounters George Fox. Later the reader goes with Margaret, step by step and lantern in hand, down those prison steps at Lancaster Castle.

The second part of the book leaps 100 years to Philadelphia and its surrounding area in 1754. The distance in time and place is skillfully bridged. Many of those living in William Penn's Province are

second or third generation descendants of the men and women Margaret Fell knew. Here the prosperous Quakers of Philadelphia face such imminent decisions as keeping or breaking William Penn's contract with the Indians, how to respond to rumblings of warfare on the frontier, and the issue of slavery with its social, economic, and moral consequences.

John Woolman speaks in a supposedly deserted meetinghouse and presently—after deeply painful personal tragedies—Boniface Baker, prosperous planter, frees his slaves and gives them his plantation. Boniface then sets out to homestead in the wilderness beyond the mountains. Others follow, ill-prepared for the brutal journey and life in territory shared by trappers, warring Indian tribes, renegade whites, wolves, and mountain lions.

One who is truly at home here is Gulielma Woodhouse, the woman doctor—a most unlikely saint wearing buckskin trousers, a feather in her Quaker hat and riding an ancient horse, leading two pack mules. Gulie long before had given up comfortable Philadelphia to bring medicines and nursing care to the Indians for more than 40 years, to learn their language, and brave the West farther than had many white men.

Reading this book is like standing on a mountaintop where, instead of looking down on highlands, lowlands, and rivers, we see the flow of humanity over 300 years, in all its frailties and courage and turbulence and triumph. It is a remarkable experience. Some readers may point out inaccuracies in detail and dates and perhaps compare Jan de Hartog's Margaret Fell with the Margaret Fell in older biographies, but, read as a novel that (as Jan said) was inspired, not bound by history, the book is an epic.

And there is more to come. On the final page of *The Peaceable Kingdom* is the announcement that it is to be followed by a second volume including "The Peculiar People" (Indiana, 1833) and "The Lamb's War" (New Mexico, 1945).

Many will be waiting impatiently.

—Laura Lou Brookman
(from *Friends Journal*)

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NORTHWEST

SUPPLEMENT

VOL. V, NO. 8 — APRIL, 1972

TO THE EVANGELICAL FRIEND

NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

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Ministers Conference--1972

BY RUTH BROWN

"We are one in the spirit, we are one in the Lord" could well have been the theme song of the 102 ministers and wives, representing 49 of our Northwest Yearly Meeting churches meeting at Twin Rocks, Oregon, March 13-17. Three areas, Inland, Puget Sound, and Southwest Washington, had every church represented.

With an outstanding feeling of unity throughout the sessions, came an unusual sense of the presence of the Holy Spirit within the group, starting at the first evening meeting when Superintendent Norval Hadley spoke. Conducive, also, to this spirit of oneness, was the physical setting of the conference, where interruptions were almost nonexistent.

Great challenges and encouragement were presented through the daily devotions and sharing times, seminars on strategy, and the special features presented, including tax information for ministers, outlets for peace and service, and an outreach report.

The spiritual impact was a most outstanding characteristic of the evening inspiration hour, introduced each evening by Norval Hadley, and marked by a spontaneity of response in the presentation of praise, and of burdens and concerns by individual pastors in the meeting. And just as spontaneous was the response in prayer burden of the entire group for these individual concerns.

Special appreciation is extended each

church that sent a contribution to the pooled expenses, which helped make this year's conference within the budget of any pastor. It is hoped that 100 percent of the churches may respond next year.

In looking forward, our superintendent challenged the group by quoting from *Evangelism in Depth*:

"A SUCCESSFUL CHURCH based on New Testament standards IS A CHURCH . . .

. . . that combines spiritual growth and evangelism, making them an obvious expression of the total life of the church;

. . . whose members are all participating in a continuous program of evangelistic outreach;

. . . whose evangelistic strategy includes an effective presentation of the Gospel to every person in the community, resulting in measurable church growth;

. . . whose message of salvation in Christ alone is proclaimed with all of its ethical implications and in the context of loving concern for the needs of the total man

—all of this taking place in cooperation with all other members of the Body of Christ in a given area, giving visible evidence of their oneness by their united witness."

Pastors returned home, encouraged by the great feeling of the presence and working of the Holy Spirit, and of unity, and that we as a church are growing!

A REPORT ON NWYM's 1971-72 UNIFIED BUDGET

Giving to the Unified Budget for the 1971-72 fiscal year has now gone over \$124,000, \$79,000 of which is designated for missions. This means it is very likely that in two more months the missions budget of \$100,000 will be reached. Thus it is very important that current giving to the Unified Budget now be for the whole budget rather than restricted to missions.

At the end of six months we were \$12,000 short of being on target for the total budget. The need is \$17,333 per month to reach the \$206,000 total by July 15. The seventh month giving totaled \$18,000, but the eighth month giving was down to \$15,500. Join your faith with ours that we will go over the top by July 15, and give obediently. —N.H.

WESTERN EVANGELICAL SEMINARY PLANS 25th ANNIVERSARY DINNER

Western Evangelical Seminary is planning a 25th Anniversary Celebration Dinner on May 8, 1972, at the Portland, Oregon, Sheraton Hotel. Dr. Paul P. Petticord, president of WES, will respond to the remarks by the principal speaker, United States Senator Mark O. Hatfield.

Western Evangelical Seminary is an Arminian-Wesleyan graduate school of theology. There are at present seven different denominations cooperating with the school by electing representatives on the Board of Trustees, including Northwest Yearly Meeting of Friends. Now serving on the board appointed by the Yearly Meeting are Mel Lamm, Walt Ellis, Paul M. Mills, and Harlow Ankeny. Jack L. Willcuts serves on the board as an appointee of the WES Corporation. Harlow Ankeny and Jack Willcuts also serve on the Executive Committee of the board.

This year the school has had its largest enrollment and financial growth in history. Several Friends serve on the staff of the seminary, and a number of pastors and other leaders in Northwest Yearly Meeting, including our general superintendent, Norval Hadley, are graduates of the school. It is hoped a number of Friends will be present at the 25th Anniversary Dinner. Inquiry regarding tickets may be made to Western Evangelical Seminary, 4200 S.E. Jennings Avenue, Portland 97222, or by contacting Harlow Ankeny at the yearly meeting headquarters. —H.T.A.



NWYM ministers gather in new all purpose room at Twin Rocks.

MAKE YOUR OWN CROSS

My friend Armin Gesswein of Pasadena, California, has become one of the most effective ministers to other ministers. He has often been called upon to direct the prayer efforts in preparation for Billy Graham Evangelistic Crusades. In the closing session of the recent Pastors Conference in Colombia, Richard Halverson told a challenging incident from Armin Gesswein's life. Armin was waiting for a train in New York City on his way to the West Coast to begin a new ministry. There he met a friend who had with him a great Bible teacher. Among their topics of conversation were the challenging verses of Romans 12. After his friends had left, Armin said to the Lord, "I have studied Romans 12, I have taught it, I have preached it, I have



memorized it, but I have never done it." He marked out a cross on the floor of that railroad station and there, amidst a crowd of people, he made his own personal surrender. He went on to the West Coast and entered into one of the greatest ministries God has ever given one of His servants.

How do you become healthy? Romans 12: 1, 2 gives the answer. Surrender your bodies so completely that the Holy Spirit can come and fill you, dwell in you, and work through you. Jesus asks us to make this surrender, having done so Himself before. The idea of our bodies as temples of the Holy Spirit requires the same surrender of our entire beings, including our bodies.

There are so many other challenging ideas

in Romans 12. Notice verse 3. It is possible to think too highly of ourselves and be guilty of conceit. It may be worse to think too little of ourselves. God doesn't want you to crawl like a worm. You are a child of the King! There can be a happy balance between humility and the kind of self-love that results in confidence.

Verses 4 and 5 emphasize our need for each other. We each have different work to do and are indispensable to one another. Without you I am less than I could be in Christ. The only growth described in the Bible is growth together.

Love, as mentioned in verse 9, is also essential. This includes honoring each other, not being jealous. We are not only to love one another and love what is right, but we are to hate what is wrong. There is something contagious, uplifting, and powerful about being positive and about praising the Lord. One thing I have noticed about our young people who now are so strongly following Jesus is their spirit of exuberant joy and enthusiastic praise of their Lord. This wonderful spirit attracts other young people and honors Christ. Accepting the cross and following Jesus mean overflowing love as well as dedication.

REFLECTIONS ON YOUNG FRIENDS CONFERENCE

It was during a ten-minute silent prayer time Saturday evening that the Young Friends Conference began to have the greatest impact on individual lives. The group had been inspired and challenged by messages from John Wimber, David Leach, and Norval Hadley during the early part of the weekend conference held in Pendleton, Oregon, on March 10-12. Then John asked that each delegate spend a few minutes letting God point out areas of need and shortcoming. The delegates were to ask God for a one-word message of guidance. The great variety of words shared in the following sessions indicated the direct and practical way the Lord spoke.

It is not just the scheduled activities that are valuable in a conference like this. On Saturday evening after the last session on the program, a group gathered in one of the rooms. Intending to have fun together, their conversation turned instead to serious questions and problems being faced in everyday life. They continued far into the night, sensing that the members of the group really cared for each others' needs.

The messages of the speakers fit together very well, emphasizing practical ways younger Friends could bring their friends to Christ. John Wimber and David Leach gave practical instruction in evangelism through small Bible

study groups and training courses for young Christians. Both men have seen these methods work effectively in their own churches. They did not discount other methods of evangelism but emphasized that young Friends have circles of non-Christian friends who might be reached by Bible study groups.

Plans were made to have next year's conference in the same motel near Pendleton, and a planning committee was appointed, headed by Arnold Willcuts of Seattle. The delegates were anxious that a larger number of churches be represented at next year's conference.



David Leach, pastor of Friends Memorial Church in Seattle, with Bible study group at Young Friends Conference.



John Wimber, guest speaker from Yorba Linda, California, Friends.

SUMMER STUDY OFFERED AT GEORGE FOX

The Social Science Division of George Fox College will offer an integrated program in urban problems from June 19 to July 28. The program is designed for undergraduate students with majors in the social sciences. The program will include six weeks of course work and field experience. Four courses will be offered, with a possible 16 credit hours. The courses will focus on the problems of the city, as seen by political scientists, sociologists, and economists. The program is offered at a reduced tuition rate, totaling \$540 for the four courses. Additional financial aid may be available to qualified students. Part-time employment may also be found.

The first on-campus summer study program at George Fox College, the program will be of interest to public school teachers and college students enrolled elsewhere during the school year.

GFC HERITAGE WEEK HELD

Four guest speakers participated in the Heritage Week held at George Fox College February 23 through March 6. The series of addresses and discussions dealing with the theme, "Making Peace: A Christian Task Now," was cosponsored by the Yearly Meeting Board of Peace and Service.

The series began with a chapel message by Thomas Head, instructor of economics at George Fox, on the topic, "The Christian and Social Problems." Landrum Boling, president of Earlham College, spoke from his experiences and concerns related to "The Christian as Peacemaker."

Robert Hess, professor of philosophy and history at Malone College, spoke in chapel and to the faculty on "Creative Opportunities for Reconciliation," and "Competing Epistemologies." His visit was a part of the Staley lectureship program. Vail Palmer, professor of religion and philosophy at Rio Grande College in Ohio, participated in a number of discussions during the week. Former Senator Wayne Morse concluded the series with an address on "Peace After Vietnam."

AMONG THE CHURCHES

SALEM AREA

Eugene—Donald Lamm, pastor

Sunday school and Sunday morning services continue to show an increase in attendance following many recent conversions.

A challenging message was given March 5 by guest speaker, Ronald Crecelius.

March 7 the men of the church were guests of the WMU; the special speaker was Pastor Kim.

In April Gladys and Walter Cook were guest speakers at the WMU. They presented the challenge of nursing home ministry.

Pastor Lamm leads a women's Bible study class each Tuesday morning. This has become an outreach project as several community women are attending.

The choir presented the cantata, "No Greater Love," for Easter. Combined with the cantata was a drama directed by one of our regular attenders, Wendy Wilson, a Ph.D. candidate from the University of Oregon.

—Eleanor Antrim, reporter

Medford—Clynton Crisman, pastor

Medford Friends have enjoyed a most rewarding winter of good fellowship and a

sense of spiritual growth and outreach, which has been a joy and a blessing to all of us.

The holiday season began with an all-church Thanksgiving dinner, followed quickly by plans and preparation for the Christian services. Our Yearly Meeting superintendent, Norval Hadley, was with us to bring the Christmas message.

In November Roscoe and Tina Knight brought us a most encouraging report of their work in Mexico.

Many of our people are enjoying Bible study and prayer groups, some at the church and some in the homes, but all producing results and putting new strength into our corporate life.

Our pastor has been and is now bringing messages based on the "Seven Last Words of Jesus." Preceding each message, a short drama is presented that expresses in action the theme of the message. No one leaves these services untouched—some are deeply convicted; some have more compassion and mercy and less selfishness and intolerance in relation to others. We thank the Lord for this ministry and pray that the results will bring some real fruit bearing.

—Esther Beacham, reporter

A YOUTH TESTIMONY

*from The Sonbeam, a newspaper of
Hayden Lake Friends Youth*

God loves you! I didn't know what this meant until a few months ago. I had heard this statement so many times it rang in my head, and finally, after 15 years of trying to find something to make me happy, I decided to try God. You know something? It worked. I not only found that God loves me, but He loves everybody, because God is love.

Everything isn't all roses and it won't ever be. But now I am a somebody instead of a nothing. I just want you to remember that God loves you, and you can become a somebody with God instead of a nobody with the devil.

—Laurel Miller

Klamath Falls—Evert Tuning, pastor

Special prayer meetings are being held on Tuesday evenings at the home of Marie Mahood.

A new Bible study group has been started that meets in the homes every other Wednesday night. The first one was held at the home of Theron and Helene Gordon. We feel a great blessing may come from these meetings.

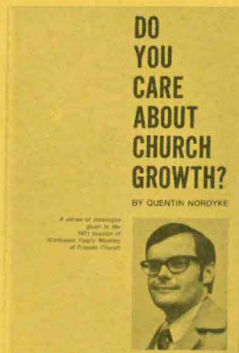
We had a potluck dinner after morning worship services on Palm Sunday.

Sunday evening, March 5, the adults met with the young people to hear Miss Kim Fine give her testimony on how God saved her from a life of degradation and drug addiction. She is now studying for the ministry. This was a very impressive testimony, and we all left with a greater realization of the wonders God can work, even in such apparently impossible situations.

—Miriam Carmichael, reporter

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SOUTHWEST WASHINGTON AREA

Vancouver First—J. Earl Geil, pastor

Our 5:30 preprayer service continues. This is our power plant for the Lord.

Our missionary convention February 23-27 was a precious time of sharing. On Sunday evening, David and Florence Thomas gave us much inspiration with the added flavor of the story of Lucas, who spread the good news to faraway villages through his ministry of distributing tracts.

The Lord has provided six Bible studies in our area.

A new Praise-In Service has been started on Friday night. We all must become involved—with prayer and meditation—with

nessing—and be the living body of Jesus Christ.

—Bunny Middlewood, reporter

GREENLEAF AREA

Greenleaf—Gordon St. George, pastor

Terry and Jan Hibbs report their shipment of household goods was released without charge. The Honda was stolen after only one week of service. Terry is being "checked out" on landing strips, and Jan is learning to run the radio when he is out flying.

Gordon and Colleene St. George were in Sherwood, Oregon, for the dedication of the new church there on March 5. Gordon spoke at the morning worship service and also at the afternoon dedication.

The musical treat with John Grant of Great Britain and the Galileans and King's Witnesses on March 7 in the academy gym held a near-capacity audience enthralled for three hours. John Grant, evangelist and highly-trained singer, was on BBC television before his conversion in 1950.

Roy Clark is taping his radio program, *Rhymes and Rhythms from the Keyboard*, which originates on KPDQ, Portland, for presentation over KBOI, Boise, at 10:30 each Saturday night. *Quaker Hour* went off the air some years ago, and this is a return of the Friends radio ministry to this valley.

Samuel Drinnon is working with Terry Dirks, YFC director of Boise, to plan for a formal party that will take the place of the junior-senior prom for Christian young people in the valley. Sam and Romero Reves, American Sunday School Union representative, are working on VBS plans for the migrant camps this summer. Sam has been appointed also to serve on the planning committee for the Billy Graham Crusade.

Anna Nixon of Ohio spoke three times in Greenleaf and spent several hours at the Academy the last of February. She found several in this area who knew people she knew from her days in the Santo Tomás internment camp in Manila.

Arthold and Cathryn Latham combined business and pleasure by visiting schools to observe the new concept of school administration and participated in the Lay Witness Mission in the Olympic View Church in Tacoma during the second week in February.

—Iverna Hibbs, reporter

NEWBERG AREA

Netarts—Irwin Alger, pastor

Glenola Schilling hosted a baby shower in honor of Diane Hopper, former member here but now attending the Friends Church in Hillsboro.

The WMU ladies purchased carpeting for the church foyer and the basement steps. Carpeting for the entrance stairs is planned for a future project.

The approach to the church yard has been widened and graveled, a big improvement.

The church has had good attendance with several families becoming new Sunday school members.

The young adults conducted the services on Sunday evening, February 20. This proved to be an interesting evening of music, Scripture, and fellowship.

—Betty Taylor, reporter

North Valley—Roger Knox, pastor

Our Month of Missions held during Feb-

ruary proved to be very enlightening and inspiring.

February 24 a Friendship Banquet was held at Todd's Restaurant for the adult members of our church; 63 attended.

An Easter breakfast for the entire congregation was held in Minthorne Hall.

Beginning March 22, our pastor has been conducting a class on doctrines of the Bible and Friends testimonies. This class may be taken for general knowledge and is also for those requesting membership. There will be a total of eight sessions.

A committee from Springbrook and North Valley is working on plans for a Bible school to be held at the Springbrook church. The dates have not been set.

—Lois Shires, reporter

Sherwood—Lloyd A. Melhorn, pastor

We have enjoyed Dr. Donald Chittick for nine Sunday evenings. He spoke on the biblical teaching of creation.

The adults enjoyed a catered dinner February 12 at the church.

The dedication for our new church was March 5. Former pastors took part in the service along with Mayor Warren Smith. In the morning service, 22 new members were recognized and welcomed; 12 of these were transfers from associate to active members; the other 10 came in on profession of faith.

The Easter program was under the direction of Jerri Bishop with all ages taking part.

The annual WMU Banquet was held at the Hi-Hat with Marie Cammack as speaker.

An all-church outing March 11 to Snowbunny Lodge was enjoyed by many families.

The New Believers, a Christian folk group, presented a musical, *What's It All About Anyhow?* on March 8.

Since moving into our new church we have had increases in attendance: Sunday school is up 38 percent, worship service 31 percent, and family hour 43 percent.

—Jerri Bishop, reporter

PORTLAND AREA

Clackamas Park—Howard Harmon, pastor

Many have joined in the reading of *Hundred Days of Love*, in which a response is sought for a life of total love for a hundred days.

A junior choir was formed in January, directed by Sharon Boehle, and has performed on two occasions.

The youth of the church are working diligently to raise money for their trip to Explo '72.

Adults of the Sunday school now have their choice of five elective classes.

The Missionary Conference in mid-February offered a challenge to those who listened to messages by Anna Nixon of India; the Thomases, Cammacks, Gerald Dillon, and John Fankhauser, representing our fields in Bolivia and Peru, and to our Yearly Meeting superintendent, Norval Hadley. It was stimulating to hear of God's unmistakable working in the lives of people in areas around the world.

—Frances Hicks, reporter

Maplewood—J. Harley Adams, pastor

Members of the congregation are reading through the Bible this year following the reading together. Our pastor is bringing us messages based on areas of weekly readings.

Many are using and have expressed appreciation for *The Living Bible*, a paraphrased version.

Bible study groups are meeting in different homes on Monday evenings.

Recent special speakers have been John Fankhauser and Norval Hadley, leading up to our three days of Mission and Outreach Conferences. Speakers for these were Anna Nixon from Ohio Friends field in India, Ed and Marie Cammack from Peru, and David and Florence Thomas from Bolivia. Inspiration was given at each service. Faith Promises were received, and we went over our goal.

We enjoyed the A Cappella Choir from George Fox College in an evening service.

VITAL STATISTICS

BIRTHS

HICKS—To Bruce and Dorothy Hicks of Clackamas Park a son, Kevin Lonn, born January 23, 1972.

JOHNSTON—To Peter and Marilyn Johnston of Medford Friends a son, Ronald Dean, born February 1, 1972.

OGIER—To Ronald and Sara Ogier of Medford Friends a daughter, Elizabeth Ilene, born February 15, 1972, in Honolulu, Hawaii.

SANDOZ—To Jamie and Ardith Sandoz of Clackamas Park Friends a son, Duftan Charles, born February 19, 1972.

SOON—To Joe and Nancy (Moore) Soon of Salem a daughter, Jenifer, born June 12, 1971.

MARRIAGES

ARCHIBALD-JONES. Kristine Archibald and Vernie O. Jones were married September 18, 1971, at Medford Friends Church with Pastor Clynton Crisman officiating.

BOWERSOX-POGAN. Joyce Marie Bowersox of Oceanside and Joey Charles Pogan of Tillamook were united in marriage on March 11, 1972, in the First Christian Church in Tillamook, with David Thomas officiating.

BURTON-SAMPLES. Deborah Burton and Courd Samples were married at Medford Friends Church November 20, 1971, with Pastor Clynton Crisman officiating.

GILLIAM-TISH. Karen Gilliam, daughter of Mr. and Mrs. Alfred E. Gilliam of Everett, Washington, and Harold Tish, son of Alva and Agnes Tish of Greenleaf, were married January 29 at the Church of the Nazarene in Everett.

HOPPER-CURTS. Mrs. Gertrude Hopper of Greenleaf and Roy William Curtis of Ontario, Oregon, were married in Greenleaf March 3, 1972.

ROBERTS-HADLEY. Shirley Roberts and Dale Hadley were married at Medford Friends Church December 18, 1971, with Pastor Clynton Crisman and Norval Hadley officiating.

DEATHS

DOUGLAS—Albert Blaine Douglas passed away February 10. He was a member of Sherwood Friends and will be missed by all.

HADLEY—Harry H. Hadley, 84, passed away February 1972. He was a member of the Entiat Friends Church for 63 years. Services were held in the church with Gil George officiating.