

9-1972

## Evangelical Friend, September 1972 (Vol. 6, No. 1)

Evangelical Friends Alliance

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Evangelical Friends Alliance, "Evangelical Friend, September 1972 (Vol. 6, No. 1)" (1972). *Evangelical Friend*. 97.

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# *Evangelical Friend*

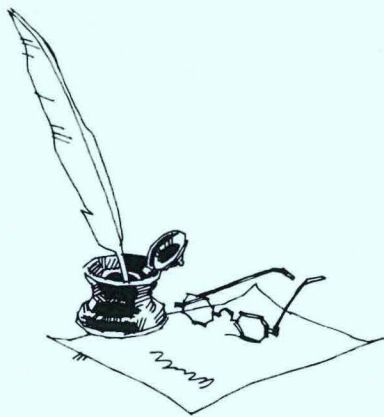
September 1972

Vol. VI, No. 1

Our Christian colleges: are they worth the cost?







We have read with dismay the article by Thomas F. Head, in your July issue, in which he makes completely unwarranted and false allegations about our company and its product F-310.

Contrary to Mr. Head's misrepresentations, the Federal Trade Commission has not found that F-310 was a hoax, or even charged any such thing. The FTC has charged that some of the advertising for F-310 was misleading, but has not yet made any finding on this charge, and is not expected to do so for some months.

There was no "theft," involved—literal or moral—and Mr. Head's loose use of that term is grossly irresponsible and unfair to the management of our company. It seems to me that a publication such as *EVANGELICAL FRIEND* which, among its other laudable objectives, is dedicated to fostering truth, does violence to Christian ethics by publishing such unsubstantiated and baseless accusations.

... It is distressing to find one holding a post in which he presumes to instruct others who is so careless and irresponsible in informing himself.

W. K. MORRIS

General Manager

Public Relations Department  
Standard Oil Company of California  
San Francisco, California

Thank you for the timely articles and correspondence on modern translations of the Bible (*EVANGELICAL FRIEND*, April, May, July). I have read and reread them.

My sympathy is with Genette McNichols. Recently I based my Sunday message on the paragraph sign (§) at beginning and end of John 2:12, not found in newer translations. (This was a serious study and meditation, not a gimmick.) Another reason some of us continue to use the King James Version is that we wish members to follow in their own Bibles as well as to listen, and the one edition they are likely to have is the older one. Many (some hundreds) of the words have changed their meaning during the

past three centuries, but I agree that, *well read*, the meaning is, generally, clear.

However, the Bible was, to a great extent, protests against conventional religious notions and institutions. Its value still lies in challenging such today, as well as in bringing "Good News," and for the younger generation that challenge probably comes through sharper in the newer translations. I find this when reading the Epistles in J. B. Phillips' *Letters to Young Churches*. Again, for us Quakers John 2:15 in the NEB is thought-provoking and in *Good News for Modern Man* quite convincing: "He made a whip . . . and drove all the animals out . . . he overturned the tables . . . and he ordered the men who sold the pigeons 'Take them out . . .'" Of course one could say this is fitting in with a preconception rather than meeting a challenge. All right, then look at Proverbs 26:23, a devastating text for preachers in NEB that isn't clear in the King James: "Glib speech that covers a spiteful heart is like glaze spread on earthenware."

This leads me to suggest you invite Howard R. Macy or other contributors to give several examples showing how the important texts from Canaan and the Ugaritic inscriptions have resulted in fresh, sometimes even startling, meanings.

Again, "Thank you" and let's have more so long as it is building up the faith and not merely criticism.

ERIC WYATT

Worthington Friends Church  
Kingston 5, Jamaica, W.I.

Apparently "thee" and "thou" were in general usage among the common people of Fox's time. The use of "you" was an innovation to enable the lowly to show proper respect to their superiors, lords and ladies, kings and queens. The Quakers refused to show any class more than ordinary courtesy and used "thee" and "thou" to all they met. I wonder whether George Fox today would chide us for our continued use of this obsoleted 17th century language tradition and whether it works against our efforts to make new converts and visitors feel at home in our services and participate in our times of prayer.

ROGER M. MINTHORNE

Lake Oswego, Oregon

Please renew the subscription for the coming 12 months—the *EVANGELICAL FRIEND* is appreciated as preferred reading at our house these days. "A Few of My Favorite Things" by E. Cattell was reading that many of us readers can identify with and appreciate as candid and helpful.

PAULINE CASADO

Wichita, Kansas

# Christ is central

If one were to ask a hundred Friends from here and there the question, "What should have the highest priority in our Christian message?" there might be a variety of answers. Peace, love, and social concerns would certainly be mentioned, and who can deny the need of these things in our strife-torn world? Some would no doubt call for a new emphasis on faith to combat the skepticism, fears, and materialism of our day. Still others would be thinking in terms of religious experience and teaching the necessity for being "born again" and being "filled with the [Holy] Spirit." Many, however, would surely say (as does this writer), "First place in our message should be proclaiming the person, Jesus Christ. He is the source, the light, the life, the wellspring from whom peace, love, social action, faith, and Christian experience derive."

Historically, this will be found to be true. He is the theme of each of the four Gospels. They portray His life, teachings, death, and resurrection. In the story of the beginnings of the Christian movement, recorded in the book of Acts, the pioneers of our faith were telling about Jesus. He was the theme of the first message by Peter. "Philip went down to a city of Samaria, and proclaimed to them the Christ." Saul of Tarsus was a firebrand, persecuting and trying to destroy the early church. He had never seen Jesus in the flesh but met Him on the road to Damascus. This confrontation not only changed his life but the course of human history. A few days later, in the Jewish synagogues, he too "preached Christ . . . that he is the Son of God." This man, who had been filled with venom and hatred, became the great apostle and evangelist and writer of the great love

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*Guilford Street, though long past retirement age, pastors a small Friends rural meeting in Iowa. Although blind, God has used this servant to bless the lives of many.*

# Evangelical Friend

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

## Cover

A student thumbs through the library card catalog at George Fox College. As school opens, Dr. William D. Green, new dean at GFC and former dean at Malone College, presents a perceptive article on our Christian colleges, "The Secularization of Mental Processes," beginning on page 8. (Photo by Hiroshi Iwaya)

## Antecedents

For the first time in five years, something is missing in your EVANGELICAL FRIEND: the separate four-page geographical Supplement.

Even though your familiar colored sheet is gone, a good share of the material that did appear in each has been incorporated into the regular magazine. On page 19 begins a section entitled "Friends Concerns," about a page for every yearly meeting in the EFA to promote, discuss, or report their concerns. "Friends Gather," or the "church news," follows. These items from all areas are integrated alphabetically according to church name. Then comes "Friends Record," the EFA vital statistics.

In brief, the main reason for the new format is so readers in every area may learn of the activities in all other areas, contributing to a greater sense of unity, understanding, and feeling of family fellowship.

If you have ever finished a jig-saw puzzle, you may appreciate the technical difficulties in making this changeover. Even after months of planning, the final pieces of our "puzzle" fell together at a much slower rate than anticipated. Forgive us for this week to ten-day transitional delay. We hope to be back on schedule with the October issue. We trust you will like this added communication from fellow EFA Friends. Your written reactions would be appreciated. —H.T.A.

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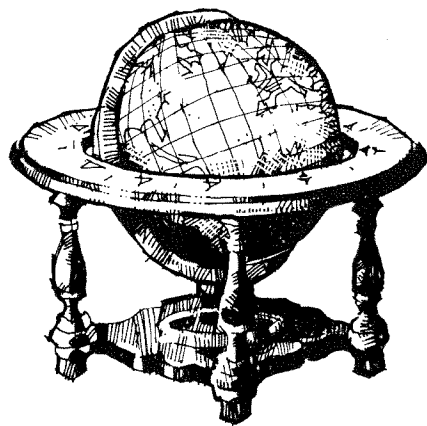
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## The Face of the World



### TEN YEARS RESEARCH ON GLOSSOLALIA FINDS PATTERN IN PARTICIPANTS

NEW YORK—Those people who speak in tongues do not speak a real language—though they think they do—and they have definite personality patterns that lead them to this type of expression. However, they are no less and no more healthy mentally than others, and they come from all social and economic backgrounds.

These are the conclusions of John P. Kildahl, a clinical psychologist who did intensive research on glossolalia, or speaking in tongues, over a period of ten years. Results of his findings are presented in a new book, *The Psychology of Speaking in Tongues*, published by Harper and Row.

His research was sponsored by the National Institute of Mental Health because of the widespread upsurge of speaking in tongues in mainline Protestant and Roman Catholic churches beginning about 15 years ago. Dr. Kildahl's study was of mainline Protestant churches only and included groups from coast to coast. Psychological testing was done of individuals, and tapes were made of performances.

Tongue speakers are overly dependent in temperament, Dr. Kildahl reports. They lean heavily on the approval of the authority figure, the religious leader who teaches them glossolalia, and it is this approval that gives them their sense of joy and well-being rather than the speaking itself. If they lose the leader's approval or if they cease to admire him, then they no longer feel any satisfaction from speaking in tongues, though they still are able to do so, he found.

Most glossolalists interviewed had gone through some anxiety crisis prior to becoming tongue speakers, he says, and all had suffered a feeling that they were worthless before becoming glossolalists. This was not a guilt feeling, he points out, but a sense of being nothing.

When the ability is developed, Dr. Kildahl reports, the tongue speaker always experiences exhilaration in being accepted by an in-group and approved by the leader. The new confidence resulting from glossolalia extends to all areas of life, making the speaker bolder in business dealings, marriage relationships, and all other interpersonal relations.

He feels that he is singled out by God to receive this gift and that God is using his vocal chords in a mechanistic fashion to produce the sounds, making it possible for him to speak a language unknown to him. However, linguists all have told Dr. Kildahl that the sounds uttered, though rhythmical, do not meet the requirements of a true language. Exceptions are the cases where the tongue speaker has in the past been exposed to a foreign language long enough to have picked up some of it, he states. —E.P.

### ANOTHER URBANA PLANNED

Urbana '73 director, Rev. David M. Howard, called for "an end to breast beating and lamenting of the failure of missions," in announcing the theme of the triennial missions convention.

The theme, "Jesus Christ: Lord of the Universe; Hope of the World," expresses, according to Mr. Howard, "the note of hope we at Inter-Varsity want to inject into any meeting on missions. It's time to take a fresh look at the sovereignty of God and His promise of building His church."

The December '73 convention at the University of Illinois in Urbana will host, according to Inter-Varsity, some 12,000 students, missionaries, and concerned Christian leaders.

This is the 10th such convention sponsored by Inter-Varsity Christian Fellowship, a nondenominational organization working on some 800 college and university campuses. [Their Northwest regional offices are in the Reedwood Friends Church, Portland, Oregon.]

## EFA meets in Omaha

The Evangelical Friends Alliance Coordinating Council, made up of representatives from the Evangelical Friends Church—Eastern Region, Kansas, Northwest, and Rocky Mountain Yearly Meetings, will meet at the Blackstone Hotel, Omaha, Nebraska, October 3-5, according to Russell Myers, EFA chairman. Twelve representatives from each yearly meeting will meet on six separate EFA Commissions (two on each): Missions, Christian Education, Evangelism and Church Extension, Publications, Youth, and Social Concerns. Pray for EFA!

### PARTNERSHIP MISSION EARMARKS \$10,000 FOR INDIA NEW TESTAMENTS

WHEATON, ILLINOIS—A foundation remaining anonymous has issued to Partnership Mission, Inc., a matching grant of \$10,000 for distribution of the *Living New Testament* in India.

The New Testaments are being sent individually as a gift from the U.S. to the telephone subscribers in India, since research shows these persons to be the leadership, opinion-making elite of India. Some 98 percent of them speak English.

—E.P.

### HARVARD DEAN STRESSES NEED FOR TRAINING PARISH PASTORS

CAMBRIDGE, MASSACHUSETTS—If the dean of Harvard University Divinity School has his way, changes will be made in the nation's best-known theological seminaries.

Dr. Krister Stendahl wants his school and others to dampen their enthusiasm for educating theology teachers and to turn more to preparing students for careers as parish pastors. He contends that Harvard and other schools should value evangelical zeal and prophetic vigor as well as academic excellence.

—E.P.

### LUTHERANS PLAN TO OVERHAUL CHURCH

DALLAS—A major overhaul in church operating procedure has been approved by delegates to the sixth biennial governing convention of the 3.2-million-member Lutheran Church in America.

"Cooperative planning" from top to bottom is involved in the denominational restructuring, according to delegates. It slims down and tightens up the national church agencies, combining 15 of them into four divisions to make for more centralized coordinating at the top, while providing for more voice at local levels in shaping general programs.

—E.P.

### NIXON'S VATICAN 'VISITOR' REPORTS TALKS WITH POPE

WASHINGTON—Henry Cabot Lodge, President Nixon's "personal visitor" to the Vatican, declared here that there is no need for a U.S. ambassador to the Vatican on a permanent basis.

The reason Lodge gave for this position was that he has a full-time assistant in Rome, Robert Illing, who keeps in constant touch with the Vatican for the United States. This arrangement, together with his own occasional visit with the Pope, accomplishes all the United States needs in its contact with the Vatican, Lodge asserted.

The President's Vatican visitor claimed that in the last three years the amount of mail exchanged between American Vietnam prisoners of war has increased

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# Is it hard to part?

Our first visit among eastern Friends this summer exposed the heartbreaks of division. Names like Elias Hicks, Joseph John Gurney, John Wilbur or descriptions like "unprogramed meeting," "orthodox meetings," "read out of meeting," sound strange to us. But once upon a time these names and expressions fired emotions and deep concerns. As a result there have been Hicksite Friends, Wilburites, Gurneyites and great debates over pastoral and nonpastoral Quakers. It seems too bad it all turned out as it has—too bad the report of the Yearly Meeting attended by George Fox in Newport in 1672 couldn't have remained accurate. He wrote that it "lasted six days together . . . And when it ended it was hard for Friends to part, for the glorious power of the Lord . . . had so knit and united them together that they spent two days in taking leave of one another." Later, unfortunately, it became easy rather than "hard for Friends to part."

We sat on the "facing bench" in the Flushing Friends Meetinghouse on Long Island, New York. When George Fox visited there so many came to hear him he went out under the oaks to address the crowds. "Fox Oaks" is now a well-preserved State-maintained historical marker. They held Yearly Meeting in Flushing Meetinghouse for 80 years before the Revolutionary War! (That's longer than Northwest Yearly Meeting has been in existence!) The British soldiers took over the building using it first as a hospital, then a horse stable. The original benches were burned for fuel.

At another place not far away two Friends meetinghouses stand side by side. One was Hicksite, the other Orthodox; when the meeting divided over this issue, their sense of stewardship prevailed, and they built both churches on the same property to save expense—and shared the same horse barn between them. Since they got back together, this particular space is now used as a parking lot; the Orthodox building is used for a school and the Hicksite one for worship. The

cemetery even bears curious marks of division. Following a hotly contested concern many years ago, all grave markers were removed as being too worldly for Friends. A few years later they decided to put them back but couldn't identify the proper places, so there now stands two long, neat rows of markers without any attempt to match them with the graves but as a memorial not only to the dead but the divisions!

The barriers of separation remain with us. Two brands of Quakers meet entirely unattached on the West Coast; the criss-cross pattern of Friends Meetings in the Midwest and East are as disconnected as the two meetinghouses on Long Island. An attempt was made not long ago to hold a joint pastors' conference in North Carolina between two groups of pastoral-meeting Quakers, but only one group showed up. (That may be understandable since I was the guest speaker, yet it was the "evangelicals" that didn't come!)

Is there any way to solve differences without such horrendous separations? Maybe not. But a valiant try should always be made. The differences are deep in some cases, so deep that the issues of salvation rest upon them. They are seen in the words of Walt Whitman, a contemporary of Elias Hicks, who is quoted by Daisy Newman in her new book, *A Procession of Friends*, as indicating Hicks said ". . . all theology, all religion, all worship, all the truth to which you are possibly eligible—namely *yourself* and your inherent relations . . . is inside man's very own nature. Others talk of Bibles, saints, churches, exhortations, vicarious atonements . . ."

Some Quakers then understood Hicks to mean no Redeemer is needed. Whether he meant just that or something different is somewhat uncertain, but Rufus Jones made famous the saying, "That of God in every man," so the controversy continued over the nature of man. (There should be no doubt now, with all these splits, divisions, and harsh histories that at least there is that of the devil in every

man!) So, this matter is still to be resolved. True spiritual unity still rests on Jesus as the Christ, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "And I, if I be lifted up . . . will draw all men unto me."

Until talk about "Bibles, saints, churches, exhortations, vicarious atonement" is resolved, the term *Quaker* will still require an attached adjective to identify which kind. Anyone at all familiar with Friends discovers certain strands of belief can be lifted out and traced back to the beginnings, which favor almost any emphasis or interest one could wish. This was evident in the gathering of Friends in St. Louis; the issue of unity resolves around Christ and the Scriptures. Friends might be able to work out amicable relationships on almost any other issue if this one could be agreed upon.

There is no point in attempting any type of organizational unity until that unity is Spirit-born. The issue was faced again with sharp division at the Friends United Meeting in Green Lake, Wisconsin, this summer—and unresolved again. This is heartbreaking for reasons far more serious than just a Quaker unity—the destiny of lives influenced by Friends in meeting and out are at stake.

Paul puts it succinctly: our unity is in Christ. It is not Quakerism. Yet, how much we need to be sharing with each other, ministering to each other. Let us continue the exchange of concerns and vision even without uniformity. The opportunity afforded me to address the sessions of New York Yearly Meeting is an example of this kind of exchange.

While this level of dialogue continues, it is evident the spiritual renewal and growth, as always, happens in the local meeting. To most Friends, even discussion of these matters seems rather unimportant, yet the influence of denominational leadership is significant. The old meetinghouses side by side on Long Island stand as a sad reminder of this.

—J.L.W.



ILLUSTRATION BY STAN PUTMAN

## ‘Now I’m more careful for whom I pray’

*Prayer is a serious responsibility. “When I pray for people, I always wonder, sometimes a bit nervously, if I need to do something about their needs.” Florene Nordyke is an experienced missionary to whom prayer is no casual thing. Quentin and Florene Nordyke and family just completed ten months in Mexico City in the Evangelical Friends Alliance mission and returned to La Paz, Bolivia, on August 30 for a new term of service there.*

I was sitting in the sunny kitchen. Outside, skies were blue, flowers in bloom, and a gentle spring breeze was blowing—a perfect setting for—well, about anything. I was trying to pray. Sometimes I pray by a written list, but for some time I’d been praying by a mental list. I am not the type who finds it easy to kneel or sit for a long time in prayer—my favorite method is to converse with God in snatches all day long. My ideas and worship usually come the easiest when I’m mopping the floor or doing dishes, and I like to travel far and wide in my imagination. I think of people and places

and pray about them. I dream up schemes for solving the family budget, a new dress, national church situations, and nearly always any idea to write something comes at these times.

So I sat, and thought, and waited.

“Frankly,” I said, “I can’t think of any new way to say what I’ve been saying to You for several weeks, Lord. I’ve been praying for the same people. For those in other places I don’t know any new developments, so I’ll just have to repeat myself, and you already know their needs. I’ve faithfully remembered each family in our group in Mexico City and those out in the country. I’m just tired

of saying it all over again.”

Sound familiar? Well, my, my, you may say, I didn’t know missionaries ever felt like that! Perhaps others don’t, but sometimes I do.

One morning I was discussing these feelings with my husband, and many questions and ideas about prayer kept us talking most of the morning. One question I asked was, “What good does it do to repeat the same prayer for the same people day after day?” also, “what really happens when we pray? Do we change the mind of God?” I’ve heard ministers say no; I’ve heard others say yes, and that’s one reason why we should be care-

ful in what we pray. Whether we actually can change God's actions or not, and come to think of it, if we cannot, then why do we pray that He will give protection, guidance, wisdom, solve family problems, financial situations, etc.? At any rate, my conclusion is that one of the most important things that happens when we pray is what happens in our own lives. We think, when we pray, probably first about God and His nature, thanking Him for help, love, and guidance. Next, we think of others and their needs and we pray for ourselves, our needs, and relationships with others.

How does God answer most prayers? By supernatural methods? No, I think most prayers are answered through other people, by their willingness to share their time, money, and abilities. Perhaps God relies upon our willingness to be the help for the person for whom we pray! This was a new thought to me. How easily we promise someone we will pray for them, but are we willing to be the one through whom God works to answer our prayer? Let me illustrate.

Last year when Quentin was studying at the School of World Missions in California, he came home one night and told me about the financial problems of a couple at school. So I prayed for them for a couple of days. They had a baby and needed money for groceries, along with everything else. Well, perhaps you can postpone the rent and new clothes but not food, and I urgently prayed that the Lord would send them money right away. You know the answer. We sent them some money. My hesitancy in responding to this obvious need was that we needed that money ourselves for groceries. But we survived without it.

One of our Northwest Yearly Meeting pastors told about a similar instance, when, after a moving of the Holy Spirit in a service and a time of prayer at the altar with many people finding help, he dismissed the service and turned to leave. But he noticed two college fellows kneeling in the front pews, still praying. Thinking perhaps he could help, he went over to them and began praying that God would meet their needs. Finally, he asked just what they felt they wanted from God.

"We need a room, Pastor," they said, "and God said He would provide tonight for us." The pastor knelt with them in prayer, but the answer was too obvious for comfort. These were young Christians—barefoot, long hair, beards. He had an extra room in his house, so they moved in that night.

What are the needs of people? We pray for a discouraged friend, "Encourage him, Lord"—*but how?* "Help Joe and Betty to get the \$100 they need for the rent"—*from where?* "Find a house

for this new couple moving to our town." "My kids need to do better in school, Lord"—*who can help them?* "We need more missionaries in Bolivia, Peru, Mexico, Alaska, India"—*who could go?* "Our church needs a more effective witness in our community"—*I wish someone would do something about it.* "Help my neighbors to come to church"—*why should they?*

Of course, there are numerous situations where only God can provide the solution, but in the prayers mentioned above, God may answer each need through another person. A loving, understanding Christian can give encouragement so effectively, perhaps only with a handshake or hug and "I understand and care" remark. Maybe you have \$100 you have been saving for some personal need, but God wants it to go for Joe and Betty's rent. And we may need to spend some days house hunting ourselves for that new couple. Maybe my children need my encouragement and understanding to do better in school. Perhaps I need to spend some evenings working with them on the new math or reading practice, or just listening to them. Maybe we need to consider the mission field ourselves. How can my church be more effective if everyone prays for someone else to volunteer in effective programs of community involvement? Will my neighbors be interested in coming to church if I don't take the time and interest to know them as friends and share what Christ is doing in my life? It could go on and on.

It takes courage to pray for someone's need, then be willing to be the answer ourselves. No, it is much easier to pray generally, "Lord, bless all the missionaries, everywhere, and meet their needs today," or "Bless our church and help it to grow." You get the point. It is easy, for example, to impress an Aymara believer with our effective prayers in church, or our wisdom in solving some church problem. But we really impress him when we are out in the country together on a freezing cold, dark, windy night and the pickup or Land Rover clunks to a stop. We open the door and step ankle deep into mud and water. We are so tired, hungry, and cold. Our attitude in this situation is what impresses him, for good or bad, and the same is true with your next-door neighbor.

Think seriously when you promise a young couple, boarding the jet for foreign service, that you will pray for them daily. You may well be the one to write to them each week to encourage them in new adjustments and discouragements. You may be the one who has to send them \$50 to pay a doctor bill, just at income tax time too. It just could be that our prayer life, without any personal commitment to those for whom we are burdened, may

not benefit others or ourselves.

Most of my Christian life I have prayerfully sung the chorus, "Lord, lay some soul upon my heart . . . and love that soul through me." Many times I really meant it, but in two days I'd forgotten my prayer. When we pray honestly for some soul to be laid upon our hearts, God may do just that. And it may bring many sleepless nights as we share another's problems. It may mean driving him around or searching newspapers for houses to rent or a job opening. It may mean listening to his endless conversations about hurts, family problems, frustrations, and loving him in spite of his stubbornness, selfishness, and hangups. We may miss some hot dinners at home, sharing with a friend in need, when we yearn for some peace and quiet in our own problems. But when God uses us to meet another's need, I'm convinced He will meet our own needs too—maybe not all at once and perhaps not as we'd expected. But we discover our own lives so changed and full of His presence and happiness that it will dawn upon us what God is doing through and for us. The effective, fervent prayer of a righteous man availeth much, James declares, but it avails much more when that righteous man sees the need and steps right up to offer his time, money, and talents to God and to others as God speaks.

Yes, this has changed my prayer life. When I pray for people, I always wonder, sometimes a bit nervously, if I need to do something about their needs—write a letter, make a phone call, go to see them, send some money, or something else God may urge. Naturally, I'm more careful for whom I pray.

I'll never forget a beautiful example from my mother's prayer life. In 1959 the staff in Bolivia desperately needed more missionaries, and no young couples were in training. The plea went out to churches and in *The Northwest Friend* for prayer. My mother prayed for this need, but she said, "Lord, send someone but please not my daughter and husband." Finally, she prayed, "Lord, send Florene and Quentin if you want them to go," and peace filled her heart. A few days later she was not too surprised to receive our letter saying that God had spoken to us and we were applying to the Mission Board.

Prayer is a supernatural experience. We may read dozens of books on prayer, its methods and goals, but until experienced one cannot know its joy. It can be routine, and general in its scope and meaning. Or it can change our lives, our church, and our community. Try praying for one week—only for needs you are willing to do something about with God's leading—you'll never be the same Christian again. □



# The secularization of mental processes

"So this change in the concept of the way we come to knowledge and truth is the most crucial problem, as I understand it, facing Christianity today." So states Francis A. Schaeffer in *The God Who Is There*.

While Schaeffer is concerned with antitheses and absolutes, my purpose is to indicate how we as Christians come to the secularization of our mental processes by the teachers we select to follow and the education we choose to embrace.

Socrates asked Hippocrates, who was to study under the Sophist, Protagoras, "Are you aware of the danger which you are incurring? Knowledge is the food of the soul; and we must take care, my friend, that the Sophist does not deceive us when he praises what he sells, like the dealers who sell food for the body. There is far greater peril in buying knowledge than in buying meat and drink; you cannot buy the wares of knowledge and carry them away in another vessel; when you have paid for them you must receive them into the soul and go your way, either greatly harmed or greatly benefited."

The Evangelical Friends Alliance involves three Christian liberal arts colleges. A liberal education, a secular college, and a Christian college are familiar to us as words, but are we clear on fundamental meanings, the values sought by each, and the outcomes to be expected in the lives of youth?

A liberal education is not an anti-God indoctrination nor are the words, *Christian liberal arts college*, contradictory.

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*William D. Green is the new dean of George Fox College and held this position previously at Malone College. His "concern" is shared with Friends as a new college academic year begins. "Ideals and values" and the discovery of God are the distinctives of a Christian higher education, according to Dr. Green. With some asking, "Is the Christian college worth the cost?" this article provides provocative answers.*

Liberal is not here a theological term but indicates four basic points of view:

1. *A conviction that knowledge and understanding are good and that ignorance if not evil is detrimental and limiting.* The liberal arts are the liberating arts when personally acquired, liberating from ignorance to enlightenment and from confusion to perception. The emphasis is on the value of the individual human being as a changing and developing person as contrasted to training for a functional, specific, and materially-benefiting skill. The liberal arts college seeks to give a *liberal* base to a practical career.

2. *An exposure to broad areas of human learning.* The objective is to broaden the content area or range of knowing because each discipline brings its own liberating or good. Obviously time and personal interests determine depth of exploration, but basic appreciations and methods of problem solving are sought in primary fields of man's learning.

3. *The acquisition of methods of learning as opposed to content, hopefully for a lifetime of learning.* Not even the dedicated scholar can know everything nor even keep up with the bursting forth of new ideas. A liberal education places the emphasis on the skills or approaches to knowledge and the motivations to utilize these in the total living of the person.

4. *The willingness and zeal to pursue and accept truth or fact.* To follow truth wherever it may lead is an axiom of liberal education. Openmindedness, objectivity, freedom from dogma, and zest of enterprise are espoused characteristics.

Now, when each of the above points of view is translated into a secular college and into a Christian college, there are certain stumbling blocks as well as stepping-stones that emerge.

1. *The secular scholar pursues truth.* So does the Christian scholar, but with the added realization that the truth is pursuing him. Elton Trueblood makes the

distinction between inventing (the secular concept) and discovery (the Christian concept) in learning. We are familiar with the joke that he chased her until she finally caught him. The Christian scholar pursues truth; when found, he has the profound realization that God has again spoken to him. The affairs of men may at times indicate a ridiculous world; not so with the moral universe within and the natural universe without man. Reason, order, and purpose surround him. The Christian scholar sees that this is his Father's world and Christ is "the way, the truth, and the life." The Christian scholar has the thrill of discovery, not in a time-plus-chance world, but in a universe of God's creation and purpose.

2. *The secular scholar idealizes facts.* To him the finding of facts and a loyalty to facts are the essence of learning. The dominant method is the scientific method. To many youth the obvious values of the scientific method become so overwhelming that scientism becomes their religion. The Christian scholar supports facts, but he is more cautious in regard to objectivity as the complete answer in methods of learning. Learning is done by men who have backgrounds that influence; they live among conflicting values, and they project from their known hypotheses. To the Christian, the will of man as well as the mind of man becomes a concern in accepting objectivity and in knowing and utilizing facts.

3. *The secular scholar states that the truth has made him free.* Generally he refers to freedom from dogma, tradition, and supposition. Also, he has nothing to hide in his research or postulation, or of which to be defensive. At this point the Christian scholar affirms that he, more than the secular scholar, can embrace all truth, that he welcomes the critical spirit, and that he is confident in the completeness and wholeness of truth. From the time of the apostle Paul to now, the Christian scholar welcomes examination. How capable or skilled he is in the rigors of examination may be another issue, but there is no fear in the Christian faith.

4. *The secular scholar is committed to self* (his perspective is naturalism), *he is committed to man* (his world view is humanism), *and he is committed to not going beyond factualism* (his philosophy is scientism). This broad latitude of humanism and this limitation of scientism set his pattern of education. The Christian scholar is committed to an existing, rational, and revealing God. He has a biblical and personal understanding of the nature of man and the natural world. He is open to a broader avenue to truth, but he has more delineated solutions to problems of the human condition and the destiny of man, and this sets his pattern of education.

5. *The secular educational program is dedicated to the ideals and values of the society served.* A diversified society leads to a diversified curriculum and results in a nondescript value system, which Dr. Lloyd Averill says "fails to shape the individual or to give direction to corporate life." In a day when youth seek meaning and genuineness, when the true meanings of life and man are sought as never before, secular education in a despair of uncertainty says, "Do your own thing," and, "Find answers within." The Christian sees man as the center of a God-created universe. He believes that only as man discovers his true origins and purposes can he find meaning, satisfaction, and fulfillment. Only as he finds a model beyond his own image can he find challenge and advancement. These beliefs determine the content, the method, and the purpose of a Christian educational program.

Note this last conclusion. The content of what is taught, the methods of learning, and the purposes are different in a Christian college. Then add to this the atmosphere of the endeavor and the valuable influence of associates (teachers) and peers (fellow students). The outcomes in the lives of youth must be different. How could they be the same? The need is not totally met by attending church nor in keeping the home influence as an anchor while in the midst of absorption in secular assumptions, values, and objectives. The entire enterprise is different to the core.

This does not suggest that a Christian cannot study or teach in a secular school. God has led many in this direction. The point is to know the differences, limitations, and outcomes. Admittedly, one can figure it out alone or with the assistance of excellent books or friends. The time involved, the ability to achieve, and the self-motivation to grapple with the issues are personal differences to be faced.

But be it understood that the purpose of a Christian liberal arts college is to promote the best trained Christian minds who are willing to engage in firsthand encounters with a secular and pagan world and with Romans 12:2 as a calling: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Be it also understood that "There is far greater peril in buying knowledge than in buying meat and drink; you cannot buy the wares of knowledge and carry them away in another vessel; when you have paid for them you must receive them into the soul and go your way, either greatly harmed or greatly benefited." □

## Christ is central

*Continued*

chapter. The biblical record could go on and on; later history confirms the same truth.

George Fox, founder of the Society of Friends, tells in his *Journal* of his own doubts and fears, of the darkness that oppressed him. This condition persisted until one day he heard an Inner Voice saying, "There is One, even Christ Jesus, that can speak to thy condition." Fox adds, "When I heard it my heart did leap for joy." In our generation, Starr Daily, a bitter, hardened criminal, one day felt the presence of Jesus and His ineffable love there in his prison cell. A completely changed man, he could later write the book, *Love Can Open Prison Doors*.

Not only historically, but logically, Jesus Christ should be the keynote of the Christian message. In the rock musical, *Jesus Christ, Super Star*, the question is repeatedly asked, "Jesus Christ, who are you?" Although the musical gives no satisfactory answer to this question, it is revealed in Jesus' own words.

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." "I and the Father are one." The Jews took up stones to kill Him, and Jesus asked, "For which of these [good works] do you stone me?" Their answer was, "We stone you for no good work, but for blasphemy; because you, being a man, make yourself God."

Another time Jesus said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die."

In John 14, among many remarkable statements are these: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" and "He who has seen me has seen the Father." In the judgment scene described in Matthew 25, Jesus pictures Himself as the judge before whom all the nations of the earth shall appear. He says the basis of this

judgment shall be, "As you did it to one of the least of these my brethren, you did it to me."

Jesus is not only historically and logically the central theme of the Christian message but is so experientially. Illustrations of this have already been given in the lives of Paul, George Fox, and Starr Daily. Another example of this would be the famous painting, "The Presence in the Midst." In the shadowy form of Jesus, His hand raised in blessing, the artist portrays to the eye what is sensed in the hearts of the Friends, sitting with bowed heads in worship. It is in the invisible yet ever-present Christ that Friends have found their inspiration and power to witness. In Him they have found strength to give loving testimony against slavery, war, and all forms of human oppression.

To make Jesus Christ central is not to suggest that His name be used as some magic formula. His power transforms lives; this change is evident from the earliest years of the church. The widows and needy were provided for. Dorcas had made many garments for needy widows. In a time of famine, the brethren in Antioch sent relief to those in Judea. At Ephesus the power of Christ overcame superstition, and the Christian converts brought their books of magic and burned them. The value of the books burned was estimated to be 50,000 pieces of silver. (And our Lord was betrayed for 30 pieces of silver!)

It has always been the desire of those who receive Jesus to turn from evil and to do good. In these days there is a movement among young people that has been both approved and condemned, acclaimed as a sign of hope and sneered at as fanaticism. (Were not the early Friends fanatics by all present-day ideas of fanaticism?) These young people have been called "The Jesus People." Disillusioned by the coldness, the empty theology, and constant discussion of social issues they encountered in many churches, they are searching their Bibles and finding a revelation of Him who is the source of life and light and love. They are finding Him, who from the beginning has been the lifegiving theme of the Christian message. George Fox and the early Friends laid much stress upon knowing Christ experientially. This has probably been true for a majority of Friends through the centuries. It is true for those evangelizing movements having the greatest success today.

As Friends strive for peace and brotherhood among men, it is well to remember that historically, logically, and experientially, these are best achieved when Jesus Christ and His love and power are the burden and the theme of our message. □

# Two spirit scenes

BY QUENTIN H. NORDYKE

## SCENE I

We duck as we enter the low doorway of the small adobe house where the magician is already preparing his paraphernalia. We all hunch down around the perimeter of the room where blankets have been spread for our comfort. Everyone has the knife he was advised to bring in order to ward off any attacks by demons during the séance. Some continue to grasp theirs nervously, while others lay them to the side as alcohol and coca are passed to each one. The room is dimly lit with only two candles, which makes it hard to see all the objects that the magician's assistant is arranging. When things seem to be in order, the magician begins to give instructions to everyone. He asks that all give full attention during the whole séance and reminds us of the serious calamity that prompted the occasion. He says there must be no laughing, joking, or profanity, and most important of all, no quarreling. He questions all carefully to see if they need to ask forgiveness of anyone present. Dissension will destroy the effect of the ritual and may anger the spirits. We are all warned to keep our eyes tightly shut or, better yet, to cover our heads with ponchos or shawls, because to see one of the spirits that will be summoned could result in blindness.

... He rings a bell, waves his coca bag in the air, then excitedly calls out,

*Quentin Nordyke, with his wife Florene and family, returned August 30 for another term of service in Bolivia under Northwest Yearly Meeting of Friends. The Nordykes just completed a ten-month term on the EFA Mexico City field. Part of this article is taken from a book by Quentin entitled, Animistic Aymaras and Church Growth, published in August by The Barclay Press (\$3.45). Quentin has served two terms among the Aymaras in Bolivia and Peru and while on his last furlough received his masters degree from the School of World Missions and Institute of Church Growth at Fuller Theological Seminary in Pasadena, California.*

"Keep back, the spirits are coming!" and then blows out the candles, and we sit in darkness. We can feel the tension as everyone presses back against the wall, and despite our resolution to be objective, we involuntarily draw our legs further under us and clutch our coats tighter.

Soon after the candles are blown out, there is a noise in the thatch followed by a "plunk" as something falls on the magician's ground cloth. Voices in total confusion surround us and some sound angry. The rafters shake as more spirits appear to arrive, but in the darkness we cannot see a thing. The magician calls out and the voices calm down. He asks to speak to the guardian spirit. A hoarse voice like that of an old, old man says, "Here I am, children, because you need me." Next the magician explains to the spirit that Pedro, the owner of the house, wants to find out who has stolen his sheep and a bull from him. The guardian spirit replies with a great deal of rambling and many excuses. All he seems to know is that they have been taken west towards the hills. The magician is careful to thank the spirit for his help and to give him a little alcohol and coca.

The place spirit of Pedro's house is called next, and after further explanations and discussions, the magician tells it that Pedro strongly suspects a Joaquin Wilpa. The place spirit offers to go for Joaquin's soul and in a few moments is back with it. The soul is very angry and sounds out of breath as it complains, "Why do you want me? What do I owe these people that you need to come and molest me?" The place spirit proceeds with a direct accusation saying, "Why did you steal Pedro's animals?" Admitting it immediately the soul answers, "I stole them all right, but what are you going to do about it?"

Pedro speaks up next, his voice muffled by his poncho, suggesting that they tie up the soul of Joaquin and whip it. This is done apparently by the place spirit as we can hear the blows and the

crying and howling of the soul as it suffers the beating. After the soul is released, the magician questions the place spirit, asking why he let this thief steal Pedro's animals when he is supposed to be taking care of his things. The place spirit whines as he answers, "I had good reason to let Joaquin have the cattle as this man here does not take care of me. Daily he walks over me, eats and drinks, forgetting me. Last month he gave a fiesta right in his own patio and never gave me a thing. He never, never remembers me. That is why I let the cattle go." All is quiet for a moment; then the magician questions Pedro as to why he has been so foolish as to neglect his place spirit. He reminds Pedro that two years ago after a similar crisis he had advised him to make a special offering weekly to the place spirit, as it is a very demanding and jealous one. With his voice trembling in fear Pedro replies, "It is my fault, forgive me. Please, please forgive me." Finally the magician assures the place spirit that he will receive scrupulous care and they agree that Pedro has been very foolish. But maybe between the two of them, they can persuade him to do better in the future. Just before the place spirit leaves he says to the magician, "You, *pako*, will receive twenty pesos; if you dare charge these children of mine any more, then I will have to punish you."

With this the spirit apparently leaves, and the magician rings his little bell again.

## SCENE II

Another gust of wind flaps the sides of the tent and rocks the center poles, causing shadows to dance along the canvas walls. The Aymara speaker continues reading without appearing to notice, using the dim light of the hissing kerosene lantern. We shift our positions on the narrow board serving as our bench. It is balanced on some rocks and is much too low for our comfort but is considered a place of honor. Certainly it is more comfortable than sitting on the ground, which





is what the majority of the quite large crowd is doing. We tuck the blanket we are sharing tighter around our legs and pull up the collars of our heavy coats. The speaker has now finished reading, and he begins to admonish the crowd of Aymaras. The guttural sounds of the language mix with the strange intonations, and our minds wander as we lose his train of thought.

We notice that a group of 15 to 20 men have entered the big tent and are standing in the heavy shadows across the back. The single lantern hanging high on the front pole leaves the edges of the crowd with almost no light. It gives an eerie sensation to the scene if our imaginations are allowed to wander. Clustered around the base of the pole are several women sitting on their spread-out shawls. Most of the children have settled down, and some are drifting off to sleep. One mother is nursing her baby, and we can see only his face as he is carefully bound in many blankets. Earlier during the group singing the children had been quite active—some prancing around their mothers, some digging in the dirt floor, and others crying to be fed. Those in charge of the gathering had not seemed to notice, but to us they seemed quite distracting.

As we again peer into the shadows at the back of the tent, we notice that three or four of the standing men have their whips hung around their necks. Shivers go up our spines as we recall the way those whips with their heavy wooden handles are used in community fighting. We try to forget that and are glad these men had enough curiosity to come and see what their neighbors are doing each night in the big tent.

We return our attention to the front as we notice that the speaker seems to be

telling a story about his former life with obvious feeling. The crowd of listeners is following every word with rapt attention, oblivious to the biting cold that has numbed our feet, hands, and exposed faces. We ponder the attraction that brings these people, now for the fourth night, to the tent where they sit for two or more hours at a time. Some of them will have to walk an hour in the cold wind and frightening darkness to their little adobe homes. What do they gain from these meetings that makes it worthwhile? What do they feel inside? What are they thinking? It doesn't seem to be any one particular speaker that they come to hear, as several have spoken during the four nights.

Our wandering thoughts are interrupted by the loud wail of a small child near us, and we notice that the speaker seems to be reaching a climax. He is moving about and gesturing with the book he was reading from. We shiver as we sense the presence of unseen forces. All at once the crowd begins to murmur, and one man near the back gets to his feet. We wonder what is going to happen. He begins to make his way toward the front of the tent. Several women about us shift around as they murmur louder. Several others, men and women, follow the first man to the front where they slump to the ground and begin to pray aloud as the preacher quickly brings his message to a close and extends an invitation for others to come forward. There is no doubt in our minds about the presence of unseen forces as we can sense the influence of the spirit world. Others make their way through the crowd on the ground and join the group praying in loud and pleading voices as we wonder about the spirit realm so strongly felt.

As we think about it we realize these Aymara people have believed in spirit beings since early childhood. They have acknowledged the spirit world, felt they were in contact with it from time to time through séances, and paid homage to it in their daily routines. The speaker had admonished them to give their allegiance to the Holy Spirit, and it appears that many are doing so. We notice several women praying bent over with shawls pulled over their heads. We hear their muffled voices, urgent and broken with sobs. The men are kneeling stiffly with backs straight but many have tears streaming down their cheeks. Their voices are louder than the women's, and the mixture of all praying together makes a loud droning that swells and diminishes as it continues for 20 minutes or so.

We think about how these people accept the working of the Holy Spirit in their daily lives because of their candid acknowledgment that spirits can help and hinder them. No wonder their habits change in such a pronounced way when they ask the Spirit of God to come into their lives. It is not a new concept to them, but a shift in influence, from the former realm of evil spirits to the realm of the Spirit of the living God.

The group finishes their praying, and one of the leaders encourages them in their new allegiance. Soon we are glad to stand while a closing hymn is sung. As the crowd prepares to leave the tent, we watch one family with interest. The mother ties the baby securely on her back while the man bundles the song books and other belongings in a shawl, tying it over his shoulder to leave his hands free. The oldest child is roused as he must walk home under his own power. The father will carry the sleeping girl, but first he carefully lights the stub of candle in its little tin and glass box. His wife picks it up as the family steps out into the night with only the dim candle lantern to light their long way home. In the flickering shadows their faces reflect a contentment we recognize and share. □

# 'Thank you, God, for all the mountains!'

BY BETTY COMFORT

Dear Friends:  
Mind sharing some thoughts with me? Gene is traveling, and I'm *one* in charge of *four* lively boys. For some reason, I woke voiceless this morning. Tonight, after a day of straining to communicate, I feel like expressing myself in writing.

*Missionary Betty Comfort recalls with vivid feeling her years of missionary endeavor in Bolivia, South America, with her husband Gene and four boys. Betty originally wrote this as their April newsletter to friends and relatives at home; however, we felt her summary of missionary work and life made the letter worthy of a wider readership in the EVANGELICAL FRIEND. The Comforts are now on furlough, living in Newberg, Oregon.*

After serious admonitions to clean their rooms before anything else, the boys did a more or less job. Then they went in a bus across the gulch to a barber shop. They wear their hair the "new" way. (Or is it the "old" way?) Anyway, they had just a trim. Can't complain on the price, just 32 cents here. Rick refinished some children's furniture, taking most of the day. The others played baseball in the yard and gymnastics in the living room. Mike, domestically inclined, made cake and ice cream in the kitchen. Ken made cookies. Tonight in devotions, Denny said, "Pa-sums [Psalms] isn't in my Bible." (He has a living New Testament.)

Now I've warmed the bed with an electric blanket (missionaries really suf-

fer!) and have read a bit for a chapel talk next week. Now, to reminisce:

Did I ever tell you about the time we were preparing to go on furlough? We lived in the steamy basin of Caranavi, surrounded by hilly vegetation. Dennis was three.

"Where's the States?" he inquired after hearing us refer to it frequently.

"That direction," we pointed.

"By La Paz?"

"No," responded an older brother. "You have to cross 400 mountains."

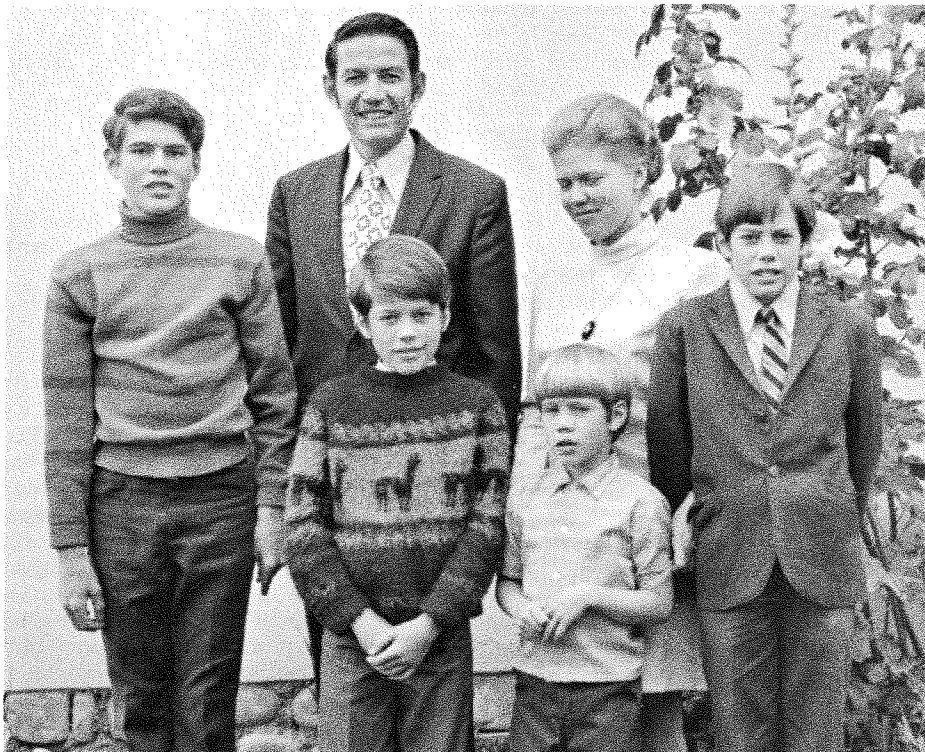
True—literally and figuratively.

Soon it will be furlough time again. I look back, remembering our first trip eleven years ago, going to the farm for the first time. I recall the overwhelming compassion—the desire to know and help the people who lived in the clustered brown adobe huts. This feeling has not died but has deepened—like love.

For a short while there was the farm, Copajira, with its chapel, lawns, iris, and Russian olive trees. (There were other things up behind having to do with farming, but I wasn't up there much. We had two-month-old Mike.) Then there were the rumors and our family's evacuation at night before the real move out and the angry mob—all just six weeks after our arrival in Bolivia!

Amacari—a little cabin on a beautiful lakeshore! Tranquility—but lots of new experiences and adaptations. Gene became a novice preacher and advisor to the meetings on the peninsula and islands. He administered medicine, called, and conducted his first funerals. There were night trips on the lake, and storms. I put a lantern on the hill for a guide. We learned lessons in dependence on our Lord. Then after one year, the lake level rose, and we were forced to move from our primitive lakeside.

There followed a time of unsettledness and yet new experiences and opportunities of working with the brethren in wider areas of the field. Then the door opened to Caranavi . . .



Gene and Betty Comfort and their four boys outside their house in Villa Armonia in La Paz, Bolivia, April, 1972. Boys (from left) include Rick, age 16; Mike, 11; Dennis, 8; and Kenny, 13.



Frontier to jungle colonization, open door to church planting. That was in December 1962. Until November 1967 that was "home." (There was a furlough and another boy, Dennis, in the meantime.) Caranavi years were filled with living close to wonderful people who take a chance at a new life—economically and spiritually—sometimes winning and sometimes losing. A new quarterly meeting and several churches were started. Those years were warm with sharing. We can't forget. We dream and sweat with them yet. Oh God, work a miracle in that green cauldron!

Now, since 1967 (and another furlough) . . . La Paz, the City of Peace (?). The crowds. The upheavals. The needs. Traveling to all points. Construction. Starting extension schools and mimeographing textbooks. Overseeing a search-

## Missionary Voice

# Impossible?

BY JOHN BRANTINGHAM

Following a Bible study at Round Hill not too long ago, a member of the church came to me with a concern. He assured me of their deep appreciation for their pastor, but after 13 years he felt a change might be good for all concerned. The other problem he mentioned was very much more complicated. Our chapel at Round Hill was very inadequate. "It is small and noisy and there is nothing we can do about it. I invite my friends and they come once or twice, and then they don't want to come any more." We talked for an hour. I could see no possible way out.

Our chapel is a squatter-hut built on government land that cannot be bought or improved. Land in the area sells for \$50 U.S. a square foot—but there is none available. To rent a large enough place on the 7th floor of one of the new buildings in the area would cost over \$250 U.S. a month for the unfinished shell of a room. Even if we did this, we both feared it would become a mission project with little or no hope of becoming self-supporting. We parted with the familiar words, "Let's pray about it," but what we both felt inside was that we had come to a dead end.

I was in the process of going through all my pockets looking for the car keys when I heard the pastor's voice calling me. "Before you go there is something I want to talk to you about. Please don't get me wrong, because I love this church and these people, but I understand that Nan-Ching is without a pastor and I believe the Lord wants me to go there." I could not believe my ears. Pastor Suen and Nan-Ching suddenly seemed to go together. He has already moved and the Lord is blessing him there.

Two days later I was having a Bible study class in the home of a family I

had never met before. The head of this home turned out to be the manager of the large Hotel Roma, which had just been opened near our Round Hill Chapel. We may be able to use the beautiful dining room in the hotel basement for our Sunday morning services. The cost would be reasonable since the hotel uses it only for large weddings in the afternoon and evenings. We have some excellent possibilities for a new pastor for Round Hill also. □

## Mexican praise and prayer notes

### Praise

That the Mexican Miracle is beginning! Adult members of eight new families have attended services for the first time in the last few weeks.

That eleven Mexican families (75 persons) attended a picnic one Sunday. All show much interest in the Gospel.

For the new vision and enthusiasm that is evidenced among the Christians of our church.

### Pray

For the new families that have attended services recently, that they might be converted.

For our Mexican youth. A good number have been attending meetings held weekly for them.

That our church people will accept the challenge to become soul winners and reach their own families and neighbors.

*Three Comfort children enjoy hammock surrounded by tropical growth in the back yard of their home in Caranavi, Bolivia, where the Comforts ministered from December, 1962 to November, 1967.*

ing church. So many growing pains. But high hopes. Open, earnest youth (for the most part). The challenge continues. Thank God for spiritual men in leadership! Bless them through their problems. Humanity.

We feel it, too. Tired. We've crossed a lot of mountains. Where is home? Here, Bolivia—the brethren, and many, many things—all of it is a part of us and our family. In so many ways we are no longer strangers. There have been tears, yes, and dangers. There have been experiments, and realization, and lots of fun along the way.

Thank you, God, for it all. For all the mountains!

Our best to each of you. □

*John Brantingham, a missionary on Taiwan under the Evangelical Friends Church—Eastern Region, tells of God's solutions to what seemed to be impossible problems.*



# A change of plans

(Another Perry and Patsy story)

BY BETTY M. HOCKETT

"What? Not go to Family Camp?" wailed Perry.

"Not go to Family Camp?" Patsy echoed. "But we've always gone. That's just what we do every fall."

"I know," replied their father quietly. "But as I said, our car isn't working right. It wouldn't be wise to try to drive it as far away as Camp Winlock."

Mrs. Masters put an arm around each twin, patting their shoulders. "And there wouldn't be time now to get the car repaired and still get to camp for the sessions. I know how disappointed you are."

Perry plunked himself down on a kitchen chair. "But we've planned on going and I've got my stuff packed already."

Patsy stuffed her hands into her blue jeans pockets and scowled. "Me, too. It sure won't be any fun here at home. And this is the last weekend before school starts. All the other kids we know are going out to Camp Winlock. Wish that old car hadn't decided this was the time to go haywire!"

"I was really counting on this Family Camp. It's the only time when we get to see some of our friends from other churches," said Perry, still frowning and sounding cross.

"Well, kids," began Mr. Masters, "I know just how you feel. Mother and I are disappointed, too. We always enjoy the services and the classes at Family Camp, and we'll miss seeing our friends, too. I know that this will be our first year of not going, but for some reason this has happened. We'll make the best of having to stay home."

"Dad's right," agreed Mrs. Masters. "We don't always understand about the things that come along to change our plans, especially when our plans have been such happy ones. But for some reason we apparently are not to go to Family Camp this year. Let's don't be cross with God for allowing our plans to be changed. He has a reason for everything that happens to us!"

"What's the reason for us not going to Camp Winlock this fall, I'd like to know," said Perry sourly.

"I'd like to know, too," Patsy said.

"We don't always know the reasons behind the circumstances that come our way," explained Mr. Masters.

"Sometimes we can see right away, but not always," Mrs. Masters continued. "There are times when we never know why God worked things out in certain ways. But we trust Him because we know that God never makes mistakes."

"See, even Chico is disappointed," Mr. Masters smiled as he reached down to pet their brown, fuzzy-haired dog, who was flat on the floor with his nose be-

tween his front paws. "He loves a good run through the woods there at the camp. But I guess he'll have to be content to just chase make-believe rabbits here in our own yard."

"Oh nuts!" said Perry.

"Oh, nuts!" said Patsy.

Mrs. Masters smiled at her downhearted twins. "Mr. and Mrs. Trotter next door are going to be home. Maybe we could have a picnic with them. I think they would enjoy coming over for barbecued hamburgers and homemade ice cream."

"That wouldn't be near as good as going to Camp Winlock with our friends," answered Perry sadly.

"Not near as good," Patsy grumbled.

"Well, come on, Chico, let's go play," suggested Perry halfheartedly. The little brown dog quickly lost his look of disappointment and eagerly ran out the back door.

"Guess I'll go play, too," thought Patsy. "But it sure won't be much fun 'cause all the girls I play with will be going out to camp this afternoon with their families."

Somehow the saddened Masters twins got through the rest of that Friday. Saturday came and the look-alikes felt very little promise of fun for that day.

"Guess all the guys are having a good time at Camp Winlock this morning," said Perry sadly.

"Yeah," muttered Patsy as she sat in the green and white lawn chair in the back yard.

Chico put his front paws on Patsy's lap. In his own doggy way he was trying to cheer up the gloomy situation.

"Sure wish I knew why God didn't want us to go to Family Camp this year," said Perry.

"Me, too," his sister answered. "But maybe we won't ever know why. Mom says that we don't always know the reason for things."

"Well, at least we get to have a picnic with the Trotters tonight, even if it is just going to be here in our back yard."

ILLUSTRATION BY SHIRLEY PUTMAN



Homemade ice cream and hamburgers aren't *too* bad!"

Before Patsy got around to answering Perry, their Mother came out with interesting news. "Mrs. Trotter just called. She says she has a surprise for you two."

"A surprise?" asked Perry.

"What is it?" Patsy questioned with interest.

"Something you'll like."

"Homemade rolls, I hope," decided Perry.

"Thick with cinnamon and brown sugar and all gooey! She makes the *best* rolls," Patsy exclaimed.

Chico began to bark, running to the back gate, which was starting to open very mysteriously by itself. Suddenly it opened all the way and three voices yelled all at once, "SURPRISE!"

"The triplets!" shouted Perry, making a dash to the gate.

"Yahoo!" Patsy war-whooped at the top of her lungs, arriving at the gate in four giant leaps and a hop!

"We surprised you, didn't we?" asked Michael, not too softly.

"We didn't want you to know we were coming," Martin added quickly.

Mitchell punched Perry in the ribs. "We could hardly wait to get here!"

The five friends all began talking at once. Chico jumped and danced and barked and yipped.

"We came to Grandpa and Grandma's just for this weekend," Martin said when the noise had gotten a bit less.

"We can only be here until Monday morning," Michael added.

"We were afraid you might be gone, though," Mitchell said.

"Boy, am I glad we're here!" said Perry with a grin.

"We almost were gone. But thanks to our car we're still here," Patsy explained. "You know, we've been praying we'd get to see you triplets before school started again. We'd about decided, though, maybe that prayer wouldn't be answered after all."

Suddenly Perry was quiet! "You know, Patsy, maybe this is why our car had troubles right now. Do you 'spose that was God's way of answering our prayers about seeing Michael and Martin and Mitchell?"

"I think you're right," Patsy said softly. "This is once we got to see why our plans were changed. I'm glad now that God didn't let us go to Camp Winlock. We can go there any old time."

Perry grinned widely and jabbed Mitchell. "Come on! We're wastin' time! Let's get busy. The two Masters look-alikes and the three Trotter carbon-copies dashed around the yard, taking up where they had left off months before. And Chico was close behind, happy because everyone else was happy, too. □

## Face of the World

*Continued*

significantly as a result of the interest of the Pope in the problem.

Other subjects reportedly discussed by Lodge and the Pope include the international drug traffic, world peace, and the alleviation of suffering. —E.P.

### NEW BIBLE SCHOOL BY BLACKS OPENS

SEATTLE—A group of Black clergymen have announced the organization of a noncompetitive Bible college intended to be "a new light in the black community."

The school will be known as Northwest Bible College. Day and night classes will begin on June 21 at the Smith Temple, temporary location.

The college is being organized by an interdenominational group of Black clergymen. —E.P.

### NOTES SHIFT IN GOALS

CLAREMONT, CALIFORNIA—Christian people in the U.S. are in a state of "galloping apathy," reacting strongly to the social activism of the 1960s, a noted theologian said here.

Dr. Martin E. Marty, an associate dean and professor of church history at the University of Chicago, told students at the School of Theology here that "Christian passivity" results from a sense of exhaustion, combined with a suspicion that all the activism of the past decade didn't change things very much.

"It doesn't always take the form of total dropout, but it means that we are accenting neglected sides of the human story, the individual story, at the expense of the whole," he said. —E.P.

### FULL GOSPEL BUSINESSMEN ANNOUNCE DOUBLE MEMBERSHIP IN TWO YEARS

SAN FRANCISCO—Membership in the Full Gospel Businessmen's Fellowship International has doubled in two years, delegates learned at the organization's 19th world convention here.

The rapid growth was attributed largely to the increasing interest in the Pentecostal movement among Roman Catholics.

The businessmen's group, which is closely associated with the phenomenon of speaking in tongues, was founded by its president, Demos Shakarian. He told more than 5,000 delegates that by the start of 1973 the fellowship would reach as many people as it did during its first 20 years. —E.P.

### REPORT PSYCHIATRISTS USURPING CHURCH ROLE

Mental health centers and trained psychiatrists are seizing traditional church

roles in American society, two psychiatrists, Dr. Scott H. Nelson and Dr. E. Fuller Torrey, reported at a professional convention in Dallas.

"The conferring of magical qualities onto the person of the psychiatrist is such a common occurrence that it has given rise to a whole body of literature," the men said in a paper.

The automobile and increased leisure, the authors said, have carried Americans past the church to a wide variety of settings where ritual and social interaction may take place. Therapy groups, encounter groups, and sensitivity groups, they said, are attracting more people than the church. —Herald of Holiness

### CRIME RATE DECLINES

WASHINGTON, D.C.—The U.S. crime rate rose only by 1 percent during the first quarter of this year—the lowest rate in 11 years, according to Attorney General Richard Kleindienst.

The crime rate in 1971 rose by 6 percent, and in 1970 the gain was 13 percent. While the national rate rose, crime in the six cities with more than a million population decreased 6 percent from the 1971 rate. —E.P.

## DICHOTOMY

A craftsman he was,  
Handler of tools  
And materials,  
The secrets and skills  
Of his trade  
Kept in the family—  
Taught at the hand  
Of his father.

Skill became symbol  
As a simple carpenter  
Made triumphal entry  
On an ass. An ass  
created by another Father,  
Also a craftsman.

His life now seems  
A designed dichotomy:  
Building benches with boards,  
And a kingdom with broads;  
Hammering at nails,  
Then hypocrisies;  
Shaping sturdy chairs,  
And people who share.

Some modern apprentices  
See a cross as two timbers  
Symbolizing a carpenter's craft  
And a Savior's sacrifice.  
The bearer of a cross  
He didn't build  
Was nailed to it  
To shape a better world.

—Kara Cole  
May, 1972

# Kansas town takes pride in Help-Line

A 13-year-old boy telephones that his girl friend may be pregnant. He wants to know what he should do.

A 16-year-old youth says he has taken two bottles each of sleeping pills and headache tablets, but he has changed his mind about suicide. He wants help in a hurry.

The wife of a professional man telephones the Help-Line number here at 3:30 a.m. She has made acquaintances here but no real friends. She is alone, cannot sleep, needs someone to talk.

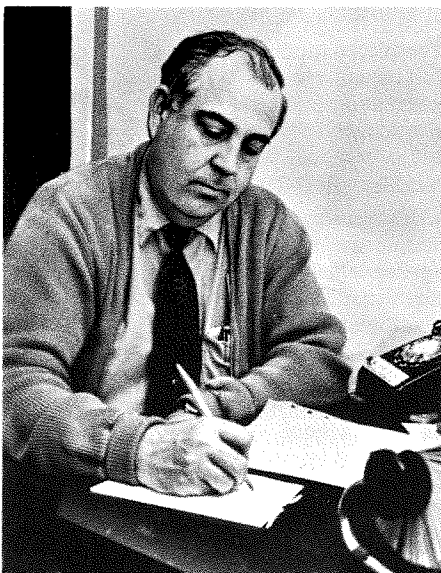
An 83-year-old woman reports that she has papered the walls all by herself, but can someone please come help with the ceiling?

In six months of around-the-clock service to this county seat town—Independence, Kansas—Help-Line has proved to its 60 dedicated volunteers that a small community can profit from the listening ear and the friendly voice of an anonymous telephone counseling service fully as much as a large city.

"Wherever there are people, there are problems," said Ernest Foster, Independence Help-Line's founder and director. "The size of the community has nothing to do with it."

The size of the community does have something to do with confidentiality, though. This has been the problem in Independence, population, 11,700.

"One of our volunteers was studying a case synopsis a few weeks ago and recognized the caller as her son," Foster said. "Before that, we wrote up our cases in considerable detail. Now, in the in-



*Ernest Foster, Friends pastor and founder-director of Help-Line in Independence, Kansas, checks his notes on a case.*

terest of preserving the client's anonymity, we make them much briefer."

Foster is obviously intent on helping his fellowman without any thought of his own comfort or convenience. He has served two churches in Independence—the Friends church and the Church of the Brethren—since August 1970. He helped start Contact in Oklahoma City. Citizens of Independence, Kansas, especially the welfare office and the four-county Mental Health Center, soon heard of it.

"They felt that some sort of counseling or referral center was needed here," he recalled. "So they asked me to help organize Help-Line. I told them about the headaches and heartaches involved, and then we got busy."

After seven months of public meetings, setting up boards and committees, taking volunteer applications and screening and training them, Help-Line set up shop in donated quarters on the second floor of a downtown commercial building.

For the sake of anonymity most of the Help-Liners use first names, mostly first names other than their own. The exception is Mr. Foster, who is Ernie.

Foster and his wife Betty also have added a home telephone hookup to the Help-Line telephone setup and take night calls regularly.

"Betty is a member of Independence's 36-member drug team," Foster said. "She takes the drug abuse calls—the bad trips. I take the calls from the persons who want to talk around their problem. You know they pretend it's something other than what it really is."

The caliber of Help-Line's 12-member board and also of its volunteers is impressive. The group includes several high school and college students, teachers, guidance counselors, a school principal, businessmen, secretaries, hospital personnel, mental health center staff members, ministers, housewives, and retired persons. The age range is from 16 to 83.

All have undergone psychological testing by means of a five-page written questionnaire. This was reviewed by a four-member screening committee. After that came 12 hours of training directed by Paul Reed, a clinical psychologist at the Mental Health Center.

"In training, we mostly emphasized the listening ear," the director said. "We tried to train everyone to listen for what the caller is really trying to say."

"Many problems are solved with a single call, of course. If we keep a person talking long enough, he'll often find his own solution. If not, we try to suggest some alternatives. We find ourselves most often trying to steer people to the Mental Health Center or a minister of their choice."

How much is Help-Line being used here?

Surprisingly about four times as much as Human Rescue, Inc., of Kansas City, in comparison to the population area it serves.

"Human Rescue tallied around 3,000 calls a month. We receive from 120 to

---

*Ernest and Betty Foster, pastors in Kansas Yearly Meeting at Independence, Kansas, demonstrate a new dimension in ministry in a small community that meets contemporary needs. This is a condensation of an article that appeared first in The Kansas City Times, Kansas City, Missouri, April 15, 1972, and is used with permission. Margaret Olwine is a member of The Kansas City Star staff.*



160," Foster said. "Sometimes when we have a drought for two or three four-hour shifts in a row, our volunteers get a little bit discouraged. That's one of the pitfalls of a smaller population to draw from."

Being small, however, also has advantages.

Independence Help-Liners have been able to set up several auxiliary services without overburdening their resources. Two men volunteers comprise the household helpers committee. They put in light bulbs, fix dripping faucets, check out balky refrigerators or perform any other household chore that aged persons living alone ask help with. Four women have set up a transportation service for the indigent aged. A hot meal delivery service for the aged also is in the works.

Not all emerging needs have been fulfilled, of course. With 34 requests for marital counseling in six months, more marriage counselors are needed to help the already overworked ministers. An average of one unwed mother call a week for the last ten weeks demonstrates a better way of dealing with the problem probably is called for.

Ernest Foster and other members of the Help-Line board are concerned because all its college-age volunteers at Independence Community Junior College have drifted away. Francie, a nursing supervisor at Mercy Hospital, Ernie, and other avid Help-Liners believe an occasional dearth of calls has tended to kill off the enthusiasm of some of the younger volunteers.

Others believe the young are skeptical of the organization's ability to guarantee confidentiality and therefore want no part of it.

Here is the problem category chart of Independence Help-Line's first 1,064 calls: Alcohol—13. Boy and Girl—51. Child-parent—31. Divorce—2. Draft—1. Drugs—14. Drug analysis—18. Employment—25. General information—312. Hang-ups—325. Legal—10. Loneliness—22. Marital—34. Medical—15. Prank—71. Prayer—2. Pregnancy—21. Racial—1. Rap sessions—35. Religion—8. School problems—7. Sexual information—6. Sibling—2. Social—11. Suicide—21. Venereal disease—3.

The hang-ups haunt Foster. "Some of those 325 were prank calls, of course. But others were persons who needed help and lost their nerve."

Observed Francie: "A lot of small town persons would rather endure a problem than risk its becoming general knowledge. The general lack of confidentiality is one of everyone's problems."

"This is the absolute minimum," Foster said. "You couldn't be one bit smaller than Independence and have a Help-Line." □

Harold B. Winn

## Friend to Friend

*"The union between man and wife is such that each is the master of the other."*

A few years ago there were two students in the Chicago-Kent College of Law who justly received a good bit of publicity. One of them was the highest ranking scholar in the class. He was a blind man named Overton. He insisted, when receiving the honors, that half the credit for his honors should go to his companion, a man by the name of Kasprzyk. They had met in school early in their freshman year when the armless Mr. Kasprzyk had guided the blind Mr. Overton down the stairs. The acquaintance ripened into a friendship. The blind man carried the books, which the armless one read aloud for their common study. These two men after graduation set up a law partnership and were successful lawyers.

This reminded me of marriage. All of us married men who do any thinking at all know that whatever we may have been able to succeed in has been because we have had a great companion helping us. Like Overton men are often blind, and it takes a wise wife to see things we would fall over and really get hurt. Men may be characterized with strong backs, strong arms, and good minds like Overton, but men naturally lack that perception and sensitiveness that is needed so often in life.

Throughout the nation men and women are in turmoil because of marital difficulties. Probably many difficulties develop in marriage because either or both the husband and wife fail to remember that they needed each other more

than Overton and Kasprzyk needed each other. There is no place of privilege given to either the man or the woman. The union between them is such that each is the master of the other. Thus comes true happiness. The couple who follows the advice given by the Scriptures when it says, "Wives, submit yourselves unto your own husbands . . . Husbands, love your wives, even as Christ also loved the church," will find happiness even if they are not naturally compatible.

A person in marriage is never happy getting what he or she takes; we are happy only when it is given in love with a desire to help. When we lose our selfishness in marriage, we find real companionship and joy! There is only one way to lose this real problem in marriage and that is to build one's marriage around the Lord Jesus Christ. A recent survey reveals there is only one divorce in 500 marriages when the husband and wife pray together regularly. The national average is one divorce in every three or four marriages. The old saying works, "The Couple Who Prays Together Stays Together!" □

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*Harold Winn is pastor of First Friends Church at Salem, Ohio. This article, submitted by Harold Wyandt, temperance superintendent of the Evangelical Friends Church—Eastern Region, was originally prepared for that region's Friends Action Board.*



## the country fair: sunday school enlargement campaign

*Dorothy Barratt,  
EFA Christian Education  
consultant, tells of a successful  
"Country Fair" at Omaha  
Friends—a grand climax  
to a Sunday school enlargement  
campaign.*

Something special was happening at the Omaha Friends Church!

This we knew, for sure, one Saturday evening this spring as the aroma of hot dogs and coffee and the sound of excited, happy voices met us when we approached their lovely daylight basement.

An old-fashioned "Country Fair" was in progress, being hosted by Pastor Mahlon Macy in his striped bibbed overalls together with his wife Hazel in a long dress.

The basement had been magically transformed by dividing the large room into compartments. Big cardboard cartons had been painted and decorated to represent the different booths at the fair. There was a Bean Bag Throw, a very



"Country Bucks" (above) were earned each Sunday and then spent on food and fun at Omaha Friends Church's "Country Fair." (Below) Pastor Mahlon Macy and wife Hazel.



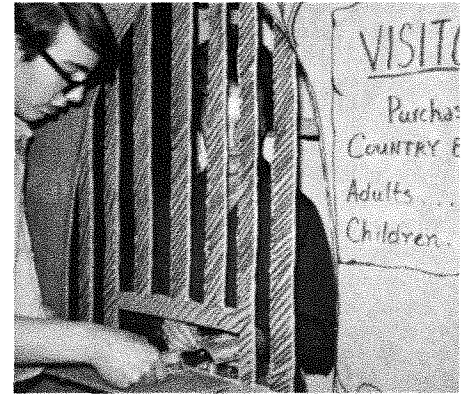
popular Nail-Pounding contest, a Jail, a Bank, a Barber Shop, General Store, Bakery, the Country Kitchen, and much more. Besides all of this, there was genuine "honky-tonk" music, too!

This happy and very successful evening was the grand climax of a Sunday school enlargement campaign called "Sharing the Old Time Religion," which had begun five weeks earlier.

An overall Sunday school attendance goal was set and then broken down into departmental goals. To reach these goals, plans were laid for an intensive visitation effort and a systematic program of absentee follow-up.

"Country bucks" were printed in denominations of ones, twos, and fives. They were distributed each Sunday to those who had earned them. Attenders

Photo below shows Marc Sommers doing business at the "Country Fair" bank, receiving "Country Bucks" from pastor's wife and bank teller, Hazel Macy.



earned their bucks by being present in Sunday school, being on time, bringing a Bible, inviting someone to Sunday school, bringing a visitor to Sunday school. The "country bucks" were then kept until the big night of the country fair, when they could be spent for fun and food.

Though they spent long hours of hard work, the Omaha Friends staff felt that this was one of the most successful Sunday school enlargement efforts they had ever tried. It not only helped to build Sunday school attendance, but it also served as an excellent public relations activity, providing a wholesome evening of fellowship for everyone.

The "Country Fair" may become an annual event at the Evangelical Friends Church in Omaha! □

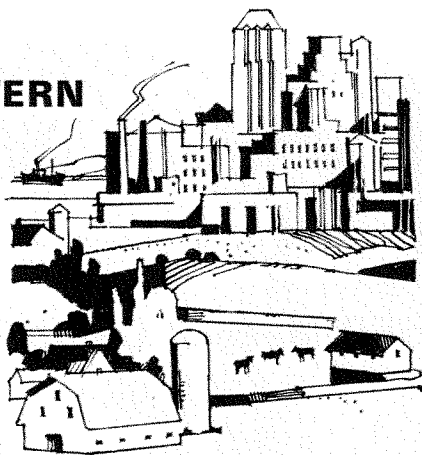


The "Country Kitchen" was popular for those who attended "Country Fair."



Carl Boshult, M.D., member at Omaha, ran the "Country Fair" barber shop.

## E. F. C.—EASTERN REGION



## From the Board of Finance And Stewardship

For the second consecutive year the Missionary Outreach Budget has gone over the top. To God be the honor and glory! We are truly grateful to the membership of the Evangelical Friends Church—Eastern Region for their faithful support in meeting this budget.

Our board, as well as the other boards and the general superintendent, has endeavored to acquaint the people with our Outreach Program. We believe our people to be very liberal in their giving if the needs are made known to them.

We are approaching the day when our giving will be determined by the program of the church rather than the monies available. Too many times the boards have had to curtail their outreach program because there were not funds available. In the year

just ended no budgets were cut; the total budget was increased over 25 percent and was met in full. Praise the Lord!

This year also saw a change in name from Unified Budget to Missionary Outreach Budget. This name more nearly expresses the outreach program of the church, and it is well accepted by the people.

My tenth year as chairman of the Board of Finance and Stewardship has just been completed. This has



Herbert H. Coons

been a most challenging and rewarding experience. There have been many times of discouragement but also many times of rejoicing. We have struggled alongside the various boards endeavoring to make available funds stretch to the limit. They have been most cooperative in working out our problems.

As I am now retiring from the board, I wish to express my appreciation to those men who have served with me. I could not ask for better cooperation. They have been most patient and understanding and always willing to take assignments. There has always been a spirit of unity, for which we are thankful.

Now, though I will no longer be involved in decision making, the work of this board will be uppermost in my thoughts and prayers. May God lead in the Missionary Outreach Program of our church.

—Herbert H. Coons

# Friends concerns

## PLUS ULTRA

In the days when Spain was one of the leading powers, she gave expression to her arrogant pride by inscribing on all coins, NE PLUS ULTRA. When one had seen Spain, there was nothing to be seen—there was nothing beyond.

Along came Columbus, and he sponsored the idea that there was much, much more. He was considered a fanatic. Onward and outward he pressed in spite of the opposition.

A new continent was discovered, and Spain was obliged to change the description on her coins to read, PLUS ULTRA. More beyond!

The growing church will always have two earnest prayers upon its heart. They are the prayers Paul had for the church as recorded in Ephesians 1:18-19 and 3:16.

The heart of the first prayer is a petition for *vision*. The core of the second is a request for *vitalization*. First, he prays that the church may be enlightened, and then he asks that enablement may characterize the fellowship.

The growing church must always have the "more beyond vision." *Vision* builds and develops challenge. Growing churches are motivated by the revelation of more beyond. The vision produces the challenge. Churches grow by reaching to meet the challenge.

## New Concept In Church Planting

With the scarcity of land in Taiwan, about the only way we can build is to build with others, and that has to be up rather than out. Our missionary staff in Taiwan just wrote about the first floor of a beautiful four-story building that has been purchased at South Port. This excellent space on the ground floor was made possible by a gift of \$10,000 from Dr. and Mrs. S. K. Wang, an excellent surgeon in Fairmount, West Virginia. This building is in a very desirable location; we hope to have a picture soon. This is now the second church we have in a large business or apartment building. The first one was at Keelung, where we have two floors. Both of these churches are not only having Sunday services but Bible studies and religious week-day activities.

This is a new concept in church planting but a very practical one on this island bulging with people. Pray for the great populace in both of these areas—Keelung and South Port.

—Sherman Brantingham

Implementation of vision issues out of vitalization.

Growing churches must be vitally connected with God's might. It is not a question of my power but of God's power. The humblest church has at its disposal the infinite power of God—if she will make the connection. The gift of the Holy Spirit is God's gift of power.

In this new church year we covenant vision and vitalization for all. God has so much more for each church, pastor, and member!

—Russell Myers

## Mother Lauded at Ferry Road Friends

The Ferry Road Friends Church tried something different this time for Mother's Day. For a month we asked the church to be bringing gifts for Mother's Day. They were placed in a basket to be presented to a special mother on Sunday morning.

When Mother's Day arrived, all the mothers were asked to put their name in a basket. The name drawn was Margaret Turpin. She was crowned Mother for a Day by our pastor, W. L. Wade, and presented



the basket full of gifts, a Bible from the church, and given a half dozen long-stem red roses by Mr. Turpin.

Margaret Turpin is the daughter of Tera Daniels. She is the mother of two sons and two daughters, and has five grandchildren, all of whom were present on Mother's Day. These children through the years were not sent to church—they were carried. She is a tribute to our church and to our community.

"She looketh well to the ways of her household, and eateth not the bread of idleness." (Proverbs 31:27)

## Did You Know?

■ That the "June Miracle" urging Eastern Region members to give \$31,000 in support of the Missionary Outreach Budget was reached? In fact, \$6,540 over that amount was received. According to Superintendent Russell Myers, the 1971-72 budget of \$282,400 was the largest amount ever raised for missions projects at home and abroad.

■ That the Billy Graham Crusade held in Cleveland July 14-26 was successful beyond expectation? Many Friends churches sent bus loads to the evening stadium services, and many pastors participated in the counseling sessions.

■ That the "FRIENDS CENTER" is the new name for the former Friends Home in Columbus? Located at 245 Powell Ave., this location is ideal for church retreats, workshops, weekend seminars. Write to the administrator at the above address for prices and reservations.

■ That pastoral changes include the following:

Earl Bailey—Alliance, Ohio, Music and Youth Minister  
Earl Kelbaugh—Smithfield, Ohio  
Owen Glassburn—Jackson, Michigan  
Chester Stanley—Sebring, Ohio (interim pastor)

William Waltz—Ypsilanti, Michigan  
Waldo Seawell—Brewster, Ohio  
Rodger Mayes—Rock Hill, North Carolina

Gaylord Black—Fiat, Indiana  
Don Esch—McKees Creek and Mt. Carmel, Ohio



## Focus on Malone College

The Sonshine Company completed ten weeks of traveling for Malone College during the summer and reported "an exciting—though exhausting tour." Their itinerary took them over 12,000 miles from Wisconsin to Rhode Island and from Northern Michigan to Virginia. Members of the singing group included Dennis Herris, Gary Robinson, Phil Teague, Diane Van Valkenburg, and Patty Fletcher.

The summer orientation weekend held on campus August 4-5 was attended by 134 freshmen and transfer students. Donald Mason, dean of students, helped new students become acquainted with professors and introduced them to college life at Malone. Many parents also spent the weekend on campus participating in the theme, "Let's Get Together."

Scott Armstrong, long and triple jumper, and Joe Harding, trainer and equipment manager, returned from their Venture for Victory tour of

Africa the last of July. Traveling with 50 Christian athletes from U.S. colleges and universities, the boys returned with fantastic tales of experiences they never dreamed possible. For them it was a wonderful opportunity to compete against world athletes throughout Africa and finally in Israel, before flying home to the U.S.

### Malone Calendar

Oct. 19-21—Homecoming Weekend  
Oct. 30-Nov. 3—Staley Distinguished Christian Scholar Lecture Program: Bill Pannell, guest speaker  
Nov. 18—College Day: High School juniors and seniors visit campus  
Nov. 21—Fall Term Classes End

## Vacation Bible School Reports

BELOIT, *Ohio*—Beloit Church concluded two weeks of VBS with a program on Sunday evening, June 25. Mrs. Betty Yeagley was director of the Bible school. The average attendance was 95 aside from teachers and helpers. ■ BOSTON HEIGHTS, *Hudson, Ohio*—We had VBS June 19-23 with 109 as a total average. A choir ranging from third grade and up sang in the closing program. ■ BYHALIA, *Ohio*—Community DVBS was held June 5-9 with an average

attendance of 60. The theme, "The Race to Jerusalem," was an interesting and challenging subject, which all enjoyed. ■ CANTON, *Ohio*—Annual VBS under the direction of Margaret Mosher was held June 19-23. Children enrolled numbered 135. Dr. Alvin Anderson was speaker for three mornings, and Pastor Rohrer spoke on Friday.

EAST GOSHEN, *Beloit, Ohio*—DVBS was held in June with Catherine Smith having charge of the chapel services each day and the Sunday evening closing services. ■ FULTON CREEK, *Radnor, Ohio*—The average attendance for DVBS, held June 5-9 from 9-11 a.m., was 67. Norma Wyandt served as director of the Bible classes for ages four through junior high. ■ GILEAD, *Mt. Gilead, Ohio*—DVBS closed Sunday evening, June 18, with a program and display of crafts. The average attendance was 88. A total of 963 Scripture verses was memorized and quoted. ■ GRINNELL, *Iowa*—Mrs. Neva Miller from Vennard College was the director of our DVBS, which was held June 5-16.

HOWLAND, *Warren, Ohio*—We had an average of 62 taking part in our VBS, held June 19-25, with over 100 taking part in the Sunday evening program. ■ LISBON, *Ohio*—"We Worship God" was our theme for DVBS. The average attendance figures were 92 pupils, 27 teachers and helpers, and 3 babies. ■ MT. CARMEL, *Mingo, Ohio*—DVBS was held June 12-16. Don and Jean Esch were in charge with Suzie Picklesimer in charge of music. The attendance for the week was 113. ■ MT. PLEASANT, *Ohio*—Community VBS was held June 12-18.

NORTH LEWISBURG, *Ohio*—We had DVBS June 5-9, from 9-11:30 a.m. Dovie Runkle, from Ashley, was the leader of the Bible classes. ■ PROVIDENCE, *Virginia Beach, Virginia*—DVBS was held June 19-23 with an average daily attendance of 100. ■ SALEM, *Ohio*—DVBS was held in June under the direction of our assistant pastor, Jack Williamson. There was a daily attendance of approximately 350, including children and workers. Total missionary offering given by the school was \$207.60. ■ TECUMSEH, *Michigan*—

The Tiny Town Puppets and the team of four from Gospel Communications, Inc., conducted a Christ-centered Family Week at Tecumseh Friends Church from June 19-23. The evening family sessions served as our DVBS and lasted from 7-9:15 p.m. There were 352 enrolled, 111 registered from other churches, and 34 listed no church connection. Over 50 decisions for Christ were made. In the Living Bible Theater, the moving portrayal of Peter and his admonition to forgive will long be remembered.

URBANA, *Ohio*—DVBS was held June 26-30. The theme of the program was "The Teachings of the Early Church." Ernil Orahod was director, and Georgia Kensler kept the attendance records. The offerings taken will be used to help support John Brantingham's son. ■ VAN WERT, *Ohio*—The DVBS was held June 8-16. ■ WINONA, *Ohio*—Community VBS was held with an average attendance of 146 nightly for the five days. Total money offerings amounting to \$96.37 went to the Friendly Town U.S.A. project.

## 550 Meet at Camp Caesar

Over 550 youth and adult leaders met June 26-July 1 at Camp Caesar for their annual Young Friends Conference. This beautiful spot in the West Virginia mountains brought youth from across the United States together for a week of real spiritual challenge and growth.

The conference was under the directorship of Ed. Baldwin, youth director of Evangelical Friends Church—Eastern Region. The guest speaker was Bill Drury of Teen Haven, a nonprofit ministry of Christian Youth Services, Inc. With the musical talent of Norman and Ruth Broadway of Columbus, Ohio, and the Sonshine Company of Malone College, the services were of great impact upon all.

Fourteen classes were conducted two times each morning, dealing with subjects the youth have asked for, allowing them a chance for feedback during the class sessions. Able leaders from our laymen and pastors lent a good blend to these sessions.

The campfire each evening, which has become a real important part of the Caesar program, was again this year a real God-sent event in the life of all in attendance.

The weather treated us with a reasonable amount of kindness, and we were able to participate in a good recreational program during each afternoon.

The fellowship of all was a highlight this year; reports are this spiritual fervor is still continuing at the local church level. The planning committee and staff of Young Friends Conference feel that the youth attending Camp Caesar are blessed and used for the cause of Christ in these days when God wants to work through us to bring about His wonders in other lives.

Young people live, work, and plan from one Camp Caesar to another; why don't you plan on being with us in 1973.

—Ed. Baldwin, director

## Missionary Itinerary

ALLIANCE, *Ohio*—Lynn and Betty Baker will be going to Taiwan as missionaries. Bob and Lenora Barrett will be going to Friends Special Schools in San Antonio, Texas, to work while Bob completes his schooling for full-time Christian service. Larry Brooks has been appointed film representative for World Wide Pictures of the Billy Graham Association. ■ BYHALIA, *Ohio*—On April 16, our morning speaker was Tina Knight, a missionary to Mexico. The Annual Missionary Day of Western District was held June 25 at the Camp Union camp grounds in West Mansfield, Ohio. The speakers of the day were Mr. and Mrs. Clifton Robinson of Washington, D.C., who are associated with International Christian Leadership. ■ DEERFIELD, *Ohio*—Lynn and Betty Baker spoke in the morning and evening services on June 28. They are preparing to go to Taiwan as teachers. ■ FULTON CREEK—*Radnor, Ohio*—On June 18, Howard and Mary Evelyn Moore presented a very beautiful program about their work in Taiwan. ■ PENIAL, *Laban, Virginia*—Caroline Heater, a teacher in the Southwest Indian School, Glendale, Arizona, recently shared very interesting slides of her work there in the missionary school.

## Revivals

PENIEL, *Laban, Virginia*—From April 30 through May 7, Dr. Percy Trueblood was our evangelist, and the Spirit was poured on many. ■ WINONA, *Ohio*—Evangelist James BonDurant conducted summer revival services in the church pavilion.



## KANSAS YEARLY MEETING

## KYM Celebrates Centennial

Kansas Yearly Meeting of Friends met in its Centennial Sessions August 7-12, 1972, on the campus of Friends University, Wichita, Kansas, with the theme, "Foundations and Frontiers." Superintendent John Robinson challenged us in his keynote address to "recapture the warmth of personal devotion and sense of oneness which belonged to our forebears."

The evening services proved an inspiration to all this year as the four boards—Stewardship, Education, Outreach, and Spiritual Life—directed each successive evening session.

Dr. Harold Cope, newly appointed president of Friends University, brought greetings from Indiana Yearly Meeting on Tuesday evening as we remembered that Kansas Yearly Meeting was established by them over 100 years ago. The Board of

Education reminded us on Wednesday of Kansas Friends' early concern for quality education and of our continuing commitment in this vital area of Christian service.

The recent tragic events on our mission field were shared by many of our returned missionaries as the Outreach Board presented its concerns for the coming year on Thursday. We also realize that our Christian outreach extends to areas of home ministries and social action and are encouraged with the further growth and development of Friends Special Schools in San Antonio, Texas.

On Friday evening the Spiritual Life Board presented the pageant, "Recalling 100 Years in Worship and Music," under the direction of Dr. Cecil Riney.



Kansas Yearly Meeting Superintendent John L. Robinson and his wife Betty cut centennial cake. Former superintendent Merle Roe and his wife Ruth, and Ora Davies and Effie Wiles Miller, widows of former super-

intendents Frank Davies and Richard Wiles, are at right. Former Superintendent Fred Littlefield was unable to attend. (Wichita Eagle-Beacon Photo)

## God's Amazing Chemistry

By Reta Stuart

God's Word teaches us to give thanks in ALL THINGS, but for those who know of the tragic events that took place in Kansas Yearly Meeting's mission field in Africa during the past few months, it is difficult to see much reason for praise in them. In fact, one's first reaction is to cry in agony, "Why, why, God did all this happen?" and to feel that good cannot come from such circumstances.

Yet even as He did with the wicked scheme of Joseph's brothers when they sold him as a slave, God can turn tragedy today into good . . . yes, good. It takes a certain amount of time for black to turn into white and for details to emerge as negative develops into a positive in chemical solution. It took time to see good resulting from the evil plot that led Joseph into Egypt. In fact, it was years before that tragedy turned into triumph.

It may take years, even until eternity, before the situation can be evaluated. But already there are some things to enter on the positive side of the ledger to counterbalance such things as suffering and loss of life. In the face of death, glorious testimonies have been given to an audience that was likely more attentive, even receptive, than it would have been under any other circumstances, not to mention many who went "home" victoriously. Many backsliders under these extreme pressures made peace with God before it was too late for them. Perhaps nothing else could have led them to repentance. Although it has been an extremely painful process, it appears that prayers of long standing for revival and clarification of goals and priorities may result from these events.

We cannot really understand what has happened or predict the future. Only God sees the whole pattern. All the elements involved are in God's laboratory of life. Only He can take the weird and wicked "experiments" of man and bring good out of them. In the 20th verse of Genesis 50 in the *Living Bible*, we

read that God turned what was meant for evil into good. It is fairly easy for us to praise God for this astounding ability He has, especially when we begin to see the good or positive emerging from the negative. But Catherine Marshall in an article suggests that we even should praise God for the negative aspects. She testifies to wonderful results when she applied this policy in a situation that seemed anything but praiseworthy.

Certainly in 2 Chronicles 20:22 we see that praise was an effective weapon for the Israelites. Something happened the very moment they began to sing and to praise; their enemies began to fight among themselves and were defeated. This type of praise expresses deep gratitude to God but also a basic trust that He is in control and will ultimately win. So as we consider recent events in Burundi and contemplate the future, it is with praise to God who has a plan for all nations as well as marvelous power to bring good out of evil. Trusting Him, we want to be prepared to fit into His plan, ready perhaps to reap the greatest harvest in the mission's history.



ANNIVERSARY PUBLICATION COMMITTEE: Front row, left to right: Helen (Mrs. Gerald) Wood, Mary Hadley, Pauline (Mrs. Miguel) Casado. Back row: C. Glen Barrett, Gerald Wood, Ellis Beals, Weston Cox. Pauline Casado and Weston Cox were cochairmen.

## KYM Youth Yearly Meeting

The Friends Youth Yearly Meeting elected officers for the 1972-73 year. They are Danny Robinson, president; Donna Sumner, vice-president; Sue Foley, secretary.

The area representatives are Debbie Howard, Western; Cindy Seyfert, North Central; Trudy Wheeler, Central Oklahoma; Gary Townsend, Haviland; Clark McQuigg, Tri-State; Verna Lawrence, Wichita; Holly Graham, Northeast; Julie Brown, Friendswood.

Our sponsor is Carol Dean Fitch.

We also had our youth worship services at 11 a.m. Our speakers were Charles Mullen and Jerry Louthan. The Teen Ambassadors from Indiana presented a vocal concert in worship service.

The Friends Youth Choir presented "A Centennial of Music." This was performed at Wilbur Junior High School under the direction of Dr. C. J. Riney. One hundred twenty-five teen-agers sounded the love of Jesus Christ.

The youth banquet was held August 12, the last night of Yearly

Meeting, at Wilbur Junior High School with 250 attending.

The Disciples Trust from Friends Bible College performed. James, Barb, & Co., which consists of James Custer, Barb Walker, and several other youth presented skits and plays pertaining to the Christian outreach. These groups have had a tremendous impact on the youth. We deeply appreciate them.

## Eight Pastors Recorded

Eight pastors were recorded August 9, 1972, during the annual sessions of Kansas Yearly Meeting. After personal testimonies by each candidate and his wife, Superintendent John Robinson presented the challenge to the new pastors.

Each couple chose an individual who had played a significant role in their spiritual development to join with others in the symbolic laying on of hands.

Those recorded were: Ronald Brown, Liberal Friends; Steve Harmon, Bethel Friends; Alan Jones, San Antonio Friends; Russ McDowell, Seiling Friends; David Robinson, Coldwater Friends; Joseph Watkins, Jr., Walsh Friends; Lyle Whiteman, Springfield Friends; and in absentia, Duane Hansen, Lynn Friends Church, Lynn, Indiana.

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## Friends University News

Dr. Harold C. Cope, formerly vice-president for business affairs at Earlham College, Richmond, Indiana, became the tenth president of Friends University, Wichita, Kansas, August 1, 1972. Cope assumes this office following the resignation of Dr. Roy F. Ray, who served FU for the past eight years.

A native of Westtown, Pennsylvania, Cope has been a member of the Earlham College staff since 1946, serving as vice-president for business affairs in 1967.

A graduate of Cornell University, he engaged in additional study at the University of Omaha and the University of Michigan. He is a member of the Society of Friends and has served as clerk of Indiana Yearly Meeting and clerk of monthly meeting at First Friends, Richmond.

Dr. Cope and his wife Ann have a son and three daughters, all living or studying away from home.

One of Dr. Cope's first duties in Kansas was to address Kansas Yearly Meeting at the invitation of the Education Board.

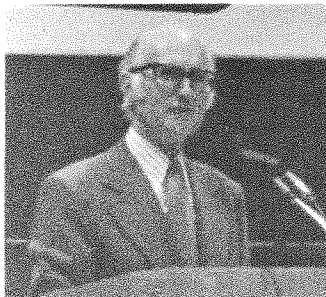
When asked his impressions of Friends University and his leadership role, Dr. Cope replied that "Friends University is no different than any other small church school . . . if everyone works together, the student enrollment and the financial problems will be minimized. . . . My style of administration will be to be a team leader. With the help, then, of God's guidance I will try to make the best decisions possible."

## NORTHWEST YEARLY MEETING



## Rees and Gesswein Speak at 80th Annual Sessions

Northwest Yearly Meeting was blessed by having for its 80th session two outstanding guest speakers. Dr. Paul S. Rees, vice-president at large of World Vision International and director of its overseas pastors conferences, challenged his hearers with



*Dr. Paul Rees, speaker at Northwest Yearly Meeting*

the ringing imperative that they walk as children of light as he spoke at the morning and evening services.

Armin Gesswein, founder and director of Minister's Revival Prayer Fellowship and a former member of the Billy Graham evangelistic team, presented at the 8 a.m. devotions the praying Christ as the supreme argument for prayer.

The 80th session was opened with the keynote message by our superintendent, Norval Hadley. He had stated in his message a year ago that if we do not learn to change in this fast-moving society, the world is going to leave the church behind. As a response to this, 33 churches showed some growth. In nearly every growing church, the leadership has been willing to initiate new patterns of action.

We are seeing the difference between dying and living churches. Since Jesus founded the church, it has gradually turned from the simple, original provision that made it powerful and compelling. One thing leading to the loss of power and effectiveness of the church today has been the popular thinking that has identified a building as a church or a symbol of the church. In the beginning the ministry of the church was the exercise of gifts out where the people were, but gradually the ministry came to mean for many people what was done in the "building." Our superintendent challenged us by saying it was never intended the world should come to the church but

rather the church should go to the world.

Another trend that has rendered the church less effective has been the transfer of responsibility from the people to what came to be called "the clergy." The biblical teaching that every believer is a minister and a priest before God was gradually lost and the ministry was left to professionals.

People of the church becoming spectators hearing the professionals, nearly eliminates the opportunity for the fellowship stressed in the New Testament. Christians need to know each other well enough to bear one another's burdens, confess faults to one another, rebuke, exhort, and admonish one another through the Word, song, and prayer. Such fellowship and love creates a heart hunger in the soul of the non-Christian, our superintendent concluded.

Friends Youth, with at least 175 in attendance, carried on a vital program during Yearly Meeting week, with Paul "Tex" Yearout as a special speaker. Children's Yearly Meeting for grades one through six had an enthusiastic group at the daytime activities held at nearby Camp Tiikum.

The proposed reorganization plan submitted by the Committee on Reorganization was thoroughly discussed. A skeleton form was accepted for a first reading; the Reorganization Committee supplemented by the Discipline Revision Committee was authorized to complete the plan in line with suggestions made and to prepare copies to be sent to all the meetings.

Once again last year, Northwest Yearly Meeting saw its largest nu-

merical membership gain in history. This past year there was a gain of 351 members for a total now of 6,977. The gain the year before was 240. The top three churches were Reedwood with 78, Clackamas Park with 55, and Vancouver with 43.

Average Sunday morning worship attendance was up 427 from the previous year's average for a total of 5,292. Sunday school attendance saw a gain of only 33.

Though the amount pledged to the Unified Budget last year was just \$129,000, the churches actually gave a little over \$198,500, and there may be some more coming in yet on last year's commitments.

The Unified Budget for the year 1972-73 will be just \$1,000 higher than last year's—\$207,000. The extra \$1,000 is for the needs of the Committee on Reorganization.

There were 1,076 registered at the summer camps. George Fox College reported an outstanding year with the blessing of the Lord on its student body and faculty. Especially evident was the Lord's help in the business and financial matters of the college.

## From the Superintendent

We have received many expressions of gratitude and genuine enthusiasm over the Yearly Meeting sessions. It seemed to work well to have all the sessions on the George Fox College campus this year. Many felt that Yearly Meeting this year was characterized by unity and a smoothness of cooperation that made all business go well.

I asked for a letter from the pastor and a layman of several of our churches that have had the best growth during the past year. Let me pass on some of those quotes:

"I believe the main reason [our church] has grown . . . is because the members of the congregation love the Lord and one another."

"Two reasons stand out very clearly to me. First, the Holy Spirit is present and working in our midst. Second, there is a spirit of love and caring among the members."

"There is acceptance for all . . . Services are not all traditional but enough so that long-time Friends keep continuity and yet innovative enough to interest new people and youth."

"Many visitors have remarked on the warmth they feel in Christian love in our worship and fellowship time."

"The two chief contributing factors to our church's growth this past year have been a dynamic Sunday school class of young adults and the Lay Witness Mission. In the Sunday school class the members share spiritual experiences . . . they often

## Faith Promise Conferences

One of the first series of Faith Promise Conferences is to be in the Puget Sound Area. All the churches plan to cooperate in a Bangladesh fasting banquet with David C. Le Shana as speaker and hopefully with pictures from Fred Gregory, now in Bangladesh under the World Relief Commission. Others may like to plan a similar night.

The Outreach Conference team this year is to be composed of the following: Missionaries Gene and Betty Comfort, John Fankhauser, Norval Hadley, and hopefully representatives of some of the other Yearly Meeting boards. From time to time members of the Cadd family may be available. George Thomas of Kansas Yearly Meeting and Dr. Le Shana are being invited as guest resource persons. If your church has not planned its Faith Promise Conference, please get in touch with John Fankhauser at the Yearly Meeting headquarters and get your church included in the schedule.

use a 'prayer chair' in the center of the room in which an individual can sit while the class unites in prayer for him."

The outstanding thread of similarity of all these letters has been the emphasis on love for one another and unity in sharing in the fellowship. —N.H.

## Home Bible Classes

The Cedar Mill Bible Church is sponsoring another series of seminars on small group Bible classes. First, September 12, is for pastors. Following this, the pastors are to prepare those who expect to attend for an institute October 20-21. The pastor of the Cedar Mill Bible Church, Albert J. Wollen, has written a much used book on small group Bible classes. If you are interested, write the Cedar Mill Bible Church, 12208 NW Cornell Road, Portland, Oregon 97229.

## Senior Gift to Aid Future Seniors

Members of the 1972 graduating class have established a loan fund to be used for future seniors to help them finish their final year.

After contributing \$400 for relief in Bangladesh, the class, headed by President John Hill, Caldwell, Idaho, set up a \$700 Short Term Senior Loan Fund.

The fund will be administered by the college's financial aids director, the alumni director, and a student representative from the class.

The fund is expected to grow even larger, with members of the class being encouraged to add to the fund through the years.

## Newberg Man Takes Chilean Post

Terry Dalke, a 1972 graduate of George Fox College, with his wife Connie, arrived in Santiago, Chile, June 15 to become director of aid coordination in that nation for the World Relief Commission of the National Association of Evangelicals.



*The well-known Four Flats (above), who later traveled worldwide as the World Vision Quartet, reunited to sing for the sessions of NWYM and for the Twin Rocks Family Camp on Labor Day weekend. They include (left to right) Dick Cadd, missionary to the Philippines; Ronald Crecelius, director of Christian life at George Fox College; Norval Hadley, general superintendent of NWYM; Harlow Ankeny, manager of The Barclay Press.*

Dalke replaces Jim Linhart, a 1966 GFC graduate, who has been the director for two years.

Dalke will oversee some government projects where residents gravel roads, being paid for their help with food commodities. He also will supervise warehouses as part of his duties on the two-year assignment.

Terry and Connie are members of Newberg Friends Church; he was president of the George Fox PE Majors Club; he is fluent in Spanish,

as he grew up in Venezuela, where his parents are missionaries of The Evangelical Alliance Mission.

## NYYM Visited

Jack and Geraldine Willcuts ministered in late July and the first of August in New York Yearly Meeting, where he gave the opening address at their 277th session. They visited nine meetings in the New York and New Jersey areas.



## ROCKY MOUNTAIN YEARLY MEETING

## Quaker Ridge Camp Grows

In the fall of 1948, a dedicated and concerned group of people from Pueblo Quarterly Meeting began investigating the possibility of purchasing land with the idea of developing a camp site of their own. They were led to a parcel of land just north of Woodland Park, Colorado. This plot consisted of 440 acres of wooded hills. The decision was made to purchase this land that year.

The following spring a work crew led by Horace Mott and Olen Ellis moved equipment and materials to the property. The men slept and cooked in a small tent until a one-room log cabin was built. This done, the men then turned their attention to the task of building a large log building that would house the girls' dorm, the kitchen, and dining hall. Logs were cut and squared on our own sawmill. The walls were raised and the roof put on.

The following August, camp was held for the first time. The dining hall with sawdust floors was also the chapel. On Sunday afternoon, August 14, 1949, Merle Roe gave the dedicatory sermon. Since that time there has been at least one camp each year.

The lumber for most of the original buildings was cut on the camp property and sawed to size on our own sawmill, which was operated until about ten years ago. Many people

gave unselfishly of their time and money to assure the success of the camp.

Through the guidance of the managers and boards, the camp has continued to grow through the years. From that humble beginning of one lodge building, which housed all the facilities of the camp, the physical plant has enlarged to include seven cabins for dormitory use.

A new boys' dorm, Turner Hall, has been built—also used as a family unit. A new girls' dorm is being built at the present time—also to be used as a family unit.

Clark Caper Center houses the canteen and recreational center.

A new heated and filtered swimming pool was completed three years ago.

The central building on campus is the Millard V. Powell Chapel. Built of native logs and rock, it was named for Millard Powell, whose vision and drive contributed much toward the early success of the camp. Included in this building are rest rooms, a conference room, and an upstairs apartment for guest speakers—in addition to the chapel, which contains a fireplace on either side of the platform.

In 1961, David Leach became the Yearly Meeting youth director and camp manager. Much was accomplished during David's time there.

In 1966, Harold and Ethyl Clark became the managers, and their efforts and sacrifice have contributed much toward the growth and success of the camp.

The Quaker Ridge Camp Board is concerned that the camp is developed and used to the greatest advantage in the ministry of helping youth. The camp is being winterized, and winter camping is being scheduled. Plans are being made to schedule Mid-winter Youth Conference there this December.

The water resources are being expanded, and a new 10,000-gallon storage tank will soon be installed.

All water lines are being buried at least seven feet deep to avoid freezing. All buildings to be used in the winter operation are being insulated and heating units installed.

The board is investigating other areas of camping to more effectively use the property with which we have been trusted.

High priority needs are:

1. A building for staff housing.
2. A snow blade for snow removal this winter (to mount on a four wheel drive vehicle).

## A TOOL OF SATAN

Within the culture of our Navajo people is the tradition of calling the assistance of a medicine man when physical ailments exist within their family circle. Because our culture does not have a similar practice, we find it difficult to understand this type of thinking.

It is not unusual to find native people of other lands who also feel the need of such persons as witch doctors, etc. No doubt in each of these instances, people having problems involving psychological fears or illness may find relief from such sources. Since much illness may be related to the mind, a certain amount of psychological relief may be experienced. However, many superstitions within their culture exist. These may be proven false, as the younger generation is educated, unless the educational emphasis is placed upon the old ways of thinking in their tradition.

Instances occur in which serious illness necessitates the specialized help of a medical doctor. Professional medical aid or an operation may prove to be needed. If such is not allowed to be given, the patient may have no hope of recovery.

A recent example of this occurred in one of our Navajo families. A sick mother was taken to a distant hospital. After diagnosis of her sickness was made, an operation was advised as a means of her becoming well. The family was contacted concerning the matter, but the mother refused to give her consent for the operation.

After the mother returned home from the hospital, arrangements were made for a medicine man to perform a sing in behalf of her sickness. This proved to be of no avail. Death called the mother from this family circle. How tragic this seemed when the acceptance of medical aid might have cured her trouble and restored her to her family again!

Although this was a sad experience that deprived a husband of his companion, and children of a mother, how much sadder are the spiritual implications that are involved! As is always true, Satan is alert to use any part of people's lives that would keep them from realizing spiritual issues. Thus, he urges their continued belief in the medicine men, thereby turning their eyes from their need of faith in God.

## Thank You To RMYM

"We thank the Rocky Mountain Yearly Meeting of Friends for the lovely floral spray sent for the services for C. Earle Turner.

"For many years Earle has felt a deep concern for the work of the Yearly Meeting," signed: Mrs. C. Earle Turner, Mr. and Mrs. Hershel Stanley, Mr. and Mrs. David Cox, and families.

3. A new restaurant type stove for the kitchen.

4. A room built on the kitchen for use as a bakery.

5. Carpeting for some of the dorm rooms.

To reach Quaker Ridge, come to Woodland Park, Colorado. Turn on Highway 67 toward Deckers. Drive approximately six miles to a large sign on your right saying, "Quaker Ridge Camp." Drive two miles up a twisting road to the campus.

YA'LL COME!

Several factors enter the picture. Financial benefits are gained by the medicine man's practice. He also receives prestige and approval of others. Thus Satan uses this to add pride as a barrier to his submitting to God and leaving his traditional practice. Likewise, his patients hesitate to refuse his services upon which they have depended in their culture for some time.

—Mary Gafford, missionary at Rough Rock Friends Mission in Arizona

## Quaker Leader and Pastor Passes

C. Earle Turner was born in Downing, Missouri, on August 31, 1906, and went to be with his Lord on June 28, 1972. After moving to Pueblo, Colorado, he was employed by the State of Colorado for 34 years, retiring as assistant business manager of the Colorado State Hospital in 1961.

He was married to Esther I. Wilkins in 1927. To this union were born two daughters, Mrs. Hershel (Arlene) Stanley and Mrs. David (Neva) Cox, both of Tulsa, Oklahoma.

He was active in the Friends Church since 1927, having a perfect Sunday school attendance record of 32½ years, which was not broken until he entered the hospital for surgery January 5, 1972. He held many and various offices in the organization including teacher, Sunday school superintendent, treasurer, recording clerk, and elder of the Monthly Meeting. He was treasurer of the Quarterly Meeting for 20 years, then Finance Committee chairman, and evangelistic superintendent.

As a member of RMYM, he served as trustee, financial secretary, chairman of the Stewardship Board, secretary of the Executive Council, and chairman of Ministry and Counsel. He was secretary of the Executive Committee of the Evangelical Friends Alliance during the years of organization, 1960-69. He was also a member of the Friends Bible College board for several years.

Following his retirement from the Colorado State Hospital, he felt the call to the ministry of the Gospel and spent three years traveling over many states presenting Christian stewardship in Friends churches. In June 1964, he was recorded as a minister of the Gospel, and then was interim pastor of the Friends Church in Wiggins, Colorado. C. Earle and Esther Turner moved to Plainview, Nebraska, in 1965, and pastored the Plainview Friends Church until the time of his passing—just completing seven years of service there.

Mahlon Macy officiated for the memorial service in the Plainview Friends Church, June 30, 1972; and Joe Hodges officiated for the graveside service in Evergreen Cemetery, Colorado Springs, Colorado.

## With Gratefulness To RMYM

"We are grateful for our days of labor in Rocky Mountain Yearly Meeting. Your prayers and continuous support will always be remembered with deep appreciation. You have contributed much to our lives. The many kind expressions and the love offering of \$210 have warmed and encouraged our hearts. We do pray God's very best for you."

—Merle and Ruth Roe





# Friends gather

## ADRIAN CITY, Michigan

The mothers and daughters are indebted to the men of the church for preparing the main part of the meal and serving so efficiently at the June 6 banquet. Laura Hanlin, 90 years old, was presented a gift, with the youngest mother present also receiving one. Following the brief program, Mamie Headland gave a thought-provoking message.

## ALLIANCE, Ohio

Lester and Miriam Betz observed their 50th wedding anniversary June 15.

The Great Teacher Award for 1972 at Mt. Union College was presented to Dr. Truman Turnquist of the Alliance Church.

The following fathers were honored on Fathers Day June 18: oldest—Arthur Hartenstein; youngest—Allen Galbreath; most children present—Art Jones and Tom Johnson each with five; and best attendance record for the year—Glenn Aufrance.

Cindy Phillips, a student at Bowling Green University, left June 27 for a month's study tour of Egypt, Tunisia, and other African countries as part of an NEA music study. Cindy is the daughter of Ed and Kay Phillips.

Jeanette Smith, daughter of Paul and Grace Smith, received the Wing Guide Appointment on June 25 at the church. This is one of the highest honors accorded any Pioneer Girl and prepares one to become a junior guide. Jeanette, a sophomore at Malone College, has been a Pioneer Girl for 11 years.

## ALUM CREEK, Marengo, Ohio

Mark Henry is serving Alum Creek as youth minister this summer and is supervising youth activities and assisting Pastor Brantingham. In addition to the Sunday evening youth hours, the senior high youth have been meeting Thursday evenings at the church for Bible study and Saturday evenings for a variety of activities. The youth filled out job applications, and many are on call for work. Mark is responsible for the smooth operation of the work program. He will be a junior at Miami University this fall, where he is active in the Inter-Varsity Christian Fellowship.

Leadership for the midweek prayer services has been transferred from lay people to Pastor Brantingham for this church year.

## BARBERTON, Ohio

Many of our folk attended services at Sharon Camp June 29-July 9. All were blessed and uplifted by the fine musical arrangements presented by the song evangelist.

Prior to the Billy Graham Northern Ohio Crusade, many of our church members held special prayer meetings in their homes for the success of this great crusade. Several of our choir members sang in the crusade choir.

For our morning worship June 25, the Sonshine Company, a group of young people from Malone College, shared with us their faith in song and testimony.

We congratulate our bowling team, part of the Magic City Christian League, for winning the first half of the seasons schedule. Team members are John Goode, team captain, along with fellow members Jim McMillen, Bill Briggs, Al Price, Dwaine Hosteler, Otto Knowles, and Pastor Bancroft.

## BELOIT, Ohio

Six of our young people attended Camp Caesar. They reported a good week with a number of definite victories.

## BETHANY, Wadsworth, Ohio

Sixty-two attended our Mother-Daughter Banquet. The speaker was Margaret Brabon, OMS missionary to Colombia, who had recently been widowed. Her testimony was an encouragement to all.

Eugene Collins of Malone College was guest speaker at our Father-Son Banquet. Six young people went to Camp Caesar this year; Pastor Williams was one of the speakers.

Bethany is holding 8 o'clock service at Osage Park again this year. The Camper's Church was started by Dale Neff and continued by Paul Williams, and is a missionary effort carried on by pastor and laymen with real success.

## BOISE, Idaho

Our Sunday evening services were dismissed June 25 in order for people to attend the 38th Annual Interdenominational Camp Meeting at Star. A missionary rally the afternoon of June 18 started the camp meeting. Loren Clark and his wife, WGM missionaries in Kenya, Africa, since 1949, were guest speakers. We are reminded anew that in order to add souls to the kingdom knowing about God is not enough, but to know God is what counts.

Around 80 of our church members attended the 4th of July Family Camp at Quaker Hill. Special speakers were Norval Hadley and Ronald Crecelius, and with Harlow Ankeny they sang as the "Three Flats." A class on prophecy entitled "The King Is Coming" was conducted by John Taffin. Our pastor, Dale Field, presented magic with a message for the children. A woman who at-

tended told this reporter she returned with the important question, How best might I serve my Lord? That's what our camps are all about, having our thinking and lives transformed by the Spirit of Christ.

VBS was held July 24-28 with the theme, "Christ Is the Answer." A total of 110 was enrolled with an average attendance of 92. The offerings for the week were given to the missionary work in Mexico.

A total of 32 people attended Christian Life and Witness classes in preparation for the Treasure Valley Crusade held in Caldwell August 18-27 with John White as evangelist.

Our first "Drive-In" church service was Sunday evening, August 6, with 250 people in attendance. The Dick Cadd family was in charge of this service. A fellowship hour followed the service on the front lawn of the church.

## BOSTON HEIGHTS Hudson, Ohio

It's been a busy spring. Thirteen of the men went to Men in Missions, and six of our youth went to Camp Caesar.

July 9-11 we had a youth retreat with 35 attending. A dozen were touched in definite ways by God's Spirit. Much joy was expressed throughout the weekend. The retreat was closed by a singspiration.

Much work was done relating to the Billy Graham Crusade. By faith three buses were rented nightly.

## BYHALIA, Ohio

On May 7, there was a community pulpit exchange, and Warren Faulkner of York Center and Byhalia United Methodist Churches was our guest speaker.

May 13 our church and Sunday school members enjoyed a fellowship supper. Later they conducted the monthly business meeting and saw the movie, *The Questors*.

Marsha Eastman of Friends Youth extended an invitation to the church for an "Open House" after her graduation from high school.

The FY held a bake sale at Jolliff's Shopping Center to aid in their expenses to Camp Caesar.

## CANTON, Ohio

Adelle King from Alliance shared her faith and testimony in our vesper service June 4.

A film, *For Pete's Sake*, was presented in the vesper service June 18. Eleven young people from the church attended Explo '72. Several went out to neighborhood churches to tell of this experience.

Several from the church attended the Northern Ohio Billy Graham Crusade. Several young people from our church attended Camp Caesar.

## COLORADO SPRINGS Colorado

June 25 was a special day of farewell for Merle and Ruth Roe. Merle preached at both morning and evening services. A basket dinner was enjoyed after the morning message. The church presented the Roes with a gift of money. The Roes gave the church two lovely pictures.

Remodeling has begun on our church. It is expected to be completed within three months.

## DEERFIELD, Ohio

Mr. and Mrs. Paul Renkenberger showed color slides June 11 of the training they went through for work in South America with Wycliffe Translators, where Paul will work as a pilot.

The film, *For Pete's Sake*, was shown in our church June 14.

## EAST MILAN, Ohio

Pastor Gerald Teague and his wife celebrated their 25th wedding anniversary June 7. A surprise party was given, and a silver plate and money tree were presented to them.

## FIRST FRIENDS

### Vancouver, Washington

Marilyn May graduated this June from George Fox College *magna cum laude* and was also listed in *Who's Who in American Universities and Colleges*.

June 25 Pastor Earl Geil, Bernard and Jan Newby, Milton Richey, Jerry Magee, Wallace Delano, and Dottie Montei attended a pastor worker seminar in Lynchburg, Virginia. All were deeply inspired. We are looking forward to a new ministry for the deaf—a great need in many areas.

Ann Montei attended a youth conference in Maryland.

Pam Plaisted was selected to participate in America Youth Conference sponsored by University Academy for Music. She toured in the U.S. and Europe during the summer.

## FULTON CREEK, Radnor, Ohio

Bob Clady received congratulations from the church body upon his graduation from Clark County Technical College, Springfield, Ohio.

James Leibold was presented the Thessalonica Award.

Eight of our FY students attended Camp Caesar.

## GILEAD, Mt. Gilead, Ohio

Shane Hobson, David Hudnell, Paula Mills, John Welling, Jerry Wenger, and Robert Brokaw, high school graduates, were honored by the Sunday school with a gift of the Bible.

Eight youth went to Camp Caesar June 25. We were privileged to have the Singing Chatfields to bring us the Gospel in music and Morton Dorsey to share the Word of God.

## GRAND JUNCTION, Colorado

The regular services are well attended, even with a lot of our folks out of town. We were pleased that a large group from our congregation could attend Yearly Meeting.

The WMU ladies entertained the men of the church at a cookout on the church lawn, serving hamburgers, salads, and desserts.

A new pulpit was installed, a memorial to Wayne Goswick, husband of Fern and father of Lois Goswick. A loud speaker has also been added; part of the funds were given in memory of Jack Gregory, the rest donated by an anonymous person or persons.

Edna Kinser was admitted to Mesa Memorial Hospital to be checked for results of a fall. As soon as possible, she will be admitted to the Palisade Nursing Home. Cards or notes to her and prayers in her behalf are encouraged.

## GREENLEAF, Idaho

The high school young people planned an evening VBS for local migrant camps. Lois Smith, Howard Fuller, and Samuel Drinnon were directors.

Gordon and Colleene St. George were honored at a potluck dinner June 25 before they left the next day for their new pastorate in Phoenix, Arizona. Mark stayed in Greenleaf with Merl and Vera Wihite.

Marlin Witt was special speaker for both services on July 2—the Sunday between pastors.

Freeman and Billie Conant were "pounded" after prayer meeting on July 12. Their first Sunday as pastors was July 9.

## GRINNELL, Iowa

On June 8, Clifton Johnson of Bible Literature International was with us for a service. He showed slides and told of their work.

## HARMONY Wessington Springs South Dakota

A hailstorm, May 22, did some damage to the Friends Church, especially the windows on the west side. The loss was nearly covered by insurance and is now repaired. Damage was greater on the farms of members living west of the church.

Robert Short, pastor, conducted the service at Weskota Manor the afternoon of June 18. Four granddaughters of Lawrence and Jennie Grieve sang at the service.

## HAYDEN LAKE, Idaho

Everyone here is happy about the new parsonage, which was completed in less than eight months with nearly all donated labor and at a very low cost.

We are grateful for Randy Lowery and his wife Ruth, who have come to us from Oregon where their ministry was with Campus Crusade. He is now our youth director.

We thank the Lord for the miracle he has worked for a member of our congregation—Beryl Knudson, who has been nearly blind a long time, had a successful cornea transplant.

Four young women from our church attended Explo '72; they financed their trip with hard work on a great many projects but reported a thrilling experience of growth in Christ.

Bible school this year included all ages and ran for six weeks on Wednesday evenings. We had excellent attendance and enthusiastic response.

## HIGHLAND AVENUE Salem, Oregon

We have been busy the past year with many things, such as the after-school Bible Club, the neighborhood youth activity. Pastor Everett and Charline Craven celebrated their 50th wedding anniversary.

The WMU had their annual church dinner, and 60 attended the mother-daughter party.

Roy Clark's weekend services were refreshing. In May the Salem Friends Union Service had 200 present with Norval Hadley as speaker and the GFC Friendship Seven singing.

The Sunday evening Bible study with Pastor Craven as teacher completed the New Testament and is now studying Isaiah. The evening children's hour and singing is interestingly conducted by Phyllis McCracken.

We have gone into a new church year with joy as a Spirit-filled, debt-free church.

## HOWLAND, Warren, Ohio

The pastor and men of the church had a day off when the ladies surprised them and took complete charge of the Father's Day service, June 18.

Ladies Missionary Society held an unusual Bake Off Meeting, July 11, which included their families, at the Bill Hazlett home. The men judged the ladies favorite dish. Games for all, followed by missionary business, concluded the meeting.

## HUTCHINSON, Kansas

This has been a busy year with many special events and also the new sanctuary under construction.

We felt concerned to reach out into the church neighborhood and get acquainted. Several adults and our Doris Teens Missionary Society visited 150 homes, personally inviting them to a free ice cream social in the church yard. There were people present at the social from 16 of the homes contacted. We plan other outside events soon.

Our Daily Vacation Bible School also had several new faces. The children's daily offering was sent to Gary Fuqua to help build rabbit hutches. Special interest was generated by having a live baby rabbit each day at the school, and the children dropped their money into a miniature rabbit hutch.

Adult Bible classes are held on Sunday evening during the Friends Youth hour, and two home Bible study prayer groups meet each week.

Our new sanctuary is very beautiful and already we feel quite at home in it. It was completed just in time for the wedding of Kathy Thornburg and Casey Davidson on Saturday, July 29. The first church service was held the following morning, and during the afternoon a surprise, "This Is Your Life, Lowell and Josephine Thornburg," was held. Most of their friends and relatives stayed after the wedding and shared in the event. Lowell's father and mother, Leroy and Marie Thornburg, and Josephine's mother, Mrs. Millie Weeks, were among those present. They delighted everyone with stories of Lowell and Josephine's youthful antics and thrilled us with some of the early incidents in their service to their Lord. It was an afternoon full of joy and blessings.

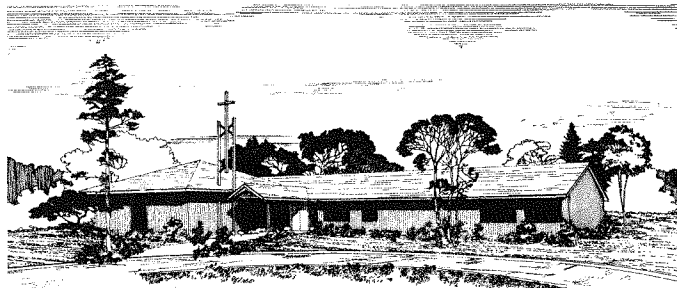
The present plans for the old sanctuary call for a chapel, fellowship hall, and a ground floor kitchen.

All are invited to come worship with us whenever you are in our community.

## KENT, Washington

We have had a different format for our Sunday school this summer. The class time is divided in half, and the students from juniors on up have been helping the young children with a craft project planned by Verna Tubb. The adults have been studying *Spirit-Controlled Temperament* by Tim LaHayne. There has been much food for thought and prayer in these lessons.

Our men have put in many extra hours after work and on Saturdays clearing our church property. We have received the final plans and permit for the building. The founda-



*Proposed Friends church at Kent, Washington*

tions are soon to be poured. The women have worked hard with Peggy Gudgel, Lynn Conn, and Emily Shelton holding baked goods and bargain sales.

A new Bible study has been started at the Darrell Tubb home. Several couples are attending, and we are having a rich study in the book of Galatians.

## LISBON, Ohio

We enjoyed our first missionary conference April 30-May 4 with Carmen Gibson speaking on Saturday evening to the youth. On Sunday morning, Tina Knight spoke on Mexico, and on Sunday evening, the film, *The Paul Carlson Story*, was shown. For the Monday morning ladies missionary breakfast, the guest leader was Mary Evelyn Moore, missionary to Taiwan. Monday evening was men's night with Howard Moore showing slides of Taiwan. Tuesday evening we enjoyed a family missionary fellowship supper. Guest speakers were Sherman Brantingham and retired missionaries, Ethel Naylor, Elsie Matti, and Freda Gersberger. Wednesday evening Anna Nixon showed slides and told of her work in India. Our goal was \$150, and our total was \$177.97.

Children recently dedicated are Dawn Conrad; Jerry, Delores, and Sidney Everhart; and Karena and Robert Holenchick.

We were pleased to dedicate a service of music to David Nannah in commemoration of his conversion to Christ 50 years ago.

A number of our youth attended Camp Caesar and Junior High Camp at Quaker Canyon.

## MARTINSVILLE, Virginia

The Kids Crusade was held at Trinity Friends Church in Martinsville, Virginia, with Virginia Petty of Greensboro, North Carolina, in charge of the program.

Each night Mrs. Petty taught us new songs, told a Bible story with the aid of a flannelgraph, and helped us memorize Bible verses. At the end of each night's program, there were decisions made for Christ by the young people.

We at Trinity thank God for the dedication of Mrs. Petty in the work of child evangelism.

## MT. CARMEL, Mingo, Ohio

Sunday morning, June 25, we were privileged to have Clifton Robinson with us to tell of his work.

## MT. PLEASANT, Ohio

Our graduating seniors were given special recognition in our morning service June 4.

Our Father's Day program was very capably handled by Jess Warren, Art Woods, John Ydzkowski, and Wayne Davies.

The Tri-State United Crusade for Christ was held June 30 through July 9 at Steubenville's St. Johns Arena.

## NEWBERG, Oregon

Special speakers in our services have included Hugh Salisbury, James and Garyanna Linhart, Myron Goldsmith, Paul Mills, and our youth minister, Peter Fertello.

Oregon Revival Fellowship Team shared their testimonies in the services on June 25.

The young people who attended Explo '72 and Twin Rocks camps have shared their testimonies in Sunday evening services.

Our church conducted DVBS at Eola Village July 24-28 for the children of migrant workers.

Willard and Ethelyn Shattuck were honored on their golden wedding anniversary by a reception June 18 at Friendsview Manor.

## OLYMPIC VIEW Tacoma, Washington

Our VBS this year with Shirley Smith as coordinator was one of the best ever held at Olympic View.

A young people's singing group from Clackamas Park Friends was with us for a folk gospel concert in June. The Lord is truly with them as they sing.

We are enjoying our informal Sunday evening get-togethers in different parks. We have a fun time, good food and fellowship, and an inspiring devotion.

The men are having a good time at their Saturday morning breakfasts. This is a time of sharing.

Our pastor and family spent some time in southern Oregon, where Dan attended a class reunion. The Bill Knutsons are home to stay from Wyoming.

We were sorry to say farewell to Carl Benson as he assumes active duty at Fort Dix, New Jersey. His life has been a blessing and inspiration as we have seen him grow in the Lord.

The WMU ladies had their monthly meeting at the Steel Lake park with a picnic dinner.

## ORANGE ROAD Westerville, Ohio

The FY hosted a candlelight banquet for our two graduating seniors on June 10. The entire program and meal were planned by the young people. The guest speaker was James Brantingham. On the following Sunday, the young people planned and presented a most moving evening service with special songs, instrumentals, and a skit on "Total Commitment."

Our newly purchased organ adds much to our services.

On Sunday, July 16, several men and women from Mansfield First Alliance Church shared with us their experiences during a revival at their church. They challenged us to share Christ with everyone, everywhere.

## PENIEL, Laban, Virginia

Three couples were richly blessed as lay witnesses in the Bunker Hill Methodist Church in North Carolina.

The Lay Witness Mission at Westgate Friends Church in Columbus proved to be a great blessing to four couples attending from Peniel.

Jim Lockwood and Debbie Mullis were delegates to Explo '72.

## PIEDMONT, Portland, Oregon

We have a conscious realization that the people of God are sharing Jesus Christ seven days a week wherever they go and in whatever they do. People are to meet God in people, for He does not inhabit buildings but people. Group sharing has taken place, as we have a large number of youth going to Camp Tilikum, some having never been out of the Portland area. There were two special swim events at Orchards, Washington, for our younger people and one swim party at Kelso, Washington, for the older youth. A trip was made to Tacoma, Washington, for our baseball team to participate in a tournament there.

Friends Action pack trips took off from Piedmont to the mountains to

the south of Mt. Hood. Several of our fellows were in the groups of campers. Campers and counselors were in attendance at Twin Rocks on the coast. Our Friends for Kids program in the Model Cities community has continued unabated. Youth and parents have been made aware there are those who care and have been introduced to Jesus Christ. There have been spiritual victories won, and Jesus has been accepted as Savior and Lord.

The Harold Potters, missionaries on furlough from Bolivia, presented pictures and spoke to a very interested group on a Wednesday evening.

We are grateful for financial assistance from Rose Valley folk for some of our campers. Jim and Sherry Libby are doing a great job.

Pray for the faithful folk at Piedmont in their sharing of Jesus' love to the people of the Model Cities community.

## PLAINS, Kansas

High School graduates Melba Bond, Lavonna Nichols, and Robin Brown, and Randy McKinney from eighth grade were honored guests at an ice cream social following prayer meeting May 10.

Carnation corsages were presented to Mrs. Don Dufield, mother of the youngest child; Anna Ballard, mother of the oldest child; and Mrs. Francis McKinney, best attendance record, in the morning service May 14.

Our pastor, Francis McKinney, was baccalaureate speaker at the Plains-Kismet High School May 14.

Eight successful days of Vacation Bible School were climaxed with a program, display, and reception the evening of June 4. The theme was "We Worship God," and the mission project, "Seeds for Burundi." Sheila Rutzlaff, director, gave a coffee in her home June 15 for her staff, to evaluate the school.

Joann Schell, daughter of John and Lena Schell, is making a good recovery from back surgery.

Tony Napier, Wichita Youth for Christ director, with Jo (Mrs. Mark) Eaton and Grady Hauser supplying special music, was guest speaker the morning of June 11. Mark Eaton and Randy Pauls were also part of the group that ministered in the Liberal Area YFC Rally the evening before.

Sidewalks completed by men of the church this spring add to the convenience and appearance of the church property.

Francis McKinney conducted the memorial service in Plains Friends Church June 8 for Mrs. Emily Orrison, mother of Ruthie Novinger, in whose home she had lived for a number of years. Rose bushes given to the church several years ago remain a living memorial to her.

## PROVIDENCE Virginia Beach, Virginia

God's Pebbles, a musical group from Spring Arbor College in Michigan, presented a very inspirational program of music during Sunday school and morning worship on June 4.

We are pleased to have Homer Eddington, who is a senior at Malone College, as assistant pastor for the summer.

Thirty-eight people from our church attended Camp Caesar.

## SALEM FIRST, Ohio

Thirty-five young people from our church attended the activities at Camp Caesar.

Cyndie Roher and David Christensen, members of the Salem High School Robed Choir, left June 28 with the choir on a Mediterranean tour, which will take them to several countries on the continent.

The Billy Graham evangelistic film, *For Pete's Sake*, was shown at our church Sunday evening, July 2.

On Sunday morning, June 11, our pastor dedicated 18 babies and little children.

## SMITHFIELD, Ohio

On July 9 a Layman Stewardship Message was given by Lewis Thompson, Quarterly Meeting stewardship superintendent.

The annual Sunday school picnic was held at Sallie Buffalo Park Wednesday, July 19. Chester and Evangeline Stanley were honored that evening with presents and tokens of our love and appreciation for their work as recent pastor and wife.

We are privileged to have as our new pastor and wife, Earl and Arlene Kelbaugh from Jackson, Michigan.

## SPRINGDALE, Adena, Ohio

Our pastor received a scholarship, attended, and was a counselor for the Billy Graham Crusade in Cleveland, Ohio. On July 15, a missionary meeting was held at the parsonage.

On July 21 the youth group held a weiner roast and swimming party at the Cunningham farm.

During the last week of July, our pastor and his family took a well-earned week vacation, and in his

absence we had Gary Bushy as our guest speaker for the Sunday services.

## STAR, Idaho

Bible school enrollment exceeded its goal of 90 by reaching 110, with average attendance of 87 daily. We were delighted with the enthusiasm shown and the opportunity to tell of Christ. Many decisions for Christ were made.

Star Camp Meeting with Roy Clark as evangelist and Harold Clark as song leader was held June 18-25. Clackamas Park Friends Church youth choir, the Sound Solution, provided special music one evening. A youth choir under Harold Clark's direction presented music throughout the camp meeting. A great time of spiritual growth was experienced with commitments being made at the altar.

A Lay Witness Mission is scheduled October 6-8. Continue to pray with us as plans are completed for this event.

## TECUMSEH, Michigan

Spring 1972 meant much to us, for due to the unbelievable growth in an investment we were able to pay off our church indebtedness of \$126,000. We gave God the glory as we sang the Doxology.

Nine members of our church attended Explo '72.

## URBANA, Ohio

A Father-Son Banquet was served in the church annex to 20 men and boys by our women on June 19 at 6:30. A fine program followed in the sanctuary and was opened with prayer by Eva Yocom with Sue Neer in charge of congregational songs. The Scripture was read by Georgia Kensler. A saxophone solo, "It Will Be Worth It All" by Pam Wheeler, was followed by a tuba solo by Jim Connor, a poem read by Nancy Ervin, and a solo sung by Kevin Sowers. A poem about Father's Day was written by Martha Brown and read by Eva Yocom. Martha is a member of our church and is gifted in writing poetry.

Susan Stuckey, a student of Circleville Bible College, felt the call to go to Bolivia in mission work. Our prayers are with her. She has attended Urbana Church. She arrived safely and has entered her work in the jungles.

## VAN WERT, Ohio

The Junior Choir, under the direction of Mrs. Jason Sherwood, sang on Children's Day, June 11.

Approximately 40 attended our first Father and Son Banquet on June 17. Robert Brydges from Ft. Wayne Bible College was guest speaker for the evening, and he brought the message June 18 in the morning worship service also.

## WEST PARK, Cleveland, Ohio

Twelve men attended Men in Missions at Camp Caesar. Six young people went to Teenage Camp at Damascus, and 12 plus Pastor Smith went to Camp Caesar.

A leadership training course for Bible discussion groups was held at West Park Friends as part of the follow-up program to the Billy Graham Crusade; six completed the course.

We received \$2,275 toward our special mission project of supplying medicine for the Chhatapur Hospital. Missionary boxes were used in the Sunday school. We were very pleased to see the response of the young people. At the end of the four-month project their boxes contained \$161.

## WESTGATE, Columbus, Ohio

Our young people had a great time at camp this year. Camp Cobeac was held for the second through sixth graders. This is our own church camp, and including the workers, there were 77 in attendance. Camp Caesar, for ages 13 through 30, was overflowing this year with well over 600 in attendance.

Some of our members are just returning from a Quaker Pilgrimage to Pendle Hill in England. Those in attendance left the U.S. July 20. What a blessing seeing some of the things that have made our Quaker history great and to learn more of George Fox and others!

An ice cream social was held on the church lawn August 5. We had homemade ice cream with cake—also homemade.

## WINONA, Ohio

Eighteen youth attended Camp Caesar. Ruth and Earl Harsh, FY leaders, also attended as counselor and assistant utility man respectively. The youth who attended camp conducted the church services on July 2.

The FY sponsored a youth, Karl Hardgrove, to attend Explo '72. Two others also went, Jim and Mike Hendershott.

Bob Brantingham and Sam Hill have won the first half of the church golf league.

The Winona slow-pitch softball team is tied for first place.

# Friends record

## BIRTHS

BOYLE—Mr. and Mrs. Vernon Boyle, Lisbon-Trinity Friends, Ohio, a son, Brent Alan, June 5, 1972.

CHRISTENSEN—Les and Jean Christensen, a daughter, Krista Michelle, May 7, 1972, Haviland, Kansas.

CLOWE—Merle and Debbie Clowe, daughter, Dori Lynn, June 27, 1972, Greensburg, Kansas.

COLEMAN—John and Donna (Wilhite) Coleman, Newberg, Oregon, a daughter, Julie Luella, June 19, 1972.

DIDICK—Mr. and Mrs. Michael Didick of Alliance Friends, Ohio, a son, Christopher Scott, June 17, 1972.

HARTER—Mr. and Mrs. Donald Harter of Barber-ton, Ohio, a girl, Aurelia Danielle, April 26, 1972.

JOHNSON—Don and Darla Johnson, son, Tracy Glen, May 4, 1972, Friendswood, Texas.

KING—Barry and Vicki King, son, Shane Michael, May 3, 1972, Colorado Springs, Colorado.

MANESS—Mr. and Mrs. Gary Maness, Rock Hill Friends, North Carolina, a daughter, Lisa Gail, June 26, 1972.

PRUITT—Bill and Faye Pruitt, Newberg, Oregon, a daughter, Michelle Janet, July 15, 1972.

REID—Mr. and Mrs. J. P. Reid, son, Jonathan Phillip, July 1, 1972, Chatham, Kent, England.

REYNOLDS—Mr. and Mrs. Ronnie Reynolds, East Goshen Friends, Ohio, a daughter, Kimberly Dawne, June 16, 1972.

ROSS—Denny and Charlotte Ross, a son, Jared Alan, June 2, 1972, Haviland, Kansas.

ROUSH—Mr. and Mrs. Tim Roush of Mt. Carmel, Ohio, a daughter, Lori Lynn, June 9, 1972.

SULLIVAN—Mr. and Mrs. Ed Sullivan, Olympic View, Washington, a daughter, Linda Jo, July 11, 1972.

THOMPSON—Mr. and Mrs. Clyde Thompson, Wil-loughby Hills Friends, Ohio, a daughter, Lisa Dianne, July 1, 1972.

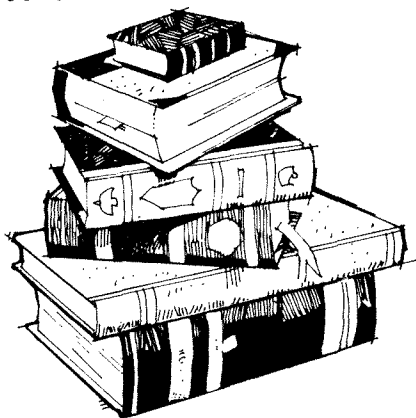
TUNING—Frank and Myrna (Rourke) Tuning, Burns, Oregon, an adopted daughter, Cynthia Rose, June 5, 1972.

WHEELER—Rev. and Mrs. John Wheeler, Rock Hill Friends, North Carolina, a son, Phillip Houston, June 29, 1972.

WILLIAMS—Mr. and Mrs. Ted Williams, Rock Hill Friends, North Carolina, a son, Todd Mickey, June 6, 1972.

WILLIAMSON—Rev. and Mrs. Jack Williamson of Salem, Ohio, a son, Chad David, June 21, 1972.

(Continued on page 28)



*Helen Smith Shoemaker, How to Be a Minister's Wife and Love It, Zondervan Publishing House, \$1.50, paperback, 118 pages.*

After having read so many books that majored on the problems of pastors and their wives, how relieved I was to dis-

cover this book with its apropos subtitle, "Life in a Goldfish Bowl"! Helen Smith Shoemaker, wife of an Episcopal rector, relates parsonage (or rectory) happenings with humor and goodwill, accentuating the positive in varied roles of homemaker, economist, counselor, as well as "example to many" and "friend to all." How accomplished with poise, dignity, and happiness? By first finding daily life in Christ.

This book should be presented to the wife of every young seminarian with best wishes for a bright outlook.

—Sharon Clark

*Overton Stephens, M.D., Today Is All You Have, Zondervan Publishing House, 1971, 160 pages, \$3.95.*

Dr. Overton Stephens, a Canadian, is a Christian who combines faith and medicine into a wonderful synthesis. Competent in the medical field, he is competent also in ventures into the field of spirit.

This man learned that he had cancer.

With his days numbered, he asked himself how to make every day count—hence the title.

He writes: "It is ten months since I was sentenced to death but spiritually and mentally I feel more alive than ever . . . I cannot argue the point that God has put His hand on me and I am getting better every day."

You may disagree with some of his conclusions as you read, but keep on reading—you'll be glad you did, for there is a freshness of faith that only a maturing Christian can know, and a respect for God's gift of wholeness through the art of healing that only a good physician can know.

Reading this book will make you a better person; it will increase your belief in miracles and make you a more humble, day-by-day follower of Jesus our Lord.

If you are a minister looking for sermon material and illustrations of faith and fortitude, this volume is full of them.

—Lela Gordon Chance

## Friends record

Continued

### MARRIAGES

**ALDRICH-ROBERT.** Patricia Aldrich and Searle Robert, Boise Friends, Idaho, August 4, 1972.

**BEESON-SMITH.** Annette Marie Beeson and Monte Bruce Smith, Meridian Friends, Idaho, June 10, 1972.

**BIGHAM-SCOTT.** Janice Bigham and Edward S. Scott, June 3, 1972, Alliance Friends, Ohio.

**BOWERSON-CLIFFORD.** Elsie Bowersson and Kenny Clifford June 11, 1972, Grand Junction, Colorado.

**CARTER-TRYON.** Renae Carter and David Tryon, Bethany Friends, Ohio, April 1, 1972.

**COMFORT-WACHLIN.** Christine Comfort and Alan J. Wachlin, Greenleaf Friends, Idaho, June 17, 1972.

**CRECELIUS-GARNER.** DiAnn Crecelius and Ray Garner, Newberg Friends, Oregon, June 17, 1972.

**DILLON-LAYBOURN.** Ronda Dillon and Hugh Laybourn, Boise Friends, Idaho, July 15, 1972.

**DOUTY-SAYLES.** Vickey Douty and Loyal Sayles, Boise Friends, Idaho, June 9, 1972.

**ECKSTEIN-CODY.** Theresa Eckstein and Robert E. Cody, June 17, 1972, Circleville College Chapel.

**ERHMAN-SLOVACEK.** Terry Erhman and Denton Slovacek, July 29, 1972, Kokomo, Indiana.

**GEORGE-DeYARMON.** Christine George and Gary DeYarmon, July 15, 1972, Smithfield Friends, Ohio.

**GRIGGS-STUEVE.** Patricia Ann Griggs and Scott Andrew Stueve, July 8, 1972, Friendswood, Texas.

**HAKES-HITES.** Margaret Ann Hakes and Richard Allen Hites, June 10, 1972, First Friends, Williamsport, Pennsylvania.

**HALLMAN-MILLER.** Diana Hallman and Ken Miller, Canton Friends, Ohio, June 10, 1972.

**HARLOW-BROWN.** Janeen Harlow and Terrell Brown, May 20, 1972, Friendswood, Texas.

**HARRIS-SMUCK.** Lois Ruth Harris and Homer Smuck, Greenleaf Friends, Idaho, July 22.

**HAWTHORNE-FOSTER.** Mary Hawthorne and Larry Foster, July 15, 1972, Northridge Friends, Wichita.

**HENDERSON-HAISCH.** Lendora Henderson and

Keith Haisch, Metolius Friends, Oregon, May 20, 1972.

**HULL-MOSER.** Betty Hull and Sammy L. Moser, Alliance Friends, Ohio, June 24, 1972.

**HYTE-WYLIE.** Helen Hyte and Martin Wylie, Notus, Idaho, June 24, 1972.

**JANTZ-STEWART.** Wanda Jantz and James Stewart, August 19, 1972, Friendswood, Texas.

**KINSER-JOHNSON.** Pat Kinser and Gene Johnson, July 8, 1972, Bethel Friends, Kansas.

**KURTH-THOMPSON.** Bonnie Kurth and Steven Thompson, June 3, 1972, West Park Friends, Ohio.

**McKEE-DOTY.** Sheryl Ann McKee and William Eugene Doty, Vancouver First Friends, Washington, May 19, 1972.

**McGINNIS-ABRAHAM.** Deborah McGinnis and Richard Abraham, June 3, 1972, West Park Friends, Ohio.

**MILLER-JONES.** Ann Miller and Milton Jones, July 8, 1972, Westgate Friends, Columbus, Ohio.

**MINEK-ZIMMERMAN.** Sue Ann Minek and Ronald Gene Zimmerman, June 24, 1972, East Milan Friends, Ohio.

**MULLEN-LUTHYE.** Carolyn Mullen and Jim Luthye, June 10, 1972, Perry, Oklahoma.

**PERMENTER-JEFFRIES.** Vicki Gail Permenter and Richard Marvin Jeffries, Shadle Presbyterian, Spokane, Washington, August 19, 1972.

**POLEU-ULLMON.** Diane Poleu and John Ullmon, Canton Friends, Ohio, June 10, 1972.

**SAMS-CLOUD.** Rebecca Sams and Martin Cloud, Deer Flat Free Methodist Church, Idaho, June 10, 1972.

**SARKEN-HUTZEL.** Diane Sarkan and Daniel Hutzel, May 13, 1972, West Park Friends, Ohio.

**SCHUSSLER-WINN.** Melanie Schussler and Harold B. Winn, Jr., Christian Church, Ashland, Ohio, June 24, 1972.

**SKALA-THORNTON.** Barbara Skala and Donald Thornton, May 13, 1972, West Park Friends, Ohio.

**THORNBURG-DAVIDSON.** Kathy Thornburg and Casey Davidson, July 29, 1972, Hutchinson, Kansas.

**THREADGILL-COX.** Alice Threadgill and Louis Cox, June 23, 1972, Rock Hill Friends, North Carolina.

**WILHITE-WALKER.** Linda Wilhite and Marvin L. Walker, Jr., Newberg Friends, Oregon, July 29, 1972.

**WOODS-NUTT; WOODS-BESS.** Dena Woods and George Nutt, and Donna Woods and William D. Bess in a double wedding, June 17, 1972, Mt. Pleasant, Ohio. The brides are twin sisters.

### DEATHS

**BARNES**—Joseph Ray Barnes, 82, June 11, 1972, charter member of Homedale Friends, Idaho.

**BOROUGH**—Charles Borough, Newberg, Oregon, July 17, 1972.

**BROWN**—Mark Brown, 16, son of former African missionaries, Randall and Sara Brown, Corvallis, Oregon, June 25, 1972; in an auto accident.

**BURK**—Russell Burk, 56, June 14, 1972, Van Wert, Ohio.

**BYBEE**—Iola Bybee, Boise, Idaho, July 14, 1972.

**COLLEY**—Grace L. Colley, 80, Homedale Friends, Idaho, August 10, 1972.

**COX**—Elmer E. Cox, July, 1972, Lawrence, Kansas.

**FARRAR**—Mrs. Lillie May Farrar, 90, Willoughby Hills Friends, Ohio, June 14, 1972.

**GARRA**—Kenneth S. Garra, 73, Alliance, Ohio, June 2, 1972.

**HALDY**—Elizabeth M. Haldy, 83, minister, Newberg, Oregon, daughter of Edward and Ada Mott, June 17, 1972.

**MARTIN**—Catherine Martin, 73, June 1, 1972, North Lewisburg, Ohio.

**MULLEN**—Proctor Mullen, 75, July 24, 1972, Chandler, Oklahoma.

**NELSON**—George P. Nelson, 85, July 16, 1972, former member University Friends, Wichita.

**PATTEN**—James William Patten, 82, July 6, 1972, Emporia, Kansas.

**PIERCY**—Mrs. Lillian Piercy May 10, 1972.

**ROBINSON**—Clifton Randolph Robinson, 76, May 3, 1972, Peniel Friends, Virginia.

**SANFORD**—Edith Sanford, 77, July 5, 1972, Colorado Springs, Colorado.

**TURNER**—C. Earle Turner, minister, 65, June 28, 1972, Plainview, Nebraska.

**WHISLER**—Bryce Whisler, member of Newberg Friends (Oregon), at Oregon, Wisconsin, June 28, 1972.

**WHITE**—J. Alden White, 76, minister, Seattle, Washington, July 6, 1972.

**ZIMMERMAN**—Lawrence E. Zimmerman, 38, July 7, 1972, Liberal, Kansas.



## Over the Teacup



## Together

BY CATHERINE CATTELL

Hello—I am back again after the summer break. Haven't we been having different weather lately? You know that old rhyme with the phrase, Some like it cold and some like it hot. Well, we have had both kinds and to great extremes. The summer is over, and it is time to think about the months ahead in our Friends churches.

Before we left Malone, at one of the farewell dinners one of the guests sitting across the room from us wore a great big button in his lapel. I could not read it, but I was curious, so I went over closer and read it while we visited. It said, "Together, we can do so much." I thought it was a lovely sentiment, and I asked where the slogan originated. He said it was the slogan used by one of the banks. I was quite impressed. I looked about at the college—the new buildings and the campus in general. There was something so absolutely irrefutable about it. Together, we had done quite a lot—the bank and our united efforts!

Since then the words have remained with me. They are just as true in other situations. It was true in India when small missions with limited resources united their strength under the Evangelical Fellowship of India. Alone, and isolated, there was little we accomplished that could really meet the desperate needs for an evangelical seminary. Together, India today has a top-ranking one. There never would have been an all-India Christian radio program or Sunday school literature translated into all the major languages of India. In the same way, there is an Evangelical Missionary Board—all Indians—using Indian money to send Indian missionaries to places where non-Indians cannot go.

We, of course, did not get all the credit. Our mission was only a part of the total program, but we were very

much a part. We were able to do so much more to meet India's needs because we did it together.

I was thinking we might wear a badge with the same slogan at our Yearly Meetings. The needs of the world, America even, are further than ever from being met. There must be things that none of us can do alone—things that desperately need doing—and things that could be

done if we were willing to unite our strengths in attempting great things for God. Let us remember it is God who is the source of our supply. He holds the greater share, but He provides what to us is impossible.

All this has local implications. It also has worldwide implications.

God and our united concerns—Together we can do so much! ☐

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