
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

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Evangelical Friend

A photograph of a snowy winter scene. In the foreground, there are large, rounded mounds of snow. In the middle ground, a snow-covered roof of a building is visible, with long icicles hanging from its edge. In the background, there are tall evergreen trees covered in snow. The entire scene is bathed in a soft, blueish light, suggesting a cold, clear day.

January 1973

Vol. VI, No. 5

EFA superintendents minister in London, on mission fields

Russell Myers and his wife Marjorie left December 11 for a three-month world tour of mission fields, including an extended visit among the churches of India and Taiwan, where Ohio Friends have mission stations. Russell Myers is general superintendent of the Evangelical Friends Church, Eastern Region.

Norval Hadley, general superintendent of Northwest Yearly Meeting, and his wife Mary plan to be in London in January for a conference sponsored by the Friends World Committee on Consultation on the subject of "Mission and Service." Norval will present a paper and participate in discussions.

John L. Robinson, superintendent of Kansas Yearly Meeting, will also be in attendance at the London meeting in January representing that body and their mission field in Burundi, Africa. He plans to leave for London January 17. Though not bringing a special paper as such, he is expected to speak before the group. Following his trip to London, John will visit the Kansas mission field in Burundi for approximately two weeks. His wife Betty will accompany him on the entire tour.

CONSULTATION ON MISSION AND SERVICE HELD AT WICHITA

A Consultation on Mission and Service was held at University Friends Church in Wichita, Kansas, on November 18. It was held under the auspices of the American Section of the Friends World Committee on Consultation, whose Executive Committee was meeting at that time. A local committee under the chairmanship of Richard Newby, pastor of University Friends Church, planned the occasion in cooperation with Robert Rumsey, associate secretary of the American Section. Verlin O. Hinshaw, professor of religion at Friends University, served as coordinator.

The consultation featured addresses on "New Perspectives in Mission and Service," delivered by William Barton, executive secretary of Friends World Com-

mittee, and Jack L. Willcuts, editor of the *EVANGELICAL FRIEND*. Approximately 100 Friends from several states were in attendance in spite of the inclement winter weather. [A condensation of Jack Willcuts' address begins on page 6.]

The theme of the consultation was an outgrowth of a panel discussion at the Fourth World Conference of Friends held at Guilford College in 1967. It was in preparation for the International Conference on Mission and Service to be held in London, England, January 19-23, 1973. Material growing out of the November consultation will be available early this year from Friends World Committee, American Section, 152-A North Fifteenth Street, Philadelphia, Pennsylvania 19102.

FCNL TO HOLD ANNUAL MEETING JANUARY 25-28

WASHINGTON—The annual meeting of the Friends Committee on National Legislation, January 25-28 at the National 4-H Center, Washington, D.C., will be the first major observance of the FCNL's 30th anniversary. Other national meetings and a seminar will be held in late January as part of a Washington Quaker "sandwich."

The first event of the "sandwich" will be a Quaker Leadership Seminar, January 22-25, at William Penn House on "The Future of Indochina." Included will be visits at the State Department and the Pentagon. Representative Paul McCloskey, California, has been invited to speak January 25 at William Penn House at a joint session of the seminar and the FCNL annual meeting.

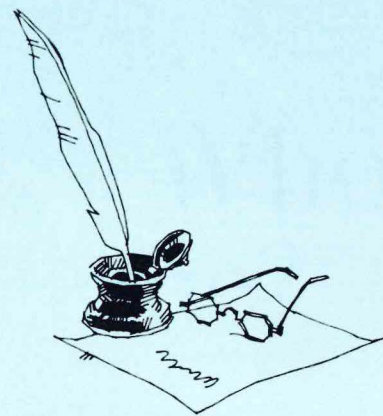
Other features of the FCNL meeting will include a presentation on Taxation and Distribution of Wealth/Income on January 26 and a special 30th Anniversary Dinner January 27. Speakers are still being arranged. The FCNL has sought since 1943 to bring the concerns of Friends to the Congress and to alert people across the nation to specific legislation.

The January "sandwich" concludes with the meeting of the William Penn House National Consultative Committee January 28 and the January 29 gathering at William Penn House by the Friends Coordinating Committee on Peace (FCCP). All yearly meetings and other Quaker organizations are urged to send representatives.

PEOPLE IN THE NEWS

Dr. Cecil J. Riney, professor of music at Friends University, has been selected by the Kansas Federation of Music Clubs as the 1973 "Kansas Musician of the Year." Dr. Riney and his wife will be honored at a formal banquet held at the Holiday Inn, Wichita, March 15.

Friends Write



I LIKE IT! the "new" *EVANGELICAL FRIEND*. I have been on the EFA Publication Commission and recall some of the concerns for this revision and combining of the news section. Having associated with the other three yearly meetings of EFA and many individuals, I look for *peoples' names* even more than for "happenings."

Jack Willcuts' editorial on "Temptation" was especially helpful. I needed it!

Keep up the good work, and God's BEST!

WESTON COX

Wichita, Kansas

Just a short note to thank you for sending the *EVANGELICAL FRIEND* to us. . . . I do like the new format. I hope . . . [it] will help us all get over our provincial attitudes and actions. The layout and art work are excellent, as usual, so keep putting those puzzles together. They are pleasing to the eye and mind.

Jack's editorial [September] was great. . . . How long can we go on "shunning" one another and still be Christlike? God help us to get beyond our own pettiness so that we can embrace our brothers.

Keep on keeping on.

FRED AND LAVONNE GREGORY

P.O. Box 825
Dacca 2, Bangladesh

I am convinced that many of the problems and hurt feelings in the church today could be avoided if some very-well-meaning Christians would be more careful.

In 1 Corinthians the Bible speaks of members of the body (the Church) each having his distinctive job to do and leaves the idea that we should leave the other man's job to be done by him.

I believe that "pushiness" among believers has done far more harm than good.

The concern I have in mind at this time is "the appointed jobs" of the church. For example: The church appoints Jack as librarian. Joe sees some-

(Continued on page 13)

Evangelical Friend

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Cover

Deep snow and towering trees surrounding a warm rustic cabin high in Oregon's Cascades provide this beautiful wintry scene. (Photo by Shirley Putman.)

Antecedents

How many of you have ever read the "fine print" appearing in the box about three inches above where you are now reading? Do so sometime! In the meantime, may I lift out a pertinent sentence: "Opinions expressed by writers are not necessarily those of the editors or of the Evangelical Friends Alliance."

With this issue we launch a new column entitled "Concerns with Many Sides" (page 11) in which we will deal with subjects acknowledged to be controversial. The subjects will vary. The feature may not appear monthly. Your written reactions are invited and portions of such may be published in our "Friends Write" column.

As editors, we feel such dialogue is healthy and enlightening, providing a broad view of many subjects. We believe "Concerns with Many Sides" will stimulate thought and study. We hope all such presentations will be written and read in a spirit of love and helpfulness. Let us hear from you!

* * *

As second-class mailers, we face the constant problem of knowing how long it takes for the magazine to arrive at various addresses across our nation. It would be a great help to us and to the new U.S. Postal Service if you would write us giving the date you received this magazine and your name and complete address. Your immediate response to this request is both needed and appreciated. Thank you. —H.T.A.

Contents

In this issue:

News of Friends

EFA superintendents minister in London, on mission fields/ Consultation on Mission and Service held at Wichita/ Other news of Friends. Page 2

1973 and Key 73

"Key 73 is worth talking about! But it is not the theme. It is only the vehicle for sharing Christ, who IS the theme." Page 5

New perspectives in mission and service

Editor Jack L. Willcuts admits the differences among Friends, but suggests common denominators for effective mission. Page 6

Religion in review

"1972—The Surge of Conservatism." This is how Norman Rohrer of the Evangelical Press Association sees the year just ended. Page 8

Concerns with many sides

A new series, dealing with what may be controversial subjects, is launched! This month: "Talking in tongues." Page 11

Missionary Voice

Introducing Dr. Mategaonker of India 14/ Shopkeeper: twenty-four hours per day! 16

Adventures in teaching

Friends Sunday school teachers across the nation are finding that using new teaching techniques can be fun! Page 28

Regular Features

Friends Write 2/ The Face of the World 4/ Books 12/ The Children's Page 17/ Over the Teacup 18/ Friends Concerns 19/ Friends Gather 22



NIXON'S VICTORY MARKED AS 'FURTHER ENTRENCHING' EVANGELICAL CHRISTIANITY

WAKE FOREST, NORTH CAROLINA—The national landslide election that returned Richard M. Nixon to the White House was viewed here as "further entrenching" evangelical Christianity as a religious establishment.

Rabbi Marc Tanenbaum, leader of the American Jewish Committee, joined other Jewish and Christian theologians and sociologists in the conclusion at a three-day conference at Southeastern Baptist Seminary here.

Tanenbaum denied belief in God was as American as apple pie and said the predominant religion is not the American way of life. "This notion of Americanism and evangelical Christianity being one and the same is a regression from the democratic view which is grounded on the pluralistic idea that Jews, Catholics, and others are full partners in American society," Tanenbaum added.

Elwin A. Smith, provost of Eckerd College in St. Petersburg, Florida, charged that religion in the U.S. "has lost prophetic moral concern and degenerated into piety and moralism."

He said he was appalled by the "insensitivity of the public to ample evidence of immoral behavior and the public's apparent eagerness to take the moralistic reassurances Mr. Nixon hands it."

The conference, which drew 29 leading churchmen as well as Jewish leaders, was organized by Dr. B. Elmo Scoggin, Southeastern Seminary professor, and Rabbi Tanenbaum, national director of interreligious affairs for the American Jewish Committee. —E.P.

WORLD VISION PRESIDENT CALLS FOR TEN-MONTH VOLUNTEERS

MONROVIA, CALIFORNIA—Young, mature Christian volunteers are being sought by Dr. W. Stanley Mooneyham to serve in the Philippines for ten months.

The president of World Vision International said the volunteers will be part

of 25 five-man teams who will pave the way and follow up two evangelistic crusades set for the Philippines in November 1973 and April 1974.

The teams will be sent into the Mindanao area of the Philippines as a joint effort of World Vision, World Impact, Inc., and the Jesus People International. The theme of the campaign is REAL (Revolution, Evangelism, Action, Love). —E.P.

BILLY GRAHAM PREDICTS NIXON MORAL EMPHASIS

WAIKIKI BEACH, HONOLULU—During his second term in office, President Nixon will "be putting a lot more emphasis on moral and spiritual affairs," Evangelist Billy Graham said here enroute to a crusade in Nagaland, northern India.

The evangelist, a frequent White House visitor who announced his support for the President early in the 1972 race, said the President "realized that the greatest problem we're facing is moral permissiveness and decadence." —E.P.

ANOTHER VIEW ON VIETNAM

SEATTLE—A missionary among the tribes of Vietnam since 1958 calls himself an optimist in the Indochina war but a man of absolutes as well.

If President Nixon wins, I'm optimistic, Wesley Schelander told the *Seattle Times*, insisting he was not a hawk. "I hate war. I despise war. But I am a man of justice. And I hope we always have leaders who will speak up for what is right"

"I'm a firm believer in absolutes. I'm also a firm believer that an aggressor must pay the consequences of his acts of aggression"

Reviewing the awful atrocities of war, he explained that "North Vietnam is interested in the rice bowl [of South Viet-

nam]. That's the main reason for their so-called effort to liberate the South from the 'tyranny of the American imperialists,'" he said.

The missionary said he takes his hat off to Presidents of the past who went to help on a moral issue under extreme odds.

He said he simply couldn't accept the idea that the United States all of a sudden is bent on destroying people on the other side of the world, wantonly, without cause.

"I feel that if history is honest—and if the news media allow it to be honest—this will go down in history as one of the most moral wars we were ever involved in." —E.P.

World Relief Commission aids earthquake victims in Nicaragua

VALLEY FORGE, PENNSYLVANIA — Responding immediately to the news of the devastating earthquake that rocked Managua, Nicaragua, on December 23, the World Relief Commission dispatched funds to its in-country counterpart agency representatives to aid the victims.

Dr. Everett S. Graffam, executive vice-president, reported that Rev. Bruce Bell was appointed Emergency Field Director. Mr. Bell, Central America director for Baptist International Mission Inc., headquartered in Chattanooga, had been visiting his parents in Pennsylvania when the earthquake hit. He returned to Managua to ascertain how WRC can bring immediate aid, and lay a foundation for later reconstruction and rehabilitation assistance.

In addition to the Baptist group, WRC will be working with Assemblies of God missionaries and Central American Mission personnel.

The U.S. State Department has suggested the quickest way to help the Nicaraguans is to make monetary contributions to voluntary relief agencies. It has been the disaster-relief policy of the Commission to forward funds to evangelicals in the area, so that needed supplies of food, blankets, and medicine could be purchased locally, avoiding political complications and shipping delays.

WRC, overseas relief arm of National Association of Evangelicals, is an approved, nonprofit voluntary relief agency. Funds to aid the earthquake victims may be sent to World Relief Commission, Box 44, Valley Forge, Pennsylvania 19481. [The Evangelical Friends Alliance has cooperated fully with WRC in its relief programs.] □

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1973 and Key 73

BY JOHN L. ROBINSON

Slogans have a way of turning us on. Or off.

Key 73 is not just another catch phrase or slogan. It identifies a cooperative movement of concern that may well be the vehicle to bring revival to the North American Continent. Hopefully and prayerfully the people called Quakers will share in the blessing of such a move of the Spirit.

Its theme is "Calling Our Continent to Christ." The target year is 1973, and we are underway. There is a good climate for Friends to be involved. This can be a great year for our church.

The Evangelical Friends Alliance through its Coordinating Council and Executive Committee has agreed to participate in Key 73. EFA President Russell Myers is our representative on the Key 73 Central Planning Committee. The Evangelism and Church Extension Commission has suggested ways in which yearly meeting representatives may help their people tool up for this great cooperative evangelistic thrust. More than 130 denominations and groups are participating in this great adventure.

California Superintendent Keith Sarver put it all in proper perspective when he said (*California Friend*, October, 1972): "Key 73 will be a local church and community movement, participated in by the man in the pew, or it will be just another lofty dream with no substance. Only you, and others like you, can decide what participation there will be in this great dream—a dream inspired of God."

That dream was given impetus by an editorial that appeared in *Christianity Today* in 1967. Its title was "Somehow Let's Get Together." The immediate and impressive response to that concern brought about meetings for discussion, prayer, and planning by leaders of many church bodies. Because of location of the first meeting, which came to be known as

the Key Bridge meeting and because 1973 was the target year for evangelism, we have the term, *Key 73*. We owe it to our neighbors, our Lord, and ourselves to become lovingly familiar with all that the term implies and to pray much for its success in terms of scope and outreach.

Our being thus involved will be evidenced by at least four factors: exposure, excitement, expression, and expansion.

Individuals and meetings must expose themselves to truth. This is part and parcel of our heritage. Much has been said about Key 73 that is misunderstood and misleading. Find out for yourself through materials provided for reading and study. Make yourself vulnerable to the opportunities of cooperation with other groups in your community. Volunteer to assist with media promotion. Have well in mind the six phases of Key 73:

1. Calling Our Continent to Repentance and Prayer
2. Calling Our Continent to the Word of God
3. Calling Our Continent to the Resurrection
4. Calling Our Continent to New Life
5. Calling Our Continent to Proclamation
6. Calling Our Continent to Commitment.

Be able to identify with the "Noon Prayer Call." Study the *Congregational Resource Book* and look for ways of sharing your faith.

As the impact of challenge and opportunity are wed in mind and heart, one cannot help being excited. Such a ground swell of anticipation of revival brought sheer joy to the hearts of many recently gathered in St. Louis for an up-date report from participants representing a broad spectrum of religious fellowships. As the meaning, mandate, and message of Key 73 were reviewed, excitement seemed to charge the air. Catholics joined the Salvation Army in singing the

"evangelical" songs of faith and revival, as a mighty chorus swelled through hotel halls. Prayer groups formed to petition God for a stirring of hearts by His Spirit. Lutheran, Quaker, Anglican, Baptist, Church of Christ, Methodist, Presbyterian, Christian, and many others, black and white, joined hands and heart in common prayer for our continent. Friends of various groups were there talking to one another and to God. It is exciting to see what is occurring and what can occur.

Key 73 is worth talking about! But it is not the theme. It is only the vehicle for sharing Christ, who *is* the theme. Various helps have been printed. The mass media has been alerted and is prepared to assist local groups in calling attention to spiritual concern. The TV Launch Special, *Faith in Action*, viewed January 6 begins Key 73. Study groups will be sharing their faith in discussions on Luke and Acts. Special days of prayer will give some opportunity for participation. Lay Witness Missions and evangelistic crusades will be places where love, concern, and witness can be utilized in effective ways. Dr. Carl Henry states: "Key 73 is not a national pep rally aiming to promote religion-in-general or community-church-attendance or faith-in-faith. It is a devout witness by twice-born men and women to the truth and power of the Word of God in their lives, and an invitation to their townspeople to find the redemption that is in Christ Jesus." There are many ways to be involved. No one will be asked to do what he cannot. Not all will do the same thing. Simply ask God to show you how to best express your faith so that your neighbor can be won to Christ.

1973 should be a year of expansion in the ranks of the redeemed. We should anticipate good growth in the meetings as outreach is experienced. Key 73 will enable us to reach out in new ways if we are faithful to the tug of the Holy Spirit, flexible enough to be used, and fruitful in making disciples. □



Kansas Yearly Meeting Superintendent John L. Robinson leaves January 17 for London and their Burundi mission field.

new perspectives in mission and service

outreach

By Jack L. Willcuts

Hugh Doncaster in his keynote address at the 4th World Conference of Friends in 1967 said, "The world is dying for a lack of Quakerism in action." While we may agree regarding the urgency of this concern, we meet again, trying to reach a congenial definition of the expression *Quakerism*.

While we spend this day considering "New Perspectives in Mission and Service," we are uncomfortably aware that most of the world is dying, and in the process it could hardly care less about

Kansas Yearly Meeting hosted a conference led by Dr. Verlin Hinshaw of Friends University November 18 on the subject: "New Perspectives in Mission and Service." It is one of several sponsored by the Friends World Committee for Consultation, American Section. Another is planned in January in London, where Norval Hadley and John Robinson, superintendents of Northwest and Kansas Yearly Meetings respectively will speak and represent evangelical Friends. Two lectures were given in Wichita, one by William Barton, executive secretary of FWC, an English Friend who spends much of his time visiting Friends around the world; the other by Jack L. Willcuts, editor of the EVANGELICAL FRIEND. This article is a condensation of Jack Willcuts' address, which is being printed in full in pamphlet form by the Friends World Committee.

Quakerism, Catholicism, Methodism, or Muhammadanism. Those dying of hunger want food. Our son, who is director of the World Relief Commission in South Vietnam, writes this week of trying to stretch limited food supplies to satisfy each day the needs of 14,000 small children. If you are dying of disease as well as famine, you are primarily interested in medicine, and he reports regarding administering vaccinations for plague, diphtheria, and tetanus to 8,000 youngsters during the flood of refugee migrations, and 6,000 doses of measles vaccine. If you are dying without shelter, your interest is housing. A letter from Fred Gregory a few days ago, written from Bangladesh, indicates their priority; he is constructing 5,000 homes of a primitive type. Yet it is so pitifully inadequate!

The urgency of our task today comes closer home upon receiving the news a few days ago that a girl from one of the halfway houses for teens struggling with drug problems (one of the houses maintained and managed by Friends in Portland) found it too difficult to accept the love she found. Counselors *had* loved her, talked with her by the hour, prayed with her, yet in a slump of depression after a few weeks she ran away again, and word just came back from someplace in Arizona—she had been found murdered. Somehow this close-up back-drop of life and death in our world today

makes debates on the differences among people who call themselves Friends to appear as "sounding brass and tinkling cymbal."

At the Gathering of Concerned Friends held in St. Louis two years or so ago, Dean Freiday spoke of "Quakerhood," which he explained should convey "a common vision which we might all work out together over the coming years; and by it judge our Quakerism—our present situation in the concrete reality of our dividedness." This is an appealing concept. There is surely greater promise in thinking together about a new vision we might all share than trying to uncover a common historical core. We are all acquainted with the curse accompanying the least-common-denominator approach to any kind of pluralism. And there rings in our memories also the ancient truth that "where there is no vision, the people perish."

What we are really searching for is something more than a definition of Quakerism; it is a product—a live, contemporary, relevant, workable model—which is another way of saying, "By their fruits ye shall know them." Anyone at all familiar with the Society of Friends discovers certain strands of belief can be lifted out and traced back to the beginnings of Quakerism that favor almost any emphasis or interest one could wish. When you ask a hundred different

Friends why they are Quakers, you are likely to get a hundred different answers. I wonder if this could be said of any other group?

Consequently, one of the dangers of this kind of encounter is that experienced by the legendary six blind men from Hindustan who went to see the elephant. Each of us may seize upon a different part of three centuries of Quaker history and insist that this is what Friends are like. And, ironically, we may all be correct and yet go home as divided and different from each other as we came!

Arthur Roberts said in his paper at the Friends United Meeting last summer that about all we have in common are some exciting ancestors. He also opined that he hoped that Hollywood will not make a movie of Jan De Hartog's *Peaceable Kingdom*. He thinks that would be harder to live with than Quaker Oats. But I believe there is a better commonality and one just as exciting, too, as a set of exciting ancestors; it is what our ancestors stood for. Fox and the Friends who have followed him have always stood adamant for the everlasting significance of truth. They do not encourage slipshod thinking or superficial reference to truth as though it really made no difference.

In attempting to address the issues assumed in "mission and service," I propose that *experience* is the Quaker's starting point. Only one other word comes close to matching the word *experience*, and that is *relationship*. The scriptural delineation of this truth comes to us clearly in Luke 10:27, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This light must be *my* light; this truth must be *my* truth; this faith must be *my* very own faith. The key that unlocks the door to service is a sense of mission, and it belongs only to the individual who finds the Light, who discovers the Truth, who sees the revelation of God and lives and goes on living in the demonstration and power of it. The true ministry—the mission and service that characterize the Quaker—is the quality of the soul begun by the Spirit within the person himself. Emerson's famous line, "What you *are* stands over you the while, and thunders so that I cannot hear what you say," makes the idea pretty clear. Or, to put it another way, is to use the definition given by Seth Hinshaw of North Carolina Yearly Meeting when instructing elders regarding their role in the meeting. "Elders," he says, "are concerned with being more than doing." The fountain must be right if we want the water to be clear.

The Quaker movement at its birth was a strong surge away from the Calvinistic concept of man. Of course, George

Fox was as conscious as anyone ever was that man goes wrong, that he has evil propensities, traits, tendencies, and habits that are unspiritual and sinful, but he profoundly believed that man—every man—was made for God and was created for a lofty destiny. He saw Christ, as Paul saw Him, as the new head of the race, the true type of humanity, the Savior of the world, and he therefore saw every person in the light of his infinite possibilities. "I came up through the flaming sword," he triumphantly says, "into the paradise of God and was in the

*"What we are really searching
for is something more than
a definition of Quakerism."*

condition Adam was in before he fell." That experience and that relationship lie within the reach of everyone, through faith. So when I speak of mission, I am speaking of the privilege of taking this Good News about Jesus Christ to every person everywhere. The field is to find my "neighbor." The message is the love of God—body, mind, and soul, which involves a ministry to the whole man in a broken world. James says faith without works is dead and suggests that if faith is real it will feed the hungry and clothe the cold (James 2:16, 17).

Norval Hadley cites the following examples in his message on this subject prepared for a Friends gathering in London this month.

"That God's purpose was to get His message to all the world is attested by many statements all through the Bible which Friends have held and known so well. To Abraham God said, 'In thee shall all the families of the earth be blessed.' (Genesis 12:3)

"God said to Moses, 'As truly as I live, all the earth shall be filled with the glory of the Lord.' (Numbers 14:21)

"In the Psalms are these words: 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' (Psalm 2:8)

"In the New Testament the missionary idea is inescapable. Angels said the news of Jesus' birth was 'Good tidings of great joy, which shall be to *all* people.' (Luke 2:10) The verse known as the golden text of the Bible says, 'For God so loved the world, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life.' (John 3:16)

"The Acts of the Apostles is a record of the missionary work of the first generation church. Acts 1:8 is like a table of contents for the book: 'But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.' In his book, the *Bible Basis of Missions*, Robert H. Glover describes the results of this statement quite succinctly by saying, 'When Christ went up, the Holy Spirit came down and the disciples went out.'"

The flame of mission concern sprang up again when men like George Fox taught that "every man was enlightened by the divine light of Christ . . . and that they that believed in it came out of condemnation to the light of life, and became the children of it." (George Fox *Journal*, Vol. I, p. 70) That the Holy Spirit gave a missionary vision to George Fox is attested by his own witness, "I saw that Christ died for all men, and was propitiation for all; and enlightened all men and women with His divine and saving light . . . I was glad that I was commanded to turn people to that inward light, Spirit, and grace, by which all might know their salvation, and their way to God; even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any." (Ibid, Fox, p. 71)

Unfortunately it is easier to define earlier Quakerism and what was essential to it than it is modern Quakerism. Many of the forms and expressions common to Friends for centuries are still in use, but less as expressions of experience and conviction, one suspects, than simply as acknowledgment of our honorable past. There are those who now deny that Quakerism has any part in Christianity. Last summer in one yearly meeting I was asked to participate in a panel on the subject of "Quakerism: Sect, Movement, or Church?" Some see in the Society of Friends no religion at all but a form of humanism concerned with ethics and improvement of the human lot. Some members of the Society are attracted to the numerous groups of persons found in varying organizations today who veer with every new wind of thought that comes their way from Zen Buddhism, which uses silence and meditation in ways that appear to some casual observers to be similar to Quaker worship, to Vedantic Hinduism, or to existentialism. This all means it becomes more and more difficult to generalize about Friends. I recall being startled on a journey along the Pan American highway at the Peruvian-Bolivian border upon meeting some students from Friends World College traveling the same route. Upon discover-

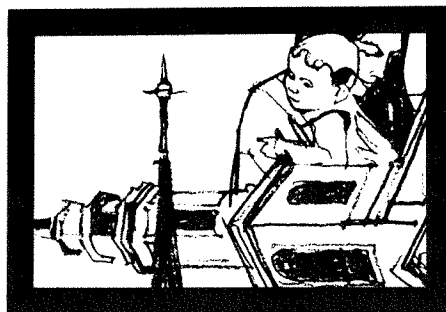
(Continued on page 26)

While the priorities
may be controversial, this
evaluation and cataloging of
significant events of the
past year at least provides
one index of . . .

RELIGION IN REVIEW -1972

By Norman B. Rohrer

Once again the EVANGELICAL FRIEND shares with its readers excerpts from the Evangelical Press News Service's year-end feature, "Religion in Review." Norman B. Rohrer is director of the EP News Service and executive secretary of the Evangelical Press Association, Inc. of which this magazine is a member. Norman Rohrer characterizes the year as "1972—The Surge of Conservatism."



Despite predictions by some that 1972 would be one of the most turbulent years before the climax of history, the period was characterized instead as a time of calm redirection for the church, a winding down of loud protest, and a surging of conservative effort.

Stalwart Americans in Apollo 17 took their final flight of a series to earth's sibling while poverty, pollution, and despair continued to haunt the watery planet.

As many Christian people found themselves increasingly alienated from ecclesiastical leadership, smaller units arose to minister to spiritually hungry people through house churches, the Jesus People movement, and the sweeping unification of the charismatic movement.

Americans elected a President whose landslide victory was seen as a strong reaction against religious, political, and economic liberalism.

While the influence of many denominational book, magazine, and curriculum publishers waned, conservative evangelical publishers came on strong. Their book market was intact; their periodicals reached peak circulation figures; their Sunday school literature flourished.

Sober celebration marked the approach of a cease-fire in Indochina as Americans

mourned the loss of 56,000 of its citizens in the bloody 11-year war that eroded the nation's confidence in itself and in its judgment. Holding on to the dogmas of the quiet past, church people in the age of the fiberglass steeple launched Key 73, the largest national combined evangelistic effort in history, involving 130 denominations and groups.

Christians in 1972 were divided on the issue of amnesty for some 70,000 young men who left the country to avoid the military draft. Followers of Jesus Christ were scolded for "galloping apathy" by reacting against the social activism of the 1960s . . . praised for bringing population growth to its lowest level in history (approaching the rate of birth needed to achieve zero population growth) . . . warned that family life was dangerously eroding . . . and informed that the coming religious revival will be accompanied by a loud blast of rock music and attended by "a throng of Jesus freaks, teenyboppers, old-line fundamentalists, Jews for Jesus and establishment clergymen."

A clergy columnist declared that in 1972 the work ethic, fostered by past generations, was replaced by consuming interest in pension benefits, increased wages, longer coffee breaks, shorter hours, earlier retirement, and the elimination of routine tasks. The director of a Christian coffee house discovered that older people can love unlovely people better than youthful volunteers. A professor discovered that 22 percent of his university students believed in witches and the occult. Rescue missions were filling up with younger derelicts left over from the drug scourge. A U.S. District Judge warned that America's loose approach to marriage is seriously endanger-

ing U.S. society at a time when atheistic Russia is putting great stress on family permanence.

Newspaper headlines eloquently charted the trend of U.S. society in 1972. A sampling: Court Rules Nude Posing OK; Cigarette Smoking on Rise Despite Ban on TV ads; Crowds Protest Plight of



Soviet Jews; Unitarian Minister Offers One-Year Trial Marriage; Surgeon General Calls for Immediate Curb on TV Violence; Birthrate for Mothers 15 and Younger Up Sharply; Life Span Shortens for U.S. Men; Church Women Post "Feminist Theses"; Y Seen Shifting to Social to Survive; Homosexual Ordained in United Church of Christ; Religious Leaders Urge Reduction of Marijuana Penalty; and Supreme Court Abolishes Capital Punishment.

The spectacle of Explo '72 in Dallas, a week-long training seminar sponsored by Campus Crusade for Christ that drew 80,000 people, was seen as "a message to America that moderate fundamentalism is a major force."

DENOMINATIONS

While AP Religion Writer George W. Cornell was pointing out that church scholars are agreeing more but are preserving institutional barriers, church groups continued to unite formally and informally in cooperative ministries. The Anglican Church of Canada, the Christian Church (Disciples of Christ), and the United Church of Canada set the stage for union by combining to form The Church of Canada.

Pulling out of union talks with the Consultation on Church Union (COCU) were first the United Church of Christ, followed by the United Presbyterians. The latter's move dealt a crippling but not fatal blow to the former nine-denominational merger plan.

Hopes that the Lutheran Church-Missouri Synod would join with the American Lutheran Church were dashed by President Jacob A. O. Preus of the Missouri group. Instead of expanding denominational fellowship into "new and

hitherto untried expressions of Lutheran unity," the Missouri group was content with "former fellowship opportunities."

World Lutheran membership in 1972 increased slightly over the previous year to 73.5 million, while North American Lutheran churches reported a membership loss of 68,194. The Disciples of Christ also reported a drop of nearly 40,000 members between 1970 and 1971.

An official of the Columbia Broadcasting System chided churches on their lack of proper use of mass media. "Too often," said the CBS vice-president, mass media efforts of denominations are flawed by a "vocabulary of religiosity that is frightening in its size and meaninglessness."

The Church of the Brethren dropped all holdings in corporations directly involved in defense or weapons-related industries; the Reformed Church in America voted to accept women as elders and deacons; the Southern Baptists received for membership the application of Union Baptist Church—one of the largest black Baptist congregations in Atlanta. The pastor said "there are whites in our area who might be reached if we were a Southern Baptist church"; churches for homosexuals sprang up in 1972; a Seattle Lutheran church decided to remove the national flag from its sanctuary to show visitors that their love and loyalty to God is greater; delegates to the 18th General Assembly of the Church of the Nazarene swelled to 30,000 in Miami Beach, where they pledged to double their half-million ranks by the next quadrennial; Wesleyans continued merger talks with Free Methodists and established in 1972 the Wesleyan World Fellowship.

Evangelist Tom Skinner reminded U.S.



denominations that they have been "strangely silent" on many racial questions and even looked for biblical reasons to condone both slavery and segregation. He charged that the church has served "the economic and political structure" in the United States and asked young Christians to become "a fifth column and spiritual subversives" to form a new community in which Christ is Lord.

MISSIONS

Perhaps for the second time since the earth took her shining station as a star, the rate of growth for global Christianity, as charted by Professor C. Peter Wagner

of Fuller Seminary's School of World Mission, actually exceeded the rate of world population growth! However, 1972 saw mission personnel in major U.S. Protestant denominations decreasing. The figure is a reduction of 10 percent or 1,000 persons during the past three years.

An opening China offered the prospect of new missionary endeavor. Missions were advancing so rapidly in Asia as to shame the western brand of Christianity, Editor Russell T. Hitt of *Eternity* stated.

1972 missionary advance briefs: Portions of the Gospel have been dispatched to Red China; a committee of the Greater Europe Mission is planning the opening of a Bible institute and theological seminary in Spain; Partnership Mission introduced a massive program to provide a copy of the *Living New Testament* for each of India's 1,200,000 telephone subscribers; Bible translation work was expanded in Bulgaria and Yugoslavia; Evangelist Merv Rosell's Bible study tapes served national believers in South Vietnam; vast opportunities for missionary work opened in Bangladesh following the new nation's bloodbath when Food



for the Hungry, MAP, and many missionaries served the needy; the national church of Cambodia showed remarkable growth and missionaries began returning to work under its leadership.

A British statesman reminded that the developing nations of today's world, unlike previous times, are not willing to be shaped in the cast-off molds of the western world.

As 1972 drew to a close, more than half the globe was off limits to "foreign missionaries." Missionary effort was not dying, only changing radically. "It's time," Evangelist John Haggai said, "to take Jesus from Jerusalem directly to the geographic point of action rather than routing Him through the United States."

PUBLISHING

Twenty-six more languages and dialects were added to the list of peoples having at least one book of the Bible, making a total of 1,457 languages now in possession of the Scriptures. A poll of large publishers, denominational houses, and independent firms showed that Americans in 1972 bought books stressing personal religious faith amid every-

day problems. Evangelical books logged the lion's share of sales.

Proposed postal increases for nonprofit second class rates by 351.3 percent alarmed the Christian press.

New 1972 publishing ventures included a rash of "Jesus paper" tabloids for the street; *The Radical Bible* appeared; *The New Chinese Bible* was published in Tokyo by the Evangelical Alliance Mission's presses; and the *United Church Herald* of New York and the *Presbyterian Life* of Philadelphia combined to form *A.D.*, a magazine to cover denominational affairs for both groups while providing contemporary editorial fare.

The Living Bible, paraphrased edition of the Scriptures by Kenneth A. Taylor, and Hal Lindsey's *The Late Great Planet Earth* stood at the top of the bestsellers' list all year.

Despite President Nixon's goodwill visit to Russia, Soviet authorities began a severe crackdown on American tour groups, confiscating personal copies of Bibles in a stepped-up effort to keep out copies of God's Word.

"The wide publicity given to smuggling has brought politics into the picture and hurt missions," Andy Semenchuk of the Slavic Gospel Association reported. In an autumn trip with Ken Taylor and other dignitaries, the Russian-speaking missionary was not allowed to enter after officials found two copies of Russian Bibles on his person. "The Soviets think that religion and capitalism are working hand in hand to break down their system and are quite opposed to Bibles," Semenchuk said.

EDUCATION

Public funds for nonpublic schools, busing, and prayer in public schools were triple issues in education. Throughout the election year, President Nixon promised "specific measures designed to preserve the nonpublic school system." Citizens sought federal tax credit legislation for parents of children in private and parochial schools, while their neighbors fought just as hard to keep church and state apart in education.

The Supreme Court dashed hopes for federal money in private schools by ruling that states have no obligation to provide financial aid to parents of children in parochial schools.

Three threats faced Christian colleges: the trend toward cutting them off from their roots . . . the financial lag troubling virtually all institutions of higher learning . . . and the question of public aid to private education. President David McKenna of Seattle Pacific College warned that if deficit spending continues, half the private colleges and universities will be gone by 1980.

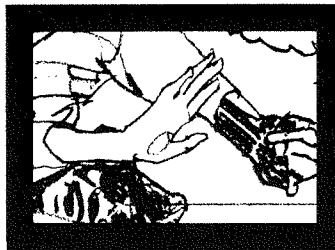
Amish people in 19 states won the

right to exercise religious beliefs in withdrawing their children from school at the completion of the eighth grade.

Evangelist Rex Humbard purchased Mackinac College in the upper peninsula of Michigan; a group of Black clergymen announced the opening in June of Northwest Bible College for Blacks in Seattle. The Latin American Biblical Seminary in Costa Rica opened an experimental school in New York City to train Spanish-speaking Protestants for the ministry.

Late in the year Christian educators sought to persuade school systems to give equal billing with Charles Darwin's theory of evolution to the biblical view of life's beginning.

A first-ever Children's Book Award was introduced by the National Association of Christian Schools "to stimulate production of all types of children's literature that incorporate Christian values and to reward those who do so with a measure of literary subtlety and grace."



EVANGELISM

Early in January revival fires lighted the spiritual horizon, beginning in Saskatoon and other cities of Canada. The afterglow ignited similar revival throughout the U.S.

Some 1,000 leaders in the rapidly-growing five-year-old Catholic charismatic renewal movement gathered at Washington Township, New Jersey, for fellowship and Bible study and to manifest true Christian brotherhood.

The Jews for Jesus phenomenon appeared, led by joyful and devoted believers who were instantly persecuted; a team of 2,000 was marshaled from all nations to preach to the Olympic athletes in Munich; Child Evangelism Fellowship moved ahead with TV evangelism; and Chicago's "Old Lighthouse" rescue mission entered its 96th year.

An early leader in the Jesus Movement, Duane Pederson, said the movement became in 1972 somewhat academically structured. "The element of 'Drop out and hate your parents' is totally disappearing," Pederson declared. Detroit Free Press Religion Writer Hiley Ward stated that the Jesus People were here to stay, but Dr. J. Edwin Orr, a historian of religious revivals, said at Miami Christian University that today's Jesus Movement still has a way to go

before it can be considered a genuine religious awakening.

The Children of God succeeded in angering civic authorities, police, parents, and occasionally a disgruntled member himself. Parents organized to sever their offspring from the rigid legalism and far-out practices that held the group together. The group often found themselves unwelcomed and had to move on.

Evangelist Billy Graham held crusades in Charlotte and Cleveland, as well as in Nagaland in a historic first for the North Indian state. He served as honorary chairman and speaker at Explo '72, met secretly with leaders of Northern Ireland and the Irish Republic, appeared on TV shows, preached at Attica Prison, and broke a self-imposed precedent by endorsing a presidential candidate—Richard M. Nixon. The President phoned him from China; the Franciscans awarded him its 1972 Franciscan International Award for "true ecumenism"; the National Association of Broadcasters gave him their distinguished service award; and the U.S. Military Academy at West Point, New York, gave the evangelist a ceremonial sword in recognition of outstanding service to the nation.

CHURCH AND STATE

Throughout 1972, government took a hand in the affairs of religion. The U.S. Court of Appeals ruled that compulsory chapel attendance at the three military academies is unconstitutional. The death penalty was restored in California voting.

The Pennsylvania Senate outlawed all abortions, unless a woman might die from continued pregnancy, in the nation's toughest anti-abortion law.

DEATHS

The passing of Christian and missionary leaders in 1972 included: J. Edgar Hoover, for 49 years director of the Federal Bureau of Investigation; Watchman Nee, in Anhwei Province of China; Mel Larson, editor of the *Evangelical Beacon*; Calvin P. Bulthuis, editor-in-chief of the William B. Eerdmans Publishing Co.; and Mahalia Jackson. Five died in the crash of a Wycliffe plane. Missionary Nurse Mavis Pate was shot to death on the Gaza Strip; Ervin Dale Hochstatter, an Assemblies of God home missionary in Alaska, was also shot and killed. Evelyn Anderson and Beatrice Kosin were killed and burned by communist North Vietnamese.

1972 has cast its shadow into history and disappeared. Never have the people of God enjoyed so broad an opportunity to speak the message of eternal life through faith in Jesus Christ. Will they catch the tide? Or will they lose it through bickering, apathy, worldliness, a lack of strategy, or excessive legalism?

The fleeting years will tell. □

Speaking with tongues

BY D. ELTON TRUEBLOOD

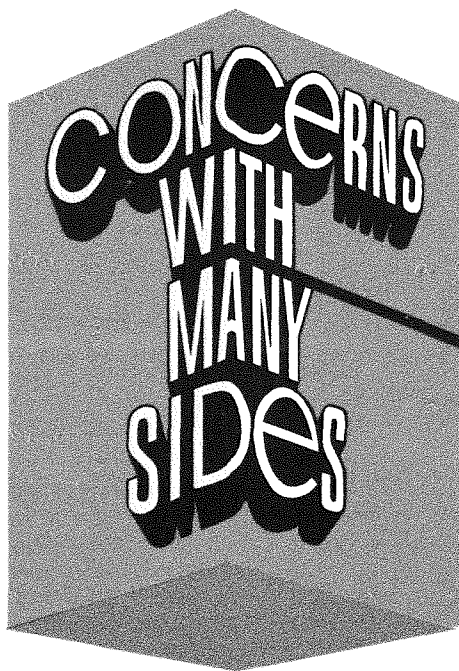
Most people, or at least most literate Christians, have heard of the practice generally known as "speaking with tongues." The topic, therefore, is in no way surprising. What is surprising, however, is the widespread emergence of the practice on the contemporary scene. Even more surprising than its modernity is its appearance among Christian groups sharply contrasted with Pentecostal sects.

The essence of the practice that has received a good deal of publicity in the recent past is that of ecstatic utterance under strong emotional pressure, the utterance being different from that of any known language. Ordinarily, the sounds uttered in ecstasy are not consciously formed by the speaker and are not understood by him or by many of his associates. Frequently there is someone present

who claims to have the ability to interpret and is thereby enabled to turn the meaningless sounds into something that makes sense. Usually both the original utterances and the interpretations are looked upon by those involved in the practice as "gifts."

As all careful students of the Bible know, the phenomenon that now receives wide publicity is actually very old and receives careful consideration in the New Testament, where it is known by the Greek term "glossolalia." It was especially prevalent in the early Christian congregation at Corinth, to which the apostle Paul directed his famous letters. It is widely understood that when, in the beginning of his famous hymn on Christian love, 1 Corinthians 13, Paul wrote, "Though I speak with the tongues of men

(Continued to top of next page)



Talking in tongues

BY KELSEY E HINSHAW

To enable Friends to express varying viewpoints on subjects of current thought and action acknowledged to be of a controversial nature, the EVANGELICAL FRIEND is launching this periodic feature, "Concerns with Many Sides." Friends are invited to write us reactions. Kelsey E Hinshaw of Newberg, Oregon, is a recorded Friends minister who has been a pastor, teacher, and writer in different yearly meetings. His article is only a portion of a larger one by this title written in October, 1971. Quaker Writer D. Elton Trueblood's article (above) first appeared in Quaker Life of March 1972 in his feature, "Plain Speech."

Many are concerned today because a number of young people and married couples who have the gift of tongues have left Friends churches, and a number of others, while still in the church, are having problems remaining there. The most compelling reason for my own study of glossolalia was what I saw in the experience of one of my own family.

This bird's-eye view of glossolalia reveals some interesting facts. Glossolalia has been most common when the established religion or denominations were failing to speak adequately to the spiritual needs of their people. It has been in evidence during great reformation and revival movements—times of the most powerful and effective Christian witness. This includes early Friends. Could it be the present resurgence of glossolalia might relate to a great awakening now coming upon us or soon to come?

WHAT SHOULD BE DONE?

What should our Friends churches do when there are differences between members over the question of speaking in tongues?

It is no coincidence the great love chapter of the Bible comes between chapters 12 and 14 of 1 Corinthians, where Paul deals with this question of tongues. If churches today would follow the pattern set forth by Paul as they deal with problems relating to "tongues," or anything else for that matter, seldom if ever would there be resulting divisions and destruction within the church.

Paul's method can be summed up in three words: prayer, understanding, love. The first step in solving any problem is prayer. Paul does not spell it out here,

but we know from his other writings that prayer had an important place in his life. The first thing in dealing with a problem is to earnestly seek the leadership of the Holy Spirit as to how this should be done.

The second ingredient is understanding. This is very important. Paul understood the problem, both from his own standpoint under God's direction and from the standpoint of those in the Corinthian church. He also understood the people involved. To condemn, reprove, or attempt to correct one in the church without understanding both the problem and the person can be tragic.

The third and most important ingredient in Paul's method is love. Without love a Christian's acts are not really Christian at all. What a difference it would make in the life of the church if everyone would read and apply 1 Corinthians 13 before condemning or reproofing another!

It is unfortunate so very few churches give clear and accurate teaching concerning glossolalia. Most of the older "regular" denominations either disregard the subject or actively oppose it. Where this is true, is it any wonder when individual members do not receive the gift of tongues they do not know how to use and develop this gift properly and they seek help and fellowship elsewhere? On the other hand, it seems most Pentecostal churches also fail to observe the whole biblical teaching on the subject, go to the opposite extreme, and give the gift of tongues an importance all out of proportion to its comparative value as indicated in the Bible. Which extreme is more in error!

(Continued to middle of next page)

and of angels," he was referring to the practice under present consideration. His point, of course, was that ecstatic utterance, when it is devoid of "caring," is far from sufficient in the Christian life.

When I am asked about speaking with tongues, as often I am in both letters and conversation, I am very glad to be able to refer to the apostle and to accept his position, which is certainly that of common sense. Paul did not deny the possibility of worthwhile ecstatic utterance and even claimed that he had participated in it himself, but he was careful to show that it is far from the center of valid Christian emphasis.

The heart of Paul's response is to the effect that "he who speaks in a tongue edifies himself, but he who prophesies edifies the church." (1 Corinthians 14:4)

The main purpose of our religious experience must be, he concludes, not primarily to have a warm inner glow, but to lift others. This is why, however good emphasis on worship may be, emphasis on humble ministry to others is far better. Any religion can decline into spiritual self-indulgence, but it always decays when this occurs. Therefore, the wise writer of the inspired Epistle places love of the brother above individual religious experience. "I thank God," wrote Paul, "that I speak in tongues more than you all; nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue." (1 Corinthians 14:18, 19) Once we are familiar with this warning, it does not appear that much more needs to be said. □

There are some standards by which the church or the individual may judge if his gift is of the Holy Spirit. We are told to try the spirits to make sure they are of God. Is the fruit of the Spirit becoming evident in the individual's life? Does he have a zeal and love for God and the things of God, and is this expressed in service for others? However, one who would use these standards to judge another should be sure his own life measures up to these same standards and in a better and fuller way than does one he would condemn.

IN PERSPECTIVE

No study of glossolalia would be complete without viewing it in perspective. When Jesus told His followers to tarry in Jerusalem, the basic reason was not to receive the gift of tongues or any of the other gifts of the Spirit but to receive POWER—power to be witnesses, power to turn "the world upside down" for Christ.

In order to receive the power promised, it was necessary for the 120 to wait until Pentecost, when the Holy Spirit would be made available. When the day of Pentecost was fully come, the Holy Spirit came down to remain throughout this present age; while there may be conditions to be met, never again need one tarry for the baptism of the Holy Spirit or for the infilling of the Holy Spirit. Christ baptized those present in the Holy Spirit, and immediately they were filled with the Spirit.

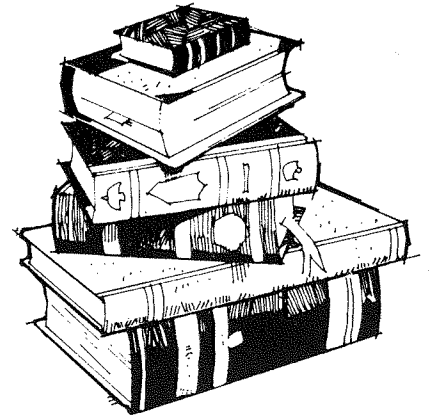
Those filled with the Spirit also received gifts of the Spirit. None of these gifts, including the gift of tongues, is indicated in the Bible as a necessary proof to being filled with the Holy Spirit. While

speaking in tongues is not a necessary evidence of being filled with the Holy Spirit, nevertheless it has been in evidence with the great outpourings of the power of God from Pentecost until the present. To some speaking in tongues may be an evidence, but the real evidence is power. Following Pentecost there was much evidence of this power.

When He sent out the 70, Jesus gave them authority over the power of the enemy (Luke 10:19). He also said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (John 14:12) All this is almost beyond our comprehension. How many of us do a lot of rationalization to avoid the impact of what it means for us today! Abundant manifestation of this power was seen following Pentecost. It has been seen since in a large measure at certain other times. The beginning of Quakerism is a notable example where for a few years there was tremendous power in evidence.

Our God is the same today as He has always been. Praise His holy name! I believe the time is near at hand when there is to be a great anointing and outpouring of the Holy Spirit. Because of our background and teachings we should be as well if not better prepared for this than most other groups. If Friends today will yield themselves wholly to this anointing and infilling of the Holy Spirit, the world will see a manifestation of power this generation has not yet seen. But along with power we must be willing to accept and use any of the gifts God sees fit to bestow upon us. To reject the gifts of the Holy Spirit is to grieve the Holy Spirit and limit His work. □

Books



Marie Haines, Brave Rebels, Barclay Press, 155 pages, \$4.50.

This volume is composed of brief biographical sketches of Quakers who, at whatever cost to themselves, dared to follow the leading of the Lord as they understood it—rebels against the easy way that lets the world squeeze one into its mold. They refused to be so "squeezed."

These articles were first written by Marie Haines for young people, but the volume is interesting reading for all ages. She writes of George Fox, Margaret Fell Fox, Mary Fisher, Mary Springett, Isaac Penington, Stephen Grellet, John Woolman, and Elizabeth Fry, of whom many other persons have written at length and interestingly. Marie Haines has not only borrowed from these but has carried her research into hidden places and added spice to the stories.

She writes most interestingly and kindly of the three persons (all of whom honestly believed they were right) who were deeply involved in the sad separations of Friends—Elias Hicks, Joseph John Gurney, and John Wilbur. This is an especially informative and illuminating chapter.

Some new stories of Levi Coffin, some exciting and unexpected facets in the life of Hannah Whitall Smith, outstanding stories of the redoubtable Amos Kenworthy, challenging experiences of William Ditzler, and the more modern rebel Arthur Chilson all make for reading attention.

A number of illustrations add interest to this book. Among the photos is one of the author, Marie Haines, who is still very much alive and active, living in Friendsview Manor, Newberg, Oregon. Our thanks to her and The Barclay Press.

—Lela Gordon Chance

Gladys Hunt, The Christian Way of Death, Zondervan Publishing House, 1971, 117 pages, \$3.50.

Gladys Hunt, author of *Does Anyone Here Know God*, has brought together in this volume a rich variety of reflections

and personal convictions on the topic of death. She does not attempt to explain the phenomenon of death, nor does she deal with it glibly. Her treatment is reverent, hopeful, and practical. Avoiding timeworn clichés, her treatment is fascinating as she weaves together personal experience, literature, Scripture, and scientific evidence. The aim of the book is to help set death in perspective by focusing on what precedes it and who stands beyond it.

While the early part of the book centers on death itself, later chapters discuss the role of grief as well as expressing and receiving sympathy. Two very practical chapters are on acquainting children with the phenomenon of death and on the function of the funeral.

The general reader will find this volume helpful in preparing him to face the crisis of death (the death of others as well as his own). Counselors will find the book particularly useful. The publisher has done the volume and the author a disservice, however, by printing the book in purple ink, thereby rendering it more difficult to read.

—Leroy Brightup

Bob Harrison with Jim Montgomery, When God Was Black, Zondervan Publishing House, paperback, 160 pages, \$1.95.

When the Ethiopian believed on Jesus Christ, God became black. When the

early missionaries went to Africa, giving their lives in some instances, God became black. In America, a black slave found release from hopelessness and fatigue through Jesus Christ. Again, God was black. In Watts, in Newark, in the South, wherever God lives in the heart of a black citizen, He is black.

With these rather startling short sentences, the author, Bob Harrison, gives us insight into his life as a Black. Now a world-known evangelist and musician, he is well qualified to write of a subject of great concern to all Christians.

Sheltered by his family and the church, he did not know real prejudice until he was an adult; however, each chapter brings the reader a glimpse into a phase of his life as a schoolboy, in the army, and in college. Throughout the book one theme persists: The Black has not been reached for Jesus Christ. There is a whole unreached group of people with great potential who are just waiting to grasp the hand of a Christian friend.

He does not seek integration as such; rather the Black should be welcome in any church. The greatest need, he feels, is to clean up lives. There is only one answer—Jesus Christ. The conditions that make the ghetto should be cleaned up and “evangelicals must become involved in both aspects of the clean-up.”

As an evangelist in Africa, Mr. Harrison was often asked, “Why haven’t you come sooner?” He felt that he had an identity with them and was well accepted. He told about his life with the Billy Graham Crusade and his many travels. The book is written to awaken white Christians and black Christians to bridge an “information gap.” He gives some clues on how this can be accomplished.

There is a challenge for all Christians here, and it is a great book to have available in church libraries for all to read.

—Genette McNichols

Herbert J. Miles, Sexual Understanding Before Marriage, Zondervan Publishing House, 222 pages, \$1.95.

Here is a book that presents human sexuality from a positive, Christian, and biblical frame of reference. It attacks the moral decline of our day by telling youth what they need to know about sex and how it fits into the total picture of courtship, marriage, the family, and community life. It is written to inspire youth to a solid Christian faith that will help them overcome in tempting situations, and to help them think through the whole area of personal sexual control intelligently.

Sociologist Herbert J. Miles writes from a background of 20 years as a pastor and 20 years as a college teacher of Marriage and Family classes. He first

raises a series of questions that modern high school and college youth are asking about sex and then discusses the basic factors involved in these questions and attempts to give Christian answers. Throughout it is factual, honest, and definitely based on the Christian and biblical view. In an appendix it presents clearly the biblical case for premarital chastity, and in another are suggestions to churches for sex education.

This book should be read by young people in their dating years, by parents, teachers, and youth leaders. It could be very useful as a source for group discussions.

—Mildred Minthorne

Friends Write

Continued

thing that needs to be done in the library. Joe has no right to step in and do that job without Jack’s permission and blessing. (Joe could be any layman, regardless of his position, the pastor, and/or a Yearly Meeting official.) If it must be done and Jack will not do it, there are proper ways of taking care of it, and we should consult the Bible and the *Discipline* of the church about it.

I am convinced that jobs undone do far less damage than jobs and things done well—“over dead bodies.” I am sure that we who love the Lord and His Church are most frequently the most guilty in this matter, simply because we get overanxious, “get pushy.” It won’t work.

When we, in our haste, see there is a big load to pull and plunge into the collar, we not only may bruise our shoulders but worst of all we will lose part of the load, and in church work the load is souls. However poor a worker is that is injured and quits, he will take more in the community with him.

We must pray much before criticizing others and remember that “if one member suffers, all suffer.” And if we have prayed much and still have the concern, keep praying and silent until God tells us what to do, or the matter is resolved, or the burden is lifted.

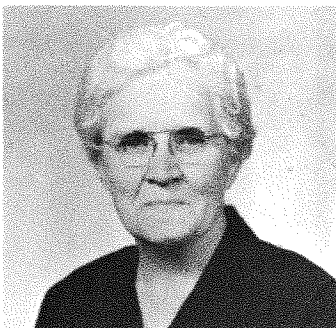
I would challenge us all to read chapters 12 and 13 of 1 Corinthians with these thoughts in mind, especially 13:4, 5, 8a.

I am convinced that we should be willing to work—and wait for God’s time—and the waiting is the hardest and the most needed when it comes to church business.

I love Christ and the Church. God help me to be more careful of my fellow members.

ARTHUR PERISHO

Talent, Oregon



LENA A. HADLEY 1885-1968

The Quaker room in the new library at FRIENDS UNIVERSITY is a memorial to LENA A. HADLEY. Through her radiant Christian personality and her many years as teacher and missionary, she was a blessing to those who knew her.

Additional research and source materials are being sought for the LENA A. HADLEY ROOM—Quaker publications, photos, etc. Readers of the *Evangelical Friend* are encouraged to write the

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Introducing Dr. Mategaonker of India

I have been brought up in a Christian home. My father is an Anglican pastor, and I was well oriented in the Anglican way of life. I always took very keen interest in all the activities related to my dad's church.

I had an attack of poliomyelitis, which resulted in the weakness of my left leg. So from my school-going age I could not fully take part in the games and had to undergo humiliation at the hands of my classmates, as I could not run very well. I had to visit doctors very often, as I used to trip and fall and used to get lots of cuts and other injuries on my leg. So from childhood I knew what a physical handicap, humiliation, and suffering meant. This resulted in my thinking of becoming a doctor so that I could help others.

It was not very easy to get into medical college in Vellore as my dad did not have enough finances. My mother sold the few ornaments she had with her, and so my admission to the medical college was made possible. When I look back I can very well see the hand of the Lord in providing me scholarship, loans, and free use of books during the whole of my stay in the medical college.

When I entered the final year of my MBBS course, one of the visiting staff members asked me a straight question while sitting opposite me at a dinner table. He asked me whether I was born again or not. I felt literally hurt and thought, how dare he ask me this question in front of everybody, when from my childhood I was supposed to be a very good Christian! I did not give him any reply. From then onwards I always tried to avoid him. But praise the Lord!

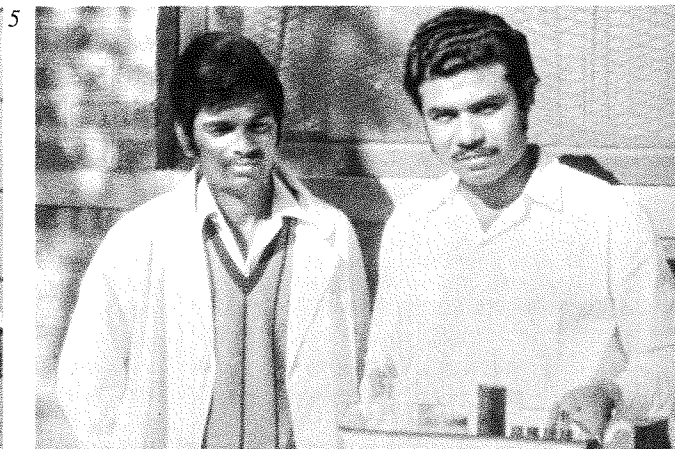
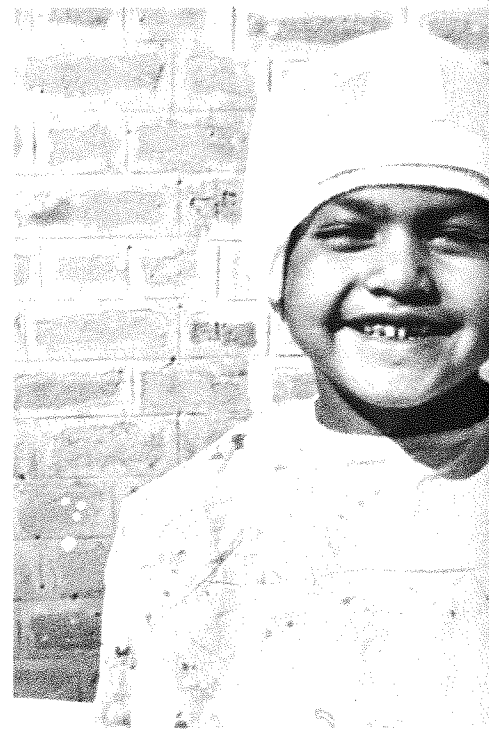
I could not avoid him. The Holy Spirit definitely started working in my heart and I started realizing what a hypocrite I was. Before I finished my MBBS course I was converted and came into a wonderful fellowship with other believers who had been praying for me for the last couple of years. Since that time the fellowship of the Lord has become a personal matter. It was a great joy to meet the same staff member in Ludhiana after 14 years, and this time I did not avoid him, but we had a wonderful time together in sharing our Christian experiences with each other. Since my conversion it has been a wonderful life. Many times the old man crops up, but praise the Lord, we have an advocate who cleanses us all the time with His precious blood and presents us pure in front of our Father.

I spent 11 years right after graduation in Chhatarpur. The whole sustenance of the work in Chhatarpur depends upon real teamwork. It can never be done as a one-man job. I especially felt this the times when I was the only doctor there.

It is very difficult to get people of the same temperament and same spiritual maturity to work with you. Only the love of the Lord can knit us together. When we instill the feeling of oneness, then we can delegate certain responsibilities to others. We have to strike a bargain between keeping Christian discipline in the hospital and getting the maximum work done in love and kindness. The whole issue boils down to the point that the work should be done in the proper way and that the Christian witness should not be compromised. It

goes without saying that we have to impress upon others that the Christian has to have a discipline to be a real witness.

The other important thing the leader has to see is that he should fully identify himself with others under him. There should be no barrier between. If there is any barrier it only hinders the work. A leader must try to understand the problems of the workers under him. We can win the confidence of others if we go into the family and personal problems. If we try to help them in solving the problems, it goes a long way. A leader



has to be impartial and has to treat all under him with the same standard.

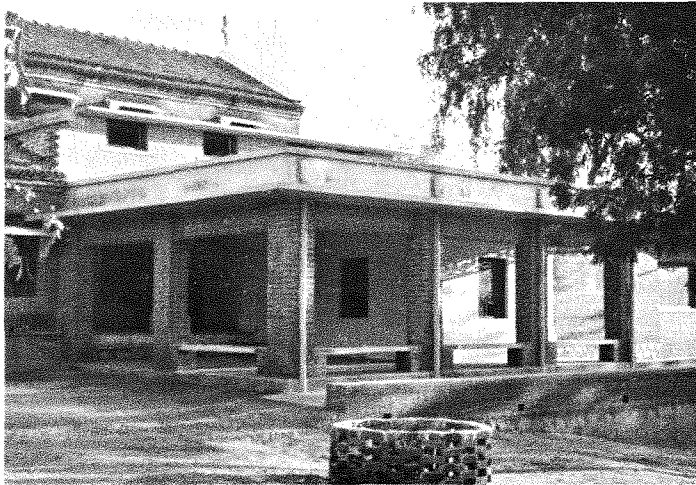
I do not say that I can be 100 percent successful in creating a harmonious situation. There are bound to be people of different temperaments. We can, however, with the help of the Lord look forward for a good team of people who will be willing to work together in treating the physical and spiritual sickness of others. A leader cannot escape headaches and heartaches. But with that strong hand of the Lord guiding we can look for a bright future.

—Personal testimony written by
Dr. Mategaonker



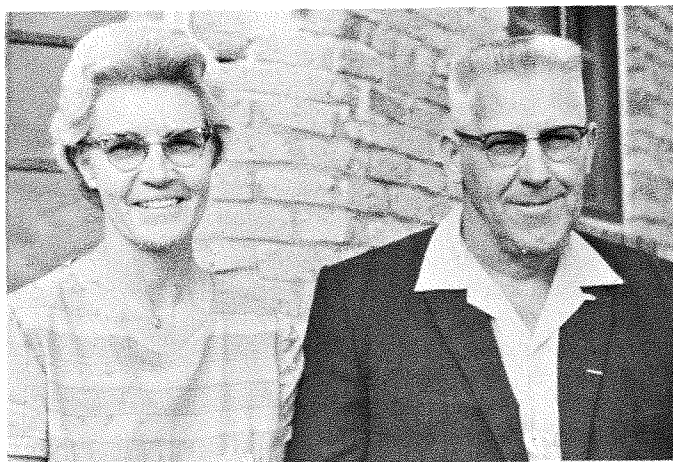
In November Dr. Mategaonker completed his masters degree in surgery and now returns to Chhatarpur, India, to assume the leadership of the hospital. We would like to introduce Dr.

2 Mategaonker and some of the team members he will be working with: (1) Dr. Mategaonker. (2) The hospital is a continually growing institution. This view shows the new extension on the out-patient department. You can see the registration office in white and surrounding it is the verandah for patients—open air waiting rooms. (3) Gabriel Massey, hospital chaplain, with the sound system. Much of the money for this came from the Coffin Memorial Fund. It is now in use after many trying delays. It consists of an amplifier, radio, recorder, turntable and microphone. Gabriel is enthusiastic in the use of this equipment that brings his voice and messages from tapes and records to each one of our wards, to the out-patient department and to the relatives' quarters. Our chaplain has



3 a morning and evening devotional and also plays music at intervals during the day. In addition to radio, we use Gospel Recordings. Some of these were made by Stuti Prakash some years ago and they really ring a bell with our village patients and relatives who may have heard them sometime in their own village during the camping programs. (4) We are glad to now have two technicians in the laboratory. They are Sampson George, son of George Masih, just returned from his training in Ludhiana, here working with Nirmal Kumar Khan. (5) These are the second year nursing students from the Jhansi Christian Hospital. They make a fine addition to our staff. (6) And it is a patient like this who makes the work both necessary and worthwhile. This is Gori Shankar, a little lad that had a multiple skull fracture when he fell in the well. He was unconscious and partly paralyzed when he came in. Dr. DeVol operated on his skull, raised a depressed fracture, relieved the tension, and, thank the Lord, he has made a very satisfactory recovery.





Shopkeeper: twenty-four hours per day!

BY RALPH CHOATE

When I was a school teacher, with papers to grade, lesson plans to prepare, a work program to organize, grade sheets to keep up to date, I used to think how nice it must be for the shopkeeper who locks his shop doors in the evening and saunters off to his home for a quiet evening. Now that the shoe is on the other foot, now that I have been in charge of a busy bookshop for more than two years, I have a different view of many things. A teacher works with the students day by day and comes to know them personally. The teacher learns what to expect from each student and can often anticipate the student's exam grade before the exam is ever given. On the other hand, a shopkeeper here in Burundi has a different problem. Our customers are never really predictable; one never knows just what will appeal to each one.

For instance, I bought some Western and Folk Gospel records, expecting to sell them to certain teen-agers of the area. The young people passed the records by, but their parents bought them! I order books in eight other languages, and along comes a local pharmacist who is sad because I don't stock books written in Spanish. He makes his complaint in French; how was I to know he was a Spaniard?

I buy Sunday school helps for English-speaking youth, and they stay on display for years before I can get anyone interested in their true value. I order five, or maybe ten, books of a certain title, waiting to see how it will appeal to others. Along comes a customer who does recognize the value of the book and orders 25 for his or her students. I hurry off another order to Europe or America, per-

haps having the books sent by airmail, just to keep the customer happy.

We have in the English section of the Bookshop more than 1,140 titles. A customer asks, "Do you have a copy of *How to Build a Better Vocabulary*?" Who wrote it? A couple of men named Nurnberg and Rosenblum, it appears. Esther and I shift our little gray cells into high gear and try to remember if we have seen such a book when we did the inventory. No luck! I can then turn to two sets of cards, one set of 128 cards with publishing companies' names and all the books we had last January that were published by each company. The other set of cards, totalling 567, has the names of each author and his or her books that we had on sale last January. With some effort we can usually discover if we have, or had, that particular book. In case we do not stock the desired book, we try to suggest another that is similar and that might give as much satisfaction.

Our African customers buy very few English books, but they do buy books written in French, Kirundi, Kiswahili, Kinyarunda. The average African customer has but little money that he can spend for books, so we try to help in choosing books that will be both interesting and helpful. The African customers buy more school supplies for their children, or perhaps a pocket French dictionary for themselves.

We sell three kinds of candy, just to keep the little folks coming to the Bookshop. Occasionally I get an order of balloons, and then our shop will be a mass of children, yelling at the clerks, telling just which balloon of just which color they want to buy. Often enough, a child will blow his balloon too full of air and it bursts with a loud pop. The other children go into gales of laughter, much to the embarrassment of the unlucky one who has just spent his franc but has only a limp piece of colored rubber to show for it.

I like funny books. We bought from Kenya one of each of the Charlie Brown

series, and they sell well. At a more sophisticated level we sell *Snappy Steeple Stories*, *That Reminds Me*, *How to Live with a Pampered Pet*, and *How to Live with a Neurotic Dog*, *Church Idbits*, *Get the Message*, and such like.

There are numerous books for pre-school children, school ages of the primary level, books for youth, which are both inspirational and very clever in their presentation of the Gospel of our Lord and Savior.

We have a curio section, where all sorts of local and foreign curios are displayed and sold. The numerous people here around Gitega who work for the United National projects buy a lot of curios from our gift shop.

There are many dogs in Gitega, including our own watchdog Prince. Often, about four or five o'clock in the morning, these dogs begin to fight, or howl, or bark, or sing to the moon. As we try to get back to sleep for those few minutes before time to get up and face another day, we often think about the Bookshop. We ask ourselves: Did I order enough of the *Living Bibles*? (It turned out that I didn't, so I have reordered.) Do we have enough notebooks, pencils, slates, chalk, and such like for the opening of school term? (An order from Europe may take a year on the way before we get the things.) How can we interest these French-speaking customers in the religious books written in French? How can we rearrange the shop so that it will be more attractive? Are we selling enough stuff from that one section to make it pay for the floor space? Should we get another showcase, more shelves?

All too soon we waken to the fact that daylight has come and it is time to begin another day. Last year, more than 13,000 people spent some time in the "reading room" section of the Bookshop. How many will come today, and how can we help them spiritually?

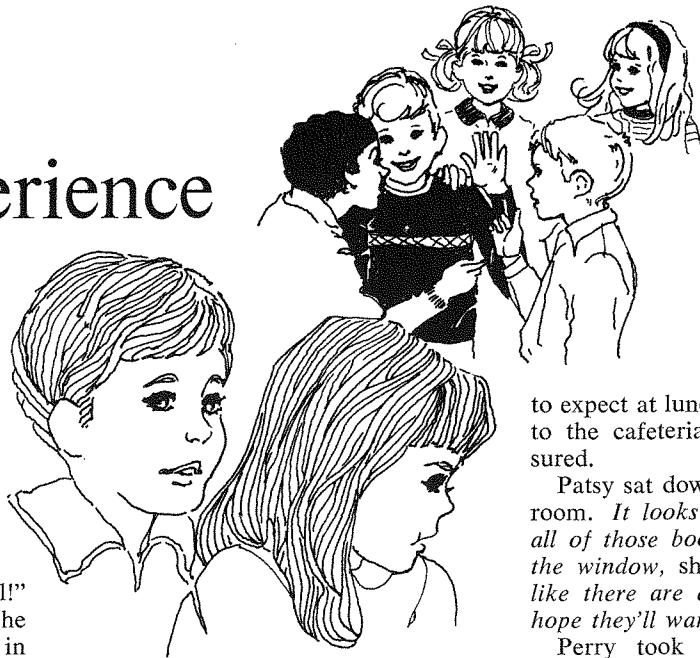
How did I ever get the notion that school teaching was a 24 hour per day job? □

Ralph Choate and his wife Esther are the senior missionaries working with the Friends Africa Gospel Mission in Burundi. Ralph is chairman of the field staff and manager of the Gitega Literature Center. For many years Ralph taught at various levels in Friends-related schools in Burundi.

a new experience

(Another Perry and Patsy Story)

BY BETTY M. HOCKETT



"Well, twins, there's your new school!" Mrs. Masters said enthusiastically as she stopped the car in the unloading zone in front of the red brick building.

Perry sat quietly in the back seat. He looked at the big silver-lettered sign that said, "Morton Elementary School."

Patsy sat quietly in the front seat. She looked at the name, too.

"I guess we have to go in even if we're not ready," Perry said softly.

"I guess so," agreed Patsy a bit sadly.

"I'd a whole lot rather go back to Dinsmoore School where we've always gone," Perry said for about the hundredth time that Monday morning.

"Me, too," Patsy added. "I like our new house and the neighborhood and everything, but I sure wish we didn't have to change schools."

"I know how you feel," Mrs. Masters comforted. "But we've prayed about it, and you know we all felt clear about moving into the house on Apple Creek Lane. We've asked God to help you make new friends and to get along with these teachers and class situations. Let's trust Him, shall we? It might not be easy, but after all God has promised He won't ever leave us. He'll be with us even when things are hard."

"Could we pray just once more before we go in?" Patsy asked.

"Sure thing," their mother answered. "Let's bow our heads right now. Dear God, you've promised to help us at all

times. We are trusting you to especially help Perry and Patsy today as they begin a new experience of changing schools. Thank you for your help. Amen."

Perry opened the back door of the car. He managed a slight smile as he got out. Patsy opened the front door. She noticed that the boys and girls walking past were looking at them. *But no one is smiling at us*, she thought to herself.

"Have a good day. Chico and I will be glad to see you when school is out," Mrs. Masters said cheerily as the twins walked toward the building.

"I'm glad we came over last Friday and got all registered," said Perry.

"Me, too," answered Patsy. "At least we know our teacher's name and where our room will be. I sure hope these kids are friendlier than they look. Nobody has said anything to us yet."

Perry pushed the double glass doors wide open. "Hey, there's Mrs. Donovan now."

"Good morning, Perry and Patsy," the friendly teacher said. "I've been watching for you. Come right on in our room. We'll get you settled at desks and then we'll make sure you have everything you need."

The next few minutes were spent in getting situated at desks just the right size. Mrs. Donovan showed them where to hang coats and where the drinking fountain was located. She told them what

to expect at lunch time. "I'll go with you to the cafeteria this first day," she assured.

Patsy sat down and looked around the room. *It looks kind of interesting with all of those books on the shelves under the window*, she thought. *And it looks like there are a lot of girls in here. I hope they'll want to be my friends.*

Perry took his place, then looked rather shyly at their new surroundings. *Hey, there's an ant farm. That's neat! And a big tank with turtles and lizards and stuff like that. And a lot of pictures up on the bulletin board. Looks like they must do interesting things in here. I'll sure be glad to find out the names of some of the guys. Wonder if they'll like me?*

He looked over at his sister. He smiled. Patsy smiled back, glad that there was one familiar face in the crowd.

"Boys and girls," said Mrs. Donovan the minute the final bell had sounded. "This is Patsy Masters and her twin brother, Perry Masters. They've come to our part of the town to live. I hope that you will all be helpful to them and show them what a friendly class you are."

Perry and Patsy both looked down at their desks. They knew that many pairs of eyes were focused right on them. They felt embarrassed!

After the quick introduction, Mrs. Donovan immediately turned attention to the studies of the day. First came math, then reading and social studies. Soon the bell for morning recess had rung.

The others scampered out of the classroom in a great explosion of energy. Perry looked at Patsy. Patsy looked at Perry. Mrs. Donovan looked at both of them. "They all seemed to be in such a hurry," she apologized. "Would you like to come outside with me?"

The twins followed her out to the playground. Two girls in the class said a

Thanks to Robyn White, a Perry and Patsy fan from Damascus, Ohio, who suggested an idea for this story. Editor

quick "Hi," to Patsy as they ran past. One boy asked Perry where he had gone to school before, but he did not offer to include Perry in the ball game.

The lunch hour turned out to be a repeat of the recess time. The twins sat together with Mrs. Donovan for their lunch. After eating, they took turns pushing each other in one of the big swings. There were no invitations to play with the others.

More studies, another short recess, and then it was three o'clock. The twins sauntered the six blocks to their new home on Apple Creek Lane. Chico dashed out to meet them in a flurry of happy excitement. He ran around in circles, greeting the twins wildly.

"How did it go?" Mrs. Masters asked while setting out a snack.

Perry shrugged his shoulders. "Okay, I guess."

Patsy nodded her head and repeated what Perry had said.

"Well, you don't seem very enthusiastic. Were the kids friendly?"

"Not very!" they answered together.

"Were you friendly to them?" their mother asked.

"Sure! We smiled at them," Patsy replied.

"But did you go up and talk to any of them? Or ask to play with them out on the playground?"

"Oh no!" Perry replied. "I don't think they wanted us to be in their games."

"I don't think so, either," Patsy agreed. "I just doubt if we'll have any friends in this school. Our classroom is pretty neat, though. We think we'll like it okay and Mrs. Donovan, too."

"Don't judge the children forever after just this first day. I wonder if you ought to show more friendliness. Pick out some kids you'd especially like to know, ask their names, and invite them to play with you. Maybe you know some games they don't know. Or be interested in what they are doing. The Bible says that in order to be friends we have to be friendly ourselves."

"It does?" said Perry.

"Where?" Patsy questioned.

"I'll get my Bible and read it to you," Mrs. Masters suggested. "Here it is, Proverbs 18:24, 'A man that hath friends must shew himself friendly.'"

"Hmmm!" said Perry between bites of a cookie. "I didn't know the Bible said anything like that."

"I didn't either," Patsy said thoughtfully. "Maybe I'll try to be more friendly tomorrow. I don't know if it'll help, though."

"I don't know either, but guess I'll try, too," Perry decided. "At least I doubt if it'll hurt anything!"

(To be continued)

Over the Teacup



The road ahead

BY CATHERINE CATTELL

I am sitting in a Greyhound bus for an all-day (and I do mean *all* day) trip. It has been a long time since I went anywhere by bus. The "tea" is a bit difficult in these crowded quarters, but possible at rest stops. However, if you can think amid the chatter, you have a long time in which to think!

My thoughts have been on the time when "bus travel" was a common experience but much more rugged. That was in the India days, of course, when the alternate mode of travel was the oxcart or tonga (a horse-drawn cart). We had both in the mission, and I remember that we used the horsecart around town and the oxcart for longer trips. In either case, the driver sat up in front and we sat behind, back to back, never able to see where we were going, always looking at where we had just been. Sometimes this backing into the road ahead was embarrassing.

We used to call on the British officials in those days. They would come to the veranda to say goodbye. We got into the back seat of the tonga facing our hosts, and there we were—waving, saying goodbye and how pleasant it had been to call until words were no longer heard, but still staring at the same people and they at us until mercifully the road took a turn and we were out of sight, at last. I hate fading away from people backwards, and one does feel helpless backing into the road ahead. So many mistakes can be averted if one can see where one is going.

Some people live like that—facing where they have always been instead of where they are going—staring at the road that unravels under their feet that mingles with the long stretch of past experiences.

Now, this bus I am on is facing the road ahead, and so are we all, although the backs of other seats and tops of heads keep us from a very clear view of what is out there. I am glad this bus is in the hands of an experienced driver. (It says so right in front of the bus.) It is pouring rain, and the fog at times curtains off

any kind of view. He knows the road—the driver, I mean.

I do, of course, have a side view from my window, but only my side. I guess that is very true of life: we see so well our side of things—the side that we are on. It is certainly true of politics, church arguments, family arguments, or anything, really. I did stretch around now and then to take a look at the other side just to see if their view was better, what we were missing, and if perhaps we did have something on our side to be thankful for, or to deplore.

All of us, you and I, are starting out on a new journey—a new year. Let us not back into it and try to make it fit where we have been. Let us see where we are going, looking ahead with confidence, hope, and fresh vision. We are going where we have never been before. May we not only be aware of the road ahead but take in the side views as we pass by. We will see not only beauty but human need, and just maybe we will see something we can do about it while on our way through this year of our life.

On a stormy day, remember, we are in safe hands. We travel with One who knows the way. He has gone this way before!

Oh yes, make sure you are on the right bus!

Happy New Year! □

ADULT ELECTIVES

in Sunday School

Plan ahead—Include Friends material

March, April, May, 1973

AFFIRMATIONS OF OUR FAITH
(Great Doctrines of the Christian Faith)

Adult Friend writer: Gerald W. Dillon

June, July, August, 1973

GOD'S LAWS FOR MAN
(Ten Commandments in Light of the Teachings of Jesus)

Adult Friend writer: Eugene Collins

September, October, November, 1973

THE GOSPEL ACCORDING TO PAUL

(Romans, 1 and 2 Corinthians)
Adult Friend writer: Charles S. Ball

December, 1973,

January, February, 1974

THE GOSPEL OF JOHN

Adult Friend writer: Frank Haskins

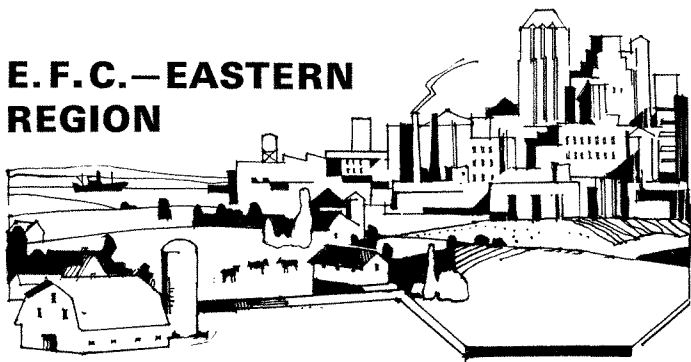
March, April, May, 1974

ACTS: HOW THE CHURCH GREW
Adult Friend writer: Myron Goldsmith

Teacher's manual is written by Paul Barnett. Special features are by Phyllis Cammack, Mary Staley, Betty Nittinger, and Almon White. Edited by Lela Morrill.

Available through your
George Fox Press distributor

E.F.C.—EASTERN REGION



Christian Education Leaders Retreat At Friends Center

Twenty-one leaders of the Evangelical Friends Church, Eastern Region, met with Dr. and Mrs. Charles Guscott at the Friends Center in Columbus, Ohio, for a weekend retreat. Participants were given intensive training and experience in small group leadership.

Large group activities included instruction on personalizing Scripture through paraphrasing, lecture on understanding our motivation through transactional analysis, and experiences in reacting positively to the expressed needs of others.

Small group activities were designed to help participants learn to relate to others in the group, regard themselves positively, develop new approaches to prayer, and learn to share their Christian experiences. Preceding each small group activity leaders were given instructions and materials for leading the group.

The Saturday evening session was used to evaluate experiences and to deduce principles of small group organization and leadership. Possible procedures for establishing small prayer, sharing, and study groups were suggested. The application of group leadership principles to Christian education was discussed.

Sunday school hour involved a small group activity of rewriting parables as though Jesus were writing them about our day. Contemporary analogies were used.

During the Sunday worship hour a Catacomb Service was held in the chapel at the center. Contributions of song, Scripture, witness, and sharing were brought from the memory of the participants. Only the paraphrased parables developed in the Sunday school could be read to the group. The service was closed with a time of recommitment, when each participant was given a silver cross and charged to pass it on to someone with whom they would share Christ.

—James Stuckey

A Report on the EFA Coordinating Council

The Evangelical Friends Alliance is finally learning to walk. We have stumbled a good many times and certainly have not reached the point where we are running. In fact, we still are falling down occasionally.

At the recent Coordinating Council Meeting in Omaha, Nebraska, certain strides were made that have been implemented and will contribute to the potential purpose of the Evangelical Friends Alliance. No

longer do we look at each other feeling fearful and suspicious, but we accept and appreciate each other as brothers and sisters in Christ with so many things to unite us and so little to divide us. We are seeing that the geographical distances between us need not keep us apart in the great mission of uniting and pooling our strengths and efforts to reach people for Jesus Christ.

The Christian Education Commission has certainly demonstrated what can be done together and how much we need each other in the splendid Sunday school material that is available to Friends everywhere. The superb paper under the capable leadership of the editor, Jack L. Willcuts, is respected and appreciated by readers far beyond the boundaries of the Evangelical Friends Alliance.

The growing chance to bring our missionary work together is being felt at each yearly meeting level. Increasingly we are sensing that we must get together to have a worldwide missionary program the Evangelical Friends support and pray for unitedly.

One of the big steps forward this year was a decision to encourage our general superintendents to form a cabinet and to meet periodically to promote the Evangelical Friends Alliance work. In addition to their meetings, if the respective yearly meetings authorize it, they will give a few weeks of their time to promote the Evangelical Friends Alliance work in the various geographical areas.

Probably the biggest step taken this year was to approve plans to make it possible for evangelical Friends outside the EFA to share in our united ministry and to be a part of the Evangelical Friends Alliance.

Russell Myers gave excellent leadership to this Coordinating Council Meeting and was reelected for another year as president.

—Harold B. Winn

Focus on Malone

The Malone College Players were given the unique opportunity to perform as guests at the Canton Cultural Center with their highly successful fall drama, Shakespeare's *Macbeth*. The invitation came from the Cultural Center following the five performances in Malone's Performing Arts Hall, at which there were a total of 1,100 in attendance.

President Lon D. Randall took time from his busy schedule to meet Malone alumni in five different area chapters. The meetings were held in Jackson, Michigan; Indianapolis,

Indiana; Pittsburgh, Pennsylvania; Columbus, and Canton, Ohio.

William Wagner, superintendent of Indiana Yearly Meeting of Friends since '63, was elected to the Board of Trustees for his first three-year term by action of the board during their fall meeting. A graduate of Marion College and Butler University School of Religion, William Wagner has served eleven years as pastor in Indiana and three years as missionary in Chiquimula, Guatemala.

CALENDAR OF EVENTS

Feb. 5-9—Founders' Week
March 1, 2, 3—Winter Drama Production
March 9—Winter Term ends
March 9-19—Malone Chorale tour
March 19—Spring Term classes begin
March 27-29—Missions Conference
April 9-13—Ministers' Institute
April 27—The inauguration of Malone's eighth president—Dr. Lon D. Randall
April 27-29—Youth Conference

Malone's Cross-country Team Wins National Title

The Malone College cross-country team under Coach Jack Hazen finished up their undefeated season by winning the No. 1 spot in the nation at the NAIA National Finals held on November 18 at William Jewell College in Liberty, Missouri. Out of the 342 runners competing for top positions, Malone's Bill Scholl, a senior from Bricktown, New Jersey, earned the All-American distinction by placing 13th with a time of 25:15 on a five-mile course. The national meet was a climax to the most successful season ever for the Malone harriers.



National cross-country champions from Malone College.

Friends concerns

Former Trustees Chairman Honored

Grant L. Stahly, retired chairman of the Malone Board of Trustees, was honored with the Distinguished Service Award by Dr. Lon D. Randall at the Winter Academic Convocation held on January 8. Guest speaker for the event was George Parkinson, also a retired member of the Board



of Trustees and present minister at the Christ United Presbyterian Church in Canton. Dr. Stahly came to Malone in 1966 as visiting lecturer in microbiology after retiring from Ohio State University as emeritus professor. He has been a member of the Board of Trustees for 15 years and chairman for 12 of those years.

Did You Know?

■ That dates for the Ministers' Institute at Malone College are April 10-13? Friends pastors will open with a banquet on April 9. Speakers include Dr. Oswald J. Hoffman, Dr. James Massey, and Ben Johnson.



KANSAS YEARLY MEETING

Mission Board Suggests New Projects

By Reta Stuart

Additional Project Suggestions were requested by the Mission Board during Yearly Meeting for those who would desire a special Burundi mission project. The field mission staff recently submitted these suggestions: a motor for Kibimba Recording Studio, a motorcycle for the Quarterly Meeting superintendent, a legal representative's office (to be handled locally here), roller skates for Windy Hill dorm (20 pairs with metal wheels), Grace Memorial Press projects. The following article explains the need for a motor for Kibimba Studio.

WANTED: POWER FOR KIBIMBA STUDIO

Over five years ago James Morris remodeled a small building at Kibimba to be used as a recording studio. This studio was designed as a place to record weekly Protestant programs aired on the national government radio station, as well as program material for CORDAC. Special funds were raised at that time to remodel and equip the studio, and for several years since money has been included in the regular field budget for studio maintenance and operation. Now a small electric motor is needed to furnish power specifically for the studio.

The Kibimba Studio was able to utilize local power until the Kibimba hydroelectric plant was crippled by lightning early in 1972. Then it became necessary to borrow a small motor from the hospital to power the studio equipment. Even the former hydroelectric power source was unsatisfactory because there was no governor on it. Consequently, there was wide variation of cycles, which caused considerable inconvenience and complication in programing. So for several years those who used the studio dreamed of an independent, steady power source and increasingly became convinced that it was essential for continued studio operation. The breakdown of the hydroelectric plant increased the urgency of this need.

Now a used 1500-watt Onan motor is available on the field to the studio at a price of \$125. Anyone wishing to contribute funds toward the purchase of this motor may send them either to Reta Stuart or directly to the Yearly Meeting treasurer. Such funds should be clearly designated, and in case funds received for the motor should exceed \$125, it would be helpful if the donor would indicate a second choice among suggestions listed above.

Inkuru Nziza (Good News) is the name of the weekly Protestant program broadcast on the government

station since 1960. For over half of its history, this program has been produced at Kibimba by Friends personnel, although it is officially under the auspices of the Alliance of Protestant Churches, thereby representing all denominations in the country. Doris Morris supervised this program a few years until Reta Stuart became program supervisor in 1968. When Reta left on furlough in 1972, others replaced her.

Although Protestants have their own radio station in Burundi, it is felt that the Protestant program on the government stations should be maintained as long as there is opportunity because it reaches an audience not reached by CORDAC. At the time of writing this article, latest word from the field is that this program has been suspended "because Protestants have their own station." But the Protestant Alliance is requesting its continuation.

Prayer would be appreciated, not only for the continuation of this program, but for spiritual power to accompany its broadcast. Electrical power alone is not sufficient; the power of the Holy Spirit is of much more importance for effectiveness and fruitful results. Please pray for the studio personnel as they produce programs and for those who listen to it across the needy land of Burundi.

(Note: Even if permission should not be granted for the continuation of this program on the government station, the Kibimba Studio would continue to be vital for the production of material for CORDAC programs.)

Are Your Youth Being Deprived?

By Sue Foley, age 16, Haven, Kansas
Hutchinson Friends Church

It is very important to involve the youth in activities in addition to Sunday school, church, and Sunday evening youth meetings. Youth need the fellowship with other Christians their own age on a social as well as a spiritual basis.

Teen-agers are right at the age when they depend on their friendships. If they sit through Sunday school and morning worship and are hurried home to Sunday dinner without this socializing fellowship, they are being deprived of a vital closeness that is important within a youth group.

A regular midweek youth meeting that includes a time for socializing is probably the best solution to this problem. The meetings should be a time when the kids can reach a

spiritual "high" and have fun playing games or just enjoying their Christian friends.

The next best thing might be an informal get-together on some Sunday afternoon. Ideas for things to do this winter might be to have a snowball fight, play indoor group games or relays, complete a missionary project, eat a sack supper, or just have everyone bring their favorite table game. Fun times can cost little or nothing and can happen with a little imagination and ingenuity. Let your teen-agers take it from there. Furthermore, you don't have to be a youth leader or teacher to sponsor something like this.

Remember that some youth are right at the crossroads of their lives. It is important for youth to have the strength and growth that Christian friends can offer. The value of a close youth group cannot be stressed enough. With all the things that the world can offer, it is important that the church provide good clean fun. So take a look around you and see what YOU can do to help.

From the Secretary of Missionary Youth

By Beverly Carr

The position of secretary of missionary youth has presented to me a real challenge, as I work to keep KYM missions before our youth. This is done mostly by writing one missionary lesson a month, along with sending missionary letters, articles to *The Quaker Bonnet*, etc. The lessons that the youth are to study once a month this year are a look at the individual missionary families and the individual members within each family. All 12 lessons have been completed and are now in the hands of the youth groups that requested them. Pray that through these studies the youth will gain a real understanding and concern for our missionaries. Pray that they will see the tremendous need of the missionaries for our prayers, especially in this dark hour for the Burundi church.

The youth mission project this year is black blinds for Mweya Bible School. These are needed so that visual aids can be used more effectively. The senior youth have a goal of \$200 for this project, and with enthusiasm and the Lord's help we'll make it!

NOTICE!

ALL KANSAS YEARLY MEETING FAMILIES

WMU ladies of Evangelical Friends Alliance have prepared a Missionary Calendar for 1973. Names and birthdays of all missionaries of EFA will be shown. Available through your local WMU society now.

GET YOURS!
A CONTINUING PRAYER REMINDER

Mission Conferences and Faith Promise Giving

Faith Promise giving has been significantly blessed of God where rightly presented and carefully understood. It has been promoted among mission groups for some while, and more recently the superintendents of California and Northwest Yearly Meetings have told of the blessing this

New Year New Booklet

Order a copy of the
KYM CENTENNIAL
SUPPLEMENT

A summary review highlighting the 1972 Centennial Yearly Meeting Sessions, featuring special presentations by the major boards and addresses, including "A Historical Review of Educational Efforts in KYM" by Elaine Maack, and the narrative script of "A Centennial of Music" by Dr. C. J. Riney.

Available at the
Yearly Meeting Office
2018 Maple
Wichita, Kansas 67213
60¢ postpaid

has brought to meetings, missions, and budgets. Several KYM congregations have joined others in this exciting adventure of faith for the outreach arm of the church.

Mission conferences spark the impetus for the presentation of Faith Promise giving. Many people are excited as they watch God help them find sources for the funding of their pledges and are able to give above and beyond what they would normally plan or have visible resource to give.

Northridge held a missions conference in October during which Faith Promise giving was presented by Dr. Leroy Brightup, on behalf of the Board of Stewards. Each evening of the conference Dr. Brightup made a five-minute presentation of the Faith Promise plan and reviewed the pledge card and the sheet describing the plan. Dr. Brightup made a careful study of what he felt was a true Faith Promise pledge and prepared the following definition of a Faith Promise:

What it is *NOT*:

1. It is not an immediate cash offering.
2. It does not subtract from your present personal or family budget.
3. It is not your present giving plan.
4. It is not legally binding.
5. Payment is not expected if God does not supply the money or the means of acquiring it.
6. It is not based on money you already know you are sure to receive.
7. It is not personally solicited.
8. It is not a drain on general church offerings.

What it *IS*:

1. It is a weekly commitment to God for the cause of world evangelization and witness.
2. It is a promise made to God, on the basis of faith, that if He will provide this amount of additional money you will give it for this purpose.
3. It is an amount *over and above* your present giving rate.
4. It is a promise based only on God's faithfulness to send in, or to help you recognize, *additional* money of which you are not now aware.
5. It is between you and God. No billings or reminders will be sent. No names are made public.
6. It is entirely voluntary.
7. It is a step of faith.
8. It is open to all individuals without regard to age or status.

Pastor Chuck Townsend, in *The Ark City Friend*, challenged his congregation with this reminder:

"There are several things about the Faith Promise that may chal-

lenge and encourage you. First, it takes as much faith to *continue* with the Faith Promise as it did to make it. When you made the Faith Promise, I have no doubt that you had faith God would provide. As time goes by, we must continue with this same kind of faith. Secondly, your faith in God to provide calls for the church's and missionary's faith in *your* faith. Third, if you are to receive, you must ask. If you have not received, have you asked?"

The possibility of stretching our faith so that we may do more for God is really challenging. The staff at the Yearly Meeting office is compiling a file of helpful information to assist churches who may be interested in using this plan.

"The 'Faith Promise Plan' has specific meaning as it invites a promise to God, based on His own promise. It invites the exercise of true, Biblical faith," says Norman Lewis in his book, *Triumphant Missionary Ministry in the Local Church*.

Burundi Prayer Requests

Praise

Praise the Lord for a new depth that is seen in the lives of some of

the people.

Praise the Lord for some good meetings we have had at Ceru and Mugutu.

Pray

Pray for some who have turned back to drink.

Pray for a real revival amongst our churches here.

Pray for the missionaries that they may have wisdom in dealing with the churches.

Pray-Pray-Pray. That is the main thing.

KANSAS YEARLY MEETING'S CENTENNIAL PUBLICATION

Only \$2 per copy plus 25¢ for postage and handling.

A volume of stories and pictures published in commemoration of our Centennial Anniversary.

A presentation of . . .

FOUNDATIONS AND FRONTIERS

through Friends Churches in Kansas, Oklahoma, Texas, Colorado, and Missouri.

NORTHWEST YEARLY MEETING



What Is a Lay Witness Mission?

What is a Lay Witness Mission? It is an old-fashioned revival in a modern setting.

A Lay Witness Mission brings to a church dedicated Christians from various parts of the United States. We at Eugene Friends Church experienced in our October mission the warmth of personalities yielded to God's will, sharing their concerns, eliciting ours, bringing revival in a new, unique sense.

The intensive weekend began with a potluck dinner and sharing session Friday evening. Home coffees, a luncheon, an afternoon meeting, and another potluck and sharing session were on the Saturday agenda. Sunday school and morning worship preceded a beautiful altar service and a "victory dinner" Sunday noon. That evening, after the witnesses had gone, we had a three and one-half hour sharing time—many of us reported new steps of faith, many had dedicated their lives in total commitment to God's will.

The results? Several weekly Bible study and sharing groups have been formed. Members are drawn together in empathetic understanding, as spiritual needs and insight are expressed, all directed toward the practical problems of everyday life. Some have become more sensitive to their friends' needs and have extended helping hands. Many report

a new hunger for a deepening sense of Christ's presence and a greater day-by-day dependence upon God's Word.

Friends at Eugene recommend the Lay Witness Mission—a time of love, understanding, sharing, and peace with God.

—Ralph Beebe

Communications Seminar

Dr. W. J. Beaner, head of the Communications Department at Princeton Theological Seminary, will speak at a communications seminar for pastors and their wives January 29 at the Friends Memorial Church in Seattle. Dr. Beaner has headed for the last 20 years what is known as the most outstanding speech department in any school in the USA. He will be on the West Coast the day before for another meeting.

The evening meeting of the seminar will probably be held in a larger place, and executives and business people will be invited in. The sessions through the day will relate to church communication, and pastors will have ample opportunity to ask questions. Dr. Beaner will also be speaking at Friends Memorial Church Sunday evening, January 28.

The cost to the pastor is \$12.50

(\$17.50 for pastor and wife) and includes breakfast and lunch plus registration. Participants will be responsible for their own dinner and transportation. Seattle churches will keep guests in homes. For further information, write David M. Leach, 7740-24th Ave., N.E., Seattle, Washington 98115.

Something Different—Midwinter Plenary Session

When the midwinter board meetings take place in February, there will be a plenary session at the Newberg Friends Church open to everyone. This will be Friday night, February 9, at 7 p.m. The primary purpose of the plenary session will be to discuss affairs of the Evangelical Friends Alliance. There are some important changes proposed, and everyone needs to be aware of these. Also, we feel it is important that we communicate what EFA is doing. Boards will be meeting February 8, 9, and 10, Board of Finance February 15, and the Executive Council February 16 and 17.

—Norval Hadley

Share Call for North Valley

The new building for worship of North Valley Friends, near Newberg, Oregon, was completed and dedicated in November. Friends in the Yearly Meeting have contributed more than \$3,000 to the Share Call for North Valley. There is still time to participate in the program of sharing the costs of this renewed ministry.

IS YOUR PLEDGE PAID TO DATE?

Urgent Prayer Request

Let's set aside special time to pray for vehicle problems in Peru. We have had a pickup for six months and cannot get permission to take it through customs. Missionaries have looked for cars they can buy in Peru without success.

Ministers Conference

Ministers Conference will be held March 19-23 at Twin Rocks Conference grounds on the Oregon coast. Participating on the conference team will be a highly qualified roster of guests: David Bury, associated in Human Relations with Living Dynam-

ics, Inc. of Portland, Oregon, will give instruction in the Psychology of Motivation; Don Mardock, executive vice-president of Youth for Christ International of Pacific Northwest, an exposition on the book of Ephesians. There will be good reports of our own pastors on how God is leading and what is happening, plus plenty of opportunity for spiritual fellowship and interchange. Churches will again be helping share the costs of the conference.

George Fox College

An eight-member George Fox College drama group is currently touring the Northwest presenting a 45-minute production. The students are under the direction of Dr. Geraldine Mitsch, associate professor of drama.

Being produced is the play, "Ten Miles to Jericho," which relates the reactions and interactions between the main characters of the biblical parable of the Good Samaritan. Through two narrators and dramatic situations the play focuses on contemporary attitudes toward Christian and non-Christian neighbors. Arrangements for local church performances can be made through Mrs. Mitsch at the college.

Twenty GFC students spent part of their Christmas vacation digging ditches.

Under a project organized by Chaplain Ron Crecelius and the campus Student Christian Union, the students spent the week before Christmas helping the Centro de Amparo mission operated by Mexican Fellowship, Inc., southeast of Ensenada, Mexico.

GFC opened the winter term January 2 with a new plan that establishes an in-service program for faculty members. Instigated by Dean William D. Green, the program involved a day-long seminar featuring presentations by David LeShana, president; Don Millage, business manager; Frank Cole, assistant to the president for long-range planning; and Green.

The faculty took an overall look at the college, discussing future priorities. The day ended with faculty members touring Publishers Paper Co., a Newberg mill that manufactures newsprint for the Los Angeles Times.



ROCKY MOUNTAIN YEARLY MEETING

Fifty teen-agers sliding down a hill, joining in games, song, praise, prayer, and fellowship provided the setting for a fall Youth Festival in Denver during the second week of November. Although the weekend concluded with a snowstorm, the tired

teen-agers and sponsors agreed that it was a success.

Among those guests who shared their faith and helped bring excitement to the sessions were Paul Moser, RMYM youth director; Dudley Mitchel, St. Louis Cardinal baseball

player; Shorty Wright and the Disciples Trust from Friends Bible College. Teen-agers from Fort Collins, Colorado Springs, and Denver for three days blended together in fun, worship, and fellowship.

The event was coordinated by the Denver Friends Youth and their sponsors, Jim and Lisa Summerlot.

I'd Like To Teach The World To Sing

How do you feel about Christian education and what your children are or are not learning? Do you think of Christian education merely as transmission of knowledge, or do you think of it as a process aimed at helping persons clarify their view of life? What should Sunday schools teach? How should they teach? What are the absolute essentials children need to learn?

The answers to these questions have not followed a pattern. In fact, answers that have been given reveal that educators often have not seriously considered these questions. Instead, educators have been content to conduct Sunday school-as-usual with little or no attention to the school's reason or purpose for being.

We are all participants in what we call Christian education. We are teachers of Christianity, of Christ, of the Christian faith. We are ambassadors of love, of peace, of goodwill among men, of joy, and of genuine laughter. And if we are asked, as we must be asked continually, about our reason or purpose for educating as the church, we had better be prepared to give answers that show we have seriously considered the question.

I would like to suggest an answer. Our reason or purpose for Christian education as the church is this: We'd like to teach the world to sing. At first this may sound trite. But look at Colossians 3:16 in the RSV. The apostle here presents us with two parallel phrases: "as you teach" and "as you sing." Teaching and singing are essentially parallel complementary processes in the church. The teaching of Jesus Christ as our Savior from sin moves us to song. On the other hand, singing "spiritual songs with thankfulness in your hearts" teaches us to know Him in a profound and satisfying sense.

The letter to the Colossians begins with an expression of thankfulness by Paul for his readers' faith, love, and hope. Following this expression, the letter affirms certain important truths about Christ: He is Deliverer, Lord of creation, Head of the Church, Reconciler of all things, and the One who makes His people holy. Then, after exposing the dangers of heresy or false doctrine, the letter presents a program for the new life in Christ. It is precisely at this point that this verse appears: The Word of Christ must live among Christians. Christians must have instruction and admonition. They must have opportunity for sharing in worship. Particularly they must have opportunity for joining together in song. For song is a potent means of encouraging and expressing the oneness of those united in Christ. It is an activity, as all activities of the Christian are, done in the name of the Lord Jesus in an attitude of thankfulness.

If you were to check a biblical concordance on the word *sing*, I am sure you would be as impressed as I have been by the great number of references that include this word. Here are just a few isolated refer-

ences, sufficient to support the claim that *singing*, with all its implications, is what Christian education is all about.

After the miraculous crossing of the Red Sea, Moses and the Israelites burst into spontaneous and exuberant song: "I will sing to the Lord, for he has triumphed gloriously." (Exodus 15:1) The psalmist acknowledges that "God is the king of all the earth; sing praises with a psalm!" (Psalm 47:7) In the jail cell at Philippi, "About midnight Paul and Silas were praying and singing hymns to God." (Acts 16:25) Christian education is the *study and celebration* of God's gracious acts of deliverance in our behalf.

To you teachers, then: have fun with your students. Know that you are a gift of God to the church and to His Word. Let your teaching and your learning together with your students be happy and joy-filled, a song of great gladness to the Lord.

For that is what Christian education is all about—teaching the world to sing!

Rocky View Area Meeting

Rocky View Area Meeting met at Beaver Park Friends Church at Penrose, Colorado, November 11, 1972.

Olen Ellis, pastor-counselor of RMYM, presided at the 10 a.m. worship hour following a coffee and fellowship hour.

The Ministry and Counsel met simultaneously with the inspirational service. Phyllis Perdue led the song service of choruses and hymns, followed by her special song. Charley Milligan led the devotional.

Following a potluck lunch, the Quaker Men and Women's Missionary Union groups met.

John Browner, clerk, led the Area Business Meeting.

Friends gather



ALBUQUERQUE, New Mexico

Frank Kyte, George Fox College student and member of Albuquerque Friends, spoke September 10.

W. F. Williams is supplying the pulpit since Ervin Johnson resigned to accept the position as head of the Biblical Research Department of "Holyland, U.S.A."

The annual ingathering service was November 19; an offering was received for the church bond; a potluck dinner and fellowship was enjoyed.

ALLIANCE, Ohio

Missionary Emphasis Week began on November 5 with George Primes, Jr., of Akron speaking in the morning service. George Primes is director of Inner-City Ministries. The evening service included the film, *There's a New Wind Blowing*.

Norma Freer of our India mission spoke at a dinner on November 11 and at our church service the following morning. In the evening, Dorothy Lawson of Malone College spoke and showed slides of her summer work in Haiti.

Mary Shriver, who recently spent several weeks working at Montezuma Indian Schools in Arizona, spoke and showed slides at the Intercessors Prayer Meeting November 15.

Grant Stahly spoke at Men in Missions on his recent tour of the Orient.

Community Thanksgiving services were held at the Alliance church with several local ministers participating.

ALUM CREEK, Marengo, Ohio

The Pioneer Girls banquet, honoring the pals of our Pioneer Girls, was served to 100 persons on November 14, 1972. Twenty-five new members were presented Bibles. Each year new members are given Bibles, some of which are received into homes where there had been no Bible.

George and Ashley Primes were guests on October 29. He spoke to us in the morning service of his work in the inner city in Canton, Ohio.

During November our services were varied with a number of guest speakers and programs, several of which concerned missionary work. Richard Pass, a social worker in the Mansfield Reformatory, spoke to us about stewardship in all areas of life. Eli Beachy presented a film, *To Russia with Love*, produced by Underground Evangelism portraying the work of smuggling Bibles across lines for believers who need them. Leonard Wines of Columbus, Ohio, used "and beginning to sink" from Matthew 14:30 for his message. Lloyd Gingerich, pastor of the Johnsville Mennonite Church, showed slides of his work in Germany with alcoholics. *Hunger in America*, a CBS film, was shown during a Thanksgiving service. Mrs. Flora O'Brian showed slides from Uganda, Africa, taken by Bill and Marge Lyon, who are members of our church working in Kampala, Uganda. For one week of this time, Pastor James Brantingham was in Richmond, Virginia, speaking at the Richmond Hanover Church.

BARBERTON, Ohio

Lane Loman of Salisbury, South Carolina, was our guest minister at the 11 a.m. service of October 29. He conducted a series of special meetings until November 5, with special emphasis on youth.

November 19 was Stewardship Sunday with laymen from other Friends churches in our district sharing with us in the morning worship hour.

The Community Thanksgiving Service was held at the Lakeview Methodist Church. The speaker was William Hayden of the First Baptist Church. Special music was presented by the host church choir.

BELLEFONTAINE, Ohio

A building committee of 12 men has been appointed by the church to supervise the erection of a new building beginning in the spring of 1973.

A group of seven seniors and our pastor were guests of Malone College on November 6. This was a very profitable experience.

Our Teen Choir of 38 voices presented a Thanksgiving concert for the community of West Mansfield on Wednesday night, November 22. The choir then presented a sacred concert for the First Christian Church of our city on Sunday night, November 26.

Almost every family participated this month as pictures were taken to be used in our Church Pictorial Directory. This is our 40th birthday year, and the directory is a part of our year's celebration.

BOISE, Idaho

Saturday, October 14, was designated "PEGS" Day at our church. This was a day of planning and goal setting—planning, evaluating, goals, and solution.

The Boise Valley Area group had a Key 73 dinner meeting with Norval Hadley Monday evening, October 16.

A five-day Youth Accent evangelical crusade was held in our church October 18-22. A Boise Valley Area Rally preceded the final meeting. Paul "Tex" Yearout, renowned campus lecturer and family counselor, was the speaker. His enriching and soul-stirring ministry encouraged about 20 people to seek help at the altar. We must continue to refute the fallacy that there are many ways to heaven. Christ told us there was only one way in John 14:6.

A Breakfast Bible Study for high school students is being held each Wednesday morning. This is a non-denominational, intracity group with the assistant Youth for Christ director as instructor.

A Kids Crusade (grades 1-6) was held November 7-10. Ventriloquist, Pastor Field, and "Sandy" were the main attraction. A total of 109 children registered for the week. A couple in our church invited everyone to a social time in the Fellowship Hall following the evening service on November 19. The occasion was their spiritual birthday party. Blessed be God for promising to give us a new heart!

BYHALIA, Ohio

Byhalia Friends Church held a Lay Witness Mission on the weekend of November 10. There was a record attendance with many decisions made for Christ and the faith of husbands, wives, and youth strengthened. An increase was seen in financial giving, and prayers were answered.

in a marvelous way. The end is not yet!

Local Friends and Methodists held a community Thanksgiving service on November 19. The film, *His Land*, was shown.

The Annual Ingathering Offering of November 23 exceeded our goal and was sufficient to pay off our church indebtedness.

CANTON, Ohio

Discipline and Discovery Week-end was November 3, 4, 5. Each meeting was well attended and proved a blessing to many persons. About 130 persons made commitments to a 30-day experiment that has five parts. Each one agrees to meet with a small group for the next five weeks. Dr. Bob Chapman of Ft. Worth, Texas, had charge of the Friday evening service following the potluck supper and also was the speaker in the worship service on Sunday morning.

The new E-PAI-O telephone ministry that has been established recently in the church has an average of 100 calls in 24 hours. It is a means of praying in concern for one another and taping prayer requests.

On November 19 the youth of the church had charge of the vesper hour and shared singing, talents, and testimonies to the glory of God.

A spiritual healing service was held following the vesper service on November 26.

The children of the church are collecting used summer clothing for India.

CHERRY GROVE Battle Ground, Washington

The Friends Youth of Cherry Grove and Lynwood have joined efforts in a project of raising money to purchase a one-ton flatbed truck for Twin Rocks Camp. They advertised for odd jobs in a local paper and have done a variety of jobs such as painting houses, moving cement blocks, mowing lawns, trimming berries, and selling items at a local bazaar.

A highlight of the Homebuilders class this fall was a "wild game feed" by candlelight.

For our Christmas program the cantata, "Love Transcending" by John Peterson, was presented. Under staged lighting all children of the Sunday school participated in portraying scenes, while background narration and music from the mixed youth and adult choir told the greatest story of the ages.

COLORADO SPRINGS Colorado

The church Halloween party was postponed two days because of the heavy snowfall. Twenty-nine youth attended the Youth Festival in Denver in spite of bad weather.

Special speaker Oliver Kent was enjoyed at the WMU Thanksgiving banquet November 16.

New construction and remodeling on the church building is nearly completed.

DAMASCUS, Ohio

November 19 was Fill-a-Pew Sunday in our church, and we had 420 present. Special guests were The Gospel Messengers Quartette from Findlay, Ohio, who shared during both Sunday school and morning worship services.

DEERFIELD, Ohio

The Sunday school was divided into two teams, the Willing Workers and the Faithful Followers, which competed in an attendance contest.

It lasted five weeks with the Willing Workers ending the winners. A fellowship supper concluded the end of the contest.

Norma Freer, missionary to India, spoke and showed slides during our evening service on November 19.

Herbert Hallman spoke on stewardship in our morning service on November 26.

The film *His Land* was shown December 13 in our midweek service.

The children presented their Christmas program on December 17, and the choir presented the cantata, "God So Loved the World," on Sunday morning, December 24. A feature of this service was the Christmas offering to pay off the building debt of less than \$500. The offering amounted to \$1,088.81.

EAST GOSHEN, Beloit, Ohio

Recently a Junior Friends Youth Fellowship was started at East Goshen Friends Church, with Mr. and Mrs. Leonard Flickinger as advisors.

The teen-agers prayer sessions on Wednesday evening are now being led by Mr. and Mrs. Mike Riley.

FULTON CREEK, Radnor, Ohio

Mabel Dunnan received the November Thessalonica Award.

Tim Queen of Poland Bethel spoke on November 5 at the Youth Sunday morning and evening services.

Bill Daniels, a serviceman in Hawaii, will receive tracts, a photo album, letters, and baked goods from the church as his Christmas gift.

On November 12, Herman Lockwood enlightened us on "Christian Stewardship," and that evening our speaker was Fred Cheney, who is studying for the ministry.

Pastor Wyandt held evangelistic services for a week at the Somersville Friends Church.

The Grigsby family from Bellefontaine Friends had charge of the evening service on November 19.

George Primes was the speaker at the Men in Missions Rally on November 28.

David Skipper spoke on missions on November 26 during the morning service. He also offered a special vocal solo.

GRAND JUNCTION, Colorado

Elsie Ellis was hostess to the November WMU meeting in her home at DeBeque.

The Thanksgiving dinner at the church on Thanksgiving Day was highlighted with a turkey donated by Raymond Drewry.

Paul Moser, Yearly Meeting youth director, visited our young people Wednesday evening, November 15.

Neal and Deloras Rusco and family took Christmas gifts and other items from the WMU to the Rough Rock Mission.

GREENLEAF, Idaho

A farewell reception honoring Dale and Alice Gossard and Leon and Naomi Roberts was held following the evening service November 5. Dale and Alice moved to Friendsview Manor and Leon and Naomi to LaGrande, Oregon.

Harry Selby has been given a call as Minister of Youth and Sam Drinnon as consultant for the Christian education program, both for the remainder of the church year.

Pastor Freeman Conant attended an evangelism seminar at Bob Schuller's church in Garden Grove, California, for one week in October.

Men of Note, a George Fox College musical group, held the Green-

leaf morning worship service November 5. Jerry Friesen is director.

The Academy Christmas dinner December 1 in Friendship Hall was emceed by Dr. Charles Ball. A total of \$8,888 was pledged or given for the coming year. Academy students gave over \$800 and are buying a video tape machine. One pledge was \$100 for every basketball game won, and the academy won 53-48 over Cambridge and 48-44 over Garden Valley.

GRINNELL, Iowa

Becky Elliot, a student attending Asbury College in Wilmore, Kentucky, was chosen Homecoming Queen there. She reigned over all the events of the Parents-Alumni Homecoming Weekend held November 3-5.

The Ladies Missionary Society sponsored a potluck supper on November 15.

The children's "Gold Rush" contest was concluded November 19 with the presentation of blue ribbons to the winners and a bag of "Gold Nugget" candy to each participant. The youngsters also sang several special songs.

A special Board of Christian Education meeting was held November 21. All Sunday school officers and other interested parties were invited to attend to learn more about the evangelical movement, Key 73.

Pastor Harris was the guest speaker at Grinnell's annual Community Thanksgiving Service. It was held November 22 at the Assembly of God Church.

The junior FY brought food and an offering that was used to give baskets to the elderly and needy for Thanksgiving.

HAVILAND, Kansas

T. Canby Jones, husband, family man, and professor of religion and philosophy at Wilmington College, Wilmington Yearly Meeting, Ohio, was in the Sunday service with us recently. He spoke to the college class during the Sunday school hour and in the worship hour at 10:45.

United Thanksgiving services were held in the Methodist church on Wednesday evening. The Key 73 community committee planned the service as part of the Thanksgiving celebration.

The Primary Choir, under the superb direction of Wynona Ross, sang at the Caremore Nursing Home on November 22. They met at the church for a meal after the service. Kiowa County Key 73 planning committee is made up of representatives from the churches in the county. The film, *There's a New Wind Blowing*, is being shown in three churches of the county.

Several senior high FY attended the Midwinter Retreat of Rocky Mountain Yearly Meeting. Held at Quaker Ridge Camp near Woodland Park, Colorado, December 26-30, this was a "real cool" vacation for Haviland teens.

Haviland church hosted the Haviland Area in a Christmas party honoring the Willard Ferguson family. Gifts of food, money, and other items were presented to the family. Part of the entertainment of the evening included a poem by Wynona Ross and slides of the Fergusons.

HAYDEN LAKE, Idaho

A first for our church was a party for senior citizens of the community; 41 oldsters spent an enjoyable evening of fellowship, program, and refreshments emceed by Claude Carey.

Area Rally opened at Spokane Friends on Friday evening, November 17, with Ralph Greenidge as keynote speaker. High schoolers, about 40 strong, then left for a weekend retreat under the leadership of Pete Fertello at Twin Lakes while adults resumed meetings Saturday at Spokane.

Theme of our fall Sunday school contest was Gold Mining, complete with Sam, the old prospector (Art Albinola) and his burro. Organized by Leona Baker, the contest created a great deal of enthusiasm and friendly rivalry for attendance growth among classes.

Basketball season is active with our church sponsoring five teams from fifth grade level through high school.

About 20 of our young people participated in Midwinter Retreat, going over to Twin Rocks in the church bus.

HILLSBORO, Oregon

Dick Cadd and his "Singing Missionaries" gave our congregation three good meetings.

Aaron Hamlin brought us a real challenge on what we can do here and now to help ourselves and our brothers.

Karen McConaughy and Lois Friend are making our library come alive with a selection of 74 new books of interest to all ages.

Milton and Nadine Asher visit the State Penitentiary, as often as they are permitted, to minister to the men in song and Bible study, with encouraging results.

John and Frances Carr held two weeks of Bible school with the Navajo Indians in Rough Rock, Arizona.

We have seven home Bible classes with attendance between 50 and 60 each week.

Pastor Oscar Brown held seminars in South Salem and Silverton churches. He has also been named general chairman of the Key 73 united effort of the Hillsboro area churches.

We had a benefit auction to raise funds for our Holly Park church in Seattle. Our youth spent one "bigger and better" evening gathering some of the items auctioned. We raised \$153.

Ruth Epperson is home on furlough from Santa Cruz, Bolivia. She has been serving under World Gospel Mission, teaching in the Christian High School.

Our ensemble gave "Carol of Christmas" in our morning service, and we had "Gifts of Love" as a vesper service.

HOWLAND, Warren, Ohio

For our Rally Day service on October 1, our guest speaker for the morning worship was Robert Dunstan. Our guests for the evening service were the Song Smiths.

Norma Freer was our speaker at our morning worship service on October 22.

Special recognition was given to our latest member, Marilyn Freeman. The following children were presented to the Lord in dedication: Dawn, daughter of Mr. and Mrs. Alan Freeman; and Kathy, Freddy, and John Robert, children of Mr. and Mrs. Fred Belko.

Our Sunday school department had a special program starting four weeks prior to Thanksgiving entitled "Reaping Blessings for the Harvest." A Horn of Plenty filled with fresh fruit each Sunday was given to a chosen family. A special donation of canned foods was collected and given to a needy family.

LAS ANIMAS, Colorado

Congratulations go to the Baby-Ionian Bulldogs and their captain, Monte Clegghorn, for winning the recent Sunday school contest. They outdistanced the Galilean Gophers by 15 yards in the contest race across "football field." Winning girl was Cheryl Hedgecoke; winning adult, Vera Britton; winning boy, Craig Ellis. Winning team members enjoyed a chili supper.

New educational activities for children, kindergarten through eighth grade, are planned for the Sunday school hour and through the worship hour. Each Sunday, classes are taught in spiritual training and development. On a rotating basis, areas covered are missions, Bible study, expression in praise, worship and prayer, crafts, and junior choir.

LIBERAL, Kansas

For a few minutes of each recent morning worship, one member of the congregation has shared his or her faith. This has proved very helpful and inspirational to all.

We are in the process of having a pictorial directory made for each member of the church.

The pulpit exchange November 5, involving the University Church of Wichita and the Liberal Friends Church, proved very worthwhile. Richard Newby brought our congregation a thought-provoking sermon in a very sincere manner. The carry-in dinner following the morning service gave our group a chance to visit with Richard and Doris Newby and Ito and Harriet Van Giesen. Pastor Ron Brown and family and Mr. and Mrs. Randall Renick report a very fine time with the University Friends Church members.

The *Sounds of Religion*, 72—Ron's Sunday evening 9:30 broadcast, is progressing and is well accepted throughout the KSCB area. The program November 12 featured songs composed and sung by Bill Gaither, Alexandria, Indiana, who has been the Songwriter-of-the-Year for two years and has received the Dove award at Nashville, Tennessee. Ron also played a taped telephone conversation with Bill Gaither.

The annual Thanksgiving dinner, held at the church Monday, November 20, was an outstanding event of the year. Joey Bochenek of Fullerton, California, played a variety of instruments and showed pictures of what the church is doing behind the Iron Curtain.

LISBON, Ohio

Charles Robinson conducted revival for us November 12-19.

November 21 we enjoyed a fellowship supper at Mt. Nebo Grange. We had as our guest Ethel Naylor, retired missionary from Beloit, and Norma Freer.

MELBA, Idaho

"This is exciting." "This is what we need." "Now we know where we are heading." "The spirit of love and unity was good." "That was healthy." These are some of the responses heard as a result of a recent meeting of all committees in joint session.

Three things discussed were present programs, programs for Key 73, and a new sanctuary. Some exciting and progressive steps were taken to lay the foundation for various programs for Key 73. The most interest displayed at this meeting was over a proposed new sanctuary. The action taken was to propose a new sanctuary and to begin construction following the demolition of the pres-

ent sanctuary in September 1973. This is to take place if we have \$18,000 on hand in the building fund. This challenge is exciting and was felt to be in order with past policies of pay-as-you-build. There is great optimism that the money will be raised. Projected is a 3,000 sq. ft. unit costing approximately \$30,000.

Another interesting activity in our church recently was a progressive housewarming. A bus was rented, and 34 adults participated in visiting 5 homes that were either new or newly remodeled. A light snack was eaten at each of these homes, and then a main course was served at the Fellowship Hall.

MT. CARMEL, Mingo, Ohio

Our revival was November 28 to December 3 with Jack Tebbs as evangelist and Paul Turner song evangelist. Many were helped in these services.

On December 17 our teen-agers presented a Christmas musical on the birth of Christ. On December 24 our children presented their Christmas programs.

NETARTS, Oregon

Christmas caroling was enjoyed by about 20 from the church. They toured the locality and visited as many as time allowed.

The Christmas program was held Sunday evening, the 17th, and was witnessed by a large group. It was mainly numbers in music, all by local talent.

A large crowd gathered at the church to welcome in the new year. A social activity followed a potluck dinner fellowship. An informal program was held in the sanctuary, which included a variety of music and singing. Linda Mason, a Peace Corps worker in Jamaica, is now at home and has contributed a great deal to the programs lately.

NEWBERG, Oregon

Dean C. Picton, businessman from Toledo, Ohio, was guest speaker at our Sunday morning services on October 15. He was a speaker at the International Convention of the Christian Business Men's Committee held in Portland, Oregon.

Ernest Thompson, minister of Christian education at Tigard, was speaker at the Newberg Area Rally at our church on November 12. The Newberg choir and soloists under the direction of Dennis Hagen presented a Psalm service.

Arthur M. Climenhaga, dean of Western Evangelical Seminary, presented a series of messages on November 12, 19, and 26.

At a Sunday School Training Workshop on November 21 Dorothy Barratt presented ideas on creative teaching, and Loren Mills demonstrated audiovisual equipment.

George Fox College Orchestra and Chorus gave Bach's *Christmas Oratorio* in our church on Sunday afternoon, December 3.

The Primary, Junior, Junior High, Senior High, and Sanctuary Choirs presented a program of Christmas music on Sunday evening, December 10.

The Sunday school Christmas program, "Out of the Ivory Palaces," was given on Sunday evening, December 17.

David Fendall of Sherwood was speaker at two Sunday early worship services.

NEWPORT NEWS, Virginia

December 3 was Sunday School Rally Day. At the evening service a Christmas cantata was enjoyed. It

was given by the John Wesley College Choir.

Various Christmas parties were held by the different Sunday school classes; on the 19th of December, there was an Old-Fashioned Christmas Party for everyone, including dinner, fun, and fellowship. The annual Christmas program was presented on Sunday evening, December 17. On Sunday, December 31, there was a watch night service to see the old year out and the new year in.

NORTH OLMSTED, Ohio

Beside the International Sunday School lessons, the adults have had a choice of two alternate classes for the quarter.

Youth in charge of the monthly family night social provided a musical program, refreshments, and a surprise pounding for the pastor and his family.

Quaker Ladies' Circle sponsored a "Christmas Craft Morning."

The pastor's sermon series has been applying the Ten Commandments to contemporary living.

OLYMPIC VIEW Tacoma, Washington

Sunday evenings we are having a class on "Friends History and Doctrine," also one for the children. Our pastor is teaching the adults, and Dee Choate the children. They are very interesting.

Eleanor Sierra and Judi Nolte attended the WMU Retreat and came back inspired and enthusiastic. Their clever presentation at WMU meeting was informative and well planned.

We now have a team of concerned people doing weekly visiting. This is of great importance to our church, and we expect others to join in.

Pam Mitchell was at home for a weekend. She is having an exciting time at George Fox College.

We now have an Elijah's barrel. This is to provide food for someone in need. We contribute food or money. This is used at the pastor's discretion in helping the needy.

Our men have a breakfast twice a month and find this a time of fellowship and blessing.

The fellowship time at the close of church is enjoyed by all, and our ladies, headed by Evelyn Olson, do a fine job in being hostess and providing cookies.

We had an interesting four days of missions emphasis with Norval Hadley, Gerald Dillon, the Gene Comforts, and the Cadd Family. Our Thanksgiving dinner was held at the close of the morning service.

Our library now has over 500 books. There are 57 new children's books. Esther Macy, the librarian, is doing a good work with reorganizing the books.

A basketball team has just been formed to play in the church league. It is for the young men and adults.

We started off the month of December with two Christmas parties for the adults—one a dinner at the church with Joyce Mobley and Lois Miller as hosts, the other a party the same night at the home of Mary and Howard Harmon, with Opal Mitchell as cohostess. Both groups reported a good time.

PENIEL, Laban, Virginia

Cliff Robinson was our guest speaker on September 3, and he brought a wonderful message.

Dedication of our new sanctuary was Sunday, October 22, and was combined with Homecoming. Dinner was served in the Fellowship Hall.

The 3 p.m. dedication message was brought by Russell Myers. A musical with a heavenly atmosphere, which is not to be forgotten, climaxed the great day.

John Lockwood was our evangelist in November. His ministry was unique, and God honored His Word. There were no barren altar services, and many youth made their commitment to Christ.

PIEDMONT, Portland, Oregon

From the prophet we are given a message from heaven that kingdom building is not by might or by power but by God's Spirit. This compassionate spirit of Christian love is continued to be shared in so many ways by our Piedmont people. Space is limited in reporting this individual love giving, but its fruit in a larger sense was shown as at least 200 friends and neighbors gathered for our Thanksgiving dinner fellowship. There were special music groups, a Bible film, prayer, feasting, and cheerful communications that made it a highlight experience in our honoring Jesus.

We are grateful to the Rose Valley Friends who came to help serve and to the Friends Action Board for providing the turkey.

PLAINVIEW, Nebraska

Plainview Friends entertained the Area Meeting, October 5, with guests from Omaha and Springbank. Guest speaker was Pastor-Counselor Olen Ellis. Omaha Pastor Mahlon Macy led the discussion. YM Youth Director Paul Moser led the youth meeting.

The annual Thanksgiving Missions Banquet, held November 16, was directed by LaVelle Schneider, missions chairman. Following the usual turkey and trimmings, slides of the mission fields were shown.

PORTSMOUTH, Rhode Island

The highlight of activities for the month of November was our Homecoming-Anniversary celebration held November 19. We celebrated our tenth anniversary in our present building with special day-long services. A Thanksgiving program was given by the Sunday school departments during the Sunday school hour. Speaking at the 10:30 a.m. worship hour was our former pastor, C. T. Mangrum, Sr. Lunch was served at 12:30 to all in attendance. A service was held at 2:30 in which C. T. Mangrum and Sherman Brantingham, also a former pastor, participated. A love offering was taken at the close of the service. The day climaxed at the 7 p.m. worship hour with the Young Believers, a musical group of young people from Hertford, North Carolina. Over 250 were in attendance.

PRINGLE, Salem, Oregon

Saturday and Sunday, October 21-22, we held our Missionary Conference. John Fankhauser challenged our men 7:30 a.m. Saturday morning at Johnston's Pancake House. George Thomas, missionary to Burundi, was our morning speaker. Norval Hadley brought the evening missionary challenge. Congregational response in Faith Promises was very good.

Enlarged fellowship met in our church Sunday evening, November 5. The Sound Solution of Clackamas Friends brought great blessing by singing, playing, and testifying of God's grace. Howard Harmon, their pastor, gave an inspirational message, after which refreshments were served.

Our annual Harvest Dinner was held November 10 at Pringle Community Club House. "A Night in Italy" was enjoyed by a large group. Aaron Hamlin, executive director of NNEA, was with us Sunday morning, November 26.

PROVIDENCE Virginia Beach, Virginia

We have had the privilege of viewing two very rewarding films recently, *A Man and His Men*, about Tom Landry, a wonderful Christian who coaches the Dallas Cowboys football team, and a Billy Graham film, *Lost Generation*.

Norma Freer was with us for a special mission service on Saturday, October 28. The following morning, many found God as their personal Savior as the Joy Quartet and Strings presented their program of music and testimonies.

Our Thanksgiving service was held Sunday morning, November 19. Five lay speakers expressed their thankfulness for the many ways God had enriched their lives during the past year. Bob Miller, principal of Norfolk Christian High School, was guest speaker at night. After the service, our pastor was presented a watch at a surprise birthday party in his honor.

Mike Garcia was honored at a party by the youth of our church and received special recognition in the morning worship service before he entered a tour of duty with the United States Air Force.

QUAKER HILL, Sebring, Ohio

Edward Escolme spoke at two services when our pastor was on vacation visiting his son in New Jersey and seeing other points of interest.

The FY group enjoyed an outing and picnic at Mill Creek Park at Youngstown in October.

A "destination unknown" party was held at the home of Pastor and Mrs. Chester Stanley.

Twenty young people were in attendance at the Halloween party held in the church basement.

The FY members have baked and sold cookies to raise funds for Camp Caesar.

Our youth choir is well attended and furnishes many individual special numbers.

REEDWOOD, Portland, Oregon

Donald Chittick of George Fox College presented four Sunday evenings on the general theme of "Creation and the Bible" recently. His lectures were interspersed with interpretive slides. He gave conclusive evidence that the earth didn't "just happen" to come into existence.

Our Young at Heart Club continues to be active by taking tours in the church bus from time to time. They engage interesting people to show pictures of intriguing places near and far. One showed pictures of Hong Kong; another presented slides of the Cascade Range.

One of the more meaningful projects to come out of a recent Lay Witness Mission held at our church is small group meetings. There is a small group meeting almost every night of the week in some member's home. They take the form of a prayer group, Bible study, or members fellowship with one another.

"A Christian View of Ecology" is the title of a series of elective Sunday school classes just completed. Eldon Helm has moderated the series and has invited many outside speakers who are authorities in specific fields relating to our environment.

Our "Encouraging Fellowship" continues to minister to the needs of those around us. It has been instrumental in opening doors for individuals that might not have otherwise been opened had it not been for the prayers of a concerned group of Christians.

Our church plans to cooperate in the Key 73 program and have had briefing sessions on how the program will work in our church.

A Christmas Holiday Dessert was held in our Fellowship Hall on December 14 for the benefit of those living in apartment complexes in the immediate vicinity of our church. This, we feel, was one of the most successful ventures of evangelization we have had in recent months.

Terry Hanson, a new member of the pastoral team, was married recently. Terry graduated from Reed College last spring and is now a student at Western Baptist Seminary.

SALEM SOUTHEAST, Ohio

On December 17 the adults presented a lovely cantata in the morning service, and the children's program was given in the evening. Both programs were very well attended.

On December 12 the ladies of the church gave a "baby shower" for Mrs. Ted Austin.

Carl Taylor is recuperating at home after a two-week stay in the hospital, having suffered a heart attack.

Food and fruit baskets were presented to several shut-ins during the holiday season.

SILVERTON, Oregon

A highlight of our church year was the annual fagot service held September 10. Because of the chilly evening, we stayed in the fellowship hall and used candles for fagots. When all the testimonies were given and the candles lit, it was a beautiful light. But more beautiful still was the light of the Holy Spirit as it shown through the lives and testimonies of His children.

Ninety-one was the average attendance for September.

Elmer and Virginia Weitzel were a real inspiration at the Sunday School Workers' Conference held October 8. They also presented a lesson with their magic and puppets in the Primary Department, Junior Department, and Junior Church.

Attending Basic Youth Conflicts Conference from our church were Jeanne and Les Lowery, Everett, Cindy, and Greg Clarkson.

Nadine Mulkey, Sunday school coordinator, left October 14 to attend the National Sunday School Convention in Los Angeles.

There were 101 in attendance October 15. With no previous plan to do so, the service fashioned itself after that of the early Church. At 12 o'clock people were still praising God and testifying. Many had prayer requests, each of which was prayed for immediately.

There is an air of excitement because of people's faithfulness to share their joys and needs, and then to hear the reports of answers to prayer. There is a renewed interest in Bible reading, and we have actually gotten serious about our visitation.

Our church was well represented at the WMU Retreat, and the women spoke highly of the messages by Frances Hicks.

The men of our church have just finished a three-day conference with Oscar Brown entitled "A Blue Print for Men." Truly this conference marks a spiritual milestone among us, as it was a real help and joy.

SMITHFIELD, Ohio

During November we had cottage prayer services in various homes to pray for our revival in December with C. T. Mangrum. Also several have been praying in our Prayer Clock, and we appreciate those who have a concern and burden for souls.

Our tract program, "Operation Somebody Cares," has been quite successful in our first 100 homes. We have begun the program now in 100 more homes. Christ is being presented in this program, and many have been blessed.

A singspiration was held on November 12 with many in our church participating. There was a great spirit and blessing in the service that night.

On November 18 a District Meeting was held in East Richland. The guest speaker was Stan Scott, former *Tri-State* news reporter, now an evangelist for Christ.

A communion service was held on the evening of November 19. A wonderful sermon was given to examine and stimulate one's spiritual life.

A united Thanksgiving service was held at the Presbyterian church with their pastor, Charles Vellenga, as speaker.

A brainstorming session was held on November 30 at our teachers' meeting. This consisted of different ideas to improve our Sunday school. Also, statements were read on duties and expectations of a Sunday school teacher.

SPRINGFIELD, Colorado

Our area has received considerable snow in the past few months. The moisture has been greatly appreciated, but because of quite bad roads, cold weather, and the habit of snowing on weekends, it has hindered our attendance. But praise be to God from whom all blessings come.

One blessing to come to our church was the addition of a new "little friend" in the parsonage. Danny Lee joined our pastors, Lyle and Peggy Whiteman, on November 3. We thank God for this new addition to our church and pastoral family.

On a recent weekend we were privileged to have a gospel team of eight young people from Friends Bible College at our church. Their ministry through song, magic, stories, puppets, and the spoken word was very inspiring and uplifting.

During the Thanksgiving season our church participated in the Springfield Ministerial Alliance Union Thanksgiving Service. Our pastor brought the message of the evening.

SPRING GROVE, Kansas

We were recently blessed by having Mr. Kent in our services. We were especially glad for the way the young people responded to him. We praise the Lord for allowing him to come.

Work is progressing on the Sunday school classrooms. We have been laying tile and are planning on a January 28 dedication.

Four of us attended the Evangelism Institute in Omaha and have been having some interesting experiences carrying out the program. We are going to use this plan for Key 73.

STANWOOD Leavenworth, Kansas

As we start a new year we have much to be thankful for. With the dedication of two new babies, our membership has reached 90!

Stanwood people presented their pastors with a blue and white quilt

with a picture of the church in the center and a block embroidered by each of the 29 families. How wonderfully the Lord blesses!

TIMBER CREEK Atlanta, Kansas

Bit by bit things are being done to modernize the parsonage. The well driller has completed rimming out the well, and the fellows are going to run foundation and floor to build a new cement block well house. Work is also being done on the bath and utility room.

There has been a wonderful response for funds for these two projects. The ladies sponsored a soup supper and raised \$138 toward the well and parsonage funds.

In other areas we feel we are making headway as some young people are responding to the message. There seems to be a good spirit in the group.

The three churches in Atlanta plus two rural churches cooperate in four or five union services each year. A union Key 73 launch service is to be at Timber Creek January 7, with Pastor Esther Figgins presenting the subject.

TRINITY, Van Wert, Ohio

Dr. Robert Scheidt was guest speaker in the morning worship service on November 19. A large crowd attended to hear his message concerning drugs.

Forty-eight or more persons attended the parent-youth Thanksgiving supper and singspiration held November 19. Many are obeying God and lives are being transformed. We praise God for what happened that evening.

WALSH, Colorado

We have been having planning sessions to find better ways in which we can serve our community. We are praying that God will give us wisdom and guidance, as we are concerned that we be adequately equipped to serve in the best way possible, with God anointed programs.

December was a busy month beginning with a Specials Night followed by a fellowship time and refreshments. December 17 was our Christmas program, and we were grateful for the new microphone system that had been donated by the ladies of the church. Our annual church Christmas party was a potluck supper on December 20, and it was a special evening, with entertainment and fellowship. The Williams family and the Jenkins family jointly presented a Christmas musical in the high school gym on December 22. This was one of the highlights of the season. December 31 was a candle-light service at the church.

We are grateful for the new fixtures in the nursery. We have a large carpet, another chair, and a new crib, all donated by the ladies.

WILLIAMSPORT, Pennsylvania

On November 5, 1972, our congregation held a mortgage burning ceremony. The date marked the seventh anniversary since the property was purchased. A. Dane Ruff of Tecumseh, Michigan, who had served as our pastor at that time, was our guest speaker.

Our new pastor, Dennis Bewley of Wilmore, Kentucky, assumed the pulpit in December.

We are thankful to Frank Schweitzer, a retired Wesleyan pastor, and others who served as interim pastors. We are praising the Lord for His leading.

Friends record

BIRTHS

CALLAHAN—Mr. and Mrs. Joe Callahan of Alliance Friends, Ohio, a daughter, Jennifer Lynn, October 30, 1972.

CUMMINS—Mr. and Mrs. Rick Cummins of Bellefontaine Friends, Ohio, a son, Jason, October 24, 1972.

HOFFMAN—Mr. and Mrs. Larry Hoffman of Damascus Friends, Ohio, a son, David Detrick, November 1, 1972.

HOLTON—Dave and Karen (Fisher) Holton of Greenleaf, Idaho, a girl, Jennifer Anne, October 19, 1972.

KASPER—Clifford and Mary Kasper, Enid Friends, Oklahoma, a son, Christopher David, October 27, 1972.

KELLUM—Dick and Joanna (Roberts) Kellum of Mountain Home, Idaho, a girl, Rhonda Joette, October 17, 1972.

KINTZEL—Jerry and Marilyn Kintzel, Lawrence Friends, Kansas, a son, Jeremy John, October 27, 1972.

NEWMAN—Melvin and Sue Newman, Enid Friends, Oklahoma, a girl, Melessia Sue, October 13, 1972.

LEPPERT—Harold and Sonya Lepert of Scio, Oregon, a girl, Mary Kay, October 27, 1972.

OSBORN—Larry and Lucille (Baker)

Osborn of Talent, Oregon, a boy, Leonard, September 24, 1972.

OSWALT—Mr. and Mrs. Gerald Oswalt of Damascus Friends, Ohio, a son, Jeremy Kyle, October 28, 1972.

POLLARD—Dan and Dianne Pollard, Friendswood Friends, Texas, a girl, Carissa Leigh, November 7, 1972.

PUCKETT—Keith and Jacque Puckett of Gresham, Oregon, a girl, Jessica Linn, September 15, 1972.

RINARD—John and Shirley (Fisher) Rinard of Greenleaf, Idaho, a girl, Jill Marie, October 14, 1972.

ST. GEORGE—David and Marlene St. George of Caldwell, Idaho, a girl, Amy Lynn, October 7, 1972.

SAYLES—Loyal and Vickie Sayles, Boise, Idaho, a daughter, October 29, 1972.

SCHULTZ—Mr. and Mrs. Larry Schultz of Fulton Creek Friends, Radnor, Ohio, a daughter, Cheryal Lyn, November 1, 1972.

SMITH—Mr. and Mrs. Walter Smith of Deerfield Friends, Ohio, a son, Matthew Wayne, November 2, 1972.

TOWNSEND—Mr. and Mrs. Ron Townsend of Alliance Friends, Ohio, a daughter, Rhonda Michelle, November 15, 1972.

WARNER—Daryl and Belinda Warner, Mt. Ayr Friends, Alton, Kansas, a girl, Lorinda, August 14, 1972.

MARRIAGES

ANTRIM-STROM. Phyllis Antrim, Eugene Friends, Oregon, and Dennis Strom, September 23, 1972.

BAKER-JANTZ. Karen Baker and Everett L. Jantz, November 22, 1972, Friendswood Friends, Texas.

BENITZ-HANSON. Gail Benitz of Richland, Washington, and Terry Hanson, Reedwood Friends, Portland, Oregon, November 25, 1972.

BRIGHT-SCHEER. Patricia Bright and Gary Scheer, December 2, 1972, University Friends, Wichita, Kansas.

COLLARD-TROST. Dorothy Collard and Merton Trost, November 4, 1972, Deer Flat, Idaho.

HOUSE - GILROY. Glenda House, Eugene Friends, Oregon, and Stephen Gilroy, Cherry Grove Friends, Washington, December 16, 1972.

JACKSON-BATSON. Maryelaine Jackson and Harold Junior Batson November 4, 1972, at Deerfield Friends, Ohio.

JONES-McGHEE. Judy Jones and Mike McGhee, November 19, 1972, University Friends, Wichita, Kansas.

MULLIS-LOCKWOOD. Deborah Mullis and James Lockwood October 14, 1972, at Evangelical Peniel Friends, Laban, Virginia.

MYERS-ALLEN. Kathleen Myers and Richard Allen, November 24, 1972, First Presbyterian Church, Derby, Kansas.

ROSS-WHITNEY. Patricia Ross and Brad Whitney, November 25, 1972, Haviland Friends, Kansas.

ROY-MUHR. LaVern Roy of Talent Friends, Oregon, and Stanley Muhr, August 26, 1972.

WILHITE-KUENEMAN. Nancy Wilhite, Greenleaf, Idaho, and David Kueneman, November 11, 1972.

DEATHS

BARKER—Alice Barker, November 22, 1972, Rose Hill Friends, Kansas.

BAUKNECHT—Albert Bauknecht of Smithfield, Ohio, November 9, 1972.

COOK—Nathan Cook, 84, Newberg, Oregon, October 19, 1972.

FELLER—Susie (Mrs. George) Feller, Highland Avenue Friends, Salem, Oregon, November 23, 1972.

GOLDEN—Blanche Golden, October 6, 1972, Bayshore Friends, Bacliff, Texas.

HEATER—Frank Heater, 96, charter member Silverton Friends, Oregon, November 23, 1972.

LAIRD—Verna Laird, 77, of Canton Friends, Ohio, November 8, 1972.

MAURER—Viola Maurer, 66, of Canton Friends, Ohio, November 9, 1972.

McKINNEY—Arlene Worden McKinney, November 24, 1972, Haviland Friends, Kansas.

McELHINEY—O. E. McElhiney, October 28, 1972, Arkansas City Friends, Kansas.

MEIREIS—Eva (Mrs. George) Meireis, November 14, 1972, Pratt Friends, Kansas.

PARADY—Jesse Parady, November 20, Colorado Springs, Colorado.

PATTERSON—Mabel Edith Patterson, October 26, 1972, Independence Friends, Kansas.

PIM—Mrs. Willard (Blanche) Pim of Damascus Friends, Ohio, November 4, 1972.

RICE—David Rice, November 21, Colorado Springs, Colorado.

TOWELL—Arthur Towell, October 29, 1972, Independence Friends, Kansas.

WILHELMSON—Zella M. Wilhelmson, 90, Newberg, Oregon, October 16, 1972.

New perspectives

Continued

ing we were both Quakers, one girl asked what we were doing in Bolivia. "We are missionaries," I replied. She said with some perplexity that she had not realized Quakers had anything to do with religion.

In making comparisons of religions, which inevitably arise somewhere in discussing the issue of mission and service, the very heart of the matter rises regarding the nature of truth and the problem of how truth is to be known. This is, of course, the problem of revelation, for every religion in its dealing with the ultimate reality and the mystery associated with God recognizes both the inability of man of himself to reach understanding of divine truth and the necessity therefore of revelation. The Hindus have their scriptures; for Sikhs, the truth is found in their sacred book; Muslims believe that the Koran is an exact copy of the heavenly Archetype, revealed by Gabriel to Muhammad. While the animism of many tribal cultures lacks a

written revelation, they have their special manifestations of miraculous signs, certain rocks, phenomena of nature, or witch doctors who have the last word on the supernatural. Christians, of course, in the Quaker tradition, believe God reveals Himself not only in the Book but through a person, Jesus Christ. And Christ, unlike Muhammad, is not merely the instrument of revelation, but He *is* Himself the revelation. Hence, for the Christian, Christ holds a place of centrality in a manner unparalleled in any other religion.

For early Friends, as for Christians generally until recent times, there was no thought of any non-Christian religion being the same as vital Christianity, nor was there any attempt to pick and choose from among religions to build the "best" religion according to their own standards. Only in Jesus did the unique appearance of God take place, and that in a richness of truth that included creation, history, and subjective experience. How does this relate to missions and service? I think it means everything if we find ourselves open and receptive to the ancient message and experience. Is it possible that

some Friends are so far disconnected from their roots that they are at the moment incapable of rediscovering them? Once the basic truth of religion is rediscovered, then we are again ready for the full truth known to early Friends. It is couched in the statement of Jesus who declared, "I am the way, and the truth, and the life; no one comes to the Father, but by me." Such a concept as this throws a singular light upon the subject of mission and service.

Friends have always been missionaries. The first missionaries of the reformation era were Quakers. The percentage of missionaries per capita membership of the Society of Friends, at almost any point of history when spiritual vitality was evident, compares favorably with any denomination selected, including the Roman Catholics. Every generation has its roster of Quaker missionary heroes whose influence upon the lands they visited is rather impressive. Gilbert Bowles, Arthur Chilson, Irene Webster-Smith, and Charles DeVol are only a few better known that come instantly to mind.

Friends have always respected the voice of God, which is referred to by

some as a "call" to service. Much of what is known as missionary service has not been a denominational campaign mounted by a well-administered Board of Missions so much as a releasing of Friends who feel they must respond to the voice of the Spirit to go . . . to any part of the world.

When you talk with a man with a missionary call—a real visitation of God upon him to go, to preach, to heal, to minister, to extend the cup of cold water—you find it is no academic or casual thing. It is for real. So we today are tinkering with sacred apparatus, the core of both Christian and Quaker conviction. I hesitate to interject here a personal experience of this nature for I know my inadequacies and failures so well, but I also must report that at the age of 18, in a sugar beet field in Idaho, God spoke to me as I pondered my future in prayer. I have no words to sensibly tell how it came or what it was like except that I just "knew," after waiting on the Lord, that my destiny was to be a missionary, a called-out one. That sense of spiritual commission has never left me. Such a designation has its problems, and I have some comprehension of the words, "Ye have not chosen me, but I have chosen you, and ordained you," with a new appreciation. I also can identify with the hero of the movie production, *Fiddler on the Roof*, who being Jewish cried out on one occasion, "God, I know we are a chosen people . . . but God, can't you just once in awhile choose someone else?"

There could be a number of papers written on this one aspect of the career missionary versus the special task force mission. The fast changing world of indigenous development puts missionary careerism in a new light. The name of the game now is the indirect, cooperative, secondary role of working with, under, and for nationals rather than the stereotype authoritative posture.

These stereotypes are really a barrier to understanding mission and service. Labels can be so misleading. It is my position if we have a basic unity about Christ and the Scriptures, then the discussion of mission and service can be of great value and of mutual benefit. It is not either/or but both/and. Love is the key and it has three directions according to the clue taken from Luke 10:27. These directions reach vertically to God, inwardly to ourselves, and horizontally to our neighbor. Geography, culture distinctions, language barriers, economic factors—all these are secondary—the important thing is to love God, ourselves, and our neighbor. The thrilling observation is that when needs are met in the name of Christ, many see Him, and their hearts go out to Him. This is evangelism in its purest form, for it is not a singled

out procedure but the New Testament pattern of caring, compassion, and love in action.

From Jesus we understand that we are to be the "salt of the earth." This suggests a direct influence upon society at the points of immediate need and involvement in human problems and tragedies, not just halfway around the world on a mission field but also around the corner where we seldom find time or interest to explore. Many close beside us need our Christian care and compassion.

The other day I saw a bumper sticker that read: "Are you illiterate? If so, write us for help." This makes as much sense as the hard sell evangelism and so-called direct approach that sometimes characterizes mission work, at home or abroad. The problem man, boy, girl, or family may have social, health, or economic needs that prevent their understanding the reality or relevance of spiritual needs. They may be hungry, angry, ignorant, lonely, purposeless, or perhaps a failure. The true Christian is sensitive to such conditions and finds ways to help people have these needs met. Talking about God, salvation, conversion, or faith may be misunderstood, even resented, if we disregard the primary problem in the mind and life of the individual. Jesus, I believe, did not feed the 5,000 or heal the lepers just as example A and B of His power, but simply because they were hungry and hurting. If the Christian is willing to sympathetically and helpfully be present with these people—perhaps for a long time—he can then witness in the context of friendship and acceptance. Actually he won't need to hunt for ways or motivation to witness; he will be besieged for answers. The social or physical need often provides the avenue by which the spiritual need can be met. Compassion is the key, as Christ demonstrated time and again. After all, people need friends, and are we not the people called Friends? Why should this type of ministry be suspect to the evangelical Friend when it is rooted so deeply in the heart of the whole Gospel? Why should this type of ministry be suspect for the liberal Friend when it springs from the heart of the One who told us about the Good Samaritan?

Maybe we have overplayed distinctives. Saving souls, in the terminology of the evangelical, is obviously a spiritual thing, but we have therefore implied that ministering to bodies is less spiritual. We have used these labels disastrously. Concern for individuals is "evangelical"; concern about social situations of which individuals are inescapably a part is believed to be "liberal." In this distortion, the biblical and Christian concept of man has suffered. "Man as man is neither body or

soul," Paul Rees has written, "he is *both* in a living synthesis." So, if we are authentically Christian, nothing that is authentically human is beyond the pale of our concern. In his little book called *Abundant Living*, E. Stanley Jones says, "The early Christians did not say in dismay, 'Look what the world has come to,' but in delight, 'Look what has come to the world.' They saw not merely the ruin, but the resources for the reconstruction of that ruin. They saw not merely that sin did abound, but that grace did much more abound."

As we see our society and our world, the prevalent mood is of pessimism and dismay. Pollution, population problems, loss of natural resources, war—but we are really talking mostly about people. And we also know we are considering people who are different from our past and our index of belonging-members of the Society of Friends. But they are people. And contempt for a human being is an affront to God almost as grave as idolatry, for while idolatry is disrespect for God Himself, as Emily Moore points out in an *Adult Friend* quarterly commentary, contempt for any man is disrespect for the being God made in His own image. One must reverence the humanity of every man, however degraded or different, out of appreciation for his divine origin. To esteem anyone worthless who wears the form of a man is to be guilty of an affront to the Son of Man. This is a doctrine we as Friends have lifted high, and we dare not despise it even in our fervor for holy exclusivism. "Whosoever hateth his brother is a murderer." (1 John 3:12, 15) We speak of generation, cultural, and racial gaps; let us be sure these gaps are not of our own making in lack of love, understanding, or in prejudice with more political overtones than Christian compassion. Let us also be terribly certain that the tendency to escalate fancied or real theological differences to the level of barriers has justification in fact. With the rarest of exceptions, further proliferation and division among Friends are not only a mistake; they are a scandal. Cooperation, correlation, and, beyond either of these, actual union would immensely improve the image of our Lord's "body" in the eyes of a critical, cynical world, especially when Friends—all Friends—are still but a small minority.

Perhaps what is needed is a new expression that ties together both mission and service. These two words apparently are red flags in each camp of Quakers. A new word has come into vogue that conveys the home and foreign, the social and evangelical concepts, the whole Gospel for the whole man—that word is simply *outreach*. We have so much to learn from each other. □

What's New!



adventures in teaching

BY DOROTHY BARRATT

EFA's Christian education consultant reveals how Creative Teaching Workshops instill new excitement and purpose in Sunday school teachers.

From Richmond, Virginia, to Medford, Oregon, from Friendswood, Texas, to Springbank, Nebraska, Sunday school teachers of all ages who thought they "couldn't do it," have discovered that using new *teaching techniques* could be fun!

Two of the teaching techniques that have been stressed in Creative Teaching Workshops led by your Christian educa-



tion consultant, Dorothy Barratt, are *role play* and *mural making*. These fresh approaches guarantee more pupil participation. Those attending the workshops learned *by doing* just as their students will learn.

The simple dramas in which the teachers participated, putting themselves in the role of a primary or junior pupil, reveal that life is full of complex situations for a young child. Adults may be guilty of oversimplifying the solution by suggesting quick and "pat" answers. By involving the student in role play, he is more apt to discover for himself the right solution to his situation.

Another popular involvement technique that comes as the climax of the Creative Teaching Workshops is the making of a large mural. The classes are divided into small groups with each group then visualizing an Old Testament event by tearing their pictures from colored construction paper. These "torn" representatives of the story are glued onto a long roll of shelf paper. People who attempt this for the first time are al-



Creative Teaching Workshops: Photo above is of Tom Mercer, pastor of Springbank Friends Church, Allen, Nebraska, working on a mural. Photo at left shows three Sunday school teachers in a role play at the Hayden Lake, Idaho, Friends Church. Pastor Russel Zinn (below) of Willoughby Hills Friends Church in Ohio making his contribution to a construction paper mural.



ways amazed at the pleasing results of the project.

Creating a mural is one effective method of reviewing units of study.

The rewards of leading such Christian education workshops come with seeing and hearing of teachers who become excited about the new approaches and the results in more meaningful response from their students.

Using new teaching techniques is not only *fun*, it can be an ADVENTURE—if teachers are willing to give it a try! □

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