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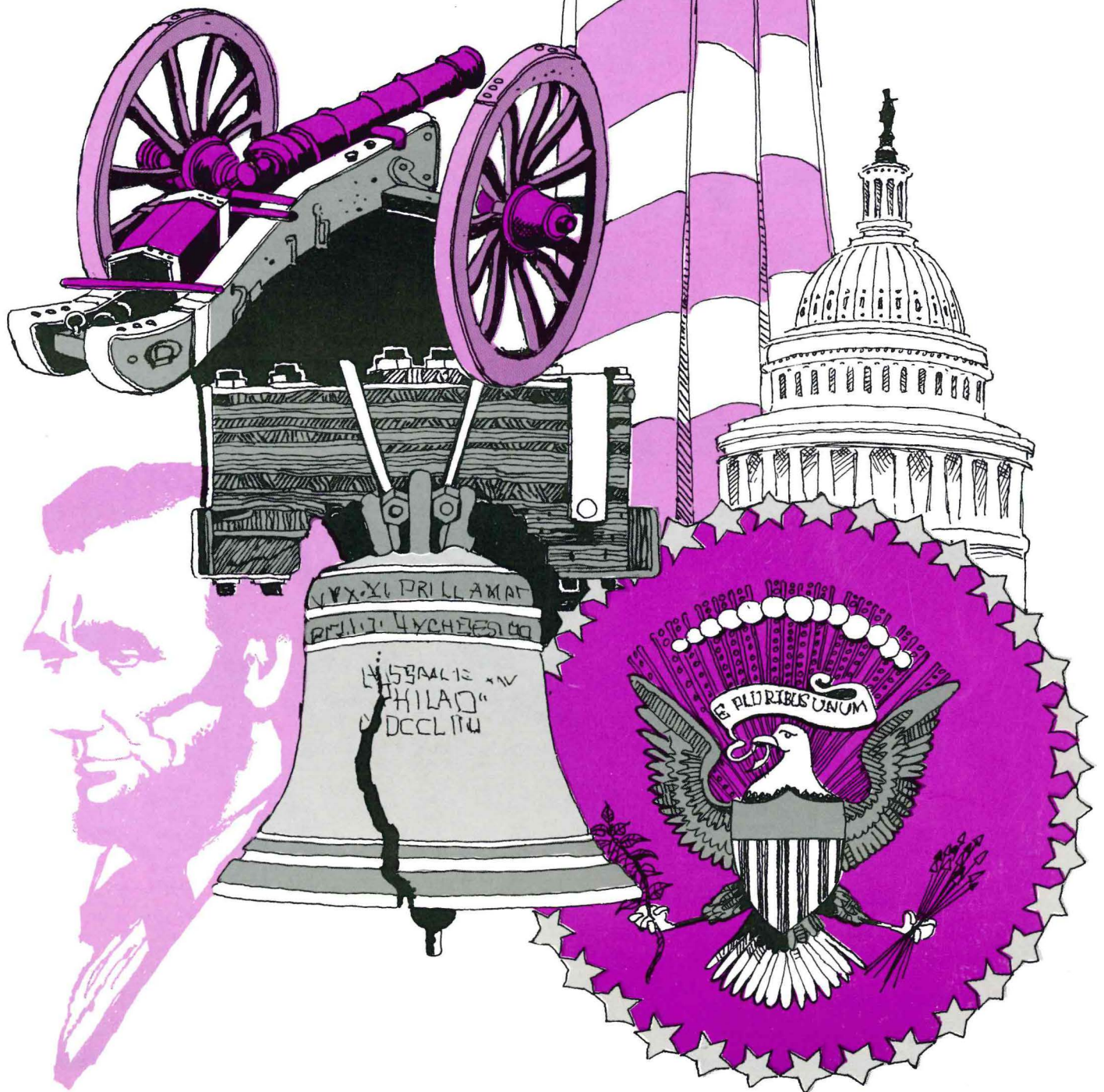
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Evangelical Friend

February 1973

Vol. VI, No. 6



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Cover

Although it's confusing as to which day we honor whom, February is the birth month of two great Presidents, Washington and Lincoln. Our art directors took up this theme, creating a montage of familiar American symbols. An article on page 8 adds to the theme by dealing with a contemporary American problem. (Art by Stan and Shirley Putman.)

Antecedents

It has been a joy to receive a number of letters responding to "Concerns with Many Sides" that first appeared in January. The tone of each letter reveals a high level of Christian love. While all of us may not agree, the Holy Spirit binds us together in Christian understanding.

To be published in the March EVANGELICAL FRIEND will be excerpts from some of these letters under our regular "Friends Write" column. In the same issue will be the second in our "Concerns with Many Sides" series. It will pertain to payment of taxes for military budgets.

Also coming in March will be a most interesting article/interview entitled, "Let Russian Christians Speak," written by Roger Wood of Canton, Ohio, who visited Leningrad and Moscow last December 22-29.

Thanks to you who wrote giving the date you received the January magazine. I'd appreciate more such information. In the meantime, we as editors are doing our utmost to get the magazine on a better schedule so you will receive it earlier in the month. Since there is no one serving full time in any capacity on the magazine staff, it is often difficult to sandwich its time requirements into already busy schedules. We appreciate your patience.
—H.T.A.

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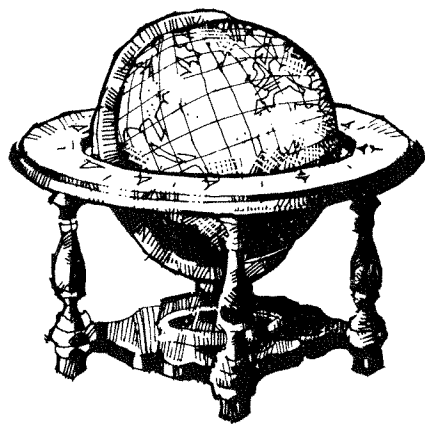
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Church agencies pool relief for Nicaragua

LA CANADA, CALIFORNIA—The Evangelical Press News Service has compiled the following summary of church-related relief aid to earthquake-stricken Managua, Nicaragua:

Food for the Hungry provided 70 tons of canned goods valued at \$200,000, which was on its way by January 2. Larry Ward, director of Food for the Hungry, warned that people unfamiliar with relief logistics often fail to appraise the long-range need for disaster assistance. "They see stacks of relief goods and fail to appreciate what is involved in moving these," Ward stated, "or just the gargantuan nature of the task of feeding a half million people as in Nicaragua." In the usual pattern, according to Ward, a crisis period comes a month or so after the first emotional response is over and the food supply from the rest of the world begins to dwindle.

The Salvation Army dispatched 100 cartons of shoes, clothing, and other relief supplies from Panama and collected funds for later use.

President W. Stanley Mooneyham of World Vision International personally took a check for \$25,000 to Managua on an inspection trip.

The Medical Assistance Programs rushed \$400,000 worth of vaccines—flu, polio, diphtheria, tetanus toxoid, and smallpox—and established the Disaster Relief Fund.

Roy McKeown of World Opportunities flew to Managua and contributed \$1,000 in a pooling of emergency funds for the Evangelical Committee for Earthquake Victims, then helped arrange further shipments from Los Angeles.

The Southern Baptist Foreign Mission Board made available an initial \$5,000 for relief efforts among Nicaraguan Baptists. All six Baptist churches in Managua

were destroyed; buildings of the Baptist Seminary were seriously damaged.

World Relief Commission of the National Association of Evangelicals sent \$7,000 and set a goal to raise \$50,000 for earthquake victims.

American Baptists, with a long history of missions there, supplied \$5,000 in reserve funds. Their representative, Dr. Gustavo Parajon, said 80 percent of the Baptist hospital was destroyed by the quake.

Catholic Relief Services had stockpiled 518,000 pounds of food earmarked for Guatemala, then diverted it to Nicaraguans.

Church World Service, arm of the NCC, sent an initial shipment of supplies worth \$500,000. Other private relief agencies were at work. —E.P.

PRESIDENT ASKS FOR PRAYER AT SECOND INAUGURAL

WASHINGTON, D.C.—With his hand on two family Bibles opened to his favorite text—Isaiah 2:4—President Richard M. Nixon took the oath of office January 20 at his second inauguration, mentioning "peace" 16 times in 16 minutes and asking his fellow Americans for prayer, "so that in the years ahead I may have God's help in making the decisions that are right for America." [One family Bible included in it the name of Mrs. Ethol George whose picture was recently featured on the cover of the EVANGELICAL FRIEND. Mrs. George is a cousin of the President.]

"We shall answer to God, to history, and to our conscience for the way in which we use these [coming] years," the President said in his prepared speech. He added extemporaneously that he, like all Presidents, has felt the need for help far beyond himself to make his dreams of America come true. —E.P.

NEW CHA EXECUTIVE DIRECTOR DESIGNATED

INDIANAPOLIS—The Reverend Mr. Thomas H. Hermiz, of Columbus, Ohio, has been designated as the executive director of the Christian Holiness Association.

Mr. Hermiz will serve part time as "administrative assistant" to the present CHA executive director, Dr. O. Dale Emery, until April 30, 1973, and will assume his full responsibilities on May 1, 1973, at the Central Office of CHA, located in Indianapolis.

FILM SAID PROVING RECENT DATE FOR DINOSAURS

CALDWELL, IDAHO—A new motion picture film titled *Footprints in Stone* has been produced by Films for Christ for the Bible Science Association.

The film is a 45-minute documentary on the discovery of large human footprints alongside tracks of Brontosaurus

and Tyrannosaurus Rex dinosaurs. The association anticipates a demand for this film, which demonstrates conclusively that dinosaurs and humans lived on earth contemporaneously at a recent date, approximately 4,000 years ago. —E.P.

PASTOR BACKED IN STAND AGAINST PAYING TAX FOR WAR

WILMINGTON, DELAWARE—The superintendent of the Wilmington District of the United Methodist Church has pledged his support to a minister who is refusing to pay 60 percent of his 1972 federal income tax.

The Rev. Howell O. Wilkins, superintendent of the district, said he did not know what supporting the Rev. Ronald P. Arms would mean, "but I'll support him."

Mr. Arms, associate pastor of the 3,100-member Aldersgate church in suburban Fairfax, has said he will not pay that part of his income tax that he figures goes to "buy bombs and other weapons of destruction."

The clergyman, the son of missionaries to Chile, has the "respect" of his bishop in his action. Bishop James K. Mathews of Washington, whose area includes Wilmington, told a reporter he had considered the same form of war protest. —E.P.

'RENEWED COMMUNITY' IS THE THEME OF NNEA MEET

PITTSBURGH, PENNSYLVANIA—Christian leaders from all parts of the nation are expected at the 10th annual convention of the National Negro Evangelical Association here, April 11-15.

Gathering around the theme, "The Renewed Community in Action," NNEA will sponsor such workshops as "Christians and Ethnic Cultural Differences," "Christians and the Sexual Revolution and Drugs," "Education and Politics," and "The Christian's Role in Psychology and Social Work."

Bishop Roy Nichols, spiritual and administrative leader of more than 1,000 churches of the United Methodist Church, will be a featured speaker. Speaking also will be the Rev. Benny Goodwin, admissions counselor at the Pittsburgh Theological Seminary; Evangelist Tom Skinner; John Perkins of Mendenhall, Mississippi; Mrs. Willa Mae Rice of the Pittsburgh *Courier*; and the Rev. Ed Riddick of Operation RUSH. —E.P.

BILLS INVOLVE CAPITAL PUNISHMENT, TAX-EXEMPT AGENCIES, RESTITUTION

WASHINGTON, D.C.—A series of Congressional bills call for a return to capital punishment and an amendment to the internal Revenue Code involving tax-

(Continued on page 10)

Quaker nouns and adjectives

When does a noun need an adjective? More to the point, when does a *religious* noun need one? The name *Quaker* is such a noun. Of course, the word *Quaker* is an adjective too when the cereal companies use it. Surely no one out there in the breakfast world believes Quaker Oats is a moneymaking project for the Society of Friends. If they notice at all, they must assume some good qualities exist in the noun *Quaker* that are somehow also found in the good qualities of oatmeal and indicated by the adjective *Quaker* used in the name. Do you suppose that if we don't measure up to these expectations we might someday be sued for tinkering with registered trademarks?

That is one problem. There are others. Few religious names have been used for so many unrelated purposes. It becomes necessary now and then to provide some descriptive definitions to the word *Quaker* for identification. For instance: Quiet Quakers (a character designation); Plain Quakers (denoting a type of dress, speech, and simplicity of life style); Unprogramed Quakers (a form-of-worship description with theological overtones in the minds of some); Eastern, Western, African, or Taiwanese Quakers, (geographical identification); General Conference, Friends United Meeting, Evangelical Friends Alliance, Independent Quakers (organizational description); North Carolina, Kansas, etc. (probably a Yearly Meeting designation). There are many similar kinds of definitions needed to sort out the meaning of the Quaker noun such as athletic teams of various schools have used. There are also the "Singing Quakers" of Friends University fame, a group that sang at the White House Christmas service.

Yet another aspect of the noun-adjective discussion rests squarely on theological connotations. Take our own usage—evangelical Quaker or evangelical Friend. When the word *evangelical* appears on the masthead of a magazine or in capital letters on a sign in front of a Friends church, the words form a title or

name. Some are distressed about this, insisting the *evangelical* should be used as an adjective to identify our *kind* of Quakerism rather than in a separate title; the rationale of this position is that a Quaker, to be a Quaker at all, *is* evangelical historically, scripturally, philosophically, and theologically. Then, too, adjectives or even nouns used attributively tend to lose their descriptive quality and significance when they become part of a name. To add the adjective or assume the title is often misunderstood by the non-Quaker and an affront to other Quakers who either have never considered the term *evangelical* or have misunderstood it.

As one devout Friend remarked, "When you say you are an evangelical Friend, I get the feeling you are bragging to me personally that you are a little taller, a little more sophisticated, a little wiser, a little more righteous than the rest of us." To this good Friend, it meant smugness, pride, and holier-than-thouism.

If it ever means that, the adjective should be stricken from our vocabulary and the particular Quaker involved should be waited on for preening himself in such unbecoming language. If this is how our "evangelicalism" comes across, then we are as religiously ridiculous as the foolish Emperor of Aesop's fable who unwore his invisible clothes.

Most evangelical Friends, of course, desire the name as a designation of a Christian witness to our faith in Christ and a wish to identify with others of "like precious faith." The issue rests, then, neither on the adjective *evangelical*, nor even the noun *Quaker*, but upon the name *Christian*. If it can ever be construed by anyone that a person may be a Quaker without being a Christian, then something must be done to make our continuing loyalty to Christ clear. If to be a Quaker is merely a humble but determined insistence, a thoughtful and consistent attempt to follow the teachings of Jesus as our Redeemer and Lord as we understand them,

then additional adjectives are hardly needed unless it would be to distinguish us from, say, a Methodist Christian, a Baptist, or a Nazarene Christian. But if used to distinguish our position from someone who has denied or abandoned a faith in Christ, who might therefore even describe himself as a Moslem Quaker, a Hindu Quaker, or a Jewish (non-Christian) Quaker, then adjectives are essential.

Factually stated, according to our interpretation of terms and history, for a Quaker to be *anything* but Christian is a contradiction of terms. Any differences in practice—including the pastoral or unprogramed meeting, mission, or service emphases, plain, quiet, east or west—may be resolved with adjectives under the canopy of the Quaker noun. But if Quaker and Christian are ever separated in concept or practice, an impossible contradiction in terms exists.

To identify as an evangelical Friend is not, then, a matter of pride but of humility, an acknowledgment of the lordship of Christ. This does not destroy our individuality; it releases. It is not a burden, but a freedom. As Jesus said, of Himself, "The truth shall make you free."

Perhaps only two designations are needed to identify the differences: Christian Quakers or non-Christian Quakers. Since there is no way to require non-Christian Quakers to cease and desist from using the title for any number of service or action programs, then we have no alternative but to identify ourselves with an adjective. But how fine it would be if the name *Quaker* could remain an understandable noun! —J.L.W.

On eating in the right places

Restaurants were segregated in Jesus' time. So, when he sat down to eat with the likes of Zacchaeus and others not of the right race, color, religious or social status, demonstrations began. That there was no good reason for this segregation was overlooked by the Pharisees and other prominent religious leaders—it just wasn't done. Good people were not to associate with bad, especially very bad people.

One Friends pastor often deliberately goes to the cocktail lounge to order his meals in the better restaurants ("They usually do serve meals there," he explained to me as I reluctantly followed him into the darker room. "It is an excellent place to find those who are in spiritual need and want to talk about it.")

Know what my first reflex reaction was? Suppose someone saw *us* go in! How pharisaical can we get? —J.L.W.

QUAKER GROWTH

Although statistics do not tell us everything, they do tell us something. The Quaker movement is not growing. In fact, relative to population growth, we are declining. Far from trying to discourage, I say these things to encourage us to find activities of renewal based upon such realism. However much we may stress the quality of our spiritual witness or talk about the leavening influence we exert, it remains true, nonetheless, that absolute and relative membership losses indicate a diminished or radically redirected vitality.

Across North America many monthly meetings are participating in Key 73. This can be a means for the Holy Spirit to renew the church. Yearly meeting superintendents bear the concern for church growth. Leaders of the Friends United Meeting and the Evangelical Friends Alliance with whom I have talked are planning conferences or other programs that bear directly upon this issue. In January of 1973 the Friends World Committee for Consultation spon-

sored a conference in London on mission and service. This conference resulted from a concern for a more consistent witness than presently obtains. Inconsistency has not been conducive to church growth.

Accompanying statistical observations are based upon FWCC Handbooks (1935, 1952, 1962, 1972); various yearly meeting minutes; Hodgkin's *Friends Beyond the Seas* (London, 1916); the standard histories; and various mission reports. Helpful also were the excellent studies of Friends growth in Bolivia and Peru by Quentin Nordyke, *Animistic Aymaras and Church Growth* (Barclay Press, 1972); and *Friends in Central America* by Paul Enyert (South Pasadena, William Carey Library, 1970). Kansas Yearly Meeting has begun an in-depth analysis.

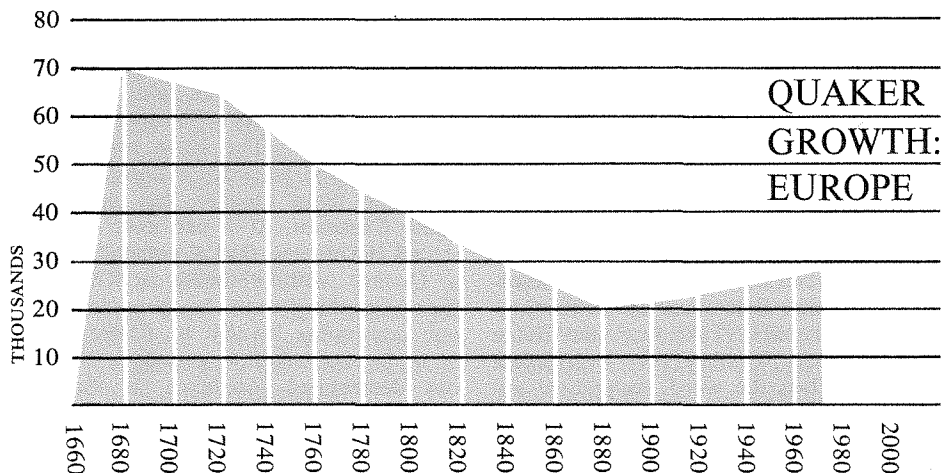
GROWTH PATTERNS IN EUROPE

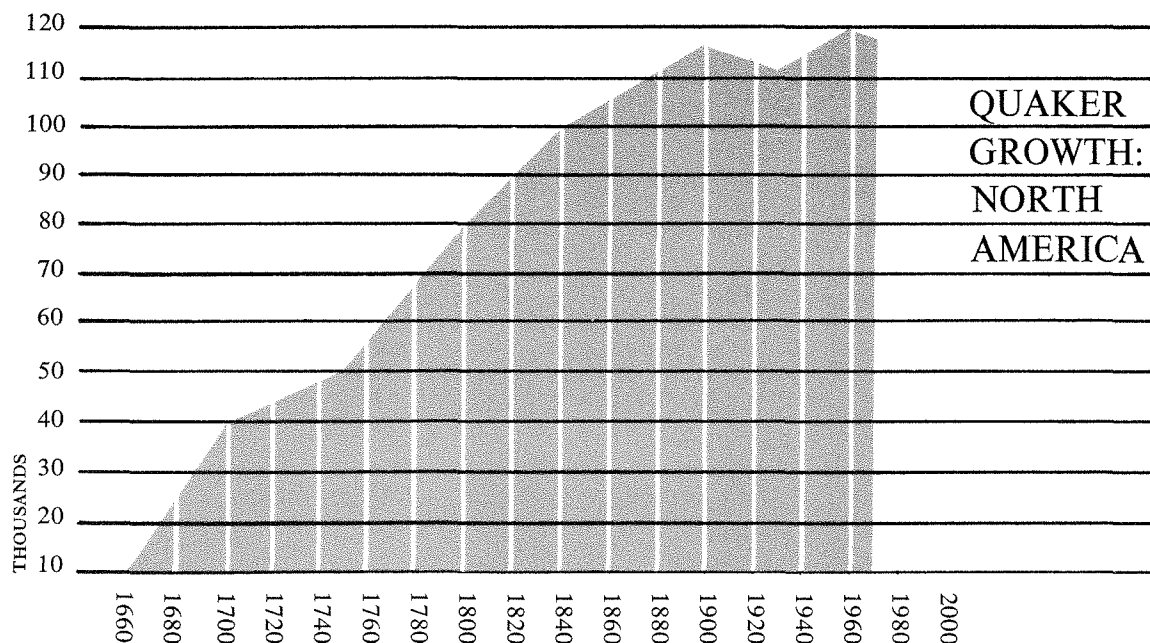
In Europe, primarily in the British Isles, the Quaker movement reached its greatest numerical impact within a decade after George Fox's Pendle Hill vision of a people to be gathered to the Lord.

Approximately 70,000 persons were identified as Quakers in 1660. Migration to America caused a leveling off of the number of European Friends. By 1700 the figure stood closer to 50,000; by 1800 about 32,000. I estimate there were only 18,000 Quakers in Europe in 1865—its lowest point. Sixteen thousand of these were in London Yearly Meeting, with most of the remainder in Dublin Y.M.

Despite stepped-up itinerant ministry outside Anglo-Saxon culture (Russia, Norway, Africa, Australasia), some missionary support and visits, and certain evangelical ferment, London Yearly Meeting in 1835 rejected a proposal to set up a missions board. With declining membership, however, after 1858, prodded by the vision of George Richardson, the Yearly Meeting took steps to increase Christian evangelism both by supporting missionary activity to the Near East, India, Pemba, and Madagascar, and by establishing evangelistic activities in England through the Home Missions Council. An attendance count at worship in 1904

Arthur O. Roberts is currently the Replogle Memorial Professor at George Fox College in Newberg, Oregon. This article is relevant to the concerns that called forth the Conference on Missions and Service in London, England, held in January under sponsorship of the Friends World Committee. Coming in April, 1973, will be a new book entitled *Early Quaker Writings: 1650-1700* that Arthur Roberts and Hugh Barbour have compiled as coeditors. It will be published by Eerdmans.





indicated 34,500 as compared with 20,800 in 1851. London Yearly Meeting membership has been plateaued at 20,000 to 21,000 for the past 70 years. Small groups of Friends have been established in European countries during the 20th century. Although the aggregate is small (1,300 in 1972), growth rate has been approximately 300 percent since 1935.

As compared to biological or transfer growth, using McGavran's formula, the greatest conversion growth occurred from 1650 to 1660 in the British Isles, from 1860 to 1890 in England and Ireland, and from World War II to the present in Europe. See graph below.

GROWTH PATTERNS IN NORTH AMERICA

In North America initial patterns reflect migratory transfer growth and biological growth from 1700 to 1820, from approximately 40,000 to 100,000. From 1850 to 1950 "Hicksite" losses about matched "Orthodox" gains. The period of greatest conversion growth seems to have been between 1870 and 1900 among

Orthodox groups, reflecting the adaptation of Friends to revival methods of evangelism. During the present century North America has been in a steady state condition with losses and gains locally reflecting transfer in and out. There have been some significant gains by conviction both among nonpastoral and pastoral Friends within the past 30 years. More research is needed to determine the nature of this growth statistically. Non-convincement about equals conviction.

Generally speaking western yearly meetings have gained the transfer losses of midwestern yearly meetings. On the basis of normal biological growth alone (without any converts) during the past 70 years, North American Quakers should number 200,000 rather than 120,000. Statistically speaking, significant growth in North America since 1935 has occurred as follows:

Illinois (FGC)	300%
Northwest (EFA)	100%
Alaska	90%
California (FUM)	70%

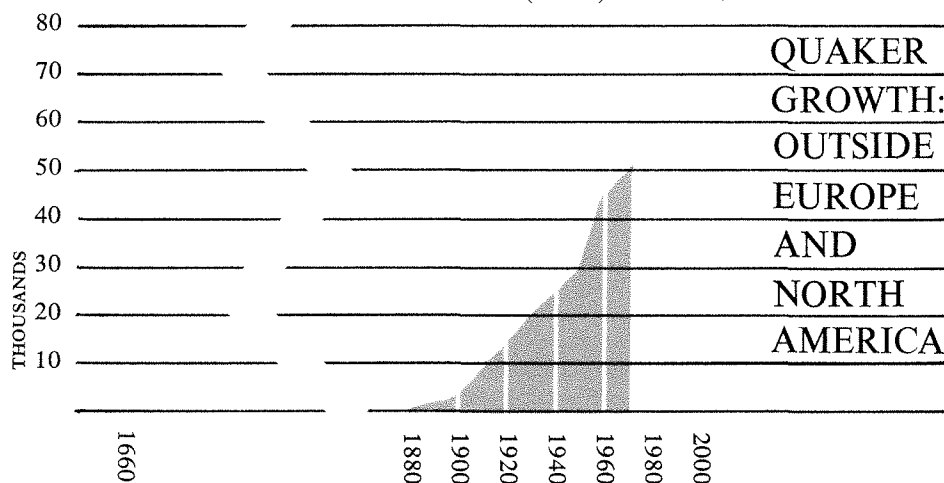
Eastern Region (EFA)	35%
North Carolina (FUM)	35%
New York (FUM, FGC)	20%

Growth is also evidenced in the formation of new Friends organizations. Lake Erie, South Central, Southeastern, Southern Appalachia, and Missouri Valley total some 4,000 members. This reflects both increased mobility among nonpastoral Friends and growth by conviction. See graph above showing Quaker growth in North America.

GROWTH BEYOND EUROPE AND NORTH AMERICA

In 1972 approximately one-fourth of all Friends were non-European. These numbers reflect both conversion and biological growth but little transfer growth (except for Australasia and South Africa). These Friends are within newer groups, generally reflecting evangelistic concern that arose at the turn of the century and awakened missionary zeal among American youth.

Taiwan's gains offset apparent losses



in mainland China. Japanese Quakers were depleted during the troubled 1940s. Malagasy Friends (7,575) in 1968 merged with other Christian bodies. Africa's 36,000 Friends are predominantly from Kenya and Burundi. Growth has slowed to 10 percent in Kenya during the past decade. Martyrdom in Burundi during the past several months may lead to accelerated growth.

In Latin America the greatest growth is occurring presently among the Aymara in Bolivia and Peru. They numbered around 8,000 in 1972. The growth is mostly conversion. The homogeneity of the people and indigenous leadership augur well for continued rapid growth. On the basis of a doubling every 4.1 years in Peru and every 5.4 years in Bolivia, Nordyke estimates 122,000 (1/10 to 1/20 of the Aymara population) by the 1990s! We could use a little more such startling optimism! Experiences of Friends under checkered political and religious conditions in Mexico, Cuba, Jamaica, and Central America, however, suggest watchfulness and prayer rather than presumption. See graph on page 7 for growth beyond Europe and North America.

I said earlier that the statistics indicate we are not growing. It would be more accurate to say we are both growing and dying. We need openly to ask where, and why? These statistics lead me to the following reflections:

1. *Many small acts of faith can open the way for growth.* Such as:
 - membership classes
 - new times, places, or ways for worship and education
 - purchase, distribution, and use of Quaker literature

QUAKER GROWTH: OUTSIDE NORTH AMERICA

	1902	1935	1952	1962	1972
<i>Africa</i>					
Burundi			1,300*	1,000*	1,794
Kenya		7,084	17,800	30,397	33,860
Madagasakari	2,400	4,000*	6,003	7,575	
Pemba & Zanzibar	?	100	80	46	130
South Africa & Rhodesia		116	200	214	175
<i>Asia</i>					
China	100*	1,350	?	?	?
India (Bundelkhand)	?	?	?	240	264
India (Mid-India)	398	170	199	249	323
Japan	?	750	123	201	276
Taiwan				391	1,500
<i>Australasia</i>					
Australia	400*	642	734	852	992
New Zealand	100*	282	413	579	698
<i>Europe</i>					
Denmark		35	42	60	54
France		100	80	127	143
Germany W, E, & Austria		212	475	534	586
Great Britain	18,500	20,383	20,900	21,745	20,807
Ireland (N & S)	2,000	2,108	1,960	1,933	1,756
The Netherlands		19	81	92	129
Norway		70	63	85	119
Sweden & Finland			96	118	156
Switzerland				106	120
Jordan & Lebanon		130	150	100	120
<i>South & Central America</i>					
Bolivia			600	3,000	7,000
Costa Rica				76	71
Cuba		1,967	409	375	250
Central America		4,083	5,197	9,593	2,305
Jamaica	750*	1,136	982	865	730
Mexico	800*	56	50	197	197
Peru					700
	25,448	44,793	57,937	80,750	75,255

*estimated

If we don't win it's a shame

BY BRUCE LOCKERBIE

Dr. D. Bruce Lockerbie is chairman of the English Department, The Stony Brook School, Stony Brook, New York. He is the author of a dozen books, including The Way They Should Go (Oxford University Press, 1972). This article is from the Evangelical Press Association syndicated service.

My wife and I were returning home from Washington, D.C. As our taxi sped toward the Arlington Bridge and National Airport, the glow of spotlights suffusing the Lincoln Memorial suddenly attracted me. I asked our driver, a Black man, to take us once around the circle to the front of the Memorial.

As we sat looking up at the wonder of living stone, I mumbled something about the sanctity of the shrine. Our driver



QUAKER GROWTH: NORTH AMERICAN YEARLY MEETINGS

Yearly Meetings	1902	1935	1952	1962	1972
Alaska	140	1,317	1,727	1,500	2,467
Baltimore (FUM, FGC)	4,725*	3,464	3,299	3,278	3,346
California (FUM)	1,710	4,484	6,149	7,886	7,459
Canadian (all)	1,600	1,273	882	623	943
Central		500	576	506	466
Illinois (FGC)	1,000	285	552	943	1,120
Indiana (FUM)	19,878	15,944	13,886	13,847	11,513
Indiana (FGC)	1,400	680	556	650	793
Iowa (C)	1,600	950	853	724	763
Iowa (FUM)	11,280	7,477	7,052	6,146	5,242
Kansas (EFA)	11,214	9,098	8,103	8,568	7,746
Lake Erie					820
(Missouri Valley)					200
Nebraska (FUM)		2,390	1,775	437	1,314**
New England (all)	4,800	3,900	3,303	3,222	3,543
New York (FUM, FGC)	7,145*	5,600	7,381	6,743	6,774
North Carolina (C)		500	500	250	311
North Carolina (FUM)	5,194	10,826	13,415	14,543	14,886
Northwest (EFA)	1,607	3,135	4,582	5,537	6,972***
Ohio (C)	1,800	1,260	990	860	796
Ohio (EFA)	5,809	5,607	6,161	7,207	7,874
Pacific			756	2,309	2,023
Philadelphia (FGC)	15,400*	15,237	16,853	17,657	15,817
Rocky Mountain (EFA)				1,437	1,557
South Central					316
Southeastern					432
Southern Appalachia					200
Western (C)	300	200	50	50	
Western (FUM)	15,196	13,069	12,549	12,528	11,140
Wilmington (FUM)	6,273	5,296	5,025	4,492	3,556
	117,971	112,492	116,975	121,943	119,489

* Includes both Orthodox and Hicksite

** Reflects dual membership of approximately 900, Kansas Yearly Meeting

*** Erroneously reported as 5,972 in FWCC Handbook 1972

—local statistical analysis

—intervisitation within and among yearly meetings.

2. Several larger acts can increase capacity for growth. Such as the yearly meetings:

—resolving conflicting views about outreach

—deciding what inter-Quaker structures best conserve and increase growth

—determining how a vision of the Quaker movement worldwide can be shared effectively in local churches.

3. We are called to be the Church and not an order in it. Every group of Christians interpenetrates in the larger Church to some extent, leavening or being leavened. To be the Church requires faithfulness to all spiritual gifts whereby Christ is exalted as prophet, priest, and king. For us Quakers today it means we are as responsible as other Christians to evangelize or to disciple the peoples of the world. For Friends to become an order (finishing school for those whom others have evangelized) would be a denial of our heritage. It could mark an elitist refusal to accommodate to new approaches and to adjust priorities in the use of energy (including money).

One reason people responded so readily to Jesus' call was that He saw potential in each of them. Poor as we are, Quakers have potential. We are promised that God will not despise a broken and a contrite heart. Let us welcome the renewal by the Holy Spirit in our times and prepare the way for the gathering in of those who hunger and thirst after righteousness. □

nodded, then turning to face us he said, "I don't know if you feel like me, but there's times when I just look at him and the tears come. We understand what he meant, but most white people who would help us are being scared off by Black militants. Bigots seem to be gaining, and it don't look good for the home team."

We drove on; the flame on the hillside in the darkness ahead reminded us of another President cut down by hatred. The metaphor of the cab driver seared my mind—"the home team," a phrase from the baseball song,

Let me root, root, root for the home team,

If they don't win, it's a shame.

The *home team*, I thought, is the team that represents *me*, my homeland, the

America in which I've chosen to live and raise my family.

But why should the single remark of a Black stranger prod me so? On the plane coming home and since, I've wrestled with my conscience over my pretended tolerance and tacit racism.

Oh, I'd never been a conscious bigot. In college and after, I competed in track with Blacks, some of whom—pardon the expression!—were among my best friends. I've been teaching for 16 years in a Christian school and always felt that I understood the two-dozen-or-so Black students and their needs.

For a long time—I've now come to realize—I wasn't with the home team because I hadn't made up my mind which side was which. My background had a lot to do with my indecisiveness. I'm what careless journalists label as WASP,

but that's no description, only a cliché. My background, more accurately, is lower-middle class and middle-American; Canadian by birth, I'm now a naturalized American citizen. My Canadian relatives still live in the Stephen Foster era: they call Blacks "darkies."

My Christian upbringing was fundamentalist. I've heard the teaching that uses Scripture to condemn black men as descendants of Ham, Noah's prurient son. I know the concern to evangelize Africa, "the Dark Continent," that all but obliterates any social concern at home. I remember racist jokes I heard told from pulpits to white-on-white congregations. I recall listening to the Eureka Jubilee Singers and wondering why they didn't sing the hymns as written—I'd never heard of "soul."

To someone with this background, the drama of the civil rights struggle, the

Black Revolution, had its ironic counter-balances. Yes, there was the governor in the school doorway, but there was also the senseless self-slaughter of guerrilla fighting in Watts, Hough, and Newark. There were both the restaurateur with his ax handles and the terrifying hatred in Leroi Jones' plays. There was the *dream* of Martin Luther King, Jr.; there was also the screech of Rap Brown.

Rather than decide between these alternatives, I found it easier to dismiss much of the movement as just one more instance of the white man's favorite caricature of black dignity—the spats and bowler hats of Amos 'n Andy and the Kingfish on their way to the weekly meeting of the Mystic Knights of the Sea.

I grew cynical about power struggles and feuds that ruptured unity among Black leaders and led eventually to the assassination of Malcolm X. I pondered rumors linking one Black man with the Chinese Communists, another with the National Liberation Front. I listened while a Baptist pastor told his congregation that Dr. King masterminded a stolen car ring in Atlanta. I could transfer some of my fears into outbursts of mixed rage and amusement at the attempts of James Forman to obtain reparations from American churches. Over all these incidents lurked the shadowy possibility of a race war, led perhaps by Eldridge Cleaver, that would blow us all into eternity.

Still, my conscience was troubled by those acts of white insanity that kept the bomb fused—the murders of Medgar Evers, Dr. King, and others; the senseless, obvious injustice that stripped Muhammad Ali of his boxing championship title; the curious singling out for rebuke of Adam Clayton Powell by his congressional colleagues; the unwarranted harassment of Black political organizations by Federal or municipal authorities. For me the most obscene gesture of white repression had been the gagging of a manacled Bobby Seale in an American courtroom. Yet I did nothing.

I can't blame my inaction on my Christian faith, even though much of evangelical Christianity in America maintains a retrenched social position. It's trite to say that the most segregated time and place in American life is 11 o'clock Sunday mornings in church. The typical Protestant church goes through its acts of worship in 1972 as though it were 1932. Choirs still sing "Negro spirituals" with no apparent sense of irony in the metaphors of deliverance in "Swing Low, Sweet Chariot" or "Go Down, Moses." Sin is conventionally described in degrees of blackness; righteousness is white and pure. Missionary endeavor is still reported, as in my childhood, in the rhetoric of colonialism. "The white man's burden" is the obligation to convert the heathen, not

only to Christ but also to Western culture.

I attend a suburban church in an old Long Island town, a university center. Within a mile or so of our church is a settlement of Blacks whose ancestors date back to long before the Revolutionary War. A mile in the opposite direction stands a migrant workers' dormitory. Black men in our community have some difficulty getting a haircut in local barber shops. Our township has rejected an open-housing covenant. But my church isn't officially aware of any of these developments. We have almost no dealings with our Black neighbors; we scarcely know they exist.

When the subject is raised, one hears pious evasions and rationalizations. "In Jesus' time, the Roman Empire had slavery far worse than anything we've ever had in America. Yet Jesus never said a word about abolishing slavery for equal rights. Are you saying you're more concerned about someone's condition than Jesus was?" Or this: "The only thing the Negro needs is what every man needs, whatever his color. They all need Christ to save them from their sins. Then we can get on with talk about improving life in the ghetto."

It's this digging in the heels that the press characterizes as "a white backlash in the Bible Belt." But Christian racism is far more serious than that. It's an outright assault, in the name of Christian orthodoxy, on the doctrine of God's universal love.

The central teaching of Jesus is "good news"—the Gospel that sets men free—free from an enshackling intolerance toward some, free from a feeble tolerance of others. The Christian Gospel should liberate from the narrowness of sectarianism; it should turn loose a man's spirit to find its loftiest opportunities in service for others, regardless of race, because God is no respecter of persons.

My racial attitudes resulted from a refusal to involve myself personally in the legitimate grievances of Black people because of my scruples over certain extremist methods. Seeing offense on both sides, I tried to retreat to a supposed neutrality, a benign tolerance. I wouldn't offer my hand to help those who, because they are Black and for no other reason, feel oppression as I do not. By being neutral, I've been giving support to the wrong team.

But now it's time to change, and though it's late to begin I must declare my love and support for the home team—for persons of any race, just as the old Sunday school song says,

Red and yellow, black and white,
They are precious in His sight.

This is the home team, but if we don't win, it will be the shame of us all. □

Face of the World

Continued

exempt organizations. A Maryland bill calls for restitution for children's misdeeds on the part of parents.

Senator Paul J. Fannin (R.-Arizona) has introduced in the Senate a bill that would require mandatory imposition of the death penalty for individuals convicted of certain crimes. They would be: (1) The assassination of a President, vice-president, or state governor; murder of a judge, policeman, or fireman; murder committed by a person already serving a life imprisonment term; aircraft piracy if loss of life occurs as a consequence. —E.P.

SEVEN-TON TRUCK IS BANGLADESH AMBULANCE

CHITTAGONG, BANGLADESH—A seven-ton truck served as an ambulance for an eight-year-old Bengali boy threatened with the loss of his one good eye, according to Fred Gregory, World Relief Commission's director for Bangladesh.

Jacob Bario, a Bengali, lost the sight of one eye in complications following severe smallpox. Mrs. Howard Hawkes, Assemblies of God missionary and representative of WRC, visited his home every day. When the good eye was threatened with infection she knew the boy had to have professional help.

Since 85 percent of the transportation has been destroyed in Bangladesh, the WRC truck provided the solution. It was on a regularly scheduled relief run to Dacca when it gave the patient and his mother a ride. —E.P.

CHRISTIAN TEACHERS SET TO MEET IN SANTA BARBARA

PASADENA—Christian teachers in America's public schools will convene in Santa Barbara, California, August 13-17, for the fourth big National Convention sponsored by National Educators Fellowship, the only national professional organization for Christians in public education.

Ralph Carmichael, a great name in modern Christian music, will demonstrate, explain, and illustrate the new sounds of today's sacred music.

Norman Rohrer, director of Christian Writers Guild, will lead discussions and workshops on the urgent need for Christian writers, the techniques and skills of writing, and a survey of current Christian markets. Other workshops will explore Christian aspects of reading, math, counseling, etc.

Complete program details and other related information may be obtained from E. A. Patchen, Executive Secretary, NEF, 1410 W. Colorado, Pasadena, CA 91105.



vacation bible school 'a la mode'

BY DOROTHY BARRATT

Look ahead to your summer ministries! Think and plan creatively about the organization, time, and place for your Vacation Bible School this summer. These are this month's suggestions from EFA's Christian education consultant.

The "Beach Bible School" sponsored by the Nehalem Bay Friends Church of Wheeler, Oregon, was certainly Bible school "a la mode." All of the ingredients of a full-fledged Bible school *plus* the added flavor of the beach atmosphere and creative crafts made this Bible school a special treat.

Taking advantage of their location the Bible school was held at a retreat center with many of the activities taking place on the sandy beach.

A nautical theme was followed throughout. A devotional feature that related to the sea and sea life was led by the pastor. The program also included a Bible lesson and the memory verses were

printed on brightly colored sea animals. Shells were given as awards for memorization.

The crafts were creative, using many of the natural materials available. Rocks were glued together and painted like animals. Sand candles were made on the beach and everyone participated in a sand-sculpturing contest on the last day of Bible school.

The highlight of each day was the search for buried treasure on the beach. Clues were given and the children scrambled from place to place digging frantically to find the treasure, which included such things as candy, balloons, sparklers, and play money.



Interest was high throughout the week and the Beach Bible School climaxed with a picnic on the beach.

Not every church has a lovely beach on which to have a Vacation Bible School, but there may be other possibilities just as exciting. Look around and you may discover some unique place, some more effective program, or a better time for your school this summer.

The need for this additional Bible teaching time is crucial. Pray and think creatively to discover the best possible program for your church's VBS this summer.

VACATION BIBLE SCHOOL VARIETIES:

1. *Backyard Bible School*—Choose homes and hostesses in various sections of your community. Plan a two-hour-a-day program with songs, Bible story, Scripture memorization and other activities. Advertise the times and places well in advance and plan a thorough follow-up program.

2. *Day Camp Bible School*—Transport

the primary and junior age children to a city park or campsite. A basic VBS curriculum can be used plus many outdoor activities. Children can bring lunches for most of the days and you might want to plan a special picnic for the last day.

3. *Country Vacation Bible School*—Locate a large barn in which to have classes and some activities. Children can sit on the floor or on bales of hay and use boards to write on. Build the theme around the farm, the animals, etc.

4. *Vacation Bible School Campouts*—Take your juniors or junior highers on a three-day (two-night) campout. A five-day VBS curriculum can be used plus many unique features appropriate in a camp situation. One feature might be the

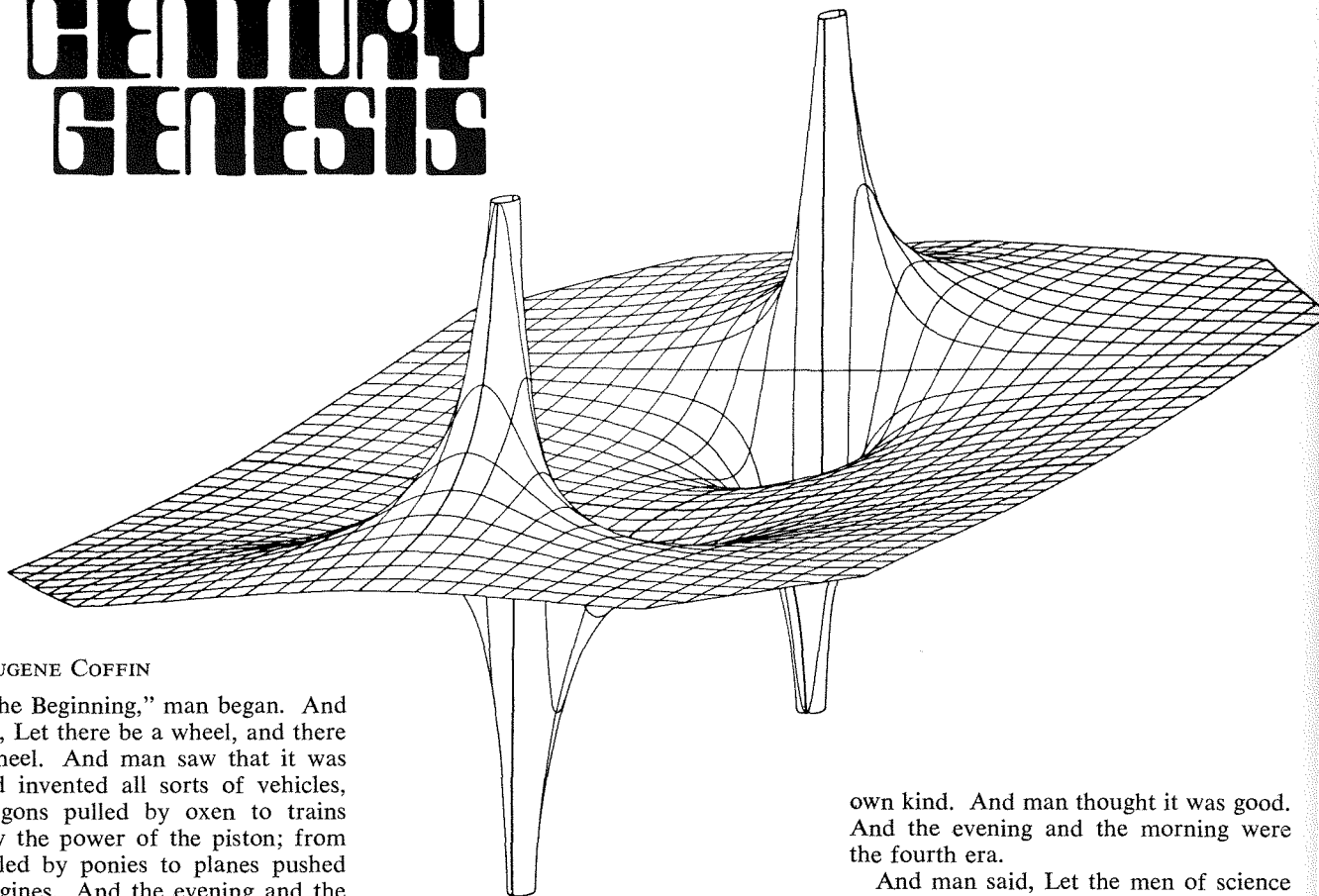
morning private devotions that are encouraged by giving each junior an envelope sealed with wax in which he finds his "Secret Orders." Each child locates a favorite spot where he spends a few minutes alone each morning.

5. *Family Vacation Bible School*—An evening Bible school planned for the whole family. The program is usually planned for two hours.

6. *The traditional one- or two-week Bible school*—A few innovations can revitalize the traditional Bible school. Use your imagination in decorating and building around the theme. Include special features each day to build suspense and anticipation. Some features might be a treasure chest, a time machine, or special guest.

Remember that VBS can be for three days, one week, two weeks, once a week for five or ten weeks, or whatever fits your situation. It can be morning, after school, or evening. Consider all of the possibilities and choose the most appropriate time for your VBS this summer. □

TWENTIETH CENTURY GENESIS



BY T. EUGENE COFFIN

After "The Beginning," man began. And man said, Let there be a wheel, and there was a wheel. And man saw that it was good and invented all sorts of vehicles, from wagons pulled by oxen to trains driven by the power of the piston; from carts pulled by ponies to planes pushed by jet engines. And the evening and the morning were the first era.

And man said, Let the laboratories bring forth the cleansers, the labor-saving devices, the maintenance-free equipment; let them multiply in infinite variety; and it was so. And man made self-cleaning ovens, frost-free equipment of every conceivable type. And man saw that it was good. And the evening and the morning were the second era.

And man said, Let there be a new dimension to our vision so that we can see what takes place on the other side of the earth as well as in every corner of

our countryside and cities. Let this television divide the night from the day for its viewers so that the night people may rule. Let it be for a sign of the seasons and give information to all the earth. And it was so. And man made great towers to send the vision on waves of light and sound, and he made a lesser sound called radio to rule the day. And he set them in the pattern of life to divide the day into segments, the years into series, and the summers into reruns. And man saw that it was good, and the evening and the morning were the third era.

And man said, Let there be power from the building blocks of the universe. And man made the power by dividing the atom and called that power an atomic bomb. And man said, Let the power of the atom be channeled into one purpose. And man called that one purpose the guarantee of peace upon the earth and the working together of all peoples for the benefit of all. And man saw that it was good. And man said, Let the power bring forth new ways of manufacturing goods for all men, and the atom yielded its power to produce submarines, aircraft carriers, missiles, each yielding after its

own kind. And man thought it was good. And the evening and the morning were the fourth era.

And man said, Let the men of science bring forth a craft that will break the power of gravity and fly above the earth in the open firmament of heaven. And man created great space capsules, orbiting platforms, communications satellites, flying spy machines in order to explore the universe and to keep track of his earth neighbors. Every invention brought forth abundantly after its kind and inspired new creations. And man saw that it was good and blessed it with huge budgets, saying, Be fruitful and multiply in the earth. And the evening and the morning were the fifth era.

And man said, Let us make a machine in our image, after our likeness, and let it do all our calculating for us, keep accurate record of our fiscal affairs, make out the payroll, keep up to date the data on all scientific progress, store in memory all the facts of all the earth and every moving thing in heaven and on earth.

So man created the computer in his own image, computer and collator created he them. And man blessed them and said, Do all the work required of man, multiply formulas and equations to the end of the universe, take charge of the power of the atom, and compute the path of the orbiting spacecraft. And man saw everything that he had made, and behold, he thought it was very good.

T. Eugene Coffin is pastor of the East Whittier Friends Church, Whittier, California. He is on the executive committee of the General Board of Friends United Meeting and serves as chairman of the Board of Spiritual Life of California Yearly Meeting of Friends Church.

And the evening and the morning were the sixth era.

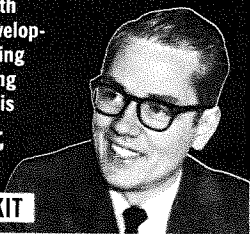
Thus was all the modern world completed with its host of ingenious devices created by man. In the seventh era man said, Now I will rest and enjoy the fruits of all my labors. But the screaming jets would not let him sleep; the gadgets and expanded vision gave him stomach ulcers; his unlimited power kept him nervously suspicious of his neighbors; and the creation in his own image gave him answers to his questions he did not like.

Having made all things for his comfort and enjoyment, man found himself still in trouble. Great and marvelous were his achievements, but they brought no peace to him or to the world. For in the beginning was God, who made man and made his heart to be restless until it finds its rest, not in man's inventions but in the Creator and Ruler who created peace and bestows it upon those who believe in the One He sent. □

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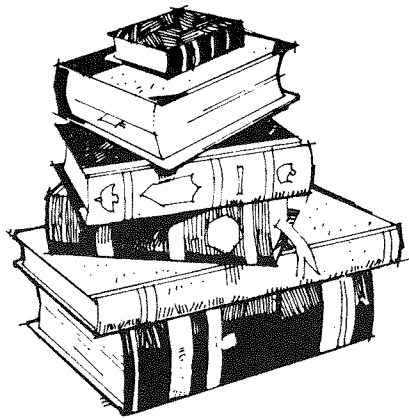
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Books



A. Dudley Dennison, M.D., Give It To Me Straight, Doctor, Zondervan Publishing House, 1972, paperback, \$1.95.

This is a better book than the cover would indicate. Actually this Christian physician deals in a very practical way with problems of mental health, sexual happiness, drugs, and attitudes toward death. On the issue of abortion as on a number of other issues he is much more understanding of the complexities of the issue than most popular writers on the subject. This would make a good book for an adult elective class. The author repeats himself occasionally.

The style is conversational. There are no footnotes, but each chapter has a useful list of "referrals," which should enhance the book for pastors and counselors of troubled people.

—Arthur O. Roberts

Robert P. Benedict, Journey Away from God, Fleming H. Revell Company, 189 pages, \$4.95.

In the apparent conflict between many scientific theories and the Bible, what can today's intelligent Christian believe? Can science refute the biblical story of creation? Has teaching in the name of science exceeded the realm of science?

Robert P. Benedict is a scientist who recognizes the science-Scripture conflict. In language readable by the nonscientist he reveals some of the misinterpretations of Scripture and vitally weak spots in scientific theories and contributes to a strengthening of Christian faith. Students facing the confusion today will find this book especially helpful. —Walter P. Lee

Brinton Turkle, Obadiah the Bold, Viking Press, 1965, \$3.95; Thy Friend, Obadiah, Viking Press, 1969, \$3.95; The Adventures of Obadiah, Viking Press, 1972, \$4.50.

The author and illustrator of these children's picture books is a Friend and a native of Alliance, Ohio. Brinton Turkle is a personable man whose keen ability and great talent are reflected in this series

about a redheaded Quaker boy named Obadiah Starbuck of old Nantucket. The stories accurately preserve the quaint colonial architecture and cobblestone streets and were carefully researched to portray the 18th century Friends in custom and dress. These tales employ charm and humor to entertain in text and have skillfully composed interdependent illustrations that are both soft in tone and more than adequately colorful.

All three books instill a warmth of home and a sense of love, and are the realization of the author's goal:

"... no matter how successfully I may entertain, I am really up to something else: subversion. My abilities are implacably lined up against the hypocrisy, materialism and brutality that so pervade our society. As my readers leave childhood behind, I hope that they will carry with them an appreciation for such alternatives as integrity, mutual respect, kindness, and reverence for life."*

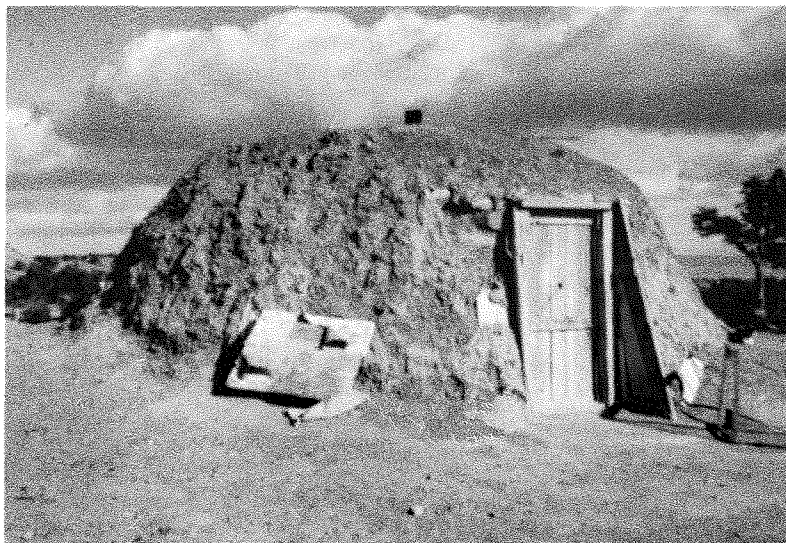
In *Obadiah the Bold* our mischievous hero wants to be a feared and dreaded pirate, a wish born of a spyglass that once belonged to his grandfather, a former ship's captain. Now it is Obadiah's most prized possession. But Moses, his brother, teased, "Has thee ever heard of a Quaker pirate?" After playing pirate with the other Starbuck children, who make him walk the plank, he considers his father's admonition to be like his grandfather, more brave than any pirate. (Also available in paperback edition at \$9.75 and in color sound filmstrip at \$9.50, both from Viking Press.)

Thy Friend, Obadiah, a Caldecott Honor Book, dramatizes the relationship of a sea gull that "favors" our little redhead, much to his dismay. Obadiah's ordeal of friendship with the gull weaves its story through his weekly chores. His brothers and sisters laugh at him because of his "friend," while his mother attempts to comfort him saying, "Don't distress thyself, Obadiah." In the end Obadiah in compassion saves the gull from a fish-hook and accepts the affection of "... one of God's creatures." (Also available in paperback edition at \$9.95 and in color sound filmstrip at \$9.50, both from Viking Press.)

The Adventures of Obadiah start in the warm glow of the family Bible reading, continue in the simple one-room schoolhouse, and explode at the community festival and sheep shearing.

The tale is filled with folklore, human comedy, and galloping episodes as startling as they are colorful. Obadiah's adventures range from wildly riding a runaway ram into the carnival clown and his educated pig to the Indian eating fire, and finally end safely with his family astonished at his happenings. All this is

(Continued on page 26)



Located in many of our camps are the round log houses called *hooghans*.^{*} A cabin type home is appearing to replace many of the aforementioned ones. However, as the winter season approaches—with anticipation of cold, wintry weather, our people often move back into these *hooghans*. They are easier to keep warm.

On one occasion Helen Descheene and I stepped into one of these *hooghans* to have a service with two ladies in our area. We sat near a stove, which was only a barrel cut down to a smaller

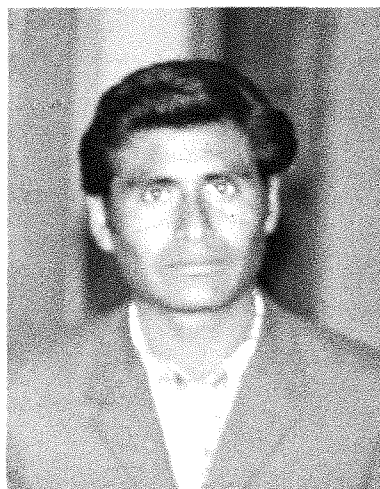
^{*}*This is the Navajo spelling of the word.*

A barrel s

Missionary Voice

Francisco Mamani

Autobiography as told to J. David Thomas



Francisco Mamani is pastor of the Max Paredes Church (the First Friends Church) of La Paz, Bolivia, South America. This is Francisco's own story as told to the late J. David Thomas, long-time missionary to Bolivia under Northwest Yearly Meeting of Friends, who died in a boating accident in May 1972.

I was born in the community of San Martin of Calata in the region of Manco Kapac, the ninth of March, 1945. When I was five years old, my grandfather, Apolinario Chipana, took me to the first evangelical church at Amacari. Then my mother was converted, and then my father, Antonio Mamani, at Christmas time through the preaching of Cipriano Mamani in the Amacari church. Since then, I grew up in a Christian home. I also was taught in an evangelical school at Copajira. Celso Cáceres and Atanasio Mayta were my first teachers. They taught me to pray and sing choruses in the school. When I was nine years old my parents put me in a Nazarene school in Alto La Paz. I completed my grade school studies in the Friends school at Max Paredes.

When I was barely sixteen years old my father wanted me to study in a Bible Institute of the Baptists in Huatajata. They refused to accept me, but my father pleaded with them and I was accepted. My economic resources were exhausted after six months and I had to leave my studies. From that time I have had a strong desire to study the Word of God. When I was seventeen I enlisted in the military to complete my required military service. The Lord accompanied me in all this, as well as when I worked in a tile factory.

In a meeting of the representatives of the Friends Church the Lord talked to me through an uncle. He spoke of the lack of students in a Bible Institute. These words were a guiding light to me

height with a stove pipe protruding through a hole in the roof—this being the only avenue for light. One might consider this a very crude type of stove, yet it makes a great amount of heat.

As I sat meditating while Helen was giving a lesson in her own language, the stove seemed to portray a real truth of the spiritual heart warmed by God's love within. It is needful that the stove remain within the confined walls of the *hooghan* in order to give warmth to those around it. Yet, it must obtain the air from the roof in order to keep burning. We as Christians must remain in this world with the limitations of our physical body, but

we must obtain daily spiritual blessings and help through the "upper window" of devotions and communion with God to keep the fire burning upon the altars of our hearts.

Oftentimes Christians seem hemmed in on all sides by temptations or hard places. According to the inspired writings of James, this only gives reason for rejoicing on the part of God's children. If the stove could make a choice and prefer the outdoor environment instead of the limits of a *hooghan*, its heat would have no effect. For a similar comparison, if believers choose the way of least resistance with no temptation or hard place, their

testimony loses its effect. It takes the nighttime to see the stars; it takes the difficult places to see the light of God shining from our lives.

Furthermore, Christ states if we save our life we shall lose it. History has often proven that Christians gain in strength and fortitude during days of persecution, not during times in which no forces oppose them.

This is our prayer for our Christians who face opposition from their people. A real miracle of grace is wrought in those who remain steadfast in faith, although others of their own household withstand them. □

love talks

By Mary Gafford

Mary Gafford is a missionary/teacher on the Navajo Indian Reservation in Arizona, working at the Rough Rock Friends Mission under Rocky Mountain Yearly Meeting of the Friends Church.

that led me to ask the pastors about this institute. Finally, our missionary, Ralph Chapman, gave me the necessary information and encouraged me to follow in the steps of my father. Finally, I quit work and made out all the papers in the Ministry of Labor in one day.

The Bible Institute was "Berea," in Santa Cruz, belonging to the World Gospel Mission. They accepted me as a regular student. Here I was able to fulfill the desires of former years. I had the opportunity of studying three years, finishing in 1966. All this time I was planning to help some way in the Bolivian Friends Church.

At the end of my last year I married Juana Ott, who also had finished her studies in the same institute. The first of 1967 I went to the Yungas district to the Arapata church as pastor and teacher, and was there two years.

In 1969, while attending the representatives meeting of the INELA, without thinking about it before, I was named as director of the Bible Institute for three years. Thanks be to God who helped me in a great way during these years with this delicate responsibility. My three year period is finished at the end of 1971.

I received Christ as my personal Savior when I was twelve years old. Although I lived in a Christian home, I went only because my parents were Christians, without accepting Christ. But one Sunday I gave my life to the Lord, and since then he has guided my youth through danger and guarded from evil. During my stay in the Bible Institute, in the last

year, I was filled with the Spirit of God. It was one night in the house of the director that Mrs. Robbins prayed for me. It was the most outstanding hour of my life. From that time I decided to work for the Lord. My life was different than before. Since that time the Lord has had His way in my life. These years, with my wife, we daily meditate on the Word of God and pray. Right now I am seeking God's will for the coming days, that He might do with my life as He pleases. My desire is to always serve the Lord wherever I am. Thanks be to Him; may His name be praised. □

Mexican praise and prayer notes

PRAY

That several new families are showing an interest in the Gospel.

For raising up a worker among our believers who is actively witnessing to neighbors in her community.

That your prayers for Luis Garcia

have been answered (November, 1972). He gave his heart to the Lord and has a good testimony.

For an increased and steady attendance in the Sunday evening services, and a continued assurance that God is building His Church here in Mexico.

For an inspiring Christmas program and a delicious Mexican supper that were enjoyed by 110 believers and friends in our home.

PRAY

That our Christian families might experience a growing unity as they learn to live and work in Christian fellowship. Satan is trying to create factions among them.

For Hugo and Lucha, Guillermo and Alicia, two couples who made a start for the Lord, but haven't been faithful in services.

That God will take away the desire for liquor from Luis Garcia, recently converted, and from Jesse, who is having a real struggle with the habit.

That several new contacts now being made will bring forth fruit.

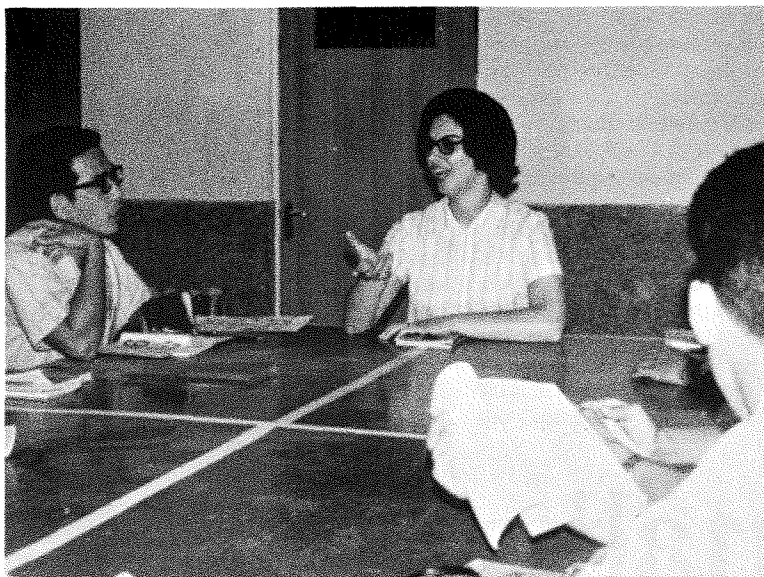
For the conversion of Rubén, the magician, who has been attending some services and showing interest.

That the Christians will sense a hunger for growth in their spiritual lives, and that conviction of sin will be felt in the hearts of those who do not know the Lord as Savior.

That we might have wisdom in the increased amount of counseling we are called upon to do.

—Roscoe and Tina Knight

The purpose of a book left behind



Betty and Lynn Baker are new missionaries on Taiwan under the Evangelical Friends Church—Eastern Region. They are teaching at the Morrison Academy in Taichung. Betty is shown above as she teaches an evening English Bible class.

BY BETTY BAKER

As we looked over our new home in Taichung for the first time, we discovered three books left behind by the missionaries who had previously lived in the house. The one book caught my eye because it was on the ladies' missionary reading list last year. I had not taken time to read it, even though everyone kept telling me how interesting it was. The book? *L'Abri* by Mrs. Francis Schaeffer. Since we were unable to locate the owners of the books, we kept the three books on our shelf. Day after day, as I looked at the book *L'Abri* on my shelf, I determined to read it before the owner turned up to claim it. Little did I realize how the Lord would speak to me through *L'Abri* as I intently read its pages.

At this same time I was facing some decisions about my English class. This class is held in the lower level of the Pei Tun Friends Church. When I began teaching this class, they were not studying the Bible at all, and I had a deep concern to share the Good News with these men and women. I felt a great sense of inadequacy in teaching God's Word. I began asking advice about teaching the Bible and how I should introduce it the first time. The class was meeting an hour on Tuesday and Thursday evenings, but the time did not seem sufficient to work on the exercises in the book, let alone add the study of the Bible to our agenda. One day as Charles DeVol dropped by for a brief visit, our conversation turned to my English class. After I expressed my concern to teach the Bible, Charles suggested I tell the

class I would be willing to study Bible a half hour before or after class if any were interested. While considering the extra time spent away from home, one of the students in my class said to me one evening, "Mrs. Baker, you are such a good teacher (typical Chinese politeness), but our time for learning is so short. Could we add an extra half hour to our class each evening?" I just could hardly believe my ears! I felt God saying, "This is the way; walk ye in it."

Quickly, I began reading the Gospels of Luke and John to determine which book we would study first. My training told me John, but I wanted God to show me definitely through His Word. As I reached the tenth chapter of John, my heart was stirred anew as I reread the familiar story of the Good Shepherd. Never had these words stood out to me as they did that day as I read, "No one takes my life away from me. I give it up of my own free will." (*Good News for Modern Man*) What could be any plainer to show how much Jesus loves us? It was settled. I would start with John, but how? As I finished reading *L'Abri*, my heart was challenged to launch out in the same type of faith as the Schaeffers had there in Switzerland. I committed my class to the Lord in complete trust that He would send the right students whose hearts were all prepared to receive the glorious Good News.

I have students who come and go, but the ones who come most regularly are mainly businessmen of different walks of life. Some of their occupations are bank-

er, teacher, tax collector, agricultural extension worker, engineer, government worker, automotive mechanic, and university student. But I must go on to tell you how God is sending the right students. The first night I had two young male pharmaceutical students present, David Lin and Joseph Chwang. David spoke first and told me he had studied English a year under a man who I knew was a Christian man and taught the Bible in his English class. Without hesitation, I asked David if he was a Christian. When his answer came back with a note of uncertainty, I assumed he must not have understood all about knowing Christ personally or he did not comprehend my question. These two young men are coming to our home quite frequently and are asking questions. I feel definitely that God sent these men to my class. David and Joseph have now brought into my English class three young ladies who are classmates in medical school.

I must share about one of my young ladies, Miss Wu, who is no longer able to attend my class at the church but is now coming to my home once a week. God gave me an opportunity to share my personal witness with Miss Wu and to present the Good News in a nutshell. She was so receptive and open; she left that day thanking me again and again, for no one had ever told her such Good News before.

I believe God wants to save these men and women. Would you pray with me for the salvation of their souls? God can redeem souls in Taiwan the same as in *L'Abri*, Switzerland. □

Jesus and the ghetto

Two thousand years ago Palestine spawned a society that seems strangely modern. There, in an atmosphere of racial tension, a remarkable encounter was to occur.

The milieu contained Jews, "God's people," entrusted with divine oracles yet threatened by a Hellenism that imposed nude games in the holy city and horse racing within sight of the Temple.

There were prestigious foreigners in Palestine. Romans were there—overbearing, entranced with their world order built upon law and respect for the state. And there were Greeks—argumentative, crafty, slick, proud of their heritage. These lived among the Jews in Judea, Galilee, and Perea.

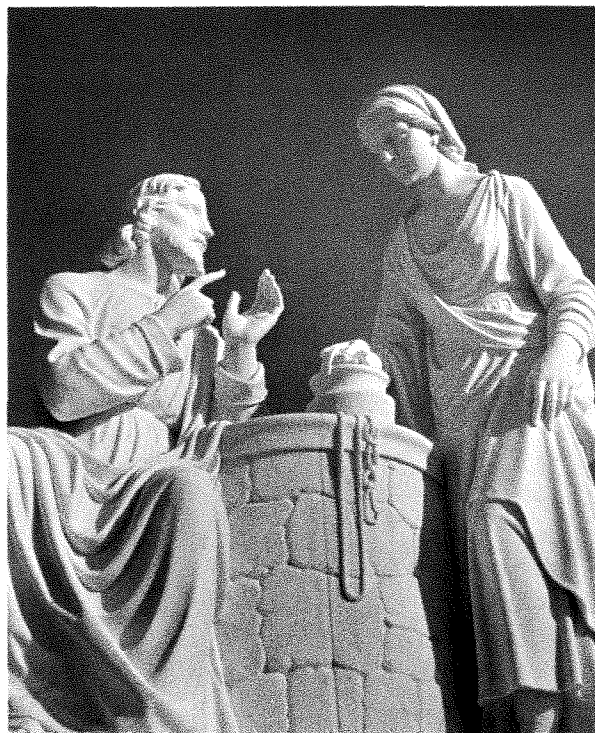
Another group, however, posed a more serious social problem. The Jew gained self-respect through his religious heritage, the Roman through his political, the Greek through his cultural. But the Samaritan? Who was he? Where did he fit in a society concerned for orthodoxy, empire, and culture?

Racially, the Samaritan was a mongrel. He sprang from Canaanites, the native enemies of the Jew; from aliens transplanted from the Near East in the wake of Sargon's conquest; and from the lowest order of Jews, people too inconsequential for the Assyrians to deport. Disadvantaged by such parentage, the "race" was discredited by history; the Samaritans had resisted Nehemiah's rebuilding the walls of Jerusalem, and Ezra had forbidden the Jews to intermarry with them.

Racially separate and undistinguished, the Samaritan was further isolated by his religion, an off-brand Judaism. Scarcely tolerated at Jerusalem, he had since the time of Alexander the Great worshiped at a temple on Mt. Gerizim. Here he awaited the "Taheb" or Messiah who would someday destroy the "followers of Ezra" (the Jews).

What does one do with a hostile "inferior race"? Ancient Palestine's answer rings with contemporaneity. The solution was simple—*segregation*. One disposed of such people by shutting them up in a ghetto bounded on the north by Galilee and on the south by Judea.

John W. Oliver is assistant professor of history at Malone College, Canton, Ohio. This article was submitted by Regional Editor Eugene Collins.



LUOMA PHOTO

A ghetto! It seemed a natural solution to an embarrassing presence. It minimized possibilities for racial confrontation—the traveler from Judea to Galilee could avoid the ghetto by crossing the Jordan and passing up the other side. It enabled the Samaritan to mingle with his own kind while the rest of society could pretend he didn't exist. Racial peace—compatibility—no wonder the system was approved by the civic and religious leadership!

Of course, no system is perfect. Limited contact encourages stereotyping, as when Ben Sira labeled the Samaritans "nobodies" whom "my soul abhorreth." Incidents occasionally flared, as when John Hyrcanus slashed into the ghetto to destroy the Samaritan temple. The Samaritans reciprocated in kind, as when they defiled the Hebrew Temple with dead bodies.

Two hostile societies, with neither desirous of bridging the gap! Such atmospheres await the occasional individual whose standards vary from those of his peers. In this instance a person emerged—Jesus of Nazareth. His behavior was unique.

John tells what happened. One day Jesus, accompanied by His disciples, en-

tered the ghetto. In the middle of a town called Sychar they paused. The disciples walked away, and Jesus sat alone by a well—a Jew where Jews were rarely seen.

A resident approached. She might have ignored him except He broke the silence: May I have a drink of water?

Her response was predictable: You're a Jew! What are you doing here? Why do you, a Jew, ask a favor of me, a Samaritan?

The encounter may have lasted only a few minutes, but it touched a spectrum of emotions. Unerringly the intruder guided the conversation, moving from His thirst to her needs, condition, and aspirations—from Himself to her. Caught up in the interaction, she forgot her water and scurried back to town to tell of a man—not a Jew, but a *man*—who knew, who understood her.

That day Jesus cracked the racial barrier. He (1) went into the ghetto, (2) initiated a relationship, and (3) interacted with a resident, not as Jew with Samaritan, but as *person* with *person*.

"Come after me!" Well, we're not sure. Such things could lead to all sorts of complications, even intermarriage, and who would want one's child to marry a Samaritan! □

a new experience

PART II

BY BETTY M. HOCKETT



SO FAR: The Masters family moved to another part of the city, making it necessary for Perry and Patsy to change to the Morton Elementary School. After the first day there, they were convinced that the children were not at all friendly. Their mother has just reminded them that the Bible says that in order to have friends, a person must be friendly himself. The twins decided to try this idea!

* * *

The twins ambled slowly down the sidewalk towards the Morton Elementary School. Perry looked behind him, seeing Chico sitting on the corner by their house. The brown dog had a very definite look of disappointment on his face.

"That silly dog!" laughed Perry. "I guess he had planned on being invited to walk to school with us. How come he thinks he can go to school?"

"He doesn't know that's where we're going," reminded Patsy. "After all, we have always ridden on a school bus before. Other times he goes for walks with us so I suppose he thinks that's all we're doing now. But he sure does look sad."

"Spouse the kids'll be friendlier today?" Perry wondered out loud.

"I hope so. I'm going to talk to the girl with the long curly hair. I think her name is Monica. She and two other girls were doing some kind of weaving with a little tiny loom at recess yesterday. That looked like fun. Maybe what the Bible says about us having to be friendly really is true."

"Ask me this time tomorrow and I'll tell you for sure," laughed Perry. "Well, here we are; let's go on in."

Once they were inside the classroom, Patsy noticed that Monica and the other two girls were sitting at the table working at their weaving. She hung up her coat and then swallowed hard, trying to feel brave. "Hi! Can I watch you weave? It looks real neat!"

Monica smiled, "Sure, Patsy. We're each making squares that we will sew all together to make a big afghan."

The girl with long brown braids smiled, too. "It'll be all different colors. Sara's mother gave us the red yarn and my mother had the blue."

"Mrs. Donovan gave us the green and purple yarns," added the third girl, who was Sara. "Shirley's mother said she'd go with us to a nursing home so we could give the afghan to one of the older ladies who lives there."

Patsy watched as the big long needles went in and out, under and over the strands of yarn already on the small square looms. "That looks like fun. I wish I could do something like that."

Shirley smiled pleasantly. "I've got an extra loom at home. Should I bring it tomorrow?"

"Sure," said Sara quickly. "We can show Patsy how to do it. If she helps us we can get this done a lot sooner."

"Hey, yeah! That's a good idea," Monica agreed.

Patsy looked around for Perry. But he

was nowhere in sight. *I hope he's found some new friends like I have*, she thought.

Then the bell rang and the weaving was stowed away safely until recess time later. Before the last bell rang, Patsy had a quick chance to whisper to Perry, "Did you find anybody who'd be friendly to you? I did!"

Perry's eyes gleamed. "Sure did! Richard and Kevin and Art asked me to play basketball with them. I talked to them first, just like Mother said."

Conversation was over right then as Mrs. Donovan announced the page of math to be done that morning. Patsy felt warm and happy way down inside as she thought about learning how to weave. Perry did his math problems with a good feeling, knowing that soon it would be time for recess and more basketball.

Recess times that day were taken up with their new friends. At noon, Perry and Patsy did not sit with Mrs. Donovan as they had done the day before. Instead, they each sat in the center of the groups of their classmates. The others began asking questions about the school on the other side of town. They all found that they liked the same sorts of things. The twins discovered that some of the others went to Sunday school and church regularly, just as the Masters family did.

The whole day went much faster than the day before. Soon it was three o'clock and Perry and Patsy stepped out of the building for the short walk home.

"I think this Morton School isn't too bad after all," Perry said firmly.

"Yeah, the kinds are neater than I thought at first," his twin answered.

"I had fun playing with the other guys. Some of them may even come over on Saturday if I can get Dad to put up our basketball hoop on the end of the garage by then. Those guys are neat. But you know what they said? They said that yesterday they thought we were stuck-up! And that's just what we thought about them!"

Patsy giggled. "I know! That's what Sara told me, too." She said, "We didn't think you wanted to get acquainted with us. You and your brother just stayed all by yourselves so we thought you figured

you were a lot better than we are!" But she told me today that she liked us after all. I like them, too."

"Hey, there's Chico," yelled Perry, starting into a fast sprint.

Chico's short legs moved in perfect rhythm. He was just one fuzzy-haired brown streak of speed, anxious to meet his children for a good romp.

Patsy ran, too. Breathlessly the twins and their dog got together. They all dashed into the house; the twins could hardly wait to report the news of their good day. They began talking all at once!

"Everyone was so friendly . . . and at lunch . . . over to the nursing home . . . Saturday morning . . ."

Mrs. Masters laughed. "Wait a minute! Slow down! I can't make heads or tails out of what you are sputtering about!"

Patsy and Perry giggled, too. Then, slowly, they each told about their happy experiences for that day.

"Well, thank the Lord," their mother said. "He surely did answer prayer for you very fast!"

"And we found out that the Bible verse was right," Patsy said calmly. "Didn't we, Perry?"

"We sure did. 'A man that has friends must show himself friendly!' Maybe it ought to say, 'Boys and girls who have friends must show themselves friendly!'"

Perry and Patsy both giggled, feeling fine about everything, school included.

"Woof! Woof!" barked Chico, feeling very fine himself. (Conclusion)

New film tells earthquake story

LOS ANGELES—A new ten-minute "mini-film" depicting the situation in earthquake-torn Managua has just been released by Food for the Hungry, international relief agency headquartering here.

Titled *Managua: Beauty for Ashes*, the film report was produced and narrated by Dr. Larry Ward, veteran relief executive and Christian journalist, following his relief mission to Nicaragua.

Dr. Ward, president of Food for the Hungry, explained: "These brief mini-films are being welcomed by churches that may not want to devote an entire service to a film, but who do want to keep their members informed about the human needs and spiritual implications posed by the world's 'hot spots' and major disasters."

The new film is available on a freewill offering basis with 100 percent of such offerings going to Nicaragua, stresses Ward. Groups wishing to use the film may write Food for the Hungry, Box 200, Los Angeles, California 90041, suggesting three possible showing dates. ☐

Merry Christmas, 1972 Lay Witness style

Laughter, tinsel, and family tradition was the way Christmas afternoon started. But God was going to add something to the evening just as he had 2,000 years ago.

Through a Lay Witness Mission in our church [Tigard Friends Church, Oregon], I had rededicated my life to God. So, during family Christmas carols and devotion time, I felt I should tell what had happened to me, my wife, and children. I mentioned how God had helped us and is always there when we need Him. Well, you can just imagine what happened when 12 adults and 10 children, ages 7 through 17, start enjoying the presence of God in the living room. Each family sang or said something in relation to how God was helping them. Then different ones were asking forgiveness of others they had wronged. One of the male adults had left the room and we prayed for him. In a short time he was back and on his knees asking God's forgiveness and rededicated his life to Him. We all stood in a circle singing and praying for the next hour and a half.

What else could be a more wonderful gift than to have those you love admit to God and each other that they will unite and pray for each other! This could have been like being in church, but I'm talking about my mother, sisters, and their families. I pray 1973 will be filled with God's goodness for everyone.

—Dave Harris

Jesus
I stand
before the wealth
of you
and know again
the poverty
of what I am

and yet
you accept
my small
gestures
my small
person
and then
tell me
it is these
that make
you rich

(Ephesians 1:18)

—Nancy Thomas

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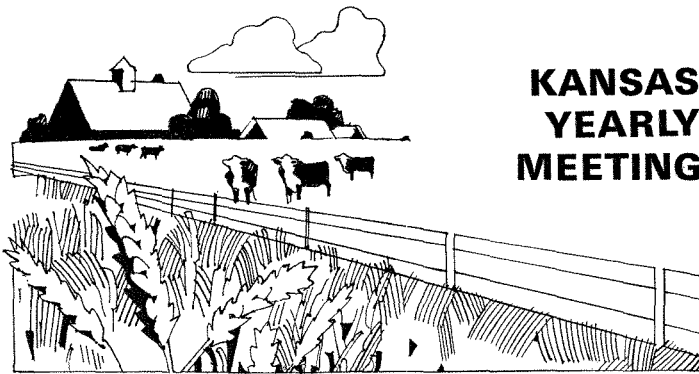
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KANSAS YEARLY MEETING

Word from The Wayfarers

So that our friends may keep informed of our activities, we send you this message from our overseas sojourn.

I was asked to represent Kansas Yearly Meeting and Friends Africa Gospel Mission at the Friends International Mission and Service Conference in London. Travel support for my trip came from concerned Friends. Several love gifts were received, also, to help make it possible for Betty to accompany me. After leaving Wichita January 17, we attended the conference from the 19th through the 23rd. An extra couple of days spent in England gave us time for a brief look at historic and heritage spots.

We were in Tel Aviv the evening of the 26th through the evening of the 29th for a short Holy Land tour. We landed in Nairobi, Kenya, at midnight on the 29th. There we visited Friends we have known in other days, as well as Judy Riley and Glenn and Kerry Little, at Rift-Valley Academy.

We are thrilled to be spending from February 1 through the 19th in Burundi as we visit our mission stations and share with our people. Each family we visit has expressed their joy at our being able to make the trip. They send their greetings to friends and family at home.

We return to Wichita on the 20th or 21st, depending on the advisability of reviewing the leprosy work at Nyankanda with officials of the American Leprosy Mission in New York.

For all this, plus the backing in prayer, we are grateful. We were given numerous assignments, which we have endeavored to complete. It has been our desire to be ambassadors for Christ. Thank you for remembering us, our family, the church at home and abroad in prayer.
—John Robinson

New Year— New Missionaries

It is hard to realize that it has been nearly a year since we left Wichita on January 5, 1972. God is answering prayers continually, and the time has flown by swiftly. For three months in Switzerland, we lived at Institute Emmaus in the mountains above Vevey and Lake Geneva and commuted along the lake with another couple to Institute Richelieu in Lausanne.

Not only did we learn a little French, but God began to teach us to have faith in Him as He provided step by step. We also became in-

tensely aware of the wonderful fellowship found throughout the world, among His people!

Arriving in Burundi, Africa, March 28, right on schedule, we were met by fellow missionaries and immediately felt a part of this family. Though the following days were filled with many new faces, often speaking a strange language (Kirundi), new places, and a totally new way of life, we felt more than ever our Lord's presence and the peace of which the angels spoke that night so long ago. The Prince of Peace has come to be a living reality in our hearts, and it is to praise Him that we write this letter to you with a prayer that His peace is also felt in your life and home.

Gary has been busy finishing two new classrooms for the primary school here at Kibimba and a new house for the Normal School director. Also work is nearly finished on the station shop, which lost its roof when the gasoline generator caught fire.

Connie is busy teaching Susan and Vickie kindergarten and first grade, not always an easy task, as there are many interruptions from women who are wanting sewing supplies. With all the activities of study, construction, housekeeping, and working with new people, we covet your prayers that our ministry here to the people may be as God would have it to be. With the many physical problems to distract and the beauty of this country to admire, it is too easy to overlook the hearts filled with burdens and needs that only the Prince of Peace can meet.

We praise our Lord for the way He cares for us. To God be the glory; great things He has done! We praise Him daily for His presence, care, and love!
—Gary and Connie Young

Christian Ed Retreat In Oklahoma City

The Christian education division of the Education Board in a program coordinated with the EFA Christian Education Commission held a retreat December 8 and 9, 1972, at the Center for Christian Renewal in Oklahoma City.

All Area Christian education chairmen were guests of the board. Dorothy Barratt, EFA Christian ed consultant, Loren Lutes, and Wendell Barnett served as resource people.

Among topics discussed were the following: "Leadership: How, When, and Where," "Goal Setting, Charting a New Direction," "EFA Resources Available," "Discovering Opportunities of Spiritual Dynamics of the Small Group." Particular emphasis was given to the information and direction of quality Christian educa-

tion instruction in each area of the Yearly Meeting. Recognizing that a local Christian ed program will have special meaning as it fulfills the needs of people, the emphasis is toward a people-centered approach. It was the desire of the planning committee to deal not only with the concepts of job and program, but also to deal with the needs of the people who were there. The result was a closer feeling of unity and purpose in the Christian ed program across the Yearly Meeting because of the time spent together.

Church Growth Force Appointed

Among Friends throughout Texas, there is an increasing concern for developing new meetings. The executive council for the area appointed a Task Force on Church Growth to survey possible opportunities for new churches in such areas as Dallas, Austin, Tyler, Brownsville, and the west and north suburban areas surrounding Houston. Those appointed to the Task Force were: Delbert Vaughn, Lawrence Pope, Robert Kellum, Galen Hinshaw, and Raymond Martin. A list of Friends families in the areas will be solicited to determine the interest and strength upon which to organize a new meeting.

Memorial to Luther Dillon

Luther Dillon, youngest son of Luke and Elizabeth (Folger) Dillon, was born on a farm near Northbranch, Kansas, September 23, 1877, and departed this life at the Sprague Nursing Home at Red Cloud, Nebraska, September 9, 1972, aged 94 years, 11 months, and 16 days.

He attended Northbranch Academy and was graduated from there in 1898.

On September 23, 1899, he was married to Bertha Adelaide Price. There were four children: Lois, Hubert, Elizabeth, and Esther. Bertha was called to her reward on September 6, 1909, and Luther and children made their home under the tender care and guidance of his brother Asa Dillon and wife Emma.

On February 7, 1911, he was married to Jennie Hadley, and their daughters are Margaret and June.

Luther was a birthright member of the Northbranch Preparative Friends Meeting. He was converted at the age of 12 years and was faithful as a Christian throughout his life. During the years of his early life while working on the farm, he was devoted to

Friends concerns

Christ and the church, serving as a member of Northbranch Academy Board, Quarterly Meeting superintendent of Walnut Creek Quarterly Meeting, member of Friends University Board of Directors, and song evangelist.

In 1923, he left the farm and entered the ministry, serving as pastor of the following churches: Cottonwood, Friendswood, Bridgeport, Hopewell, West Glendale, Ringwood, Stark, and Homestead. He also served as a member of Pastoral, Evangelistic, and Church Extension Committee of Kansas Yearly Meeting, member of Committee for Recording Ministers, and sponsor of youth groups at summer camps.

In 1957, at the age of 80, he and his wife Jennie retired from active pastoral work and moved to Friendswood, Texas. In 1965, his wife preceded him in death.

Because of failing health, he came to Red Cloud, Nebraska, and entered the Sprague Nursing Home, where he remained until his departure for his life everlasting.

One daughter, Elizabeth, preceded him in death in 1963. He is survived by four daughters, Lois Bills of Friendswood, Texas; Esther Jeffery of Guide Rock, Nebraska; Margaret Kellum of Meridian, Idaho; and June Worden of Osawatimie, Kansas; and one son, Hubert, of Plains, Kansas. There are 18 grandchildren, 37 great-grandchildren, and one great-great-granddaughter.

Luther was a wise and considerate father and always helped carry the burdens of his children and others.

Friends University Announces 10-Year Plan

Friends University announced a ten-year educational master plan and a \$14 million goal for its ten-year 75th Diamond Jubilee Campaign under the leadership of its new president, Dr. Harold Cope.

"In facing the 21st century, the University reaffirms its Christian heritage and commits itself to the purposes and educational goals of the institution. The ten-year plan is a milestone for Friends and has been well received by the Board of Trustees, faculty, and students. Aware of the need to provide students with a meaningful educational program that will command respect and support of both church and public, Friends University proposes the following goals and their implementation," Dr. Cope said.

1. FU will continue to be a small liberal arts commuting college with

an increasing number of residential students, while meeting needs of the Wichita area by enrolling a broad spectrum of students. Recognizing the relationship of the size of the student body to operational efficiency and the capacity of the campus, a goal of 1,200 students is set for the fall of 1982 or earlier and a maximum enrollment of 1,500 by 1986-87.

2. The following new facilities or improvements: The completion of William Penn Science Hall in early 1973. A total renovation of Davis Administration building. Taking up the option of the YMCA Building at 2401 University and using it for educational purposes. A University chapel for the center of worship and religious activities on campus. (Plans could include offices and classrooms.) A master plan for the campus should be designed, incorporating all the projected ideas with an outer drive. Attention would be given to landscaping and the use of space for recreational areas and the purchase of necessary property.

3. Educational programs: Friends University will continue as a liberal arts college with an increasing emphasis on career education. The individual learning experience will be accented with the student having greater freedom and responsibility in determining his own course of study. To realize these aims a program of personalized education is envisioned: An experimental education program including cooperative

education, independent study/research, international or intercultural study, and Christian or humanitarian service. Establishment of an educational informational system. A three-year degree. A new freshman year program "The Key Year." Funds to increase the Edmund Stanley Library holdings to 100,000 volumes. A learning laboratory and development of the use of the Educational Media Center in Edmund Stanley Library.

4. A major emphasis will be placed on assisting faculty in the educational process through instructional and learning services in order to increase the learning experience and level of achievement of students. Faculty workshops in educational media and computer instruction are contemplated, and seminars on advising and understanding this generation's needs are projected. Faculty wishing to do further graduate study, research, or initiate an experimental course will be supported financially from the institution.

The ten-year \$14 million campaign will be outlined in the following manner: Endowment—4 chairs, Scholarship, Other \$6,200,000; Educational Programs—Faculty salaries, library books, new programs \$800,000; Physical Plant—Remodel Davis Administration building, purchase property, science building equipment, YMCA purchase and remodel, cafeteria remodel, air-condition dorms, Chapel, Mall \$2,500,000; Operations—10 year annual support \$4,500,000; Grand Total \$14,000,000.

NORTHWEST YEARLY MEETING



Moment of Truth at Midwinter

A daily time with God and His Word was emphasized this year at Friends Youth Midwinter Convention December 23-January 1. Yearly Meeting Superintendent Norval Hadley brought out this theme in his class "Dedicated Living." It was also an important theme in other classes, "Finding God's Will," led by Ralph



Chapman, director of Friends Missionary Literature Service, and "Spiritual Gifts," led by Oscar Brown, pastor of Hillsboro Friends Church.

Ron Crecelius, George Fox College chaplain, challenged everyone to pray for a miracle. Many saw answers to these prayers during the weekend when a friend they were

praying for met God in a "moment of truth." The good weather during Midwinter was also regarded as a miracle and much appreciated.

Mike Frazier, Friends Youth president, pointed out that many teenagers are discovering that they can live in spiritual victory between conferences and thus are finding new growth at camps and Midwinter. Many testified at the New Year's Eve



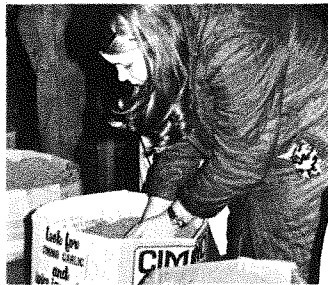
service that their personal Bible study and prayer are a key to this victory.

Psalms 19, 48, and 63 sung with guitar and string bass accompaniment were among the new songs led



by the music directors, Harold Clark, pastor of Star, Idaho, Friends Church, and Harry Selby, minister of youth at Greenleaf, Idaho, Friends Church.

Making beautiful sand candles is an art. It was one of the popular



recreation activities along with bowling, swimming, going to the beach. Rod Crecelius, a GFC sophomore, was recreation director.

Midwinter this year was one of the largest with 215 high schoolers and 44 staff. It was necessary for the first time to use nearby Harbor House as a dormitory. Many activities were held in the new Friendship Center. Wayne Chapman, a GFC sophomore, was Midwinter chairman.

Outreach Ministry Conferences

John Fankhauser, NWYM missions coordinator, asks that we pray for the Outreach Ministry Conferences now and others to be scheduled throughout May in various parts of the Yearly Meeting. Pray that these will result in greater spiritual vision and increased giving to the Unified Budget, which includes all our outreach ministries.

Better, but Not Quite Good Enough

Giving to the Unified Budget during the first six months of this fiscal year is a little better than last year, but still not good enough to meet half the budget needs according to Yearly Meeting Treasurer Arlene Moore. We fell \$6,800 short of meeting half the \$207,000 budget during the first half-year. Total giving to the Unified Budget from July through December, 1972, was \$96,665.56.

Coming Events In the Northwest

Outreach Conferences in Newberg Area throughout February
February

15—Board of Finance
16, 17—Executive Council
28-March 4—Outreach Conference, Homedale, Idaho

March

1, 2—Special Meetings, Greenleaf, Idaho; Speakers: Norval Hadley, Ron Crecelius
3—Four Flats Concert, 8:00 p.m., Nampa, Idaho
7-11—Concurrent Outreach Confer-

ences—Idaho: Melba, Nampa, Meridian, Star, Whitney
11-14—Outreach Conference, Caldwell, Idaho
16-18—Young Friends Conference, Pendleton, Oregon
19-23—Ministers Conference, Twin Rocks, Oregon
23-25—Outreach Conference, Maplewood, Portland, Oregon
29-April 1—Concurrent Outreach Conferences—Reedwood, Clackamas Park, Lynwood, (Portland, Oregon); Cherry Grove, Battle Ground, Washington
April 1-3—NAE National Convention, Portland, Oregon

Around GFC

"Greatest conference ever!" These were the sentiments as expressed by a George Fox College senior at the close of the GF Missions Conference '73, which took place January 21-26.

With a theme of "One God—One Job," and a new format for services, the conference proved to be very effective. Instead of having a principle speaker as before, the 16 missionary guests, representing 14 different agencies, took turns speaking in the services giving greater variety of challenge.

In the final evening service a faith-promise challenge was presented for the purpose of supporting some George Fox students on short-term mission projects in various parts of the world next summer. A total of \$9,454 was promised by just over 100 students.

In the closing chapel on Friday morning a challenge was given for full surrender, and over 200 students responded to the invitation by coming to the front of the auditorium and standing in the aisles.

Eight students were sent to the mission fields as a result of Missions Conference '72. They served in Spain, Africa, Ecuador, Bolivia, Japan, Colombia, and Canada. The two students who went to Japan and Bolivia remained to serve a full year.

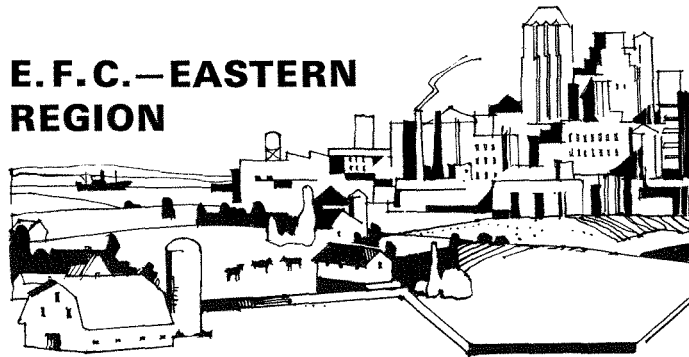
Dennis Hagen, chairman of GFC's division of fine arts, is one of six persons in the nation selected to regional presidencies of the College Band Directors National Association.

He was elected president of the Northwest region at the association's 17th biennial national meeting in Champaign, Illinois. A faculty member since 1964, Hagen represents the states of Oregon, Washington, Idaho, Montana, Wyoming, and Alaska.

A \$50,000 grant from a Portland based foundation was announced by the college in January. The anonymous gift is the third from the foundation in three years. The gift, given without restrictions, is to be split into two areas, according to President David Le Shana. Half will go to the college's general fund for current operating expenses; half will be utilized by the college's admissions department.

The Asaph Music Lecture Series, named after the biblical Old Testament psalmist who is credited with writing at least 12 of the 150 Psalms, was inaugurated January 30. First lecturer was sacred music composer L. Stanley Glarum. He illustrated how he as a composer looks at Scripture in a way to coordinate it with music. Featured were four compositions by the composer.

E.F.C.—EASTERN REGION



Rawson Appointed to African Embassy

David P. Rawson, on leave of absence from the Malone social science faculty, was recently appointed to a two-year term of duty at the American Embassy in Kigali, capital of the Republic of Rwanda in Africa. He will be political officer and vice-consul as announced by the State Department in Washington, D.C.

Rawson was commissioned a Foreign Service officer of the United States in July 1971, and until last December 28 he served as desk officer for both Burundi and Rwanda.

He was born in Addison, Michigan, but at the age of six went to Burundi with his medical missionary parents and attended schools in Burundi, Zaire, and Kenya completing his secondary education.

He received the B.A. degree from Malone College and both the M.A. and Ph.D. degrees from American University. His doctoral dissertation was entitled: "The Role of the United Nations in the Political Development of Ruanda-Urundi, 1942-1962."

In 1965 he joined the faculty of Malone, where he was assistant professor of political science. He is presently on leave from Malone while serving with the State Department.

LETTER TO THE EDITOR

En route to Kigali
December 28, 1972

Dear "Curly,"

Viola tells me that you want a resumé of our current activities. Not knowing exactly what you had in mind I will simply start at the beginning.

My interest in working with the Foreign Service was stimulated by my desire to return for a period of time to Africa so that I could pursue my interest in African culture and thus be better able to understand the significance of Africa in the international arena. I had previously done some research on the cultures of Rwanda and Burundi and had hoped for the chance to at least visit these countries of my youth and revive my knowledge of these people.

I had originally intended to work overseas under the auspices of the UN, but when that did not work out, I entered into the competition for assignment as a Foreign Service officer in the U.S. Diplomatic Service. The competition consisted of taking a day-long written exam nationally administered at regional centers.

After passing the written exam the next step was to fill out extensive biographic background and then undergo an oral exam held, in my case, in Washington D.C. After passing security and medical clearances, I finally received my appointment as a Foreign Service officer and arrived in Washington June 23, 1971, for assignment.



David and Viola Rawson with Jonathan and Christina.

A six-week orientation course introducing me to the Foreign Service and to various government agencies in Washington was followed by a two-week survey of African culture and politics. Then came language study—four months of intensive training in spoken French.

It was six months after my appointment before I finally got out of training and into a substantive job. Although at first I had hoped to go directly to Africa, I got the opportunity to be desk officer for Rwanda and Burundi for one year at the State Department, so of course I took it.

In this job I was the coordinator for our communications with U.S. embassies at Kigali and Bujumbura. I read and evaluated messages from the field, responded to their requests, and helped draft messages to the embassies. At the same time I had to maintain contact with the representatives of Burundi and Rwanda serving their country in Washington.

While I was desk officer for these two countries, Burundi experienced its worst crisis of modern times. I was in fact in Burundi on an orientation trip when a band of rebels attacked various government posts causing the ruling Tutsi people to fear that they would be toppled from power by the Hutu (who constitute a majority of the population). Consequently the Tutsi regime began a systematic arrest, trial, and execution of all they considered to be a threat or potential threat to their power. The death toll has been variously estimated between 80,000 to 200,000 people.

Besides having to deal with this crisis, I had the more mundane duties of drafting ceremonial messages, arranging briefings, dealing with questions of economic development, and temporarily filling the shoes of other country officers who are on leave or had left for assignment. I have found that a desk officer must be flexible, able to deal with a wide variety of situations, able

to peruse quickly the large volume of daily reports, able to find the answers quickly to questions as varied as how to secure a passport visa to how to arrange for signature on a disarmament treaty.

Now the shoe is on the other foot. Instead of reading reports from the field, I will be out in the field writing these reports. I am assigned as political officer and vice-consul to the U.S. Embassy in Rwanda.

We are going to Kigali, Rwanda, a pleasant city in the Rwandan highlands, which support Africa's densest population. I will have a variety of jobs, from reporting on economic and political affairs to helping set up and supervise our limited programs in economic assistance to processing passports and visas. I will be one of seven Americans employed at this little embassy, where the U.S. seeks to maintain a friendly presence in the heart of Central Africa.

I will know more about life there when I get there. You may write me at the American Embassy, Kigali, Department of State, Washington, D.C. Stop and see us on your next world tour.

Yours,
Dave Rawson

Focus on Malone

The Malone Chancel Players announce the drama, "Grab and Grace," by Charles Williams is available to churches for scheduling through the Public Relations Office. It is a 45-minute light morality play especially suitable for young audiences.

A model of the Old Testament "Tabernacle in the Wilderness" was recently donated to Malone College by Mrs. Juliet (Jewell) Sorg, a 90-year-old alumna of the class of 1927. The model was given in memory of her husband, John Sorg, and will be on display during Winter Term in Cattell Library. Mrs. Sorg lives in Ocala, Florida, and is a minister in the Church of the Nazarene.

A Holy Land tour will be sponsored by Malone College next summer July 20-August 13 under the direction of Dr. Herbert Dymale. It is an

economy tour costing approximately \$950 round trip from New York and includes three days in Switzerland. One, two, or three hours' college credit may be received by paying \$50 per credit hour additional. Contact Dr. Dymale at Malone College by March 1 for four reservations.

CALENDAR OF EVENTS

March 1-3—Winter Drama Production
March 9—Winter Term Ends
March 9-19—Malone Chorale Tour
March 23—Executive Board
March 27-29—Malone Missions Conference
April 10-13—Ministers' Institute
April 27—Inauguration of Malone
President Lon D. Randall
April 27-29—Youth Conference

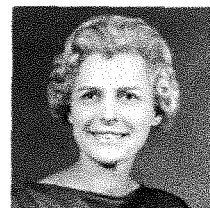
DID YOU KNOW?

■ The Malone College Chorale took up a special offering on January 12 to send to the Baptist Church in Managua, Nicaragua? The church was destroyed by earthquake just one week after they had sung there. It was their last concert in the December Term Central American tour.

■ That Billy Graham recently visited Taiwan? Charles DeVol writes that Dr. Graham's visit was a real blessing during the short time he was there.

■ That our superintendent and his wife, Russell and Marjorie Myers, report a wonderful trip visiting Nairobi, Africa, in December and India in January? They plan to return home March 13.

Norma Freer Returns to Field



Miss Norma Freer left for Chhatapur, India, on January 19 to begin another term of missionary service under Eastern Region Evangelical Friends.



ROCKY MOUNTAIN YEARLY MEETING

Midyear Board Sessions Profitable

The annual Rocky Mountain Yearly Meeting midyear sessions were held November 17 and 18 at Colorado Springs. The sessions were well attended both for the board meetings on Friday and the Executive Council on Saturday. Many important decisions confronted each of the boards as they sought the guidance of the Lord for their area of ministry.

Among the many actions of the Yearly Meeting Executive Council was approval of the new Yearly Meeting organizational handbook. This action was the result of two year's study and revision of the new organizational plan. This plan was approved by the Yearly Meeting in 1970 for adoption. Based on an EFA sponsored model, this plan simplifies

the Yearly Meeting organization, reducing the number of boards to four. The structure becomes more consistent at all levels with the Local organization mirroring the Area and Yearly Meeting organizations. An important feature of the new structure is its concept of delegation. A board may appoint a committee to fulfill delegated board responsibilities. When the assignment is completed, the committee may be discontinued if there is no additional purpose for its existence.

Appreciation must be expressed to many for their faithful effort in arriving at the new handbook. The late C. Earle Turner did much of the preliminary work in preparing the handbook. Others deserving credit are Lloyd Hinshaw, Mrs. C. Earle Turner, Olen Ellis, Harvey Hutson, Stanley Perisho, and Darryl Harrison. The use of Kansas Yearly Meeting's new handbook as a model has also been greatly appreciated. This handbook will be implemented at the Yearly Meeting level July 1, 1973. The local and area meetings will operate by this handbook beginning March 1, 1973.

The question of interim leadership with the absence of a superintendent was discussed, with the Executive Council referring the matter to a committee for continued study. The general feeling of the Executive Council is to continue for another year with this form of leadership with some revision.

The presence of the Holy Spirit was evident and valued as hearts were encouraged by reports of God's working among the Friends of Rocky Mountain Yearly Meeting. The Mission Board's glowing report of the boys and girls Bible schools and effective camp visitation brought a deep sense of gratitude for God's blessing. Other boards returned encouraging reports related to planned activity. The leadership of the Holy Spirit is earnestly sought as the Yearly Meeting presents itself as a tool for the work of our Savior.

Harold and Ethel Clark Resign from Quaker Ridge

At the close of the 1973 camping season, Harold and Ethel Clark plan to take a well-earned rest from their duties as managers of Quaker Ridge Camp. Under the Clarks' direction, Quaker Ridge Camp has expanded both its facilities and its ministry. The camp for the first time in its history became self-supporting under the guidance of Harold and Ethel. Many buildings were added, including the Clark Caper Center, which was named in honor of the managers. One of the highlights of the Clarks' labor was the installation of the new swimming pool, which has become a big attraction to all campers. The most recent project has been to winterize the camp for year-round use. Besides giving much of themselves and their time, the Clarks donated considerable by way of finances to Quaker Ridge.

During the midyear sessions of Rocky Mountain Yearly Meeting, expressions of gratitude were voiced for Harold and Ethel's many years of dedicated service to Quaker Ridge. God has truly used their ministry to help touch hundreds of young lives. With deep gratitude, the Yearly Meeting wishes God's continued blessing for Harold and Ethel Clark as they move into new avenues of service.

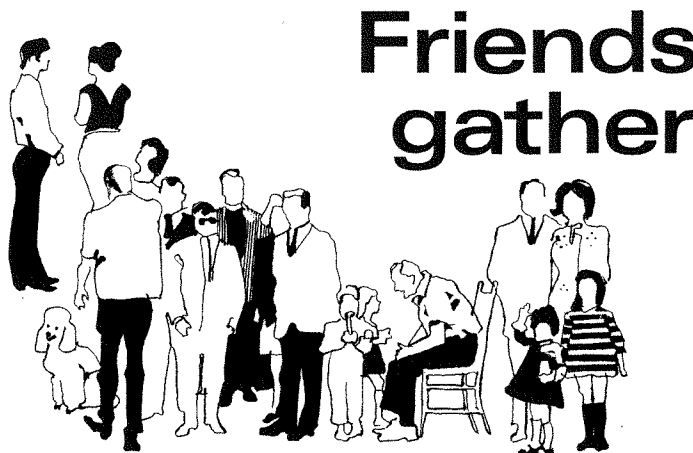
Ken Kinser To Be New Quaker Ridge Manager

During the Rocky Mountain Yearly Meeting midyear sessions, the Quaker Ridge board announced the appointment of Kenneth and Nadyne Kinser as the new Quaker Ridge Camp managers effective July 1, 1973. Kenneth and Nadyne are currently the pastors at Paonia, Colorado, Friends Meeting, where they are completing their fourth year of ministry.

Kenneth has served the past year as chairman of the Quaker Ridge

board. Having attended institutes on camping, received special training in camp development, directed numerous camping programs, served as the Yearly Meeting camping-coordinator and as a camp counselor, Kenneth comes to this position extremely well qualified. Ken's associations with Quaker Ridge trace back to its origin, as he assisted in the building of the lodge (Quaker Ridge's first building) as a teen-ager. Ken and Nadyne have four children.

It is with considerable rejoicing that the Yearly Meeting pauses to praise God for providing such capable leadership as the Kinsers in this important ministry of our church.



Friends gather

ALLIANCE, Ohio

December 3 was the beginning of Deeper Life Week with E. A. Lockwood as evangelist, and music under the direction of Earl Bailey, our youth and music director.

Some features of the week were nightly services, morning Bible studies, and a fellowship dinner the first Sunday. Speaker following the dinner was Norman Palmer, professional golfer and former instructor of Dwight D. Eisenhower.

Carl Adams was in charge of promotion for the meetings, and several prizes were awarded for attendance. The main prize was an all-expense paid trip to Florida. This was won by Delbert Zeiff, who brought 37 persons to one service. Second prize of \$50 and a gift went to Karen Johnson, a high school student, who brought 28.

December 3 the youth sang at a Health Center service and distributed gifts to the patients.

The children's departments presented the annual Christmas program during the Sunday school hour on December 24. Infants were dedicated at the morning service. In the evening the cantata, "Love Transcending," was presented.

The New Year's Eve service began at 9 p.m. with a Billy Graham film. Food and fellowship were included.

ALVA, Oklahoma

Our pastors, John and Julia Retherford, returned the last of September from a two-month trip around the world. They visited Friends missions on the various continents. We appreciate the world vision they brought us.

The Alva Missionary Societies hosted a rally on December 2 with ladies from the other churches that formerly composed Cherokee Quarterly Meeting. Oliver Kent was our

guest speaker, and his message was an inspiration to all. Alva Friends are cooperating in his support. An interdenominational youth group, The Maranatha Group, provided special music for the rally.

The sanctuary in our church has taken on a new look. Martha Hill has given new padded pews, and her generous gift inspired the trustees and other members to carpet the sanctuary. Martha presented her gift to the church in the morning worship hour December 17. Several members purchased old pews for their homes. Those remaining were given to Camp Quaker Haven.

Alva Friends observed "A Month of Christmas" throughout December. In lieu of sending Christmas cards to each other, we each brought one card to the church and placed it on a cardboard tree. The money saved from cards and postage was sent to the Yearly Meeting as a gift for Oliver Kent. Each of the various departments in the Sunday school presented a program on a Sunday night.

Alva Friends are cooperating fully in the Key 73 program. Beginning Christmas Day, 11:50 a.m., all the church bells rang and the siren sounded for five minutes each day for two weeks, calling the entire community to church for prayer. Our local radio station cooperated with a devotional time.

Steven Fetteke attended a Lay Witness Mission in Tigard, Oregon; Hudson and Shirley Cummings shared in the Lay Witness Mission in Omaha Friends.

BELLEFONTAINE, Ohio

Almost 1,000 pounds of caramels have been made and sold by our church folk, netting over \$850 for our building fund.

Lloyd and Ruth Hughes celebrated their 50th wedding anniversary on December 1.

Our 38-voice Teen Choir has been busy this month. They presented concerts at West Mansfield (a community service), Richwood, Ohio, community Christmas concert, plus a concert at the First Christian Church of our city. On Christmas Eve in a candlelight service, they presented, "Born a King," by John Peterson, before over 300 people. The Teen Choir has now presented 23 concerts (other than our church) in the past year and one half, traveling over 7,000 miles, singing in 7 states. To God be the glory!

December 7, we enjoyed the presence and ministry of Norma Freer, missionary to India.

On December 17, 14 babes and small children were dedicated to the Lord in a beautiful service.

Our annual Christmas program was presented by the Sunday school department on Sunday evening, December 17.

While our teens babysat, the Young Married Class went Christmas caroling this year, singing for 14 shut-in homes.

Lt. Col. Jack Mohr was our guest speaker for a weekend of services ending the year 1972. Col. Mohr, the first prisoner taken in Korea, brainwashed and sentenced to die, has a great message he proclaims over the nation.

Our church was host for the District School of Missions, January 5-7 with Dr. and Mrs. Everett Cattell and Dr. and Mrs. Edwin Mosher. The weekend included classes for adults, a rally for teens and a special time for juniors.

CALDWELL, Idaho

December 3 marked the beginning of our church bus ministry with 11 children riding the first time. There has been a steady increase since. Fifteen new families have been reached. Eleven volunteer callers work every Saturday, knocking on doors and offering invitations to adults and children to ride the bus to church. Junior Church was also begun this day and has proven to be a valuable opportunity.

There was a piano recital the afternoon of December 3 for the students of Ellene Fodge. We also were privileged to have as our guest speaker Russell Killman of *The Heaven and Home Hour* and Arnie Hartman, gospel accordionist, on December 3.

The Christmas program was presented December 17 by the Primary and Junior Departments during the morning meeting. Slides depicting faith and inspiration were shown in the evening. Vesper services were conducted by the Quincy Fodge family on Christmas Eve. December 27 Gary and Marj Moon presented slides of Alaska.

The Service Committee served food to shut-ins at Christmas time and thawed pipes during the sub-zero. Maude Smith and Rosella Moon are undergoing prolonged confinement in the hospital.

We were privileged to have the Sweet Spirit group from Haviland, Kansas, with us January 2.

COLORADO SPRINGS Colorado

The College and Career Sunday School Class met for dinner at Quaker Ridge Camp on Saturday, December 16.

The Agape Players presented a play and special music Sunday evening, December 17.

The Christmas program and candlelight service held Sunday, December 24, provided treats for everyone.

A New Year's Eve watch night gathering was changed to an early 6 p.m. vesper service so all could be home for the New Year.

Several high school youth attended the midyear youth conference at Quaker Ridge December 26-30.

The Men's Saturday morning Prayer Breakfast has been attended with enthusiasm by the men and boys.

EMPORIA, Kansas

The Outreach Board presented the film, *High on the Campus*, one Sunday evening.

We had a Lay Witness Mission November 3-5 with Wayne Adams of Fredonia, Kansas, as coordinator. Thirty witnesses from Kansas and Texas joined us, sharing love for Christ and one another. The power of the Holy Spirit was manifest in our personal lives as we met in the 24-hour prayer-vigil groups and shared in the togetherness of dinners, luncheons, coffees, and teen-coke meetings. The evaluation continues to reveal itself in our Sunday school youth and church responsibilities and responses.

Christmas was celebrated by the Sunday school presenting a Christmas program December 15. A white gift offering for missions was received, amounting to \$158.65. Veryl Hinshaw presided in a very impressive candlelighting service.

The church joined Donita and Gary Hinshaw in a reception honoring their parents, Veryl and Beth Hinshaw, on their twenty-fifth wedding anniversary. A money tree with 25 silver dollars served as the table centerpiece. Another surprise was money given by friends to be applied on their automobile fund.

A Stairglide chair lift has been installed in the vestibule of the church. This was given as a memorial to Albert Allmon.

Eugene Cundiff substituted for our pastor in the Sunday morning service December 22. Our choir has added much to our services with beautiful special numbers, and they have sung carols in three rest homes and to other shut-ins.

FIRST DENVER, Colorado

The First Denver Friends Church has approved selling and removing from the sanctuary the present pews. The pews will be replaced by covered chairs, permitting varied possibilities for arrangement in the sanctuary. New carpeting on the floors and accoustical tile on the ceiling are also part of the planned project designed to be completed by February 1973. This change in the seating will permit a more circular arrangement of the congregation as well as extending the opportunities for variation.

Among the highlights during the Christmas season were a bus trip downtown to view the Christmas lights for our VIP (older) members; the choir's presentation of a lovely Christmas cantata accompanied by a small orchestra; the New Year's Eve watch night service, which featured a pancake meal and midnight devotional service and several class parties.

Several hundred dollars worth of food was donated by the church to 38 needy families in our area during Christmas. We praise God for the opportunity of this ministry.

FULTON CREEK, Radnor, Ohio

Prayer service on December 6 was presided over by Norma Freer. She showed her pictures of India and was guest at the social hour following the program.

The December 10 evening service

was dismissed to attend First Methodist Church of Richwood, Ohio, where Bellefontaine First Friends Church Teen Choir had the Christmas program of music, stories, Scripture, and testimonies for Christ.

The Christmas program was presented by the children the evening of December 24. Recitations were given by the wee people, and then the junior and senior choirs, combined under the direction of John Penhorwood, portrayed the Christmas story in music.

On Friday night, December 29, the church traveled to Radnor School gym for an evening of recreation. (Fifty hours in four months earns a Presidential Emblem for Physical Fitness. Some of us older folks won't make it.)

The youth had charge of the December 31 evening program. The youth gave their time and talent and asked the others for their tithe. Dennis Hillman gave an interesting message on "Newness." Pray that the children in all churches keep serving the Lord in service, voice, and song.

GRAND JUNCTION, Colorado

The Area meeting held December 3 welcomed 20 from Paonia in addition to the Grand Junction Friends. Butch Stassen was approved for Area superintendent, replacing the former Jack Gregory. The next Area Meeting is scheduled in March.

A Christmas emphasis evening December 10 included a candlelight ceremony, tree decoration donation, and cookie exchange. Each family brought a tree decoration for the church tree; after the decoration was put on the tree, the family lit a small candle in a candelabra close to the tree from a large candle first lit by the pastor and his wife. Afterwards hot drinks and cookies were served in Likes Hall, and each family exchanged a dozen cookies to take home.

Eighty persons enjoyed the Sunday morning Christmas program, followed by treats and cookies.

Naomi and Walter Fritzlan presented a dialogue, "Mr. Jones goes to Bethlehem," at the December 20 service. Jeanette Hitchins hosted an afterglow fellowship at her home after the service.

GRINNELL, Iowa

The children's Christmas program was presented Sunday morning, December 17. A box of candy was given to each person at the conclusion of the service.

A candlelighting service was held December 22 with Morton Dorsey of Ohio participating. He was also with us for several special services prior to Christmas.

Several members of our church participated in the annual "Bible Readathon" on December 23. The Scripture was read continually from 9 a.m. to 5 p.m. and was heard in downtown Grinnell through a loud speaker system.

Pastor and Mrs. Harris were called to Ohio by the tragic death of his brother in the Weirton, West Virginia, steel plant explosion December 15.

HIGHLAND AVENUE Salem, Oregon

The December meeting of the WMU was postponed because of the snow and ice.

The Sunday school children presented a Christmas program during the Sunday school hour on Sunday, December 17. The Christmas story was presented in an excellent manner, with Eleanor Smith and Phyllis McCracken directing. The filmstrip

with sound track, *The Little Donkey*, was added as part of the service. The congregation joined in carol singing.

Our entire group is saddened by the death of Susie Feller but rejoice that she is beyond weakness and pain and with her Lord, whom she loved and served faithfully for many years. At the request of her family, a memorial fund was given in place of many flowers.

The Salem Friends Fellowship held their December meeting at South Salem Friends, where the combined choirs, directed by Paul Weaver, gave the cantata, "Born a King," by John W. Peterson.

Carrie Menard, who was received into membership during the past year, surprised our pastors, Everett and Charline Craven, by making it possible for them to accompany her to the Holy Land during December. Everett Craven showed slides he had taken of the trip both Christmas and New Year's Eve.

The enlarged Fellowship of Salem Friends met at Highland church Sunday, January 7. The sound color film, *To Russia with Love*, was shown by Paul Schoming. This was a portrayal of the underground ministry of getting copies of the Bible behind the iron curtain. An offering of \$70 was received for the work. Mr. Schoming brought a gospel message from Micah 7.

KENT, Washington

Our men have been working many long and extra hours after work and Saturdays on our building. The women have been taking hot meals to the men on Saturdays, and the noontime has been a time of rejoicing and thanking God for His goodness to us. The rough plumbing is finished, the roofing underway, and the glu-lam beams for the sanctuary have arrived. We hope to have them up and covered in the near future. We are grateful for the work crews that have come to help us from Tacoma, Olympic View, Holly Park, Reedwood, and Lynwood. It has been a wonderful experience to fellowship with other men who love God while working for Him.

We have two Bible studies in progress, one studying Colossians, the other reviewing the book, *Satan Is Alive and Well on Planet Earth*, by Hal Lindsey.

The Christmas pageant, planned and directed by Peggy Sybertz, took the congregation back to Bethlehem and the events surrounding the birth, centuries ago, of our Lord. Refreshments were served after the pageant and a love gift presented to our pastors, Eugene and Norma McDonald.

The emphasis for WMU has been on prayer, love, and concern for those in our meeting and special requests. We are now experiencing a new feeling of unity, love, and faith in our fellowship.

MEDFORD, Oregon

Since the last part of November, we have been contributing our share to project Key 73. Noon prayer meetings were held, and local ministers gathered to discuss the project. Home Bible studies have been held in many homes on a basis of four days a week. These studies started November 28 on the book of Luke and have been enlightening and spiritually uplifting.

George and Eva Smith celebrated their 50th wedding anniversary November 25. It was a time of shared experiences with old friends.

Our Christmas service was a real blessing. As Pastor Crisman gave

his sermon, the Holy Spirit provided the words! And afterwards the junior high Friends Youth put on the play, "The Silver Forest."

The high schoolers raised money by selling candy to enable two youths to go to Midwinter at Twin Rocks who otherwise would have been unable to go!

In spite of much difficulty in transportation, three of our college youth—Debbie Sexton, Zana Krupp, and Mike Lowe—were able to spend a week in Mexico helping in an orphanage.

On Sunday, New Year's Eve, an activity time was provided from 9 to 11. Finger foods were eaten and games were enjoyed by all. Then at 11 the service started with a quiet time of worship. All lights were off and only candles lit the chapel. Testimonies were given and "new" hearts accepted Jesus as their Savior. It was a time of peace, joy, and love!

"O Lord our God, the majesty and glory of your name fills all the earth and overflows the heavens." (Psalm 8:1 LB)

NORTH VALLEY Newberg, Oregon

Since moving into our new building, our attendance is running between 100 and 145.

Our World Relief offering came to over \$323.

On December 10, a drama group from George Fox College presented "Ten Miles to Jericho" at the evening service. It was very well presented and had a wonderful message, showing that people of Christ's time and people of today have the same self-centered outlook on life and all need the love of Christ.

December 17 the dedication service was held at North Valley church. Norval Hadley, general superintendent of Northwest Yearly Meeting, was our dedicatory speaker. Others taking part were Arthur Roberts, Harold Ankeny, Charles Beals, Fred Littlefield, and John Wisely. Roger Knox, our pastor, led the congregation in the service of dedication.

The Lynwood Friends choir presented John Peterson's cantata, "Born a King," on December 20; 135 were in attendance.

Christmas Eve North Valley joined West Chehalis at their church for the evening service.

New Year's Eve West Chehalis came to North Valley for games and to hear a presentation by Underground Evangelism, which included the film, *To Russia with Love*. Refreshments were also served.

February is outreach month. Speakers will be from George Fox College, the mission fields, Board of Evangelism, and others.

April 6 through 8 we will have a Lay Witness Mission.

PLAINS, Kansas

Expectations for "Five Great Days of Spiritual Renewal" were realized when Keith and Elizabeth Ellis drove from Lone Star each day November 12-16 to minister to us. Zeal and enthusiasm gleaned from attending a leadership seminar at Garden Grove Community Church about a year before overflowed Keith's messages, challenging us to experience new and greater growth and outreach than ever before.

Jim and Sheila Ratzlaff, with their children Laura, Tamara, and Jan, have transferred their membership from University Church in Wichita to our meeting. They have been one with us in fellowship and service since Jim joined the staff of Southwestern Heights High School, where

he is teaching and coaching basketball.

Several members of our church choir sang with the community chorus in presenting Jerry Nelson's Christmas cantata, "On Love Alone," in our high school auditorium December 20. Sheila Ratzlaff was assistant director and coordinator.

A festive Christmas supper was enjoyed in Fellowship Hall by around 75 people December 17. An informal presentation of the Sunday school children's program closed an enjoyable evening.

Special WMU activities have included another successful Christmas Bazaar-Food Sale, a wedding shower for Betty Jean Powell and John Penrose, and rehearsal dinner for their wedding party.

PROVIDENCE Virginia Beach, Virginia

Bert Lang, talented musician from Waynesboro, Pennsylvania, provided an enjoyable program of music and testimony for a Youth Rally on Saturday night, December 9. He was also with us for the Sunday morning worship service in which the following people were dedicated into church membership: Arlene and Roger Dillon, Christine and Hurly Harris, Eddie and Nancy Linger, James and Mary Lowery, Larry and Pat Newsome, Bill and Rosemary Ralston, Margaret Snellings, Shirley Turpin, and Florence Williams.

The Jet Cadet Youth Group brightened the lives of many children by having their Christmas Party at the Hope Haven Children's Home on December 7. The Alpha Teens had their party Friday evening, and the primary classes were given a Christmas party at the church by their teachers on Saturday afternoon. Also, the junior boys had an enjoyable time at their party.

Sunday night, December 17, the children's choir, consisting of ages 6-8, presented a program of music and the senior youth group presented the Christmas play. Afterwards, the youth treated the congregation to an open house in the educational wing of the church.

Christmas Eve, the children presented their program consisting of a portrayal of the nativity scene and singing a selection of carols. Each person brought their candles to this service, and their candle was lighted as testimonies were voiced for the Lord.

ROSE HILL, Kansas

Sunday, February 18, has been designated as Alden and Rolena Pitts Day. To honor 10 years of service as pastors of this congregation and 40 years in the ministry, the 11 a.m. service will be dedicated to Pastor and Mrs. Pitts. Alden began his ministry as a student pastor at the Glendale Meeting near Mullinville, Kansas, in 1933, and has served the entire time in Kansas Yearly Meeting. Weston Cox will be guest speaker, and family members and friends have been invited as special guests.

Recognition is to be made of the Pitts' fortieth wedding anniversary at an open house to be held at the church at 2:30 p.m. The event will be hosted by the Pitts' daughters and their families, Mr. and Mrs. Gene Jacks, Haviland, Kansas, and Mr. and Mrs. Stanley Brown, Wichita, Kansas.

ROSE VALLEY Kelso, Washington

Thanksgiving-time sharing included special emphasis on needs both at home and abroad. The WRC film

of the needs and work in Bangladesh gripped us strongly and we felt that our offerings, accumulated throughout the fall in the little blue boxes, were one way that we could implement our prayers for this needy place and its people. Our home share service featured a musical group from our local Salvation Army congregation, and a large offering of food was given to them for distribution to the needy.

Roy Jabusch was honored at a public reception in appreciation for his 24 years of service on the Rose Valley School Board.

Leo and Caroline Herlocker were honored by family and friends in December on their 60th wedding anniversary. Among the out-of-town family guests were her brother and sister-in-law, the Earl Antrims, together with their daughter, Helen Cadd, all of Newberg.

Sharon Gibberson and Donna Prescott planned and directed the Sunday school Christmas program given by members from the various departments, and assisted by their teachers. The Christmas Eve vespers were again a highlight of the season. The quiet, candlelit sanctuary was a beautiful setting for the story in music and word.

The senior Friends Youth again sponsored a Christmas card bulletin board. Those wishing to place their greetings on the board contributed to the Midwinter Conference expenses. Thea Bales attended from our meeting.

There were no generation gaps at the annual watch night party, where children, parents, and grandparents enjoyed the fun and food for several hours before going to the sanctuary just before midnight to welcome the new year with songs, prayer and praise, concluding with the ringing of the bell at midnight, supervised traditionally by Rueben Aitken.

Cold weather has temporarily slowed the gym construction, but most of the framing of the first floor is completed. The big beams and the floor joists for the second floor have been cut by Dan Baxter and Roy Jabusch at Roy's mill. The second floor framing will be next on the schedule. Funds and volunteer help continue to come in from the community and the church people, and we praise the Lord for help and blessings as we all work together for Him.

SHERWOOD, Oregon

The first half of the church year we had an increase over last year of 17 percent in Sunday school, 12 percent in family hour, and 20 percent in prayer meeting.

We have completed the new parsonage, and our pastors have moved in. The parsonage was evaluated at \$30,000, and it was built for a cost of \$20,000. We are thankful for all the good volunteer help that was given.

We had over 200 in attendance for our Christmas program. A fellowship time with homemade candy and cookies followed the program.

The watch night service and party were well attended with about two dozen people going bowling afterward.

January 7 the high school FY had charge of the evening service and presented an excellent program, "My Sweet Jesus."

Thirty-five covenant cards were turned in on the first Sunday for the Key 73 program.

We have three students listed in *Who's Who* for 1973—high school, Dave Whitmore; college, Kathy Haisch and Dwight Minthorne.

SMITHFIELD, Ohio

We were deeply privileged to have C. T. Mangrum with us as our speaker for revival services held from December 10 through 17. Truly he is a man dedicated to God. The meetings were Spirit-filled, and many received spiritual renewals and blessings. The young people were especially open and receptive to the Word. His messages were centered around the Holy Spirit. Leslie Jackson came to sing for us Saturday evening.

The senior FY held a Christmas play on Wednesday, December 20, entitled "Christmas in a Cobbler's Shop." We are very proud of our young people for their willingness and enthusiasm to serve the Lord.

On December 24 at the 10 a.m. hour, the children participated in their program, and then a special candlelight service was held on Christmas Eve with Pastor Kelbaugh presenting a great inspirational and heart-warming message.

On New Year's Eve, a special service was held singing favorite hymns and hearing testimonies of many who attended. A great inspiration was received. We are looking and praying for great things to happen in 1973.

SPOKANE, Washington

Area Rally was held in Spokane November 17-18 with Ralph Greenidge from Seattle as guest speaker. After the Youth Rally on Friday night, the senior high youth went to Twin Lakes, Idaho, for a retreat. Peter Fertello from Newberg, Oregon, was guest speaker. They returned home Sunday afternoon.

There were many activities during the holidays. The Sunday school Christmas program was given Sunday afternoon, December 10, to a full house. For the morning service on December 17, Dwaine Williams directed the choir in singing the cantata, "There'll Always Be a Christmas." That evening everyone went caroling from 5:30 to 9, then met at the Ron Watson home for chili. On December 24, the Children's Church caroled at a nursing home and gave out bookmarks they had made.

Twenty-nine adults enjoyed a New Year's Eve party at the Louis Becker home. The evening was spent playing games, cooking with fondue pots, and having a devotional as the new year approached.

Seven senior high youth and their sponsors, Dwaine and Becky Williams, reported a great time of blessing at Midwinter at Twin Rocks, Oregon, December 28-January 1.

We are thankful for the working of the Holy Spirit in our midst and for the wonderful unity felt among our members.

SPRINGFIELD, Colorado

A baby shower was held for the newest addition to our pastoral family, Danny Lee Whiteman. Several gifts were given.

Early morning prayer meetings have been started in several individual homes. We have combined our prayer requests and are praying specifically for our church and its need of revival and for several young married couples who are prospects.

Plans are continuing for cooperation with other churches in town in Key 73. Consideration is being given to the possibility of either a city-wide Lay Witness Mission or Evangelistic Crusade.

Beginning with a supper, our Christmas program was held on the evening of December 17. The Sunday school superintendent explained

that in place of a gift exchange they were asking for gifts to the church (this had been explained earlier in the month also). Two special projects have been chosen: rhythm instruments for the children, and an electric typewriter for the church office. A money tree was presented to our pastors.

TRINITY, Van Wert, Ohio

We were privileged to have Norma Freer, our missionary at Mission Christian Hospital, Chhaturpur, India, as guest speaker on December 14.

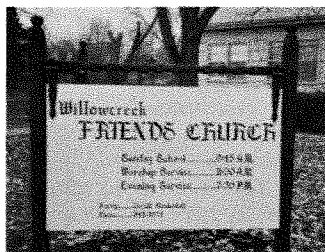
During the morning service on December 17, the children presented their annual Christmas program. In the evening service, the Senior Youth Choir, under the direction of Jean Klausing, presented the cantata "Born a King" by John W. Peterson. This outstanding presentation was sung from the hearts of our youth and was enjoyed by all who attended.

WILLIAMSPORT, Pennsylvania

Our new pastor, Dennis Bewley, his wife Lois and daughter Susan, moved December 8 from Wilmore, Kentucky. He is a graduate of Asbury College and Seminary and has served churches in Port Royal, Jackson Center, and Machville, Kentucky.

The youth fellowship and their leaders, Allan and Jean Foster, entertained the congregation at a Hard Times Banquet on December 9. It was well attended and a good time of fellowship was enjoyed.

WILLOW CREEK Kansas City, Missouri



The enclosed picture shows one physical improvement resulting from renewed interest and enthusiasm in the Willow Creek Friends Church. Money for the materials was raised by the FY group. The time and talent necessary for constructing and erecting the sign were donated by other members of the church. Other improvements accomplished over the past few months include painting the church exterior and installing a new carpet in the parsonage living room.

Willow Creek Friends Church was recently adopted as the new name for the Kansas City Friends Church to emphasize a fresh, new outlook and to provide a locality association with the nearby Willow Creek apartment complex, which was recently completed.

We, as a church, want to praise God for our pastoral leadership and for new interest in the church that has been generated in part by the involvement of some new families. Through Bible study groups and personal involvement, we are seeing lives changed by the power of God. A combination of these factors has resulted in some long-range goals for the church as we try to capture a vision of outreach and growth in the days and years ahead. We want to thank each one who has shown concern for our church, and we would appreciate a continued interest in your prayers.

Friends record

BIRTHS

CONN—Mr. and Mrs. Bill Conn, Kent, Washington, a girl, Tricia Renee, October 31, 1972.

CROSSER—Mr. and Mrs. Robert Crosser of Damascus Friends, Ohio, a daughter, Carrie Diane.

HEATON—Mr. and Mrs. Paul Heaton, Ypsilanti Friends, Michigan, a daughter, Sarah Irene, December 2, 1972.

HELM—Wendell and Betty Helm, a girl, Lacy Lynn, August 1972, Chandler Friends, Oklahoma.

INMAN—Mr. and Mrs. Philip Inman, Bellefontaine Friends, Ohio, a daughter, November 26, 1972.

McELFRESH—Mr. and Mrs. Ben Mc-

Elfresh, Fulton Creek Friends, Ohio, a daughter, Michelle Renne, December 8, 1972.

MELHORN—Lloyd and Beverly Melhorn, Sherwood, Oregon, a son, Greg Gerald, October 3, 1972.

MURRAY—To Mr. and Mrs. David Murray, Mount Carmel Friends, Mingo, Ohio, a son, David Wayne, born December 21, 1972.

PARCELL—Mr. and Mrs. Wayne Parcell of First Friends, Newport News, Virginia, a son, Shawn Alan, November 19, 1972.

RIGGS—Larry and Linda Riggs, a girl, Rochelle Lynn, December 27, 1972, Eureka, Kansas.

SHONIBER—Lorenzo and Lorry (Smith) Shoniber, members of Northridge Friends, Wichita, a daughter,

Leslie Lyn, November 29, 1972, in Ponape, Caroline Islands.

SNOOK—Mr. and Mrs. Donald Snook, Williamsport Friends, Pennsylvania, a daughter, Stephanie Diann, October 19, 1972.

TUNING—Mr. and Mrs. James Tuning, Woodland Friends, Kamiah, Idaho, a son, Kevin Miles, November 16, 1972.

ZIRKLE—Mr. and Mrs. Ed Zirkle, Bellefontaine Friends, Ohio, a daughter, Ada Mae, December 15, 1972.

MARRIAGES

BALAH-QUICK. Jennifer Brinton Balah and David Lee Quick, October 8, 1972, Stevenson, Maryland.

FLINT-MOORE. Nyla Flint and Mark Moore, Pringle Friends, Salem, Oregon, in Rudyard, Montana, December 29, 1973.

KAMPH-HAWKINS. Karla Margaret Kamph and Walter Dean Hawkins of North Valley Friends, Newberg, Oregon, December 16, 1972.

JOHNSON-BONNER. Dorothy Ellen Johnson and John Bonner, October 31, 1972, University Friends, Wichita, Kansas.

KING-WOOLF. Jenny King and Steven Woolf, Salem Friends, Ohio, December 22, 1972.

LINDSAY-HARVEY. Sandy Lindsay and Robert Harvey January 20, 1973, Northridge Friends, Wichita, Kansas.

POWELL - PENROSE. Betty Jean Powell and John R. Penrose, December 23, 1972, Plains Friends, Kansas.

REDFERN-SCOTT. Julia Redfern and Terry Scott January 20, 1973, Alva Friends, Oklahoma.

SMITHERMAN-LEHMAN. Joy Smitherman, Greenleaf Friends, Idaho, and James Lehman December 9, 1972.

STEINHAEUER - INGRAM. Rebecca Steinhauer and Roger Ingram, Fulton Creek Friends, Radnor, Ohio, December 8, 1972.

DEATHS

CRAVEN—Alta Almeda Craven, 85, charter member Woodland Friends Church, Idaho, December 23, 1972.

RIGGENBACK—L. H. Rigenback, December 1972, Alva Friends, Oklahoma.

WALSER—Lora M. Walser, 94, December 26, 1972, Emporia, Kansas.

WEAVER—Verl C. Weaver, 66, November 21, 1972, Emporia, Kansas.

WORTH—John William Worth, December 25, 1972, Friendswood Friends, Texas.

Books

Continued

packed into one picture book with ample room remaining to "curb thy tongue" from "falsehoods."

These three picture books will stir the imagination and thinking of our children from kindergarten to grade three. Their appeal to this audience and the intriguing portrayal of Friends may well provide the subtle persuasion needed to remind us of what it is to be a people called Quakers, and slowly we may realize that these vivid books with simple text are among the most significant of this decade to us.

—Fredrick C. Boots

*Anne Commire, *Something About the Author*. V. 2. Gale, 1971. p. 248

Henry J. Cadbury, John Woolman in England 1772: A Documentary Supplement, *Friends Historical Society*, 1971, 142 pages includes index and map, paperback, \$4.00.

The Journal and Major Essays of John Woolman, Phillips P. Moulton, ed., *A Library of Protestant Thought*, Oxford University Press, Inc., 1971, 336 pages including appendices, biographical notes and index, \$10.50.

To Quakers, John Woolman is of continuing interest. Publication of these two books in 1971 not only fosters that interest but enhances it by increasing documentary reliability about this New Jersey tailor whose sensitive spirit so well exemplified the words of his master, "be-

ware of covetousness" and to "not store up treasures for yourself on earth." It is instructive for affluent Friends of the twentieth century to realize that London Yearly Meeting was affronted by the "singularity" of this quiet little man who wore coarse, undyed cloth and a plain white hat and whose deep convictions against slavery were already beginning to move the hearts of American Quakers.

Henry Cadbury is a historian's delight. Although he probably tells more than you want to know about Woolman's journey and the ministry to London Yearly Meeting in 1772, this little monograph sparkles with documentary gems lifted out of letters and journals from people who responded to Woolman's ministry. Such was the young Friend Tabitha who wrote to her friend Sally that although Woolman's uncouth appearance might prejudice many he was nevertheless a deep minister who "searches things quite to the bottom."

After many years of preparation, Henry Cadbury's work was completed in 1966! Unfortunately it was not printed until 1971. Accordingly there is no mention of Phillips Moulton's new edition of the *Journal*. Dr. Cadbury's endorsement of Moulton's book appears on the cover, however: "For the first time the modern reader can feel assurance that he has before him a text edited with high standards of faithfulness."

Every Quaker home and every Quaker meeting library ought to have this text. Even though some of the changes noted may seem picayune, it is good to have

the most accurate text possible to supplement the Whittier edition of 1871, the Gummere edition of 1922, and the Whittney edition of 1950.

The *Journal* of John Woolman is truly one of the great devotional classics of Christendom. Like Francis of Assisi, he sought to devote himself completely to Jesus Christ. Early in his life he wrote, "through the revelation of Jesus Christ, I have seen the happiness of humility, and there was an earnest desire in me to enter deep into it" (p. 35). From his refusal to support or sanction slavery to his final journey to London to encourage Quakers to faithful commitment to Jesus Christ, he demonstrated spiritual guidance. We today are rediscovering his insight that love and truth cohere. Woolman saw love in all creatures and shared the compassion of Christ on behalf of all who suffered. We may argue that his "Plea for the Poor" is too idealistic. But there is no doubt that he remains a prophet to all who would live godly lives. To read Woolman is to be summoned to priorities, to ask which are the real conveniences, how we might properly educate our children, and how to be true stewards of the earth. —Arthur Roberts

Etta Lynch, *Help Is Only a Prayer Away*, Fleming H. Revell Co., 158 pages, \$3.95.

Experiences of individuals who have suffered physically and mentally with serious problems in their lives, with the thought that prayer is available for every need. Interesting but lacking in emphasis upon prayer and the Christian walk.

—Carol Lee

Over the Teacup



Are you ready?

BY CATHERINE CATTELL

There is nothing more frustrating than not being ready for company when the doorbell rings or, maybe, not being ready in time to catch the plane unless perhaps it is waiting for others who are not ready when you are!

Now Uncle Elbert was one of those men who was always ready on time and saw to it that all of us on the farm were ready in time for church or school. In the years my brothers and I lived with the Benedicts, school meant a three-mile drive by horse and buggy, which meant getting the horse ready as well as us. For me, it meant getting the breakfast dishes done first and getting my books together and making lunch to carry.

Nowadays, we live in an apartment of 12 families. We are the only ones who do not have children with us, so we observe and hear the frantic last-minute rush to get the children of others off to school. The halls are filled with children's voices saying good-bye and mothers calling, "Hurry and get ready." When we hear the horns outside blowing impatiently, we know someone wasn't ready to go in the car pool.

Also, every other family except one or two is busy. The men are working on their doctorates, and their wives work to put them through. What a lot of work is involved in getting ready for a doctors degree!

Being ready involves more than having hat and coat and books together. There is a readiness of mind and heart to accept disciplines, to put up with years of inconvenience and hard work.

On second thought, perhaps the *most* frustrating thing is to try to get someone ready who does not have a mind to cooperate and who is not motivated to do anything about it. I am glad now that Uncle Elbert saw to it that we were ready ahead of time and worked toward that end.

Being ready also means willingness to involve ourselves. "Ready to go; ready to stay," we sing and then go right on doing what we want to. Paul speaks of

being ready to be offered. Few of us go that far. The other day I ran across the word *ready* seven times in Luke 12:35-40 in the *Living Bible*.

Now *there* is something that takes preparation of heart and mind and actual obedience and involvement!

Perhaps it would be a good idea to move on tiptoe in readiness these days. There is so much to do. The ills of this world need people who are ready to serve, ready to share, ready to give, and ready to go.

And—the Wedding Feast could be any time! ☐

WANTED

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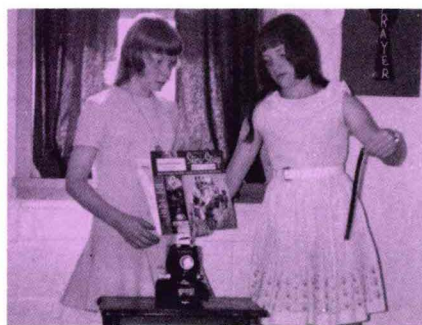
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—Alice L. Gamble



Alice Gamble is a successful teacher of junior girls at Winona Friends Church, Winona, Ohio.



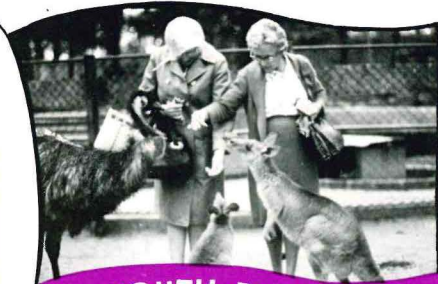
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