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Evangelical Friend

June 1972

Vol. V, No. 10

HIGHLIGHTS:

It's tough to be a friend

Why Christians may experience emotional breakdown

Divine healing

EFA Executive Committee meets in St. Louis

The EFA Executive Committee met in St. Louis during the NAE Convention along with some members of the Missions Commission plus Roscoe Knight and Quentin Nordyke. It was out of that meeting that the requests for prayer for the Mexico City project arose. Those requests were printed in last month's issue of the *EVANGELICAL FRIEND*. Now that the minutes are out we would like to give you a further report of that meeting.

We are recommending a budget of \$11,840 for the Mexico City Mission work. This would give the Knights a more reasonable salary scale as we suggested in last year's Coordinating Council. For several years now they have been forced to dip into personal reserves to pay living costs. The cost of living in Mexico City is comparable to that of New York City. The new salary scale recommends a base salary of just \$5,200 plus housing and travel. This new budget proposal must be approved by the Yearly Meeting Mission Boards.

We recommended to the Coordinating Council that each commission in EFA establish a functioning administrative committee composed of the commission president, his superintendent, and at least one other commission member in his Yearly Meeting. This Executive Committee should have power to act, make decisions, and administer the work of the commission during the interim between commission meetings, except that major policy decisions and authority to increase budgets must be handled by the entire commission following guidelines of the Coordinating Council. This Executive Committee would also provide creative input and planning for the work of the commission. If this recommendation is accepted it is understood that commission presidents should be distributed evenly among the Yearly Meetings.

It was felt that the Friends Youth trip to Mexico City that was postponed ought to be replanned for the summer of 1973. Youth should understand that they will not be able to help build or

paint a Friends church, for we simply do not have one. But they will have valuable experience as visitors and will gain new insights into missionary work.

We recommended changing the dates of the Coordinating Council meeting from January 16-18, 1973 back to January 9-11, 1973. This will allow some of the leaders to attend the Friends World Committee Conference on Missions and Service to be held in London beginning January 19.

We worked on a proposal for combining the missionary programs of the four Yearly Meetings. More information about that proposal will be released at a later date.

We agreed to a goal of \$1 per member for World Relief Commission this year, most of which, we understand, will go to help in Bangladesh, where former executive secretary of Northwest Yearly Meeting's Friends Action Board, Fred Gregory, will serve as WRC director.

We took steps toward the formation of an EFA Key '73 Committee.

—Norval Hadley

FUM meets in July at Green Lake

RICHMOND, INDIANA—Using the open-ended theme "Called To Be . . ." Friends United Meeting will convene for its Triennial Sessions at the American Baptist Assembly Grounds, Green Lake, Wisconsin, July 8-15.

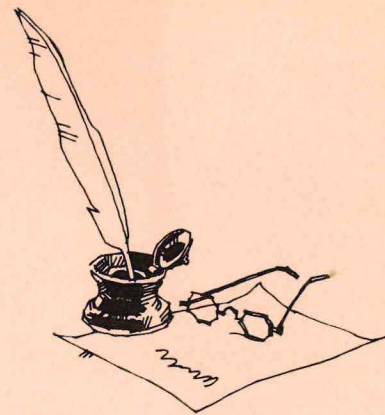
This year's gathering will mark the first time ever for the Friends United Meeting (formerly the Five Years Meeting) to meet outside the state of Indiana, with all but two sessions having been held in Richmond. The purpose for going to Green Lake is that it offers the opportunity and facilities to combine the religious aspects of the conference with a time for relaxation and recreation. "Family fun" and "vacation with a purpose" are attractions that will hopefully be a part of the spiritual experience of those who attend.

Speakers who will inform and inspire include Landrum Bolling, president of Earlham College, who will give the keynote address on Saturday night. Sunday's schedule lists Lorton Heusel, general secretary of FUM, for morning worship; Jean Zaru from Ramallah in the afternoon; and Mary Louise Rowand, president of the International Christian Women's Fellowship (Disciples) in the evening.

Arthur O. Roberts, dean of faculty at George Fox College, will give the Johnson Lecture on Monday evening. His topic will be "Toward a Quaker Restatement of Christian Truth." Tuesday night Cecil Riney and a group of students

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Friends Write



My attention has been called to Arthur O. Roberts' article, "Use of Modern Versions of the Bible," in your April issue.

While we agree wholeheartedly with Mr. Roberts in his argument as to the value of modern versions of the Bible in communicating the original meanings of the inspired writers, we are dismayed to find that Mr. Roberts classifies "Good News for Modern Man," the New Testament in Today's English Version, as a *paraphrase*.

What he says about paraphrases and their limitations is all too true, but we submit that the TEV is a translation and not a paraphrase. Our case is ably presented by Dr. Robert G. Bratcher in his article, "The Nature and Purpose of the New Testament in Today's English Version," which first appeared in *The Bible Translator* in July, 1971.

His article will also answer Mr. Roberts' inference that this translation represents the scholarship of only one man. I'm enclosing two copies in order that you may share one of them . . . with Mr. Roberts to whom we are indebted for an otherwise fine article.

NORMAN TEMME

American Bible Society
New York, N.Y.

I appreciated Arthur Roberts' article in your April issue and so I take issue with Friend Genette McNichols in your May "Friends Write" column. She seems to be against Holy Bibles written in modern day speech (although her thinking in her penultimate paragraph seems a little fuzzy at this point). She seems to have not realized the 1611 Holy Bible was written in the *then* modern-day speech.

KEITH KENDALL

Leesburg, Ohio

I have been interested in Arthur Roberts' article in the April *EVANGELICAL FRIEND* and the lively responses printed in the May issue . . . I appreciate your continued superb work . . .

HOWARD MACY

South Dartmouth, Mass.

Evangelical Friend

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Cover

Stan and Shirley Putman, art directors, are also hobbyists in photography and horticulture. This study of an espaliered camellia on their own back fence combines these two hobbies into a lovely June cover. (Photo by Shirley Putman).

Antecedents

Can Christians suffer emotional breakdown? Can all suffering Christians expect divine healing? These questions are dealt with in our two main feature articles. On page 6 we introduce a new writer to EVANGELICAL FRIEND, Roger Barrett, assistant professor of psychology at Malone College. His article, "Why Christians May Experience Emotional Breakdown," is *must* reading for all of us in today's hectic pace.

Although not a new name to us, Dr. W. Ezra DeVol, veteran Ohio medical missionary, deals with "Divine Healing" (page 12), a subject especially timely in this day of renewed interest in the work and gifts of the Holy Spirit.

June is the month for Children's Day and Father's Day. In recognition of these events, "The Children's Page," with story, art, and poetry, has been composed by children 15 years of age or under; to give Father's Day a special emphasis, we've published John L. Robinson's poignant "An Open Letter to My Children."

First reading for many subscribers are Jack Willcuts' challenging editorials. This month's: "It's Tough to Be a Friend," and "What Happens Between Sunday at Church?"

New ideas and methods, provocative thoughts on subjects of current interest, late reports from our mission fields, news, book reviews, lively reactions in "Friends Write"—a potpourri of worthwhile reading this month. We continue to invite your reading and reaction! —H.T.A.

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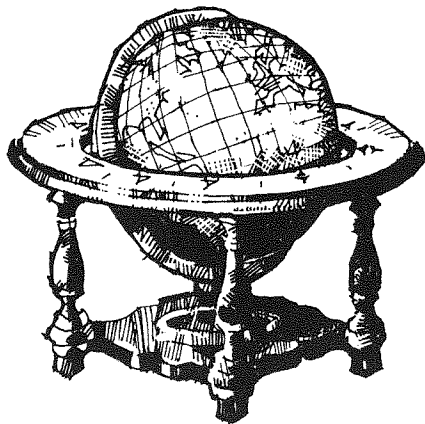
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The Face of the World



NAE scans alliances, withholds endorsement of Key '73

A careful look at its history, present alliances, and future opportunities characterized the 30th annual convention April 11-13 of the National Association of Evangelicals, which drew a registration of just over 1,000 to St. Louis, where it was born in 1942.

Outgoing president, Dr. Hudson T. Armerding, admonished the leaders representing some 38,000 churches to continually recognize that God is the Spirit of witness and that every biblically sound effort to announce the "good news of salvation" ought to have the strong support of NAE.

NAE could not agree, however, on whether to endorse or to urge participation in the nationwide Key '73 evangelistic effort.

The Rev. John Huffman, 31-year-old pastor who ministers occasionally to

President Nixon at Florida's Key Biscayne Presbyterian Church, noted five dangers confronting NAE leadership: (1) passing on an inherited religion to young leaders, (2) defective Christian education that institutionalizes faith, (3) lack of confidence in the Bible, (4) fear of change, and (5) neglect of family by Christian leaders.

Some 1,800 people heard David Wilkerson of Teen Challenge blast the established church, characterizing it as unwilling many times to let the Holy Spirit interrupt its program. Wilkerson scored "established critics" for demanding Jesus people prove their conversion by visiting a barber shop. He said much preaching today is pompous, wordy, and often hypocritical. Following his speech Wilkerson asked some 300 jean-clad young people in front of him to mix with the crowd to express their love to people, many of whom were on the other side of the generation gap.

—Norman B. Rohrer, E.P.

ALCOHOLISM IS GREATEST U.S. DRUG PROBLEM

WASHINGTON, D.C.—The nation's number one drug problem is alcoholism, according to a new government report.

A total of 9.6 million Americans are alcoholics, the study shows, and the economy is drained of \$15 billion in revenue each year because of liquor.

The director of the National Institute on Alcohol Abuse and Alcoholism, Dr. Morris Chafetz, said the alcohol-abuse problem dwarfs that of heroin or any other drug, but "American society and most of the health professions consciously push alcohol problems under the rug. Alcoholism is mistakenly looked upon as a character deficiency instead of as a treatable illness," he said.

The public has been preoccupied with the Skid Row alcoholics, who make up no more than 3 to 5 percent of the total problem, Dr. Chafetz said.

"I do not for a moment want to suggest that those people be forgotten," he said, "but I do want to suggest that we start focusing our diagnostic and treatment programs on the larger part of the alcoholic population—that part that comes closest to home, the part that touches every socio-economic and cultural level in the United States."

An analysis of drinkers based on religious groups stated that Jews and Episcopalians had higher proportions of drinkers than any other group, but they had relatively low proportions of heavy drinkers.

—E.P.

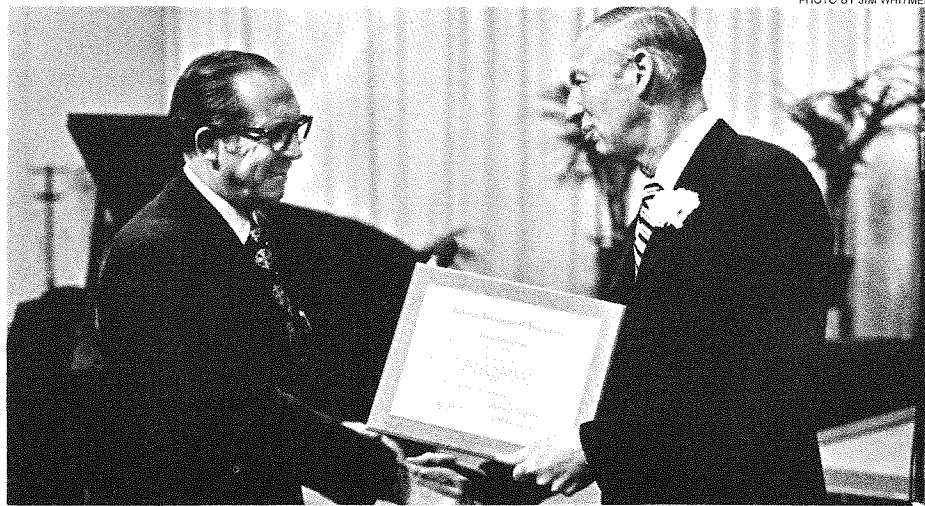
THE AGED

NEW YORK—The world now has 200 million people over 65; by 1981, the U.N. tells us, that figure will have grown to 247 million—an increase of 23.7 percent compared with an overall population increase of 11 percent. The main reason, is, of course, better sanitation and health care. But old people, especially in the rich countries, are in trouble. Technological societies push them aside because they don't produce and their knowledge is "dated"; the young avoid them; they feel terribly lonely. The old in poorer societies fare better, for the young still honor them and keep them close in the wider family. But as the poor countries industrialize, will they, too, push out their old?

The U.N. is asking 12 very different countries about old people in their societies: Bolivia, Ghana, Greece, Hungary, Iran, Lebanon, Malta, Mexico, Pakistan, Uganda, the Ukraine, and Yugoslavia.

—From "In and Around the U.N." from the Quaker office

PHOTO BY JIM WHITMER



Russell Myers, superintendent of the Evangelical Friends Church—Eastern Region and president of the Evangelical Friends Alliance, receives the NAE Denominational Membership Plaque from President Hudson T. Armerding during a special dinner at the 30th Anniversary Convention of the National Association of Evangelicals in St. Louis, April 13.

METHODIST EDITOR ANALYZES ORAL ROBERTS' RETURN TO METHODISM

DALLAS, TEXAS—Why did Oral Roberts decide to join the Methodist Church and what have been the consequences?

Never before completely answered, these questions received candid responses from the 54-year-old evangelist when interviewed recently by *Texas Methodist* editor, Spurgeon M. Dunnam III.

Roberts, reared in the Methodist Church, said he felt in 1968 a "distinct awareness of the Holy Spirit" to return to his Methodist heritage. When he was critically ill with tuberculosis at the age of 17, he joined the Pentecostal Holiness Church because "they showed an interest in my affliction. Through their prayers I was healed."

Roberts joined Boston Avenue United Methodist Church in Tulsa in 1968. Al-

(Continued on page 17)

It's tough to be a friend

Take Jonathan. Some outstanding men in the Bible, like Joseph, David, Daniel, Moses, and others, through the discipline of patient and obedient waiting eventually reached prominence under the providence of God. But not Jonathan. He chose instead to be a friend. He probably possessed the necessary qualities for being king. He had a good start in that direction. As often occurs, he had a lot of the characteristics of his father, King Saul, without most of the bad ones. But it was God's will for him to slip into oblivion as far as public acclaim goes. Instead, his selfless loyalty to his friend David and to God keeps his place in history.

Occasionally, it takes bigger men to be willing to settle for second place than it does for sensational prominence. We all know there will be a vice-presidential candidate for both parties, but no one runs for that spot. Jonathan's circumstances could easily have given rise to jealousy, envy, and political intrigue. He had access to real power; the life and destiny of his friend David were in his hand. But he yielded, and did it gracefully, to the voice of God, and he was discerning enough to recognize it as well! Discernment and humility are not always well blended.

"Now I know why you people are called Friends," stated a young graduate of the Job Corps who had been befriended by a Quaker involved in the program. This young man just because he was black was a victim of an unscrupulous car dealer. Upon an examination of the facts, sale price, interest rates, and actual condition of the car by two or three Friends who checked it out, the dealer quickly offered to refund the entire amount, make a better offer, or quietly withdraw the transaction. Friendship often takes time as well as courage.

The display of true friendship between David and Jonathan has become a symbol of human loyalties. There is real security in true friendship that cannot be found in any other relationship. Dinah

Maria Craik describes this sort of friendship in a way we all understand:

Oh, the comfort—the inexpressible
comfort of feeling safe with a person!
Having neither to weigh thoughts,
Nor measure words—but pouring them
All right out—just as they are—
Chaff and grain together—
Take and sift them—
Keep what is worth keeping
And with the breath of kindness
Blow the rest away.

Jonathan was caught in circumstances we have all faced at some time. What does one do when he loves two people who are unable to get along with each other? He must have loved his father as well as David. Jonathan tried, but unsuccessfully, to mediate this difference. Who of us has not attempted a similar thing only to find it very difficult? But the time came when Jonathan had to declare himself, take a stand, and hold to his convictions. Furthermore, he did it all in a quiet, kindly spirit.

This may be particularly important for "evangelical" Friends. The image of evangelicals today is often caricatured as a rather abrasive, loud, defensive, argumentative type. Friends have an opportunity to show another image, one where Christian convictions are held in a friendly way. It is no compromise to be kind; it is a little cowardly to be otherwise. —J.L.W.

What happens between Sundays at church?

Often, not much. Church buildings—even lovely, expensively decorated, well-designed facilities—sit quiet and empty much of the week. Not only is this poor

stewardship (causing some uneasy feelings about tax exemption on valuable property that "cumbereth . . . the ground"); it is a missed opportunity for ministry.

A lot of things can happen on Monday and through the week with planning and imagination. The trend to day care in a Christian atmosphere for children is one idea. Here is a rundown on the activities in one Friends Meeting House beginning on a Monday morning:

■ A Day Care School from 7 a.m. to 6 p.m. for 80 children whose mothers are working.

■ Special education for nearly a dozen high school "dropouts" in individually tutored classes and personal relationships.

■ A pediatrician and staff are invited from the county health department to care for children and babies whose parents could not afford adequate medical attention.

■ An office for an Inter-Varsity staff working with college students.

■ Another room given for marriage counseling services.

■ Another area is given for a "Young at Heart" group of retired people who meet for a Bible study, carry-in lunch, and a travel film.

■ Another Bible study group of 80 women (and their 30 children) who are preparing as leaders for small group Bible sessions.

■ A prayer chapel is open for passersby to come in for meditation and to hear a cassette tape of a message by the pastor.

■ A well-filled library is open daily with recommended reading available.

■ A men's prayer breakfast is out of the way in time to make room for a ladies' sewing day for missions.

■ Another room is equipped for storage of nonperishable food supplies, used clothing, and furniture items for distribution to those needing these items.

This Friends Meeting has a slogan: "The meetings are held on Sunday; the services start on Monday." —J.L.W.

WHY CHRISTIANS MAY EXPERIENCE EMOTIONAL



Roger Barrett, assistant professor of psychology at Malone College, Canton, Ohio, touches a significant subject and one that has concerned Christians trying to cope with the pace of today's living. This analysis and appraisal will be both helpful and provocative. It is practical and scriptural and lifts for candid examination a condition often neatly skirted in many churches and seldom treated in sermons. Appreciation is given Roger Barrett (who writes for a number of Christian and professional magazines) for sharing this article with Friends. Roger Barrett has his B.A. from Wheaton College, M.A. from Pepperdine College, M.Div. from Fuller Theological Seminary, and is presently doing doctoral work in clinical psychology at Kent State University.

If a person is a Christian and is really trusting in God, can he have a nervous breakdown?

If a person becomes a born-again believer, aren't his mental problems taken care of too?

Can a Christian go insane?

These are questions frequently asked of a Christian psychologist but are questions for which he has no simple black-and-white answers.

One of the reasons such questions are not easily answered is because the questions themselves make assumptions about both Christian experience and emotional disturbance that are vague or incorrect. For example, many would like to believe regeneration not only changes the direction of one's life but also transforms personality. This assumes, by way of illustration, that if one is a rather immature person before conversion he will then become a mature person by virtue of being converted. This assumption fails to see that the recentering of life (or conversion) is only the beginning. The slow and often painful reordering of life remains to be accomplished and is in no way an automatic process.

Another assumption implicit in these questions is the idea that Christian experience is a short, painless, and cheap shortcut to mental health. Now there is no doubt in my mind that Christian faith and experience (biblically based) are in fact productive of mental health and well-being, but there is nothing inevitable about it.

There are two essential observations we must make. First, many Christians with a vital experience of Christ and a persistent devotional and church life have deep-seated emotional problems. Secondly, there are many non-Christians who psychologically speaking are well-adjusted, healthy, and happy people. This is not to say that sin and emotional disorders are not related. It is my opinion that they frequently are—but again not inevitably.

Christianity is not the emotional cure-all some Christians represent it to be. In my own limited clinical experience, I think I have seen among evangelical Christians most kinds of emotional disturbance and behavior disorder that are to be found in the non-Christian world. (In some kinds of disorder it is my impression that the incidence may indeed be higher.) And the frequent incidence of emotional breakdown in ministers does not augur well for the cure-all claims of the faith uttered by some of them.

There are in fact many factors in evangelicalism and Christian experience that can act as precipitants of emotional problems. Let us look at some of these and see whether we can gain more appreciation and understanding as to why some Christians may experience emotional breakdown and disorder.

There is a vast array of books and songs in evangelical Christianity that suggest to us that *peace of mind* and the absence of tension and conflict are attributes of being a Christian. We can ask, Should a Christian experience conflict? or, Are peace of mind and the absence of tension the mark of religious maturity? This viewpoint is quite unbiblical and has some dangerously destructive properties for one emotionally if he were to subscribe to it. Job's pious, but ill-informed, friends were of this persuasion. Buddhism has such a notion in its concept called Nirvana. This is a state of blessed tensionlessness, which is achieved through loss of both desire and personal identity. This non-Christian view, often subscribed to by evangelicals, fails to see that conflict is the context of growth, the context out of which responsible choices are made.

I once heard of a sermon entitled "How to Live a Serene and Successful Life." Was Jesus' life serene . . . or the disciples'? How about the life of Paul . . . or Luther . . . or Calvin . . . or George Fox? If one were to go to Hebrews 11—the hall of faith chapter—one

BREAKDOWN

would find that those saints experienced entire lifetimes of conflict and stress. The apostle Paul, referring to himself, speaks of "conflicts without, fears within." (2 Corinthians 7:5 NASB) That sounds very much like emotional distress.

One may well argue that Christians, by virtue of their two natures—the old and the new Adam—may experience more conflict within themselves than non-Christians. There is a danger, you see, in taking the tension out of Christianity and leaving it limp. The *peace of mind* syndrome does a disfavor to us by implying that becoming a Christian will solve all our problems.

One of the destructive consequences of the *peace of mind* syndrome, which assumes that conflict itself is evil, is that some Christians attempt to avoid or eliminate conflicts, both intrapersonal and interpersonal conflicts, by covering them up or pretending they don't exist. And so the conflict goes underground, manifesting itself in ulcers, migraine headaches, or other psychosomatic disorders. Or maybe it will manifest itself in just a generally nasty disposition. It may even cloak itself in religious garb in such persons and become a cruel hostility toward sinners or people in the church who don't see it quite like they do. In its most extreme forms it can result in emotional breakdown and loss of control over one's behavior.

Closely related to this matter of conflict is another debilitating notion that frequently poses as Christian or *spiritual*. This is the idea that experiencing certain emotions is sinful. The emotion of anger is a good example. Anger is often thought of as sinful. Few of us really have a good understanding of what it means to "be ye angry, and sin not." (Ephesians 4:26) As with conflict, it is not the fact of anger that is wrong; how one handles it is where good and evil become involved. Because few of us really understand constructive expressions of anger, we fall error to the notion that a passage like this refers to righteous

indignation—that one can justifiably express anger when it appears to be in the cause of righteousness. Unfortunately, a lot of sinning can take place *in the cause of righteousness*. The danger here is that we can justify our sinful expressions of anger because we believe it to be for a good cause.

Tears are another example. Parents often say to little boys, "Little boys don't cry." But little boys do cry; God made them that way! Did you know that the chemistry of a tear produced by emotional distress differs from the chemical breakdown of a tear elicited by an onion? One reason why males have had an eight-to-one ratio to females in the incidence of ulcers may be a product of their having learned not to express their emotions as easily as women or children are allowed to do in our culture.

As with conflict, the consequences of such notions about negative emotions can be destructive. We try to cover them up or bury them or pretend (deceit!) they don't exist. They then will take their toll on our physiological or emotional well-being.

Guilt is another precursor of mental breakdown. Now it is obvious that guilt is a good, healthy Christian concept. It can be a very constructive indicator to us when we deviate from values that are important to us. But guilt can be inauthentic as well as authentic. Let us look at the perfectionists. (They are found in both the non-Christian and Christian worlds.) The perfectionist is a person who is threatened by life and other people. He is deeply anxious about how to conduct himself. He copes with this anxiety by structuring everything according to a rigid pattern. Only by following this pattern can he feel secure. If a perfectionist becomes a Christian, he is apt to put himself under the most rigid spiritual discipline—hours of prayer and Bible study and compulsive church attendance and activity. He is likely to subscribe to a rigid system of dos and

don'ts, which become for him a rigid barometer of spirituality.

The problem is that he often imposes his rigid demands and perfectionism on others, especially his children if he is a parent. If a preacher, the perfectionist will try to whip his congregation into more church activities, more witnessing, more praying, etc. He will map out a very specific pattern of spirituality to which his parishioners must conform or else.

Now it is obvious that one seeks to grow in truth and grace and to strive toward the high ethical claims of the Christian faith, and it is a minister's duty to proclaim this to his congregation. The problem with the perfectionist is the *compulsive* and *demanding* nature of his quest. Though he desires to move toward truth and grace, there is little grace in it all. He is deep down quite an unhappy and hostile person. And when his rigid world can't be maintained or he is forced to deviate from his patterns, he comes under great pressure and frequently experiences emotional breakdown. Unfortunately, many well-meaning Christian parents in their desire to insure that their children be Christians raise them to be perfectionistic personalities.

Our Lord strongly opposed the perfectionistic Pharisees who bound men with burdens they could not carry. The yoke He gives us is easy and light. It is not a yoke of bondage as the perfectionist demands.

Doubting is another dimension of Christian experience that can be emotionally troublesome. Many Christians often operate as if doubting itself were sinful. They fail to distinguish between doubting and unbelief. As a result, many Christians become fearful and disturbed when doubts come. They are afraid they are sinning. They fail to see that *doubt precedes faith*.

A virile faith *has* asked questions and *dares* to ask questions. An anemic faith is afraid to ask questions. It seeks

(Continued on page 18)

Big Forest Church— and how it grew

If any of you ever come to Taiwan to visit Big Forest, do not start looking for the trees; there aren't any. If this place was ever a forest, there is no sign of it now.

On the first Sunday of March 1962, the Big Forest Church was dedicated. The first Sunday in March 1972 marked its tenth anniversary. The weather was perfect. The church was packed. There was special music by a quartet and two choirs.

One of the outstanding features of this occasion was the assumption by the church of its pastor's salary. For years the church has paid its incidental expenses and a part of the pastor's salary. Now in addition to becoming self-supporting, they want to assist weaker churches that are unable to carry their full load.

Charles DeVol brought the morning message. This was the first time he had preached since his surgery. He spoke on:

1. Christ the foundation of the church. 1 Corinthians 3:10-11
2. Christ is building His church. Matthew 16:18 a. He selects poor materials and converts them into useable ones. (2 Corinthians 4:7)
3. Christ loves the church and wants it to be a glorious church. (Ephesians 5:25-27)

Miss Jenny Ling, a college junior, reported on the growth of the church. She

said that when Peter Peng came to be their pastor he not only had to preach the sermons and conduct the prayer meetings but be the Sunday school teacher, youth director, organist, janitor, and usher. Now they have a well-organized Sunday school, several who can play either the piano or organ, a responsible staff of ushers, and a good youth program.

Charles DeVol briefly reviewed the history of the Big Forest Church:

In the winter of 1958 Mr. Yen, pastor at Wan Shen Lee, suggested the opening of a chapel at Big Forest, so a small room was rented, and they started the work with four nights of special meetings. Then for three years Mr. and Mrs. Yen, assisted by Mr. Swen, went out each Sunday night and on Wednesday nights for services.

In June 1961, Charles Bailey of Damascus, Ohio, felt impressed to sell a small piece of land and give the money to buy land at Big Forest. He wrote that he was awakened early one morning with the words, "Sell your little woods and buy land at Big Forest."

That year Willis Miller was pastor at Country Chapel, located near Greenville, Pennsylvania. They were in the process of building a new church. They felt they should not only build a sanctuary for themselves but help build a church on some mission field so that others

could hear the Gospel. First Friends, Salem, Ohio, also sent a generous offering, and the "shares" sold by Men in Missions in 1959-60 paid for the balance.

In June 1962, Beloit Friends heard that Big Forest had a church but no parsonage, so they took up a special offering, and with that money a vacant lot adjoining the church was purchased.

Then Willis and Stella Green of Alum Creek Friends struck oil on their farm, and they sent out enough money to build a beautiful little parsonage. No funds had been solicited; all needs were met.

Today it would be impossible to buy land near our church. Prices have soared; all available land has been sold. Ten years ago this was a farming community at the edge of town. Today nice dwellings and apartment houses surround the church on all sides.

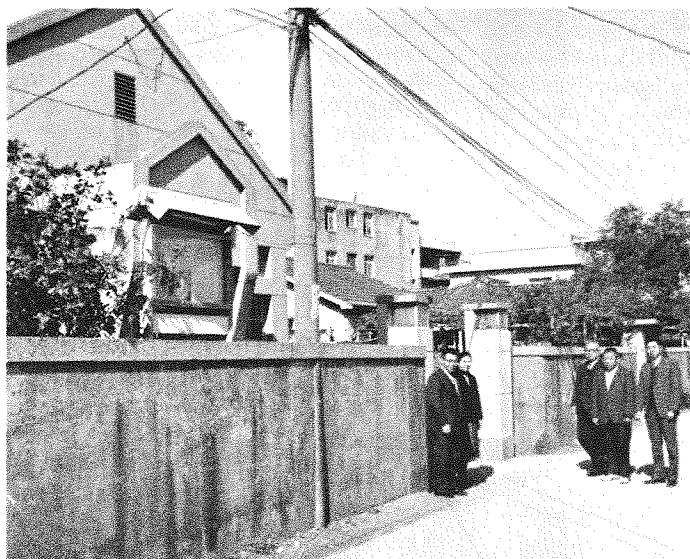
Peter Peng, the pastor, enumerated seven goals, all of which he felt were definitely attainable:

He urged each one to contact ten of his neighbors with the aim of leading at least one to Christ.

He hoped that none would be satisfied to be the only Christian in the family. He urged each to seek to lead his entire family to Christ.

Since our congregation is growing in size, we will need to think of enlarging our church.

Where whole families are Christians



they should not be satisfied to just attend church but should have daily a time of worship together.

Every Christian should be a witness for Christ, even though we do not expect all to be preachers, and when the day comes when we can return to the Mainland, he urged each one to take Christ back to his home community.

He hoped that every believer would really be a born-again Christian and not just a person who attends church on Sundays and observes the outward forms.

May God grant that we all live together in Christian love so that His name may be magnified through our lives.

This anniversary service lasted from 9:30 to 11:30 a.m. The women of the church had prepared a delicious meal. As soon as the benediction had been pronounced, the young people started carrying in the trays, and in five minutes everyone was served. On each tray was a piece of fried chicken, smoked fish, vegetables, and rice. Each one received a bowl of soup and a banana. There were 200 trays prepared and only 2 were not needed. No charge was made for this meal. The chairman simply announced that if any wanted to contribute toward it they could put their offering into the box at the entrance. When the money was counted the exact amount was received that had been spent in the preparation of the meal.

One of the especially interesting things about the Big Forest Friends Church is that it is attracting Quakers from other parts of the greater Taipei area and even from as far away as Chiayi. The Taipei City Planning Committee has designated Big Forest as a residential district. Many new homes and nice apartment houses have been and are being built here. People who live in crowded quarters, or areas that are frequently flooded during typhoons, are moving to Big Forest. In the past few months at least seven families of Friends have moved into this community so as to be near this Friends Church. □

Photo at far left shows the Big Forest Church on Taiwan with Pastor Peter Peng and the welcoming committee on the 10th Anniversary Day, March 5, 1972. Next picture shows the congregation at the anniversary service.

Missionary Voice

Sowing precious seed

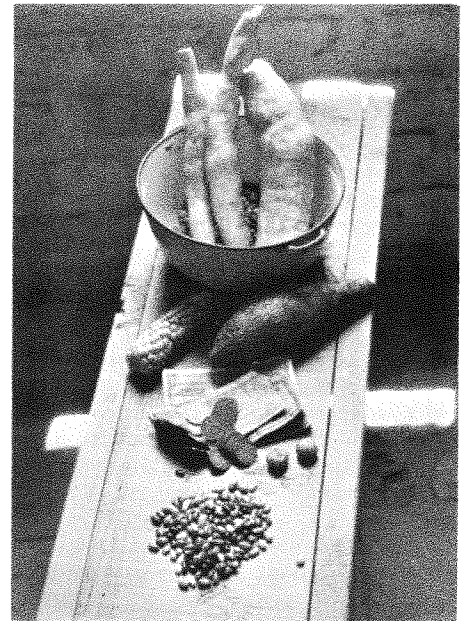
BY GARY AND ANN FUQUA

Burundi is an agricultural country and much of the villagers' time is spent in tending their small farms. Bean seed is saved from one harvest to the time of the next planting; at least that is the plan. But in our area, often food is scarce in the spring and the precious seed is eaten. Then the farmer must hunt for money in order to replace the seed.

Quite often we are asked by some of our people to buy packages of tomato, carrot, or cabbage seed for them when we go to town. Their diets need vegetables rich in vitamins, and we are trying to help them learn to plant and use new varieties.

Our people sow another kind of seed far more precious than beans, corn, carrots, or tomatoes. This seed is the Word of God, and it has been sown by Vacation Bible School teachers in the fertile hearts of the children here at Kwisumo, Nyankanda, and at Mageyo, our main outschool. The theme this past year was "The Heart's Garden," and many hearts were ready for planting. Of 195 children who attended, 137 responded to the call of God.

Andrew Bisabga, a primary school teacher who directed our VBS program this past year, gave me these reasons for the importance of VBS in our total church program. First: The children love it and have a lot of fun coloring, learning new songs and Scriptures, and hearing stories with a spiritual application. They look forward to it from year to year, and their enthusiasm is seen even in the offerings they bring to help continue the work. Thus far we have collected 242 francs, four manioc sticks, one ear of corn, two potatoes, and about a half pound each of rice and beans. Second: It is the best opportunity for dealing with the children's hungry hearts. VBS is geared to their level and makes them feel at ease in responding. Third: These children are the future of our church, and we must be planting the seed now in their hearts, before the things of the world make the soil there unfertile.



Gary and Ann Fuqua are missionaries in Burundi under Kansas Yearly Meeting. Above is a photo of the VBS offering at Nyankanda—money, manioc, corn, beans, and potatoes.

The ages of the children range from two to three years to fourteen years. The tiny ones are brought by their older brothers or sisters, and if we refused to have a class for them, many of the older children would have to remain at home to baby-sit while the mothers work in the valley gardens. Who can say how much of the seed sown this year will grow and bear fruit? Time alone will tell. But the church is finding that many of the youth who are accepted into church membership these days give VBS as the time when they became Christians.

Sometimes the bean crops fail because of drought, or our cabbages and corn are eaten by the birds and little animals, but we do not quit—we plant again. May we be faithful to encourage the planting of this most precious seed again and again, which yields not vitamins for this life, but life eternal. □

India impossible? With God, nothing is impossible!

BY LOUIS COFFIN

It was raining slightly when Betty and I stepped off the bus. Vijay Prakash had obtained our tickets at Jhansi and accompanied us on the trip to Chhatarpur, pointing out areas of interest along the way.

This was the culmination of a lifelong ambition of ours—to return to the mission field where my parents, Merrill and Anna Coffin, had served from 1923 to 1929 and where I spent probably the most formative years of my life.

Dr. Ezra DeVol, Norma Freer, and Betty Geisler were there to meet us. At the DeVol bungalow we were surprised by a wonderful welcome—songs by the 6th grade class of girls, Scripture by Gabriel Massey (the hospital chaplain), and prayer by Vijay Prakash. It was overwhelming.

We had several things in mind we wanted to accomplish during our visit to India. And to do it without interfering with the daily duties of the missionaries was of concern to us. However, everything worked out wonderfully, and we had a most memorable five days at Chhatarpur.

Although our time there was so short, we did come away with some definite impressions. First, the missionaries must be cut from stock of steel. They know no such thing as an eight-hour day or a five-day week. They are fortunate to have an uninterrupted night's rest. Truly the Lord is the strength of their lives. Dr. DeVol, even though wrought with concern over the health of his wife Frances, gave unceasingly of his time

and medical skill to the admitted patients in the hospital and to the emergency cases that never cease to claim attention. Norma Freer, the senior missionary on the field at present, is equally taxed for time, strength, and patience. It seemed to us their tasks were not humanly possible—it had to be their complete dedication and dependence on the Lord that gave them the needed strength. When visitors like ourselves arrive, needing a place to stay and wanting to see as much of the life and work of the mission as possible, I'm sure it must add complications to their already overcrowded schedule.

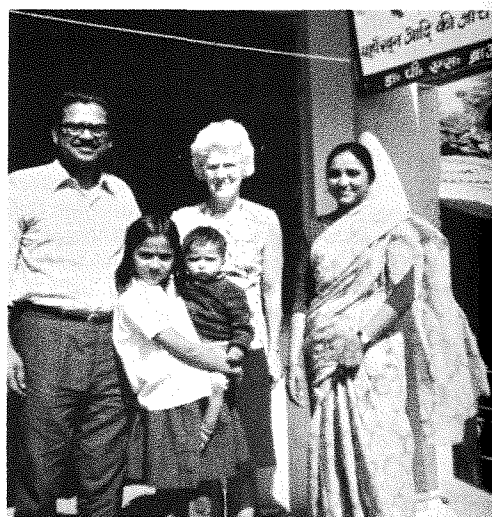
The contrasts in India challenge your imagination. The differences between the Hindus or Moslems and the Christians is as great a contrast as night is from day. The joy that radiates from the faces of the Christians and the enthusiasm that exuberates when they sing is unbelievable. And yet you *can* understand it when you see what they have been saved from. Everywhere we went in the Bundelkhand area, the Christians could not stop thanking us for the concern our church had 75 years ago in sending missionaries to them. And more particularly in our case, they were continually thanking us for the years of love and labor that our parents spent there. They continually reminded us that, had the missionaries not come, they would be nothing; they would still be living as most of the villagers do—from hand to mouth; there would have been no progress, their children would not have had the opportunities an education affords (several of these 2nd and 3rd generation children are now the doctors, nurses, and teachers); they would still be bound by the ties of Hinduism. But thanks be to God and because of His love, they are free . . . free to follow His direction for their lives. It is that freedom and God's love in their hearts that radiate from their faces.

We were impressed with the impact our Friends mission had made through-



PHOTOS BY LOUIS H. COFFIN

Louis and Betty Coffin in front of the mission bungalow just outside the village of Chhatarpur.



Dr. Brown and family with Betty Coffin in front of his office in Chhatarpur. Dr. Brown was one of the boys who grew up in the mission, obtained his education, and is now a practicing physician.



Stuti Prakash and wife in front of the Chhatarpur Church where Stuti is pastor.

Louis Coffin, son of Merrill M. and Anna Coffin who were missionaries to India and Friends ministers in Ohio, Oregon, and California Yearly Meetings, visited India recently with his wife Betty. A graduate of the American Institute of Banking and the American Academy of Accounting, he has held positions with several large corporations. He retired in 1971 and is now Minister of Shepherds at Clackamas Park Friends Church, Milwaukie, Oregon.

out the country. Although, at first glance, it would seem the work has retreated and we were not occupying as much territory as we once did, we came to the conclusion that the seed sown in Bundelkhand years ago is now being heard from throughout India. Take Moti Lal, a pastor whom we knew, for example. We met people who knew him in Miraj, 200 miles southeast of Bombay, and in Agra and Delhi in north India. Vijay Prakash, son of Stuti Prakash (pastor at Chhatarpur) is managing a Christian correspondence school in Jhansi. These are but two of the products of the Friends Mission in Bundelkhand. There are dozens of others who could be mentioned. Although they have not stayed at "home" to work, they have not given up the faith but have gone on into new territories to proclaim the Gospel.

We were impressed with the new and expanded facilities of the hospital in Chhatarpur—but like every hospital in India, it is overcrowded. You not only provide for the patient but also his family. The fact that so many of the young Christians are continuing their studies in the field of medicine is encouraging. Dr. DeVol is fortunate in having the staff he does—and with the desire among these young people to study and improve, it looks bright for future staff in years to come.

It was a tremendous experience for us—to become aware of the wonderful heritage left us by our parents, to renew friendships with the boys I used to play with as a youngster, and to find them in positions of responsibility at the mission. Stuti Prakash, a student of the Bible School and a helper in our home then—now the pastor of Chhatarpur; Dayal Chand Singh and Hira Singh—then residents of the orphanage right next to our bungalow, now pastors of their own churches. The three of them comprise the evangelistic team that goes out into the villages to sing and preach.

We were reminded that in India we see again sights our Lord must have seen when He was here on earth—women congregating at the village well—plowing done with a crooked stick and a team of oxen—poverty—deformed bodies—leprosy. The missionaries and Indian Christians are doing their best to convince these masses of people that there is freedom in Christ, and they are doing it the same way Jesus did when He was on earth—going from village to village teaching, preaching, and healing. Our missionaries and Indian Christians are doing the teaching and preaching; our doctors and nurses are ministering to the physical needs of the sick.

Truly it seems an impossible task—but we know, with God, nothing is impossible! □

Laurence Payne

A concern for spiritual reproduction

The subject of church growth is before us in this day as it may not have been for a long time. We hear of this plan and that plan, of efforts to distill method out of successful soul winning. We are urged to get involved through this approach or that system. Surely this is all to the good. Could it be, however, that we are making difficult an expression of life that God meant to be simple?

Important as church growth is, is not Christian procreation a purer expression of that which God has called us to do? He has called us into a family. This family above all others rejoices over and finds joy in new babies. How is it that we lose so many?

Babies are the natural fruition of love-making. They are usually born one at a time. In the first blush of the Christian era there was no established theology, method, school, or church (building), but children were born in great numbers, one at a time. In the persecution of the time, men demonstrated the beauty of love toward others coupled with the transforming work of God within heart and life to a degree that turned the world (of people) upside down.

In the pressures of our day, it is still possible for us to love those among whom we move. As children are born of lovemaking, so is it that men are born from above when we love enough to lavish the effort of courtship upon them. As nothing lives in God's green earth without successive development, let us have the patience to allow God to form within the object of our loving attention

that which He will bring to birth in His own proper time. Babies can suffer crippling injury by forced delivery.

There are few of us who are naturally sterile. Why should we suppose that while natural procreation is all too often our overabundant heritage, begetting children after the Spirit should find us so unproductive? Well-formed and happy children usually live in families who wanted them and who have been careful to see that there was provided sufficient prenatal and postnatal care to insure robust health. The clinic (in this case the church) is consulted on occasion, but the rearing is done in the warmth of the home.

A sacrifice many of us would have to make were we to find time to "love our neighbor" just might be a cessation of some of our *church busyness*. Many of our church duties are a pleasure for us to do, and some are needful for the health of the body of believers. Jesus, however, commanded us to go into the world (of people), and we cannot do it if we are always at church.

Someone has observed that the attrition rate for the church generally might be set at 50 percent. If true we ought to be appalled. God has pronounced through Daniel that "those who lead many to righteousness, [shall shine] like the stars. . . ." (NASB) It has been my observation for a long time that He doesn't say "to salvation" but "to righteousness." Perhaps when we can become less impatient to "hear the words" of acceptance and submission and provide more prenatal and postnatal care, we will see healthier babies born.

God has entrusted into our hands His Word. He has stated it will accomplish that which He pleases. He states that He *illuminates* His Word. He fills us with His love. Thus equipped and in the simplicity of little children, let us get about the business of loving that neighbor. The candor of childhood will penetrate the sanctum that will yield to no other touch.

Thou shalt catch men! □

Laurence "Gunner" Payne was owner of a small manufacturing plant in California for many years and is a long-time member of the Yorba Linda Friends Church. Especially effective has been his work in the beginning of Bible study groups. He and his wife and son are residents of Newberg, Oregon, where he is serving George Fox College.

Divine healing



Dr. W. Ezra DeVol, M.D., is a veteran missionary doctor who has served under Ohio Friends in India and Nepal and now serves as superintendent of the Christian Hospital in Chhatarpur, India. He is from a missionary family; his brother, Dr. Charles DeVol, has served with distinction as a missionary to mainland China and then in Taiwan. A sister, Catherine Cattell, well-known to the readers of the EVANGELICAL FRIEND in her "Over the Teacup" column, also served many years in India. With the new interest today in the subject of "divine healing" along with a new examination of the gifts of the Spirit, this article is particularly timely. This balanced, provocative concern expresses well the scriptural and Friends view of an important doctrine.

The great French surgeon of the 16th century, Ambrose Pare, maintained that all healing was divine. He is remembered for saying, "I bound up his wounds, the Lord healed him."

However, what most people understand by divine healing is that it is in answer to prayer. Most of us have seen cases of miraculous healing because of a person's own faith or because of the intercession of his friends. I have seen this many times in my life. We have records of patients here in India and also in Nepal who have been saved from death because the Lord wonderfully undertook for them. But we also know of people of faith who have prayed earnestly, but were not healed. We do not know the reason why.

There was a little girl on the pediatric ward in the Shanta Bhawan Hospital in Kathmandu with tetanus. We had done everything we knew to do for her. She had had excellent nursing care, but she was slipping through our fingers, and we felt that that night she would die unless the Lord intervened. We gathered around her crib and prayed for her. From that moment she began to improve and recovered completely. As a result her brother, a Nepali Hindu, became a Christian and is today following the Lord.

Another patient, Sheila, came in critically ill from a nearby town. She had severe tetanus following childbirth at home, and it appeared that we could not save her. We had definite prayer with her at the bedside several times. Staff also remembered her in prayer meetings and in personal intercession. She recognized, as well as her relatives, that the Lord Jesus Christ had healed her. These remarkable recoveries do not follow any particular pattern. Sometimes the prayer of an individual, prayed just once, is enough to bring the healing. In other instances, a group of believers prayed for an individual over a period of time and with fasting before healing occurred.

Does God always answer? Does He always heal the person who prays in faith? We cannot subscribe to the teaching of some that unconditional healing is in the atonement and that we have as much right to have healing of the body as of the soul. If this were the case we would never die. We have no Scripture that gives us this prerogative. If this were true why was Paul not healed of the thorn in the flesh for which he prayed three times? And Paul was a man of faith. Why was it that Timothy was in poor health and seemed to be such a frail person? Alastair Kennedy, in his article, "The Gift of Healing," in *Light of Life* Magazine of March '72 makes this statement: "Paul speaks in 2 Timothy 4:20 of leaving Trophimus ill at Miletum with no suggestion of either himself or of Trophimus failing in not claiming healing from this illness."

We feel it is a real danger to tell people that they can expect healing in every case, if they just have enough faith. This has produced disastrous results. People have been so sure they were going to be healed, and when they found out they were not healed, they have thrown away their faith and have gone to pieces emotionally and into darkness spiritually. We need to remember that God is sovereign and He has His purposes through illness and suffering that He cannot accomplish any other way. We do not know the reasons nor the moment-by-moment score as we go through these periods of darkness and testings. I am sure Job did not realize all that was involved in his sickness and suffering.

Occasionally we meet people who do not include in their prayer, "if it be Thy will," because they feel that all health and wholeness is the will of God, and so they pray without this provision in their petitions. Rev. Theodore Williams from Bangalore spoke to us during our recent Annual Meeting. Many times he brought out the fact that one of the temptations of the Christian is to try to USE God;

"We need to remember that God is sovereign and He has His purposes through illness and suffering that He cannot accomplish any other way. We do not know the reasons . . . as we go through these periods of darkness and testings."

this is wrong. God is sovereign and we are finite humans, and our concern should be that God use us and not that we should use Him. We need to remember as it is written in 1 John 5:14, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." This is a fundamental principle in prayer.

There seems to be an increase in faith healers in our day. We have heard of tremendous miracles performed in Indonesia in the revival they have had in the last decade—even three substantiated cases of persons being raised from the dead. Saints of God who have this gift of healing make it clear that not every case is healed. So what should our attitude be if we are sick, or one of our loved ones is sick? First, let us remember God can and often does heal in response to faith. God is too big to be put in a box, and we cannot make the terms for His healing. Sometimes He will see fit to use natural means to give deliverance. We can rest assured that He is able for every situation. The second principle is that we ask for His will to be done in our lives, daily. He is to be glorified in all that takes place; we realize that all "God's purposes are much greater than the fulfillment of our immediate needs."

Dr. Nelson Bell has written a very helpful article entitled, "The Healing Christ," published in the December 3 issue of *Christianity Today*. He points out it is well to remember that God is interested in healing the whole person, mind and spirit as well as the body. This needs to be kept in proper perspective.

The third suggestion when praying for healing is to ask God what we need to do in this situation. This may involve confession and reconciliation as we are admonished to do in James 5:16. It may also mean that we need to be alert for guidance He will give us in regard to whether to seek for medical advice and what line of treatment to follow.

Many times during my years of medical practice we have asked the Lord to heal people. Then I have asked Him to show me what to do in order to hasten their recovery. Sometimes the Lord brings something to my mind immediately; at other times the thought does not come to me until I am back at the house thinking about the problem. The Lord speaks to me about what needs to be changed, and then I must get up and write orders for the patient that I had not thought of before. When God gives us this kind of leading, we need to respond and follow His directions.

Prayer is not a shortcut or a way of avoiding all we need to do. Relying upon the Lord is no excuse for an incomplete examination or poor technique. If we have been careless in the matter of health, we need to ask the Lord to forgive us. The gift of health is very precious and not to be taken lightly or abused.

Finally, one of the most important requisites in praying for healing, or in fact for any petition, is found in Philippians 4:6, 7: "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus." (RSV) This doesn't mention healing, but it includes healing. It is important to pray until we get this peace, whether we get the healing or not. Peace is the significant thing. As a matter of personal experience, I have found it is much more important to come to this place than to get just the thing we are asking for.

There was a time in recent years when I thought I would lose the sight of my right eye because of what I considered was gross neglect. Needless to say, I was greatly exercised about this and was fast approaching the place where I would make myself worse. But the Lord spoke to me, "Calm down. Let My peace rule. Let Me take charge. I am going to heal



The radiant face of Sheila, a patient who recovered from tetanus as a result of prayers, is reflected in this photo. (See paragraph four of article.)

you regardless of the odds, but first you have to give up this resentment and trust me." In other words, He said, "You bow the neck, and I will fight your battles for you." This unconditional surrender is a prime requisite in dealing with God.

One of the things we want to be sure about is not to be mistaken in thinking that we are so much better off if we are well. The Lord has wonderfully used handicapped persons for His glory, including Amy Carmichael of Donahvur Fellowship. There is a very real sense in which His "strength is made perfect in weakness." It is more important for us to hear Him say, "My grace is sufficient for thee," than to be in perfect health and feel less dependent upon the Lord. Whether in illness or in health, "The God of peace shall be with you," and we can experience His "un-understandable" love in inexplicable circumstances. □



This month's "happening" in a local church reported by EFA Christian Education Consultant Dorothy Barratt concerns primary church at Friends Memorial Church in Seattle, Washington. We commend these ideas for your consideration.

primary church is a ministry

Talking to Carolann Palmer, especially about their primary church program, is a delightful experience. She literally bubbles over as she shares her concept of this ministry.

To Carolann, directing primary church is a ministry, and she senses a real call to this work. She says, "This is a new and neat experience for me. The Lord is guiding because the putting together of each program really 'flows.'"

As you come in the door the usher hands you a primary church bulletin—half the size of the adult one. The order of service for that day is mimeographed on one side and a picture of Jesus and the children on the other.



SUNDAY, March 6, 1972

Fellowship Time -
Punch and Cookies
"What Am I?" -
'things' in the Bible
Get Acquainted Time -
Pastor Leach
"What I do--how it helps
you, the church, others and
God."
Chester Time - Chester
"How the Bible Came"
Exploring Time
Group 1 - Picture Scroll
Group 2 - Skits

For you who have come early
today, look over the new books
in our NEW Primary Library!!!!

PRAISE TIME

Call to Worship -
II Timothy 3:16, 17
"God is So Wonderful"
"We are One"
Cam and Laura Fry
Love Gifts - Dana Mardock
Picture Scroll - Group 1
"What a Friend"
Skits - Group 2
Puppet Message -
"The Book in the Attic"

COMING!!! MARCH 19!!!
10:30 A.M. PRIMARY CHOIR

Records are used for background music during the first ten minutes, which are spent in fellowship time. There is juice from a punch bowl, cookies, and time for the children to talk to each other. Then there is a short game.

A three- or four-minute informal talk on the theme of the day takes place on the rug on the floor. Many times puppets are used. Chester, the church mouse, is a frequent visitor—he sees things differently and can get across spiritual messages in a unique way. The use of a simple but colorful puppet stage has added greatly to the responses of the group.

The children are then divided into two groups for 15 minutes. One group works

with their hands on a project and the other thinks through a problem. They both report back during Praise Time. Praise Time includes singing, Scripture, offering, and puppet story or Bible message.

They have had several visitors—the pastor, treasurer, janitor, secretary, and others who have told what their job is, how it helps the church, and what we can do to help. They sit on the floor for this time, and sometimes one of the boys brings his guitar. The children are used as ushers, punch servers, Scripture readers, storytellers, and especially music makers. They have started a primary library, which is open before and after

Puppets (left) are often used to present the lesson at primary church at Friends Memorial Church in Seattle, Washington. Also on opposite page is a facsimile of a primary church bulletin. Below, Pastor David Leach explains the work of a pastor to the children.



church. Most of the paperback books are on a wide variety of subjects and have been donated by the children.

The use of thick carpet has added greatly to the service—the barrier of chairs and benches is gone. The bulletin boards are changed often, and the room is attractively decorated.

What a tremendous asset this kind of a children's church program is to the local church! Learning to worship and fellowship become meaningful and exciting experiences even to a young child. Parents have confidence that the time their child spends in children's church is worthwhile. □

An open letter to my children on Father's Day

Without you, this day would mean little to me, personally. Of course, I could stand in retrospect with certain admirations for the past.

But I stand, happily, in greater admiration for the present. Because of your dispositions and talents, I can stand a little taller; by your wisdom and judgment, I am humbled.

Each of you in turn has been an accumulation of headaches, heartaches, bills, and nonsense. You have been at once a bundle of joy and jangled nerves. You have put me in the depths of despair and, again, at the heights of glory. By the wonder of your smiles and jokes, I have oft been refreshed; by your meandering, I have oft been in tears.

In times of low tide, you have pointed me Godward; when the fog was thick you brought Heavenly Sunshine. You have put me on my knees before both God and the banker.

I have denied you many things, including some discipline at certain times. You should have shared more freely of my love and my time.

You have given so freely to me!

Thanks so much for making our home a haven.

Naturally, your mother had a key role in all this.

It has been my happy privilege to be married these years to the right woman.

Without you, each of you, those years would have been dull and dissipated.

Otherwise, there has been bedlam at times, but blessedness constantly.

You cannot look forward to an estate; but you have a heritage. Where you lack dollars, may you have determination. If you lack cars, may you have character. May yours be high ambitions, holy aspirations.

Never be ashamed of Christ, nor, I pray, of this, His humble servant.

*Your ever-lovin' dad,
John L. Robinson*

John L. Robinson is now general superintendent of Kansas Yearly Meeting of Friends Church. He first used this open letter publicly in 1964. It is being produced here by request as a fitting tribute to Father's Day—one father's appreciation of his family.

The strawberry patch revival

BY CHRISTINE HOCKETT

"Sure is hot today," remarked Chad Koxley to himself.

Before long the row boss of Knicker's strawberry fields was spreading the word about quitting. Chad, along with everyone else, was heading for the bus.

"Hey, Mike! Wait up!"

"Hi, Chad!"

"How many did you get today?"

"Only 24 carriers. How many did you get?" answered Mike.

"Twenty-five! Say, are you coming to our church youth meeting with me tonight?" asked Chad.

"Na-ah, and don't start that religion bit again. You dumb religious believers don't know what you believe. You just pick out a name of the many gods and say you believe in it."

Chad prayed silently, "Lord, help me to know what to say." Out loud he said, "Mike, I won't make you go with me, but I do know what I believe in and it's not just a name. It is a really, truly living person. Not just any ordinary person, but the true God. He even sent His Son Jesus to earth and He died for our sins. Then Jesus rose that we might live with Him in heaven. I didn't pick Him, He picked me. I only accepted what He gave me. He wants the same for you, too."

"Yeah? What's that?" questioned Mike.

"Life—eternal life. That's what God wants to give you!"

"But my big hang-up is love. I want someone to love me. He's just like everything else I've tried. Even my own family doesn't seem to love me. You didn't say anything about love."

Christine Hockett, 14 years old, has just completed the eighth grade at Renne Junior High School in Newberg, Oregon. She is a member of the Newberg Friends Church and daughter of The Children's Page editor, Betty M. Hockett. The illustration is by Lynne Ankeny, 11 years old, daughter of Managing Editor Harlow Ankeny.



"Why do you take everything out on Him?" Mike was saying.

"But Mike," continued Chad, "He already loves you. He doesn't offer love if you accept Him because He loves you whether you love Him or not."

Mike was silent the rest of the way home to his bus stop.

As Chad was walking home from his bus stop, he met the youth minister. He began talking to him about the conversation with Mike.

"Maybe we should call on him together," the minister suggested when Chad had finished.

"Maybe . . . but I think we should just bring it up tonight at meeting and pray for him first. I don't think he is the kind of guy that would respond to a minister calling on him."

That night at youth meeting, Chad requested prayer for Mike. As they were starting the lesson and after an opening prayer, there was a knock at the door. Chad opened it and there stood Mike.

"I'd like to talk to you alone," said Mike. The boys went across the room where they could talk together.

"Chad," Mike began, pouring out everything, "after I got off the bus I began to really think about what you had said. I wanted to come but I was afraid of what my family would say and think. Then Mom got mad at me for yelling at my brother and kicked me out of the house. I had nowhere else to go so I came here. Can you help me?"

"Sure Mike. What do you want me to do?"

"Could you help me be like you? Lovin' everybody and not getting mad?"

"Sure, Mike, I'll be glad to help. All you have to do is believe that Christ can forgive you and take away your sins. Then you must ask Him to do it. Then you can thank Him for what He's done."

"I do, I want to, and I will," was Mike's ready reply.

"Can you pray by yourself?"

"No, I don't think I could."

"I'll help you, then," offered Chad. "Say the words after me. 'Dear Lord, I thank you for dying for me. I believe that you have risen again and can cleanse my soul. I want you to do it right now and I want to thank you for doing so, right now. Amen.'"

When Mike had repeated the Amen, he lifted his face and it was shining! Chad could see right away that he loved everyone in the world.

"Thanks, Chad! I better be gettin' home and apologizing to Mom and my brother. Maybe if I show love, they will too."

"Sure thing! See you bright and early tomorrow!"

Chad went back to the group and told them of Mike's victory. They all had prayer that Mike would have the faith, courage, and strength to live a Christian testimony.

In the morning as Chad got up and ready to go picking, he thought about how he could encourage Mike to witness. But when he got on the bus he knew he need not have worried. Mike was already telling some of the "hot-shots" that God did not appreciate having His name used in vain.

"Why do you take everything out on Him?" Mike was saying. "He never did anything harmful to you. If you must blame someone who loves you, try using your grandmother's name, or your mother's. But don't take it out on God."

Many of the boys were quiet and attentive. Others sneered it off.

"If you would like to know more about this type of thing and about the God who loves you, see me after picking," Mike invited.

With this he got off the bus, as his talk had lasted to the end of the ride. Mike and Chad got rows by each other and soon were talking as they picked.

"Chad, do you think we could have a Bible study at your house tonight? May-

be your youth minister would like to help out with a short talk."

"I'm sure it would be all right, Mike. Let's plan on it. Is that what you meant when you said to talk to you after picking?"

"Yes, and I'm sure at least a few of the guys will come."

"When I get home I'll call the minister and see if he could come. He really likes the kids so I'm sure he will."

"That'd be neat. I sure want all the kids to have the peace and joy that I have now that I've accepted what Christ has planned for my life."

After picking, four boys asked Mike what he meant. He told them about the Bible study. "We'll come, and maybe bring someone with us," they promised.

Chad called the youth minister and explained the situation. He also promised to be there.

About 15 minutes till seven that evening, Mike arrived at Chad's house. Soon after came the minister, then several of the kids. There were seven boys who came, some having brought friends. After refreshments, the youth minister gave a short talk explaining the way of salvation. He told about God's love, too. Then he asked if any would like to accept this love. All seven boys said "Yes!"

After praying with the boys, the minister encouraged them to witness. "Let's see if tomorrow we can bring in one more person each. We have a good thing going. Don't let this strawberry patch revival die!" □

I thank Him

BY KATE ALLRED

When I look at my hands,
And I think of what they do,
Even simple things,
Like tying a shoe; I thank the Lord.

When I think of my eyes
And all that they see,
Every canyon and star,
Every rose, every tree; I praise God.

When I think of my mouth
And the things I can say,
That might make some poor soul
Come to know the Way; I thank God.

When I look at my feet
And I think where they go
And all the great people that
I get to know; I give thanks.

When I think of my ears,
And all that they hear,
I hear a dear voice,
And I know God is near,
And I thank Him! □

Kate Allred, 15 years old, is from Whittier, California. She attends the East Whittier Friends Church.

Face of the World

Continued

though appreciative of his Pentecostal relationships, Roberts said he had never been fully comfortable outside the Methodist Church and that "for the first time since I was a boy I feel fully at home."

In the face of anxieties, Roberts said he felt convinced that God was leading him in the direction of joining the Methodist Church. While contemplating the move, Roberts admits he had two primary anxieties—fear of misunderstanding and probably loss of revenue. "Most of my staff were appalled by the idea. They knew that many who had supported me would not understand that the move was a response to what I felt was God's will. They would think I was compromising what I believed."

To some degree his fears materialized. Response from his supporters was largely negative at first. "I was charged with having gone liberal, turning communist, and being a backslider by many of my supporters. Some claimed inside information that I had made a deal to become a bishop in return for giving Oral Roberts University to the Methodist Church. Some Methodists felt my motivation was to make inroads into Methodism for personal gain. Nothing could be further from the truth."

Roberts said he chose not to answer the accusations. "I did what I felt the Lord was leading me to do in joining the Methodist Church . . . Striking out and answering everyone who criticized me would have violated the spirit of Jesus. Jesus didn't strike back at his critics. He relied on his personal relationship with God rather than the opinions of men. I try to do the same." —E.P.

EXPLO '72 GAINING AS MORE YOUNG PEOPLE LOOK TO DALLAS MEET

SAN BERNARDINO, CALIFORNIA—The full contingent of 100,000 delegates (80 percent of them college and high school students) is expected at Explo '72 in Dallas June 12-17 this year.

Campus Crusade for Christ, which is sponsoring the meeting, calls it the "largest training conference ever held in America." Billy Graham is honorary chairman.

The final meeting of the six-day series will be a Jesus Music Festival in the Cotton Bowl, where nightly meetings throughout the week will convene. —E.P.

BRETHREN WILL DROP DEFENSE INVESTMENTS

ELGIN, ILLINOIS—All holdings in corporations directly involved in defense or weapons-related industries will be drop-

ped by the General Board of the Church of the Brethren.

The vote, not unanimous, was seen as an attempt by the denomination to bring its investment practices into line with its peace pronouncements.

The church officials also voted to sell \$248,813 in U.S. Treasury bonds and not to purchase new governmental securities that might channel funds into military appropriations.

The board of 25 members also voted to withhold investments from companies failing to practice fair and equal employment opportunities, and from banks or firms that transact business with governments having apartheid policies. —E.P.

BAPTISTS CHOOSE PORTLAND FOR WORLD YOUTH MEET

PORTLAND, OREGON—The Baptist World Conference will conduct its eighth meeting—first one in the U.S.—in Portland, Oregon, July 31-August 4, 1974. —E.P.

News of Friends

Continued

from Friends University will provide musical entertainment following the banquets for men, women, and youth. The next two evenings will be given over to panel discussions: On Wednesday the topic will be "Church Renewal" and on Thursday, "New Thrusts in Mission and Service." For the final night of the sessions, D. Elton Trueblood, professor-at-large from Earlham College, will conduct a service of commitment.

Each morning Edward P. Blair, adjunct professor of Bible from Garrett Theological Seminary, will have charge of the Daily Bible Hour in Assembly Hall. Afternoons will offer attenders the choice of enjoying their surroundings or taking part in a number of "interest groups" that may make this time a most rewarding part of the week for many Friends.

Of course, plans have been made for children and young people to participate in enriching experiences at their own age level throughout the entire week.

The variety of accommodations and the range in costs make it impossible to list them here. Friends who are interested in attending should request registration forms and information from the Program Committee, Friends United Meeting, 101 Quaker Hill Drive, Richmond, Indiana 47374. All Friends are extended an invitation to share in the week of fellowship, inspiration, and vacation activities.

Part-time participants will pay a daily registration fee of \$2.50, and their meals can be arranged for in the dining room. □

Emotional breakdown

Continued

security at the expense of genuine faith. Security is something behind which we find shelter from the risks and trials of faith. Assurance and not security is what we want. Assurance is won by wrestling with the issues of faith. Remember John the Baptist—how he stood by the river Jordan with a flowing message of repentance proclaiming the coming of the Messiah. But then later at life's end see him quivering in prison asking, "Are You really the Messiah?" Where was his confidence then? Shouldn't he have been sitting there in prison singing "Blessed Assurance, Jesus is Mine"? No! His doubts were real and he dared to face them.

Those who have been taught to believe that doubt is sin often experience great conflict and turmoil when they experience doubt. This can and has led to serious pathology in some Christians.

There are other characteristics we could explore that can act as precipitants of emotional disturbance and breakdown. The above are not the only ones, but they illustrate for us some of the dynamics that can explain why Christians may suffer emotional disorder. It is interesting that most of these dynamics are based on slight distortions and misunderstandings of the Christian faith. It behooves us to be clear in our understandings of "the faith" and not fall prey to unbiblical assumptions from whatever quarter they may come—even if that quarter be the church.

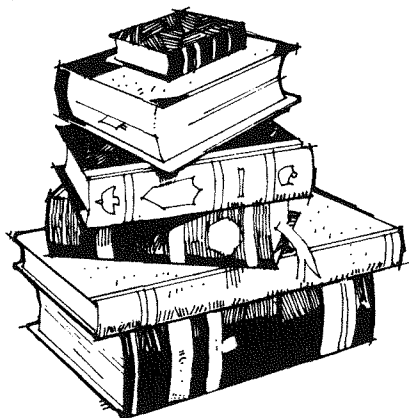
One could also spell out the tremendous resources available to us that stem from our Christian faith and equip us to deal effectively with the conflicts and tensions that can produce emotional breakdowns. The resources implicit in the Christian faith are virtually infinite. One is given identity, succor, comfort, support, goals, motivation, awareness, strength—to name but a few. But that is a story space does not allow our telling here. Hopefully it is a story told weekly in our churches and daily in our lives. □

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Books



Peter E. Gilquist, Farewell to the Fake I.D., Zondervan Publishing House, paperback \$1.95, 138 pages.

Curiosity is immediately raised as to the "Fake I.D.," and in his fresh vibrant style this young author speaks to any person, especially those of the young generation, who is on a personal quest for his true identity. The book carries an appropriate subtitle, "an extraordinary handbook for spiritual survival in our pressurized society." These pressures, which are keenly sensed by the young and often ignored by the mature adult, are explored along with biblical truths. The result is that against the backdrop of war, drugs, hippie culture, and racism there is an evergrowing awareness that God is quietly at work in the lives of individuals, making them into something new. Instead of hopelessness, the author has succeeded in relating an attitude of Christian optimism that centers on the new life in Christ with a whole new purpose and a new set of desires for living. The fake identity with the world is exchanged for the real identity in Christ, so that it is, "Farewell, old man, with all your pressures. . . . Hello, new man."

With the resurgence of Bible study among American youth, this book would appeal to those who want to explore the Scriptures on such vital topics as: temptation and desire, the new life in Christ, the return of our Lord, new Jerusalem, unity of Christians, and security in Christ. The freshness of language accompanied with the experiences of the author make it fascinating reading.

—Galen L. Hinshaw

Donald E. Demaray, A Pulpit Manual, Baker Book House, 1959, paperback, 64 pages, \$1.50.

This book is exactly what its title indicates. Its use is manifold in the specifics of call to worship, invocations, offertory sentences, prayers, and benedictions. Each of these worship forms is given a segment of the book and is arranged for use on specific days—Easter, Mother's

Day, etc. It is possible to take this manual into the pulpit for use just as a minister often does with a special manual for funeral services. It certainly can become helpful to the minister who is tiring of the same old menu in his public prayers. There is a great variety of Scripture used and words from the great Christian men of history. It is the kind of manual that only a scholar such as the author is capable of organizing for use. In essence, it is a time-saver for the busy pastor who would use such material.

—Charles J. Neifert

Charles Ludwig, Mama Was a Missionary, a Zondervan paperback, 192 pages, 95 cents.

Charles Ludwig was only a year old when his mother, divinely healed of a severe illness, received her very definite call from the Lord. Also, at this time, his father after a long inner struggle sold his farm in order to keep a vow he had made to God to do anything He asked if only his wife would get well.

Although "Mama" and her husband were conscious of their late start, they believed they would eventually reach the field. After years of preparation, meeting one obstacle after another and overcoming many discouragements, and after raising funds themselves for their passage overseas plus a year's salary, they found themselves at last in Africa.

Charles Ludwig portrays the invincible character of his mother in a humorous yet touching way that thrills the reader of this book with the undaunted faith of a vibrant and dedicated woman of God. Her clear, steadfast vision of a new Africa was impressed upon the lives of native converts in great numbers and played an important part in helping develop Kenya from a primitive, backward nation to a progressive, independent people.

—Hilma Haworth

Douglas Hall, The Long Way Down, Zondervan Publishing House, 184 pages, \$3.95.

The antihero, starting as an ambitious and charming religious singer, goes into military service, where he starts his way down through infidelity, instability, dishonesty, and scandals. His downward course continues to the end of the book.

In an effort to create an antihero, a different sort of protagonist for Christian fiction, the author has succeeded almost too well. Very few readers will be able to identify with him enough to have any sympathy for him whatsoever. The women who fall for him are on the insipid side. The good fellows in the book who try to help Dave are good indeed, and they probably compete for the hero's spot.

The newspaper and TV settings are apparently authentic and relevant. The

book reveals an effort to upgrade characterization and literary style of religious fiction and will be graded as better than most.
—Phyllis Cammack

John C. Pollock, A Foreign Devil in China, Zondervan Publishing House, 251 pages, \$5.95 cloth.

The account of Dr. Nelson Bell's 25 years of work in China, from 1916 through 1941 when the Japanese invasion had begun, gives insight into the political factions and inner turmoil that caused China to eventually fall into communism. Battling war lords kept the countryside in constant turmoil, and bandits were a continual threat to all.

The problems peculiar to a missionary hospital are vividly portrayed, and the ingenuity and courage of Dr. Bell in dealing with government officials, including the Japanese after they took control, make an interesting story. He was so loved by the Chinese people that the Japanese began to look upon him with jealousy and suspicion.

Through the thirties, missionary policy was undergoing subtle changes toward a primary emphasis upon social needs, education, and health. The Bells stood with unyielding conviction that the primary purpose of all mission work is to lead the lost to Christ. They worked for schools and were instrumental in widespread literature distribution, and with all of their hospital work they witnessed continuously both personally to patients and in devotional services with staff and patients. When the government insisted that they subject their school to government policies and quit teaching Scripture and Christian living in order to have a license to operate, they closed their school rather than to compromise in the eyes of the Chinese their total commitment to Christ.

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Of special interest is the account of the childhood and youth of Ruth Bell, who became the wife of Dr. Billy Graham.

This gripping account is a stirring challenge to give your very best to the Master. I hope it will be widely read.
—Phyllis Hickman

New books

Paul—Envoy Extraordinary by Malcolm Muggeridge and Alex Vidler (Harper & Row) casts the apostle in various roles from various opinions.

Campus Aflame by J. Edwin Orr (Regal Books) presents the dynamic of student religious revolution.

To Me It's Wonderful by Ethel Waters (Harper & Row)—the joyous autobiography of an actress and singer who found her way back home to Jesus.

Billy Graham Talks with David Frost by David Frost (A. J. Holman Co.)—a transcript of two 90-minute TV interviews—one in London, the other in New York.

The Psychology of Speaking in Tongues by John P. Kildahl (Harper & Row)—an examination of the phenomenon of glossolalia.

The Chinese Church That Will Not Die by Mary Wang with Gwen and Edward England (Tyndale House)—talks by a China native about a silenced church that refuses to die.
—E.P.



**"I like the
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*Richard Beebe, public school teacher for 17 years,
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Over the Teacup



God's window

BY CATHERINE CATTELL

All winter long there hasn't been too much said about window washing. At least, I haven't heard it, have you? It seemed that the best we could do was to keep the warm in and the cold out without fussing about washing windows on the outside.

But now that spring is here and women all around us are getting the annual urge to clean—to get outdoors and do things—we begin to fret at the streaked and filmy windows, and so pails and step ladders and strong right arms are back in vogue.

There is something special about windows. They do a double job. They let light into a house. I do dislike rooms that have no windows. I feel imprisoned. Windows in the springtime frame the most beautiful scenes. As a girl in China, I was given the trunk room at the back of the house apart from the rest of

the Quakerage. There were unpleasant features, I suppose, although I was not aware of them. There was, however, a window in the room, and the picture it framed was beautiful in every season. The magnolia blossoms on a naked tree made a lovely picture, as did green leaves, a spray that was reflected again in the mirror. As a child I reveled in the beauty that the window brought in to me.

Apple blossoms, mountains, a bird on a twig, wheat fields, and pine trees—all these and much more come into our homes by way of a window. The cleaner the window, the more real and lovely the picture.

There is, however, another function for windows to perform—letting the lights of our home shine out. People who have never been in your home have a very good idea what it is like—not by peeking in but by the atmosphere it creates. It is what you are that shines through to the passer-by. To them, you have a cozy, friendly, happy, well-organized home or, something else. To them you are a radiant, vibrant person loving and helpful, or, to them, you are something else.

Many a lonely person has said, "The light in your window has brought cheer and comfort for many years." Or, "I missed you while you were away. I missed the light in your window." That is where the light of your home was shining through. When you were away, the neighbor missed the light.

There are many people in the world, lonely and searching for God and wishing for a ray of light. They pass by your "window" and are thankful for the light you are giving forth. If you are withdrawn and the shades are down or the

windows soiled, it is like going by an empty house. People everywhere are so, so lonely, so wanting to see a light when they pass by. It occurred to me the other day that *you* are the place where God shines through, and so am I. If Christ is in us, and He is Light, and our blinds are up and windows clean, well then Christ must shine out through us. Actually it is the only place people can see Christ—they see Him in us. What if people passed by and did not see Him?

Only today a woman searching for light said to me, "Oh, our preacher preaches a shining message all right. It sounds wonderful. He just does not live it. He has too many problems of his own. He is bitter, and I am confused between the message he preaches and the life he lives." I have never met the minister, but something is obscuring the light and someone passing by is searching in the dark.

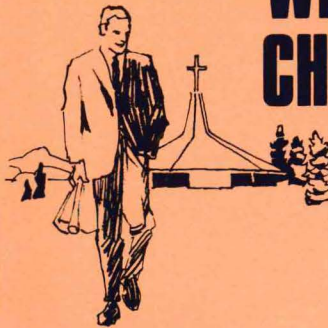
There are so many ways that Christ may be seen in people, never by our trying to shine but always unconsciously the light shines out—on the facial expression, in attitudes we show, in the shining quality of joy.

Remember you are the place God shines through. Keep the windows of your soul clean and bright. Yours might be the only light they have! □

SPECIAL NOTICE: A new policy of publication frequency approved by EFA officials now eliminates the August issue of the *EVANGELICAL FRIEND*. Also, regional *Supplement* material will be included in the main magazine beginning in September.

Reprinted from *The Evangelical Friend*, June, 1963.

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NORTHWEST

SUPPLEMENT

VOL. V, NO. 10 — JUNE, 1972

TO THE EVANGELICAL FRIEND

NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

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Yearly Meeting Sessions to be on GFC Campus

A major innovation in the arrangements for Yearly Meeting sessions on August 14-20 will be the holding of virtually all activities on the George Fox College campus rather than at Newberg Friends Church. The business sessions and meetings for worship will be held on the main floor of the gymnasium, with seating for 800, plus overflow capacity in the bleachers. Child care, board meetings, and youth activities will also be held in various college buildings, allowing greater contact among the family members attending Yearly Meeting.

Guest speakers and musicians participating in Yearly Meeting this year will assure it being a challenging and enjoyable week. Dr. Paul S. Rees, vice-president at large of World Vision International will speak each morning and evening. Armin Gesswein, well-known evangelist and founder of Ministers' Revival Prayer Fellowship, will speak each morning at the 8 a.m. devotional services and at the Men's Banquet. Also featured at the Men's Banquet and throughout the week will be the reunited "Four Flats" quartet, including Norval Hadley, Harlow Ankeny, and Ron Crecelius, all of Newberg, and Dick Cadd, to be on furlough from missionary work in the Philippines. Other special musical features are being planned by Professor Joe Gilmore of George Fox College, director of Yearly Meeting music.

Complete details will be in the brochures distributed in the churches, which may also be obtained from the Yearly Meeting headquarters. These brochures include a registration form to request housing.

GFC BOARD MEMBER RECEIVES NAE HONOR

A George Fox College board member has been chosen Layman of the Year by the National Association of Evangelicals.

Frank Nicodem, named the 1972 recipient at the organization's national convention in St. Louis, Missouri, has been a board member since 1969.

Nicodem, 47, is currently treasurer of the NAE and has been active in work of the nationwide organization.

He was selected for the award by the Evangelical Action Commission.

Nicodem is currently an insurance consultant in Mt. Prospect, Illinois, and is the former president of Central Security Mutual Insurance Co. in Rolling Meadows, Illinois.

Accident Claims Veteran Missionary

A boating accident on Memorial Day weekend (the afternoon of May 27) took the life of J. David Thomas, Verdell Sawyer, and Clinton Sawyer. David Thomas served three



J. David Thomas

terms as a Friends missionary in Bolivia, was founder and pastor of the Netarts Friends Church from 1945-1956, and was scheduled to become pastor of Tigard Friends beginning July 1. The Sawyers were residents of Hillsboro, Oregon, and members of the Friends Church there. The only survivor of the accident was John Hays, also of Hillsboro, an active leader in the Hillsboro church.

The men were bringing two twenty-foot boats from winter storage to Garibaldi for summer fishing. The day was sunny and warm in most parts of Oregon, but extremely foggy at the mouth of Tillamook Bay, where the accident occurred. All normal precautions were being taken, including the use of life-jackets, but an unusually high wave caught the boats, overturned them, and left the men struggling in the extremely cold water. All of the men were good swimmers and David was expert in the handling of boats.

Friends in the Yearly Meeting who have known David Thomas are reminded of his outstanding service in missionary work. As summarized by another former missionary, Jack Willcuts:

"Whatever David Thomas attempted, he did well. A good student and linguist, a faithful pastor and preacher, a patient adviser to new Christians and church leaders, a competent mechanic, photographer, fisherman, writer, musician—he did them all as needed and did them well! Such versatility is rare. Yet, all these abilities were channeled through a personality with whom everyone felt comfortable, whether children or adults, Bolivian or American."

The loss we all feel is borne more personally by his wife Florence, three brothers and a sister, his parents, and other family members, including a nephew, Harold, now also serving as a missionary in Bolivia.

Verdell Sawyer was clerk of the Ministry and Counsel at Hillsboro Friends. Verdell's wife, Almeda, survives him, along with his daughter, Alvera, a joint-degree student at George Fox College and Oregon College of Education. Clinton, the son of Verdell and Almeda Sawyer, a former student at George Fox College and Portland State University, leaves a wife, Patsy, and daughter Shawna.

TWENTY-EIGHT CHURCHES COMPLETE FAITH PROMISE CONFERENCES

A spirit of excitement and expectancy prevailed at the Faith Promise Outreach Conferences at the Greenleaf and Boise Friends Churches recently. On faith promise Sunday morning at Boise, several families made a complete commitment of their lives at an altar service. Then when the faith promise cards were collected, the amount promised went way over the \$12,000 goal to \$16,700. The church gave \$9,000 for missions last year while at the same time increasing by several thousand dollars their general budget for local needs.

There was a blessed altar service also at Greenleaf, and before the day was over their faith promise total had soared above their \$9,000 goal to \$10,000. Many spoke of this as an evidence of God's continued blessing on the Greenleaf church and a foretaste of the wonderful things ahead for them.

Many in the 28 churches have felt the outreach conference was a spiritual highlight during the church year, and plans are underway for next year's conferences. With Gene and Betty Comfort home from Bolivia, the hope is that the conference programs will maintain their high quality. Many churches that have not had faith promise conferences before are planning them for next year.

CAMP DATES

Correction on dates of Niners Camp at Twin Rocks, announced incorrectly in camp brochures. Correct date is July 24-29.

An Idea for Church Planting



Most of you who have heard me or who read what I write know that I am very interested in fulfilling the great commission. Many of us believe Jesus is coming again soon and that we, at this point in history, should labor with a great sense of urgency to take the Gospel to every creature. This is why I am so interested in what makes churches grow.

Usually we write in this corner about the dynamics of church growth. The Holy Spirit is moving in wonderful ways, and the climate for church growth seems to be steadily improving. I firmly believe there are no techniques or programs or goals that will be ultimately fruitful and spiritually productive unless we who are using those tools are anointed by the Holy Spirit and filled with a scriptural zeal to do God's will. But along with the dynamics there must be the balance of a sane application of the mechanics of church growth.

Charles Mylander, who has been studying at the Fuller Institute of Church Growth, has done a paper, "An Accurate Picture of Northwest Friends." I don't know if the result of his study has ever been published. I ran across it the other day and feel there is so much good in it I would like to share it with you. He bases much of his study on *Friends in the Soaring '70s: A Church Growth Era* by Jack L. Willcuts and Myron D. Goldsmith. I just want to lift out some of the high points of his paper.

He has a graph by which he has depicted growth or lack of growth in Northwest Yearly Meeting by the four categories designated in the *Soaring '70s*—urban, suburban, village, and rural. He points out that our urban churches are in trouble. They are losing ground steadily. These are mostly the downtown churches in a city over 2,500 population.

The village congregations are slipping downward at a slow but steady rate. These are churches in communities of less than 2,500.

The rural congregations are static as a group. They are in a "holding" stance, providing good pastoral care but without high potential for numerical growth. No new rural churches have been planted in the last 13 years.

Our suburban churches give the greatest hope. As a group they have grown quite steadily, although there was some leveling out in 1966. Mylander writes, "The potential for growth in many suburbs of the Northwest seems great."

There is no geographic area in the Northwest where a consistent pattern of growth is apparent. In each of the eight areas, one to three churches are growing while numbers of others remain static or decline. Sunday school

attendance generally is declining in Northwest Friends, reflecting a national pattern of our times. Many are feeling that now is the time for a serious emphasis on the Sunday school.

There is one major reason Friends lose people, and we must let this eat into our sensibility until with God's help we can do something about it. "It has been estimated that half of the Friends families do not find Friends churches in their new community." Thus in these days when at least one in five families moves every year, we suffer a constant transfer drain.

Some of our churches are stymied. Many are in older or rural sealed off situations where they lack contacts with relatives, neighbors, and intimate friends outside of their own church circles, and in these situations Mylander writes, "All the concern for holiness and revival they muster cannot result in growth." Further, the best pastors do not want a static situation, and so these churches suffer a crisis in leadership. Churches used to the status quo receive pastors used to the status quo. Both pastors and people love the Lord and want others won to Him, but without vital contacts and aggressive leadership, they remain in decline.

Another growth-stifling factor observed by Mylander was that the leveling off process often happened around the resignation of a pastor. He makes a plea for longer tenures of key pastors in growing churches. Too often the hoped-for solution of changing pastors doesn't work.

Then Mylander lists the seven objectives for implementation from *The Soaring '70s*.

1. A growing church has growth goals.
2. A growing church makes meetings count. We need "more meaning and less meetings." With the pace of life in the U.S. as it is today, too often demands rather than biblical priorities determine schedules. This is one of the reasons for the suggested church reorganization.
3. A growing church has members committed to discipleship.
4. A growing church provides for small group fellowship.
5. A growing church utilizes direct evangelism. In this connection Mylander writes, "Friends have been far more evangelical than evangelistic. Faithfulness to tradition outstrips concern for the outsider who is lost. Such a predicament may help to explain why a nongrowing church in the states can plant a rapidly growing church among the Aymaras of South America. The concern for evangelism abounds, but implementation is limited, to pastors, missionaries, and a selected few laymen." This is why I am increasingly urging the use of the Coral Ridge Lay Visitation

Evangelism or small group evangelism to help get churches off dead center.

6. A growing church has multiple ministries. It is concerned for physical, social, psychological, and spiritual needs of people.

7. A growing church plans for leadership development. We must be continually cultivating ministerial candidates. Mylander feels the recommendation for a church growth secretary is a good idea and noticed that a year and a half after the *Soaring '70s* report such a secretary had still not been appointed. I am sure this is because our Board of Evangelism has operated under a very tight budget. Thus both Roger Smith, chairman of that board, and I have been seeking to fulfill some of the functions of a church growth secretary. Mylander then proposes the following steps for greater church growth.

1. Concentrate resources on growing churches. Every time a growing church levels off or begins to decline, immediate attention must be given to it.

2. Multiply large churches in mushrooming suburbs of the expanding Northwest cities.

3. Develop an extension seminary.

It is Mylander's second proposal to which I would like to call your attention. I think it makes sense. I hope someone reading this article will offer himself to help implement this proposal. He says, "Home Bible studies provide an ideal base for planting new churches in the receptive new suburbs. Northwest Friends could underwrite salaries . . . for teams of two or three ministers or gifted laymen." Or since salaries seem to be a problem, perhaps they could support themselves with other employment. "Selecting a good site for a new church, the team would survey the surrounding area for interested people. Those responding would be organized into home Bible study groups. Each team member would lead a different group each evening of the week. After three months, lay leaders (always heads of families) from each group would be given special training to continue the group with only an occasional attendance from the minister. The equipping session for the new leaders would continue. The team members would immediately begin another series of groups. A mimeographed newsheet could give all a sense of unity and participation in the formation of a new congregation. As the group develops, worship services could begin in a rented school, wedding chapel, or auditorium. Within a year it would not seem unreasonable to have 40 or 60 home groups averaging ten each . . . A congregation of 400 to 600 can finance a building adequate for their needs without drawing on denominational purse strings. (In fact, a group half that size would outstrip most existing Friends churches in the Northwest.)"

We have numbers of qualified Christian workers hoping for assignments in Northwest Yearly Meeting. I am wondering if some of them could not begin a new work on a pattern such as Mylander has suggested, perhaps supporting themselves in secular jobs while they start the Bible study ministry. Let's pray about this, and if any would like to recommend areas where Friends churches should be started or if any would like to offer themselves as church planting missionaries, let us know.

—Norval Hadley

AMONG THE CHURCHES

BOISE VALLEY AREA

Star—Harold Clark, pastor

April 16 was a special membership day at Star. We welcomed into active membership Bert and Irene Wilson, Freida McNichols, and David Witt; into associate membership, Dan and John Tackett, and as transfer members from Spokane Friends, Clayton and Helen Curryer. A reception for them followed the morning service. We appreciate their willingness and desire to become an official part of our church.

A lovely mother and daughter banquet sponsored by the WMU especially honored our younger mothers and was attended by many mothers and daughters.

\$206,000—WHERE DO WE STAND?

Income to the whole Unified Budget during the tenth month was \$21,000, bringing the total for the year to \$159,500.

The Executive Council, by authority given them at Yearly Meeting time, has rearranged the percentages for distribution of undesignated Unified Budget money so that hopefully every board will have enough to do the things most desperately needed. Please continue to mingle your faith with your prayers and your obedience regarding the remaining \$46,500.

WMU LITERATURE PROJECT

"Please let me have one!" "I need one!" "Me too!"

We were missionary children passing out tracts from the back of the pickup. The group of people gathered around were begging for us to give them some. Soon we were out of all the tracts we had brought, and yet the people continued to come and want more. Memories come back when I see people reject the many wonderful things we in the States take for granted.

Tracts—evangelical literature in their language telling people how to find Christ! Have you ever had someone come to you begging for something you didn't have? Have you ever had an intense desire to give or share something with someone?

We in the WMU have a wonderful opportunity to help fill the need for more literature in South America. We can give offerings to help write and print many of the tracts used on our mission fields. The Friends Missionary Literature Service is our arm of service reaching out to put material into those reaching hands.

The church year is coming to a close, but the opportunity to give is never closed. The work of FMLS was presented in the churches of Northwest Yearly Meeting in December, but if your union failed to give at that time, I would encourage you to do so now. An offering can be sent through the WMU treasurer to Ralph Chapman or John Fankhauser at the Yearly Meeting office.

The need truly is great, but you can do your part to ease this need. Take this opportunity and encourage your union to send something this month. —Linnea Stahlnecker

Prayer and preparation continue as we look forward to VBS June 5-9.

—Leona Ireland, reporter

GREENLEAF AREA

Caldwell—Glenn Armstrong, pastor

We have enjoyed the new interest and enthusiasm evident in the opening worship of the Sunday school under the direction of General Superintendent Pauline Koch. Emphasis on memorizing the ABCs of the Scriptures was enlightening and interesting as well as challenging. Surely the Sunday school is the true educational arm of the church when truths and doctrines of the Scriptures are taught to all age groups.

Our Faith Promise amounted to \$3,625. Some folks are witnessing that God has already supplied these "miracle" funds.

Aunt Eva Arnett had her 93rd birthday on April 26. She and Rosa Patterson moved from a Caldwell rest home to a home in Homedale in May.

We are now enjoying our parking lot and the parking around the church, which has now been blacktopped, thanks to a large number of volunteer workers.

A father-son pancake feed was held in the Fellowship Hall, with Dallas Dillon in charge. Films were shown of our mission fields.

Fred and LaVonne Gregory spoke at our church May 7. They told of their new assignment with the World Relief Commission of the National Association of Evangelicals.

The Easter evening service was one of music. The choir presented a musical program with various solos, duets, and trios. It was the story of Christ's coming and ministry and the reason for the resurrection. Many people thought it was one of the finest ever presented by our choir. Clare Howard was the director in charge.

—Rosella Moon, reporter

ROSE VALLEY TO BUILD GYMNASIUM

The Rose Valley Friends Church, wanting to meet the need for an adequate indoor play area for community youngsters and adults, broke ground for a new gymnasium on May 7. The building will be of pole construction with a shake roof and will contain more than 7,000 square feet of usable space. Designed by Donald Lindgren, it will have a basketball floor, large lobby, meeting rooms, and shower facilities.

The gymnasium is part of the church's

NEWBERG AREA

Netarts—Irwin Alger, pastor

The special services conducted by Herschel Thornburg, minister, musician, and artist, were enjoyed by all in attendance.

Easter services and the Easter breakfast were very inspiring.

WMU meeting, held at the home of Linda Lawrence in Tillamook, was a great success. The ladies were honored to have the Newberg Area vice-president, Maribeth Hampton, with them.

Slides shown by Tom Lawrence on scenes in Labrador were most interesting. The Lawrences spent two years there before being transferred to Mt. Hebo Air Base.

—Betty Taylor, reporter

North Valley—Roger Knox, pastor

Classes on direct dialogue teaching are being held before the Sunday evening services. Craig Hayes is the teacher.

Saturday, May 13, at 1:30 p.m. a mother-daughter tea was held by the North Valley WMU at Minthorne Hall.

Two of our members, Herschel and Mary Ellen Louthan, attended the Midwest Regional Faith and Life Council held at Oklahoma City.

Sunday, May 14, we had dedication for several of our babies.

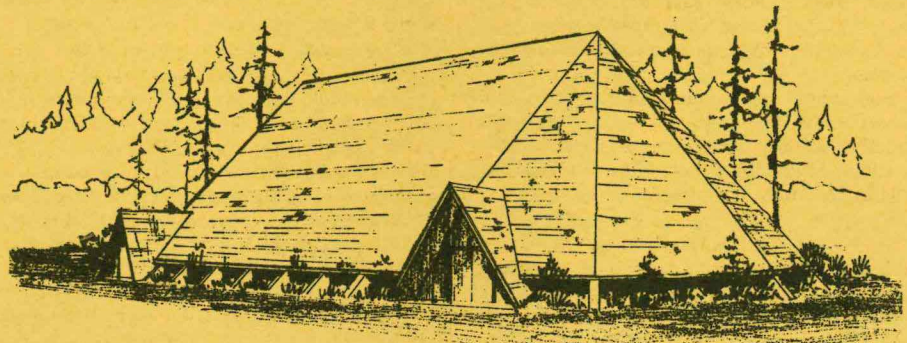
There have been from 14 to 16 in attendance at the pastor's classes on Bible doctrines and Friends testimonies. A number have found the Lord as their Savior.

The joint Bible school that is being planned by Springbrook and North Valley will be held June 19-23.

Praise the Lord! Monday, May 8, the work started on our new church building. We wish to thank all of you who have prayed for us while we were in the process of getting to the starting point. And we would like to ask for prayer during the time of building that it will be truly the Lord's house.

—Lois Shires, reporter

(Continued on page 2d)



PORTLAND AREA

Clackamas Park—Howard E. Harmon, pastor

In the evening service on March 19 Dorothy Haskins, a child actress and now author of over 71 books, shared her experiences of how God is working in her life today. She has traveled extensively in 42 countries, visiting the mission fields and writing stories of how God is working.

The cantata, "No Greater Love" by John W. Peterson, was presented by the church choir on Good Friday and on Easter morning at 7 a.m. and 11 a.m. More than 700 people heard the wonderful message of Easter in music and drama. Over 50 persons were faithful in attending the practices since early in January. They were especially privileged to have Bea Cole directing the drama and Marilyn Barnett the music. It was a time of deep spiritual renewal for many people.

Frances Hicks, who usually reports for this column, is in England for three months helping as a staff member for Gospel Recordings. She will return in June. She is the coordinator of "Adopt a Grandparent," a program for assigning children their own special grandparents.

On Sunday, April 23, the George Fox choir presented a sacred concert during the worship hour.

The young people of the church are still busy raising money for Explo '72. They are collecting glass, having bake sales and car washes to build up their funds for the trip in June to Houston. On Friday night, April 28, they were sponsors of an ice cream social at the church.

The Lord continues to bless in the many facets of our church life.

—Mary Hendricks, reporter

PUGET SOUND AREA

Friends Memorial—David Leach, pastor

Wowee! Am I full of news! If you haven't been around here—listen! You see, I live here and see and hear what's going on—Just where I live is my secret! I wouldn't want the janitor to find out! No sir-ee!

T and S Sunday in January really made chills go up my spine! For several weeks, I'd been trying to figure out what T and S meant—then finally they said it was something to do with "Tithing and Stewardship"—"O taste and see that the Lord is good." What really happened was this: A five-minute presentation of each of the five areas of the church budget was given as five groups of people went from place to place to see films, tapes, charts, and talks on what the budget is all about. Even I got to help out! Finger food was served at each place, and the crumbs from that evening lasted for several weeks. Then, all the people gathered back in the sanctuary and put their Faith Promise cards in the box. I shouted "Hallelujah" when I heard that almost three-fourths of the budget had been promised!

Several of the Spiritual Life classes started in October have continued long beyond the original 12 weeks. Sharing, prayer, and fellowship have really been great.

In February, there were over 50 at the Valentine banquet—I didn't get to go to that either, but from what I heard, people enjoyed themselves. The George Fox band was also here for a concert.

Leading up to Easter, we ran three ads in the *Seattle Times* that were different and very well received.

Speaking of Easter, you know I really didn't know what it meant until this year! The presentation of "No Greater Love" was top quality! From the many special lights, the beautiful costumes, staging, and orchestra—to the choir and actors themselves! Wow! Many who were in it have said their lives were changed by it! Those of us who listened had goose bumps! God was right there—I didn't think there would be room for me on Sunday evening—so I watched from the top of the center beam—that was the only space available. How 285 people got in is a miracle itself! A total of 708 people were in the building for three services on Easter.

Progress is being made on the remodeling of Wilsons Store. I tried to help, but ended up getting my nose almost clipped off between two pieces of plasterboard. The Youth Center will soon be open! (without my help)

The church sanctuary is being painted, and beautiful new carpet will soon be down—I'm going to really hide out for that—I don't want to get tacked down!

The Hour of Biblical Studies on Sunday evening continues to grow!

Well, as you can see, things are happening and most important of all—God is working and people are learning to know Him. Thanks for listening—oops I think I hear the janitor coming—so I'd better scoot! 'Bye for now! —Chester Churchmouse

Chester is rapidly becoming a character in the church—he pops up on Sunday evenings, in Primary Church quite often, and even at the Area Rally! —Carolann Palmer, reporter

SALEM AREA

Klamath Falls—Evert Tuning, pastor

The Klamath Basin Holiness Association, made up of the Church of the Nazarene, First Church of God, the Wesleyan Church, Salvation Army, and the Friends Church, sponsored a Holiness Emphasis Week March 27-31.

On Easter Sunday, the Sunday school presented their program before the morning worship service. In the evening, we had a singspiration service. These services are such a time of joy and really give us an uplift.

March 26 a group from the high school Friends Youth of Lynwood Friends Church, Portland, conducted the service and told us of their experiences at the Southwest Indian School the previous week. A potluck dinner was held after the service.

This year, instead of vacation Bible school, we are planning a week of evening Bible studies entitled "Fitting All of Life Together." There will be classes for preschool through adult. Following each study time, there will be a time of refreshments and fellowship.

—Miriam Carmichael, reporter

SOUTHWEST AREA

Vancouver First—J. Earl Geil, pastor

John Wimber, associate pastor of Yorba Linda Friends Church, was with us March 12 and gave his testimony for Christ with music.

On March 26 the William Penn men's club had as speaker Victor Calzavatta on drug problems; on April 24 they had a 60-minute film on *Right of Privacy*.

The tornado on April 5 destroyed the grade school many of our children attend. The Grimstead children, Brian, Brad, and Eric, received cuts, some of which required stitches. There was very little damage to the church and parsonage—mostly debris and two broken windows. On Saturday, April 8, 30 people met and cleaned up the debris. There were no services that Sunday as there was neither power nor water.

April 18 our WMU mother-daughter banquet was held at Earl Kellys with Virginia Helm, 1971 Oregon Mother of the Year, as speaker.

April 23 Clinton Kelly brought us a precious message on 2 Corinthians 12:7-10, and Pastor George Schubert presented a message in depth on the long arm of God. We praise the Lord for the power of prayer and that our pastor, Earl Geil, is gradually recovering.

VITAL STATISTICS

BIRTHS

DILLON—To Steve and Dreana (Piersall) Dillon of Springbrook Friends a daughter, Charity Lyn, born April 11, 1972.

HOPPER—To Bill and Diane Hopper of Hillsboro a son, Michael Rodney, born March 13, 1972.

PARRY—To Alan and Jannie Parry of North Valley Friends a son, Patrick Alan, born April 18, 1972.

THOMPSON—To Bob and Jan Thompson of North Valley Friends a son, Jeffery Eugene, born March 14, 1972.

MARRIAGES

BILLETTE-ADAMS. Corrine Billette and Scott Adams were married Saturday, April 22, 1972, in the Baptist Church of Newberg. Roger Knox, pastor of North Valley Friends, officiated.

GEIL-SCHUBERT. Judith Geil and Jerald Schubert were united in marriage at Vancouver First Friends May 21. The bride's father, J. Earl Geil, and grandfather, Joseph Reece, and the groom's grandfather, George Schubert, participated in the ceremony.

GILLMER-GANTT. Mrs. Peggy W. Gillmer and Robert F. Gantt were united in marriage April 16, 1972, at the Seattle Friends Memorial Church, with David Leach officiating.

PHILLIPS-TERRY. Rosemary Phillips and David Terry were married March 25 at the Caldwell Friends Church with the pastor, Glenn Armstrong, officiating.

POTTS-BRIDGE. Kathy Lee Potts and Kenneth Dale Bridge were united in marriage at Vancouver First Friends Church April 29, with Pastor Earl Geil officiating.

DEATHS

BEESON—Roy Beeson, age 81, husband of Lois Beeson, brother of Beulah Olson, and father of Pearl Birch, died February 29 in Caldwell.

LYDA—Mabel Lyda of Nampa Friends Church died in Newberg, Oregon, April 6, 1972. Burial was in Nampa; Donald Brown officiated at the services.

NEWELL—George E. Newell, 64, a charter member of Hillsboro Friends, died March 30, 1972. Services were held at Hillsboro Friends Church with Oscar Brown officiating.