
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

4-1973

Evangelical Friend, April 1973 (Vol. 6, No. 8)

Evangelical Friends Alliance

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Evangelical Friend

April 1973

Vol. VI, No. 8



Crucifixion

*Strange things happened
The day that Jesus died
Upon the cross: crowds taunted
Him while loved ones cried,
The noonday sun was darkened,
Temple curtain ripped in two.*

*But one thief finally penitent
Confessed him king; then, too,
A guard proclaimed him innocent.
Stranger, though, for me, for you,
He prayed "forgive them . . .
They know not what they do!"*

—Arthur O. Roberts

The George Fox Press comes of age



The concern of Earl and Adelaide Barker for Friends Sunday school literature has been instrumental in the impressive ministry of the George Fox Press. With the George Fox Press becoming an agency of the Christian Education Commission of EFA last September, a new phase of this ministry is begun. Dr. Earl Barker of Friendsview Manor, Newberg, Oregon, is a former vice-president and professor of Cascade College. Adelaide Barker also taught at Cascade College for many years.

An early movement toward united action by Evangelical Friends may have presaged the important union by which the Evangelical Friends Alliance came into being at a later date.

In its session of 1943 the Bible School Board of Oregon Yearly Meeting with Adelaide A. Barker, superintendent, formulated a plan for cooperative action on the part of the three yearly meetings (those that were independent) for the publication of Sunday school helps that would be evangelical in character and oriented toward the position of Friends. This concern was forwarded at once to the proper personnel in the other two yearly meetings. In its October sessions of that year, Kansas Yearly Meeting approved a recommendation from its Bible School Board, requesting "full authorization to unite with other Yearly Meetings in exploring the needs, personnel and possibilities of publishing sound, spiritual and evangelistic Friends Bible School literature." This was the first yearly meeting action.

In its sessions of June 1944, Oregon Yearly Meeting received a report from its Bible School Board in which "the superintendent presented the tentative plans for a publication board for Sunday school material which should be sponsored by Oregon Yearly Meeting together with Kansas and Ohio yearly meetings." It was further stated that "there is a proposition pending for a group of six members—two from each yearly meeting—to consider a thorough study of Sunday school literature and the preparation of suitable material for Sunday school work. The meeting favored the proposition and desired that Adelaide Barker and one other person from this Yearly Meeting should attend such a meeting if it can be arranged." In a later session Earl Barker was chosen to accompany his wife.

Later that same year in its August sessions Ohio Yearly Meeting took similar action. "The yearly meeting approved the plan to cooperate with Kansas and Ore-

gon Yearly Meetings in the preparation and publication of Sunday school literature." With the unanimous approval of all three, the plans went forward. Representatives appointed from the three areas conferred and decided on an exploratory meeting, to be held at Wichita, Kansas, later that month. It was on August 30, 1944, at the YMCA building that the combined group convened for its first session. Those present were Richard Wiles and Lee Stevens representing Kansas, Byron Osborne and Robert Mosher representing Ohio, and Earl and Adelaide Barker representing Oregon. Richard Wiles was named chairman and Adelaide Barker secretary.

A series of recommendations was adopted as the group conversed at length on the various aspects of their concern. They favored a joint publication board of six members (similar to the group then meeting) and approved as its name: Bible School Publication Board of Evangelical Friends. It was thought wise to perfect a reorganization of the committee to carry over until such time as a permanent organization should become possible. Lee Stevens was chosen as chairman, Richard Wiles as vice-chairman, and Adelaide Barker secretary-treasurer.

The committee entered into a discussion of a person to serve as editor, with the feeling that preparation for publication should go forward without delay. After some deliberation the name of Earl Barker was proposed, and he was appointed to serve in this capacity. He was to begin immediately the selection of a staff of writers and contributors. A list of names of choice individuals was compiled, as persons to be approached.

The board did not meet again until March 1946. In the meantime the yearly meetings had given approval of the organization, and publication of lesson helps had begun. In this session consideration was given to a constitution and by-laws that had been prepared by Earl

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Evangelical Friend

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

Cover

Someone has said, "The Crucifixion of Jesus Christ set the stage for the greatest event in history—the Resurrection." We are indebted to Photographer Hiroshi Iwaya for capturing the suffering Christ as depicted by a statue in St. Paul, Oregon; to Arthur O. Roberts for his poem, "Crucifixion," as published in his book, *Move Over, Elijah*; and to Stan Putman for designing our Easter cover.

Antecedents

Easter has always been special to me. I recognize that the celebration of Christ's suffering, death, and resurrection should be an every Sunday event or even a daily observance, but the focusing of attention on this special week called Holy lifts my heart to new heights of praise, and causes my mind to grasp a fuller measure of faith.

No doubt the season of the year has a bearing, too. As this is written, new life is bursting forth in Oregon. Vast expanses of hillside and valley orchards glow in brilliant white. Leaves suddenly appear. Birds lift their voices in new songs. New life is all around us. Praise God for the beauty of the earth! Praise God for new life!

While experiencing dark tunnels of anxiety a little over a year ago—away from my work and so often alone with my thoughts—the written Word of God became my hope and comfort. Of greatest help were those Scriptures confirming the living presence of Christ as He was seen by many witnesses following the empty tomb.

Praise God for new life in Christ. He lives! And because He lives, we too shall live—beginning now.
—H.T.A.

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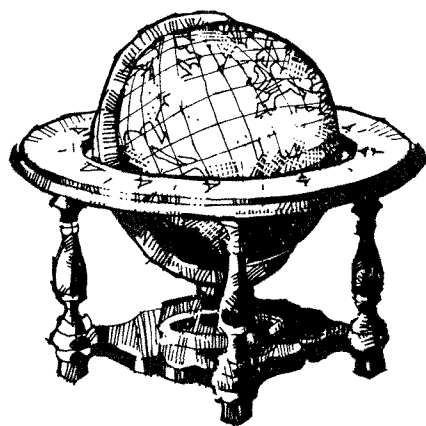
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CHURCH SIZE, PASTOR'S BEHAVIOR RELATED, SURVEY REVEALS

PINEVILLE, LOUISIANA—The size of his congregation affects the behavior of a pastor in a measurable way, two professors at Louisiana College have concluded here after profiling 473 Southern Baptist pastors in Louisiana.

Generally, their study showed, as the size of the church membership increases, the time the pastor spends on church administration increases, even though larger churches employ larger staffs, which theoretically should release the pastor to give more attention to other duties.

Secondly, there is a direct relationship between the size of the church and the pastor's participation in civic activities, the surveyors observed. As the size of the church increases, so does the pastor's activity in civic affairs.

A third behavioral characteristic disclosed that as the size of the church membership increases, the time spent on sermon preparation decreases. A fourth trend was that the number of academic

degrees held by the pastor increases with the size of church membership. —E.P.

E. STANLEY JONES DEAD AT 89

WASHINGTON, D.C.—Evangelist E. Stanley Jones, one of this century's most noted Christian workers and authors, died in India on January 25. He was 89 on January 3.

Dr. Jones, a Methodist, spent decades in India, where he was cremated.

He is a graduate of Asbury Seminary and went to India first in 1907. —E.P.

INDIANA BILL WOULD AUTHORIZE INJUNCTIONS ON 'BLUE' FILMS

INDIANAPOLIS—A bill that would permit citizens to request civil court injunctions against the showing of pornographic films has been passed, 45 to 1, by the Indiana Senate.

If approved by the House, the new law would permit citizens, prosecuting attorneys, and the state attorney general to seek injunctions against pornographic films on the ground that such films are a "public nuisance." —E.P.

OREGON BILL ALLOWS MERCY KILLING WHEN REQUESTED

SALEM, OREGON—Physicians in Oregon may honor the request for mercy killing if an incurably ill patient requests it, according to the terms of new legislation.

The Senate measure also provides for formal advance request for euthanasia in the event of a future incurable illness and entitles a patient suffering a terminal illness to the administration of whatever quantity of drugs is required to

keep him free of pain. If he asks, the patient may also be rendered unconscious continuously.

Regulations of the bill would be handled by the State's Department of Human Resources.

A person convicted of falsifying a declaration for euthanasia could be sentenced to life imprisonment. —E.P.

STUDY SHOWS CATHOLIC CHURCH NEARLY INSOLVENT

WASHINGTON, D.C.—The Roman Catholic Church in the U.S. is not rolling in wealth, as many believe, but is actually in a financial crisis, according to research.

Author Nino LoBello, a journalist who wrote *Vatican U.S.A.* after six months of research, concluded that the popular belief that American Catholicism is well-heeled just isn't so.

On the contrary, many Catholic dioceses today "are on the brink of bankruptcy," he said.

He said about 90 percent of the church's wealth (an estimated \$34 billion) is tied up in buildings, including 18,000 parish churches, 13,000 parochial schools, 785 hospitals, 410 homes for the aged, and 240 orphanages.

He cited parochial schools as the heaviest drain on the coffers. —E.P.

EVANGELICAL MAGAZINES FLOURISH WHILE MANY LIBERAL PAPERS WANE

LA CANADA, CALIFORNIA—While the circulation trends of their liberal counterparts is downward, evangelical periodicals show increases in their editorial ministries.

Moody Monthly, believed to be the fastest-growing Christian family magazine in North America, attained a circulation of 180,000 with its March issue. Publications Director Robert Flood said more than 60,000 new subscribers were added in the past 12 months—an increase of more than 50 percent. The March edition contains 136 pages, largest issue in 72 consecutive years of publishing.

Campus Life in 1972 jumped from 60,000 to 105,000 monthly circulation. Harold Myra, vice-president of the literature division of sponsoring Youth for Christ International, predicted the February contest drive would add another 35,000 paid subscribers to the magazine.

In June 1971 *Christianity Today* had 99,000 paid subscribers, ending January 1973 with 185,000. News Editor Ed Plowman said the staff expected to see the figure climb to 200,000 in 1973.

The circulation of *Decision*, magazine of the Billy Graham Evangelistic Association, enjoys the largest circulation of any Christian magazine in the history of evangelical publishing—more than five million. —E.P.

News of Friends

BIBLE LANDS TOUR

A 22-day Bible Lands Tour is being conducted from June 28 to July 19 by Dr. John E. Hartley and Dr. Charles S. Ball, professors of biblical literature at Azusa Pacific College. The objective is to give one a greater understanding of the Bible by a thorough tour of Israel from Dan to Beersheba.

Round trip fare from Los Angeles will be \$1,339 and from New York City \$1,159. For a free illustrated folder and further information, please write to Charles S. Ball, Azusa Pacific College, Azusa, California 91702. (See ad on page 15 of March EVANGELICAL FRIEND.)

The Youth Commission of the Evangelical Friends Alliance has announced a cancellation of the Leadership Training Conference that was planned for Mexico City in July of 1973.

Friends Book Store

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Resurrection opinion poll

Flipping on one's car radio at night, it seems most of the stations carry on telephone conversations with listeners. The more popular ones are those with the most heated arguments. A popular TV program called simply *Feedback* shows the moderator and an invited guest sitting in their chairs chatting by phone with callers. The impression received from these in-type programs is that no one wants to listen, everyone wants to talk; there is no authoritative voice but a constant stream of opinions. Consensus! This morning's paper carried a feature story on the pros and cons of capital punishment, but the manner in which it was discussed was to report the results of a survey of the public opinion poll. State legislators, one suspects, are more sensitive to what the majority opinion on the subject is than to the moral issues involved.

Two small children were arguing about whether their puppy was a boy dog or a

girl dog. Finally, one youngster came up with a perfect solution to find out—"Let's vote on it." So, certain facts are not influenced at all by voting.

At this season, religion is in the news. And the pattern carries over into a kind of religion by consensus. The din of voices offering off-the-cuff opinions about who and what Jesus is, is more deadening than the crowd calling for His crucifixion. Placing our Lord alongside Buddha, Mohammed . . . Mao, or even B. F. Skinner, as though one may "take your pick" or "take them all," is the mindless cop-out of the media.

"If Quakers wanted to have a theology on which we had to agree by consensus," asks John A. Sullivan in *Friends Journal* (February 1, 1973, p. 71, "Theology, Quakerism, and the AFSC"), "what in the world would we produce?"

Does it really matter much what a "consensus of Quakers" believe about anything? Will these opinions have any more bearing on *truth* than so many callers on a night show program? Truth is not determined by majority opinion. Jesus Christ is incomparable; Christianity is the consequence of what happened on Calvary, not on what people thought then or now about it. "Quakers . . . do not require of others a confession of Jesus Christ as Lord and Savior to re-

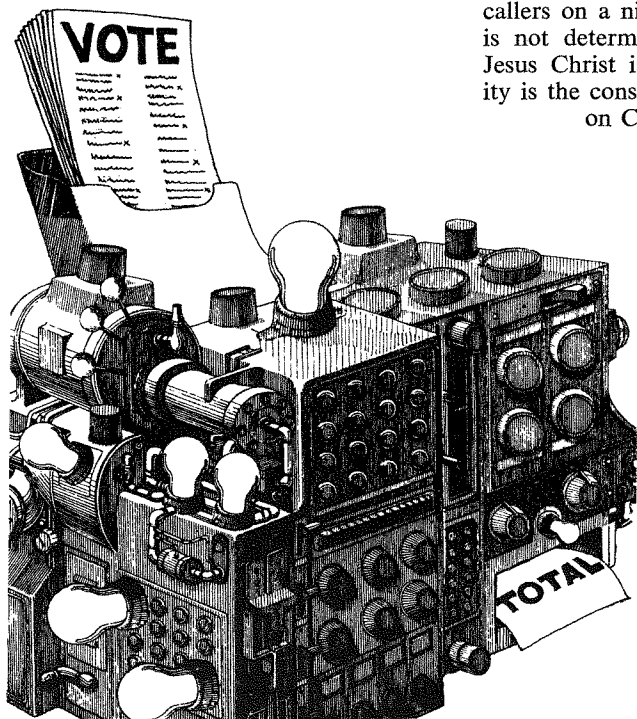
ceive our assistance," this article continues. Of course not, no Christian would. But salvation is not humanitarian assistance. The needs of men are more than food. "In fact," Sullivan says, "we hope that we can help others, adhering to religious or moral beliefs *of their own* [italics mine], to live up to them better and to suit their actions to their words."

This sounds kindly and inoffensive enough until one realizes that if a man is going in the wrong direction it is no favor to him to help him go faster . . . or more comfortably. If, for some reason, a ticket agent sells me a reduced-price fare to New York when I should be in Los Angeles, his kindness has not helped; it may be far more costly. It is true that not everyone who says, "Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father," but the kingdom is to be the destination, and obedience to the Father is the route. The same Father said of Jesus, "This is my beloved Son: hear him."

Jesus is different. He is more than a "way-shower"; He is the WAY. Jesus is more than a teacher—He is TRUTH; more than ideal man—He is the Son of God. Those who merely admire Him deny the uniqueness that makes the Gospel the power of God to salvation.

How can anyone living in a century that has already seen more wars and experienced more hatred and brutality, that drips with more blood than any other century in the world's history say that a crucified Christ hanging on a blood-stained cross is too brutal and repulsive for any real significance? Easter was never more relevant. With all the fascination with new penetrations, new structures and religious realignments, one finds the poll takers are only fading echoes of themselves. The question everyone is really asking is answered with a fresh baptism with the power of the Holy Spirit made possible through a resurrected Lord.

To quote the theme of Key 73, "Jesus Christ is the same yesterday, and today, and forever."
—J.L.W.



Charles E. Guscott is professor of elementary education at Malone College, Canton, Ohio. He received his Ph.D. from the University of Akron. These different poems, written over a period of 25 years, indicate, in the author's words, "how much of the meaning of Easter I have been able to comprehend."

THOUGHTS ON EASTER

By Charles E. Guscott

Sharing my thoughts, concerns, and experiences with other Christians has become a common occurrence in my spiritual life. These sharing experiences have sometimes been with small groups but more frequently on a one-to-one basis. To attempt communication with so many Friends at one time is an awesome task for me.

Somewhere in my educational sojourn I have been told that making speed readers of my students is not my main purpose. Instead, my goal should be to try teaching students to write things that are worth reading slowly. Perhaps that explains why the significant portions of this article have not appeared in print before now. In fact, the lines of poetry I am sharing with you have been accumulating for about 25 years. Some were written soon after my conversion experience while I was serving with the army medical department in Korea. Some have been written more recently to share with a Sunday school class of golden agers. Some were written at college while I was doing my undergraduate work at Eastern Nazarene in Massachusetts. So you see that these are not just fleeting thoughts about Easter.

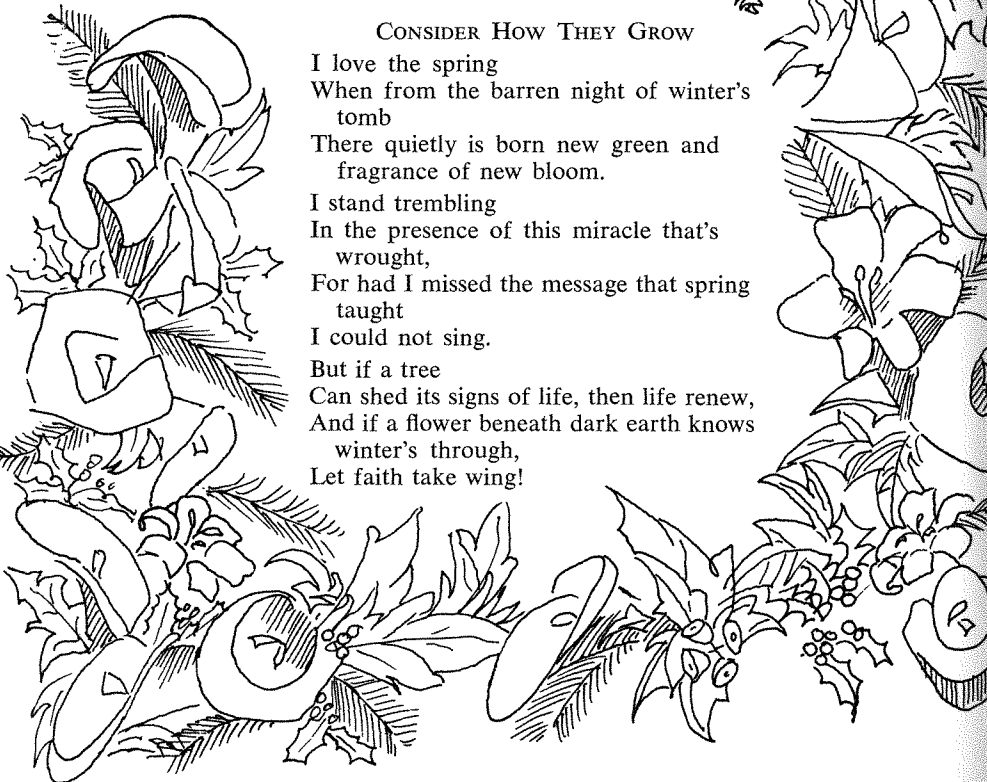
The thoughts are not so much an essay on what Easter means to me as they are indications of how much of the meaning of Easter I have been able to comprehend. The ideas are cumulative and have been revisited over the years, sometimes during my moments of personal anguish and sometimes when joy could scarcely be contained. Each time there has been a reverberation from deep within that has seemed to convey, in spite of circumstances, the existence of a more pervasive truth.

I have been able to trace in these captured thoughts and feelings a progressive awakening along a continuum that earlier seemed to be a discovery of the power and potential of faith in the rough but has advanced to a growing conviction that costly love rather than faith epitomizes the Christian life.

In my early encounters with God, faith took on an elusive quality. I was caught up in the newness of life He had given, but I perceived it as a cyclic newness that nature seemed to teach. Thoughts on Easter at that time involved my awareness of the beauty of the seasons—the beauty of coming alive again after winter's darkness. Perhaps it was Jesus' admonition to "consider the lilies . . . how they grow" from Matthew 6:28 that prompted the following lines:

CONSIDER HOW THEY GROW

I love the spring
When from the barren night of winter's tomb
There quietly is born new green and fragrance of new bloom.
I stand trembling
In the presence of this miracle that's wrought,
For had I missed the message that spring taught
I could not sing.
But if a tree
Can shed its signs of life, then life renew,
And if a flower beneath dark earth knows winter's through,
Let faith take wing!



Nature's message has a great impact on me today, but there is a cyclic quality to nature that does not square with the linear quality of God's revealed truth. As a Christian I do not find myself on a merry-go-round that never arrives at any point of significance or fulfillment. The conclusion of seeking is finding. The result of knocking is that the door is

opened. Perhaps the most far-reaching insight I have had about Easter is that the events of Easter supersede nature—they break the cycle. When my faith was cyclic and relied upon the fickleness of the weather and the uncertainty of the season to buoy it, the valleys were indeed deep. Emerging from one of those valleys I wrote the following:

No gimmicks in the Gospel

Because an approach works, not necessarily does this indicate it is right. Even though the Lord may *seem* to be blessing a method we are using, not necessarily is it right.

Is it right to trick someone into making a decision for Christ?

Several years ago I memorized a personal work method that had been developed as a sound psychological approach. The worker was instructed to use certain words with the proper pauses and the "just right" emphasis. You know what? It worked!

But it was all wrong. Why? Because it violated the dignity of the individual and the respect to which he is entitled. I tricked him. He was at the mercy of a method. I knew it. He didn't.

Jesus met the physical needs of people for one reason: He loved them. His resources enabled Him to express His love in meeting their needs.

I'm becoming jittery around the *in order that*. It helps to get that way when you live with three outspoken teen-agers and an increasingly outspoken wife, all of whom are quite discerning, making it almost impossible to get away with this sort of trickery. Have you ever had an acquaintance who was nice to you but you had the gnawing suspicion his graciousness was *in order that* you would do what he wanted you to do? Maybe you were angry when you realized what was going on.

What is our motive for being nice, or concerned, or sacrificing? No matter how honorable our answer may be, even if we are involved *in order that* someone may come to know Christ, it's tainted!

We become involved with people because we love them. We are anxious that they have bread because we love them. We are anxious that they know our Savior because we love them. And no tricks, please. □

Charles Morgan is executive secretary of the Friends Action Board of Northwest Yearly Meeting of Friends.



EASTER MORNING

The night is somber.
Murky clouds engulf the sky.
Death's cold voice whispers,
"Soul that sinneth, it must die."

Kneeling to pray,
Seems like folly e'en to try,
A burdened heart reechoes,
"The soul that sins must die."

Blind eyes search space,
Trembling heart is anxious for reply,
Heavens of brass bear witness,
"It must die, must die, must die."

Brave crusading star
Conquers stratum without warning,
And nature now reminds of
Easter morning . . . glorious Easter
morning.

God bending near,
Pardoning grace is dawning,
And the Spirit's voice repeats.
The triumphant, "Easter Morning!"

In the ensuing years I discover that my attention has turned increasingly from a preoccupation with the communications of nature and the taking of my own spiritual pulse that seemed to accompany it to repeated reflections on what Jesus Christ, God's Son, has done and what this can mean to me, personally and on a day-to-day basis. On occasion, a feeling of divinely inspired optimism has seemed to overtake me and has prompted these thoughts:

SONNET OF SALVATION

Despised, rejected, it was He
Who must fulfill the plan.
Up the hill called Calvary
Walked the Son of Man.
They crucified and buried Him
And yet He rose again.
Oft for our own mistakes
We feel the sting of chastening rod,
As up the hill of life climb those
Whom God made from the sod.
Though life may cut and crucify,
We shall arise, thank God.
To those who do believe, therefore,
He shall be precious evermore.

Today as I organize these thoughts, Jesus is truly precious to me. But there is dawning through experiences in Lay Witness Missions and through a satisfying and growing fellowship with those within the church the conviction that the goal is not optimism either, much as I need to be optimistic. The goal is new life through

costly love. I may have been on the brink of this idea when I wrote the following several years ago:

THE LAST SUPPER

With days of fellowship unbroken until
now,
They could not know there would be
thorns upon that brow,
Though much they loved the presence
of that Man,
They grasped not yet the fullness of
redemption's plan.
He loved them, too. Had He not said,
"Ye are my friends"?
Now He must show—a new life comes
as self-life ends.

This past year I have known moments of full spiritual life when I have been able to reach out to others and when that reaching has cost me something. If I am not blessed with the new life each day, it is because I am not willing to lay aside my own desires and reach out in love to others.

There is a new Easter thought penetrating my consciousness this year, but I have not written the lines to capture it. Perhaps you can do it. The new thought that keeps repeating is lifted from Luke 24:15-16: "Jesus himself drew near . . . But their eyes were holden . . ."

Lord Jesus, open my eyes, my heart, my mind to the meaning of Easter. Amen. □



"THE HELPING HAND" BY EMILE RENOUF, 1845-1895.

FIT TO QUIT

By Norval Hadley

In a recent issue of the newsletter I send to our pastors here in the Northwest, I wrote that I visited several pastors recently who had told me with almost uncomfortable regularity, "I'm awfully tired." I asked those who received my letter to help bear one another's burdens by sending me suggestions on how to recover from tiredness. I got some won-

In this day of rapid change and a rat race of activity, Norval Hadley's accumulated thoughts from pastors on the problem of "being tired" and his suggested solutions are timely. As superintendent of Northwest Yearly Meeting, Norval Hadley represents a position of leadership in which "being tired" could be too common, but in the face of such responsibility he is "trying to do my work with this rest in the Lord."

derful responses and have compiled the inspiration of those letters in what I hope will be a very helpful and uplifting treatise on tiredness.

First I want to say I don't think anyone should be ashamed to admit he is tired, living in this day at the pace we do. Dr. Donald Larson, professor of linguistics and anthropology at Bethel College, St. Paul, Minnesota, says this is a common problem in our time. Writing in the November '72 issue of the Christian college paper *Universitas*, he suggests that one of the reasons people can't keep up is because of the increased velocity of change. It leaves modern man breathless. "No sooner do his fingers get the feel of a dial telephone than he is confronted with the new touch tones." We are living in a time when man is "threatened by a new life of predictability and monotony

. . . For modern man as machine to act in irregular and unpredictable ways is to throw the entire system into turmoil. Hence, the masses dance in meaningless conformity to the tune of the creative few." He says further that our modern "fantastic ability to produce more than what we could normally consume has forced upon us the necessity of consuming far more than common sense would dictate." We face a deep craving for monetary satisfaction and may be actually destroying our capacity to appreciate enduring values of life. We have learned to recycle bottles, but what about people?

Modern man, then, is in danger of finding easy peace in the life of mediocrity—"mediocrity, born in the struggle between conformity and creativity . . . Modern man walks through the art gallery but does not paint, listens to records

but does not sing, watches television but does not play." Spectatorship dominates our way of life.

If you think this is a problem that faces only us who are caught in the rat race of modern America, you'll be interested in part of a letter I received from Nepal. A missionary there quoted Olan Hendrick's book, *Management and the Christian Worker*, to cite a situation that very aptly describes the present condition of their mission. He writes, "We must educate people to cope with whatever changes may occur, and there are only three things about the future that we are certain of: (1) It will not be like the past; (2) It will not be like we think it is going to be; (3) The rate of change will be faster than ever before." So if you are tired, there may be some comfort in knowing you are not alone. You are just a normal product of our time. You will have made the first step toward recovery by recognizing and admitting your problem. It may be helpful to admit in the words of Major Ian Thomas that you are "fit to quit." Then the way is clear for you to begin to do something about it.

One suggested solution came from Marion Clarkson out of his experience at Lents Friends Church in Portland. He admitted when he went to Lents that he had been thinking of laying out a year or two. He inferred that there was a time when the whole ministry at Lents was faced with the question of whether to get with it or lay the work down. Then they began to open doors to the community, to get involved in the real human needs of the people around them. They began to minister to the whole man. Barriers came down between the church and the community; homes were open that had never been open before. Now he is pastor to many people who don't attend the church at all, and every day is exciting. They face each day wondering what new thing God is going to do and what miracle He is going to perform, what new person or family will find Christ. I would say Lents has faced the fact that people, communities, and ministries change and has learned to adjust. It has not been easy, and no doubt there were casualties and mistakes along the way, but it has led to new life.

Another solution to tiredness is to learn to praise God. In my newsletter I suggested that when things close in around us it may be that one of God's patterns leading to light at the other end of the tunnel is to praise. Since I wrote this I got a newsletter from my good friend Bob Strutz, ECNA superintendent in Montana. He quoted *Springs in the Valley* by Mrs. Charles Cowman. "There is a legend of a man who found the barn where Satan kept his seeds ready to be sown in the human heart, and on finding

the seeds of discouragement more numerous than others, he learned that those seeds could be made to grow almost anywhere. When Satan was questioned, he reluctantly admitted that there was one place he could never get them to thrive. 'And where is that?' asked the man. Satan replied sadly, 'In the heart of a grateful man.'" I'm sure it is quite exhausting to carry a load of worry and anxiety. But the Bible says, "Do not fret or have any anxiety about anything, but in every circumstance and in everything by prayer and petition *with thanksgiving* continue to make your wants known to God." (Philippians 4:6 *Amplified Bible*) First Thessalonians 5:18 says "In everything give thanks; for this is God's will for you in Christ Jesus." (*NASB*)

In an article entitled "Avoiding Fatigue," Bill Bright of Campus Crusade wrote, "I have found that the greatest deterrent to depression is praise and thanksgiving to God—even when my heart does not feel like praising Him. We are not hypocrites when we praise God despite the way we feel; we are simply being obedient to the command of God." Often when you are still in the dark tunnel it takes a great deal of faith to begin praising God, but by that act of faith you are acknowledging that you firmly believe His power is greater than your problem. Then you can relax in the knowledge that the Lord will continue to live His resurrection life in and through you and that as you trust Him, He will supply all your needs.

I feel the following from the pen of the German poet Rainer Maria Rilke have outstanding verbal eloquence: "Someday emerging at last from this terrifying vision, may I burst into jubilant praise to assenting Angels! May not even one of the clear-struck keys of the heart fail to respond through alighting on slack or doubtful or rending strings! May a new-found splendour appear in my streaming face! May inconspicuous weeping flower! How dear you will be to me then, you Nights of Affliction! Oh, why did I not, inconsolable sisters, more bendingly kneel to receive you, more loosely surrender myself to your loosened hair? We wasters of sorrow! How we stare away into sad endurance beyond them, trying to foresee their end! Whereas they are nothing else than our winter foliage, our sombre evergreen, *one* of the seasons of our interior year—not only season—they're also place, settlement, camp, soil, dwelling."

Finally, several items in my mail reminded me that the solution to tiredness is to learn to rest in the Lord. In my newsletter I quoted my Swiss missionary friend Heini Germann-Edey, who prayed for all his colleagues, "Lord, keep them restfully busy." I remember also hearing

him say, "It's not by trying, but by dying."

We have all known that the answer was in trusting the Lord and resting in His strength. We've known this principle very well, but we are very much like the one Robert Girard wrote about in his book, *Brethren Hang Loose*, who read Proverbs 3:5, 6 as follows, "Trust in the Lord with all thine heart . . . and keep a plan in the back of your mind in case that doesn't work!"

The idea of resting in the Lord began to be more understandable when I read in Girard's book a commentary by Major Ian Thomas on Matthew 11:28, where Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." We are so inclined to struggle, claw, fight, strain, and push against time and circumstances and people, bearing the heavy load of our responsibility in the ministry. "If you are digging a hole," Major Thomas said, "and I come and say to you, 'I'm going to give you a rest,' what do you expect me to do? Sing a song? Quote Bible verses to you? Give you a new shovel?"

"No! you will expect me to climb down into the hole and dig, while you climb out and rest."

"That is what Jesus means to do for you, when He says, 'I will give you rest.' He expects you to quit, so He can get down in your hole and do the digging!" Thomas made the last part of Romans 5:10 really take on new meaning. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, *we shall be saved [daily] by his life.*" Our salvation then is the life of Jesus—His life in us. Resting in Him means we are to quit. We are to depend upon the life of Jesus working in us. If He doesn't do it, nobody should. Our job is simply to make our bodies available to Him.

I have been trying to do my work with this kind of rest in the Lord. I have a lot to learn yet. But I think if we are vitally related to Jesus through the Holy Spirit it is safe to say "from now on I'm not going to move unless You move me." This meant quite a change for Girard. Programs and clever ideas began to lose their importance. Knowing Christ and helping others to know Him began to be the important thing. Preaching changed from flashy evangelistic sales pitch to solid food from Bible exposition and teaching. Organizational patterns changed, and less people were involved in church machinery. Believers learned that they, not the pastor or the evangelism committee, were chiefly responsible for winning people to Christ.

The pastors of Girard's church made a drastic rule, "Anything in the church program that cannot be maintained without

constant pastoral pressure on people to be involved should be allowed to die a sure and natural death." Two choirs died within a month. The midweek service and several committees were lost. Within 18 months the Women's Missionary Society was gone. This might not be the pattern in our churches, but it would be interesting to see what would happen if we, like them, made a commitment to God that if He doesn't do it the people were not going to force it to happen over His head. Soon there came reports from small groups of Christians meeting in homes about people finding Christ. Witnessing began to happen spontaneously across the backyard fence, at the office, and at school.

Maybe the hardest lesson he had to learn was to wait. Probably this is the lesson we all need to learn. Isaiah 40:31 says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." When Jesus was just about to leave the men he had trained for three years, He commissioned them to make disciples of people everywhere, but first He told them to wait in Jerusalem until they were endued with power from on high. They had just seen Him alive from the dead. They were convinced He was the Messiah, the Son of God. They had a fantastic story to tell. Among them was impetuous, impatient Peter. Hot-blooded Simon the Zealot was there. And those ambitious sons of thunder, James and John, were there. Levi, the tax collector, was short-cut expert if there ever was one. Waiting simply was not their bag. They were men of action. They had ideas and solutions, but Jesus told them to wait, don't try anything—not one testimony or a sermon, or evangelistic crusade, or a missionary journey. Wait until you are filled with the Spirit.

Everett Craven quoted a speaker who said the reasons some of us are so tired is because we are trying to live a life for which we have insufficient resources. Paul Mills quoted Harold Linsel, who said the tired soul will find its rest in communion with God—communion that supplies refreshment of spiritual water and heavenly bread. This response to our ministry seems to me to be very Quakerly.

Do we dare try it? Are you fit to quit? Then just quit. Make your body available to God and let Him get down in the hole and do the digging for you. Be willing to change from dead, unproductive patterns; learn to praise God all the way through the tunnel; and really rest in the Lord, wait on the Lord. When He does it instead of you, you'll feel like your ministry is borne on the wings of eagles. ☐

The George Fox Press comes of age

Continued

Barker. Suggested changes were incorporated and each part adopted as changed. An important provision of the constitution was the registered assumed business name of George Fox Press. Another was that the editor be called "general editor" and that he be accorded *ex officio* membership on the board.

Procedure moved forward during the years that followed, with changes in membership of the board and in its appointed officers. In 1949, with the resignation of Earl Barker as general editor, the publication headquarters was moved to Wichita, Kansas, and Elaine (Andrew) Maack became general editor. She continued in this capacity for 16 years. In 1965 Weston Cox took over the editorial responsibility. Presidents of the board for varying terms were Amos Henry, Byron Osborne, Earl Barker, Weston Cox, Owen Glassburn, Jack Willcuts, Almon White, and Harold Antrim. For several years a publication called the C.E. Manual was published; it was discontinued in 1958. Departmental editors were appointed, and they served most acceptably. Marjorie Landwert has served as children's editor and Lela Morrill as adult editor. Harold Antrim has edited the Junior High and Senior High Youth.

It was in 1965 that Rocky Mountain Yearly Meeting approved affiliation with the board. Thus it became a four-yearly-meeting operation about the same time

that EFA was becoming a reality. Another important change during these years was the adoption of the Aldersgate lesson helps for all ages below the adult; these helps were first released in 1969. Publication of the adult helps had been transferred to Barclay Press at Newberg, Oregon.

A true departure from original procedure was made in 1968, when Almon White resigned as executive director and Dorothy Barratt, of Oregon, was recommended to succeed him. She was given the title of Christian Education Consultant; the office of general editor was not continued. Miss Barratt fulfills those responsibilities and in addition travels extensively throughout the four yearly meetings holding workshops in various localities. It was she who raised the question: How near are we to the time that the George Fox Press or the Bible School Publication Board can be combined into the structure of the Evangelical Friends Alliance? The two groups met for several years at the same locations and at convenient times for interchange of ideas. It seemed to be a duplication of effort and expense to carry on in this manner. There was a duplication of personnel, also, with the Christian Education and Publications Commissions of EFA being interested in the Sunday school literature from the standpoint of their own activities.

On October 5, 1972, at a meeting in Omaha the Christian Education Commission recommended to the EFA Coordinating Council as follows:

That the Bible School Publication Board be dissolved as a separate entity.

That the functions of the board be assumed by the commission and its consultant and editors.

That the registered business name, "George Fox Press," be used in publishing as previously.

That the editors of the materials be selected by the consultant and serve under his (her) direction as editor-in-chief.

These recommendations are to be presented to the four yearly meetings in their 1973 sessions. With unanimous approval anticipated the entire procedure will be geared to this new arrangement, and it will be a not too mournful farewell to an agency that has done much to cement the minds and hearts of evangelical Friends across the nation. ☐

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The Holy Spirit works through a chain of events

By Freda Farmer



A variety of circumstances involving two families, a church, a pastor, and missionaries, has influenced two middle-aged Chinese couples to find Christ and to begin a daily walk with Him. Missionary Freda Farmer of Taiwan reveals this miraculous chain of events. In the photo above are the people involved in this interesting story: (left to right) Pastor Titus Tong, Mr. and Mrs. Chang, Mrs. Tong, Mr. and Mrs. Shen, and Charles DeVol, another missionary on Taiwan under the Evangelical Friends Church—Eastern Region.

In 1957 Mrs. Shen heard a missionary speak at the women's sewing center, and her heart was greatly moved. At that time she knew little about the Bible. Hosea 6:3 didn't say much to her, but now she has found that it has great meaning. In the Chinese it says, "We must [or it is indispensable that we] know the Lord." The missionary told how the Lord had protected a certain Christian woman's home from a fire. She was not at home when a fire broke out, and even though it burned all around, her home was spared. This influenced Mrs. Shen to believe that God was real and powerful.

In the meantime, Mrs. Shen's daughter went to the U.S. to study. While she was getting her education, she also found the

Lord. She constantly encouraged her parents to seek the Lord. When she returned for a visit, she took them to church. Yet, the Shens did not continue to come for one reason or another.

A few years ago Mrs. Shen found that a factory was on fire near her home. She remembered her daughter's admonition to pray whenever she faced troubles. She prayed, and her heart was very calm even though the fire continued for almost two hours. It came nearer her home. The walls were so hot she couldn't stand to put her hand on them, but not one thing in her home was ruined. She knew it was because she prayed. She could only thank God for His protection and care over them.

(Continued on next page)

The Shen family and the Chang family have been friends for years. They had shared experiences in business, in school, and in failures. Both men had lost a lot in business. Mr. Chang had a complete break at that time. His mind did not seem to remember anything or understand what was said to him. In the summer of 1972 the Changs' daughter returned home for a month after she had finished her degree in the U.S. She, too, had become a Christian and was anxious for her parents to believe. Every day she read the Bible to her father, but every day he said that he did not understand what she read. This concern of Miss Chang greatly moved Mrs. Shen. She asked Miss Chang to find a church near their home. None of these folk knew our Wan Shen Li folk, but they found this church. At first they said, "This place is too hard to find." Then they asked Pastor Tong what part of China he had come from. He replied, "Peiping." This changed Mrs. Shen's mind quickly. She also was from there, and she could understand his dialect without any question.

The first Sunday they came John Brantingham spoke. Mrs. Shen thought his whole message was just for her. The next Sunday Pastor Tong's message again seemed just for her. Later the Shens brought Mr. and Mrs. Chang, because the Changs' daughter had returned to the U.S. to teach physics in New York.

At first Mr. Chang only slept in church. They were greatly embarrassed, but Pastor Tong encouraged them to come. Slowly he seemed to listen to what was said. He wanted to come. Then one day he made a comment that the sermon was very good. This brought real joy to know he was understanding some. A few weeks later, as Mrs. Shen started to buy their bus tickets to return home, Mr. Chang said she shouldn't do that because she had paid the taxi fare when they returned from a wedding feast some time before. At the time of the wedding he didn't seem to be remembering anything. Mrs. Shen gladly let him buy the bus tickets because she realized that his mind was returning to normal.

One time when they were leaving church, Mr. Chang remarked that a true Christian must believe with the heart, not just the head; also a Christian must have life to be real. The Holy Spirit has worked in these parents' hearts, and now they are following Jesus. It is a real joy to hear Mrs. Shen pray and to see the progress in each of their lives. God is answering the prayers of many folk as these two couples start on the pilgrim way. □

The Dineh

BY ROBERT LUND

The Navajo reservation covers an area of 25,000 square miles, and within this area lives the largest Indian tribe in North America. In 1972 the population numbered 130,000. With the ever-increasing number of Indians, it is a struggle to exist on the unproductive land they have to call home. More than three times more people live there than the land can support. In fact, to the unfamiliar eye, it looks like a land incapable of supporting even a yellow dog! Rough Rock Friends Mission ministers to the people in a 500-square-mile area of this desert land.

An unfamiliar way of life is encroaching on the Navajo people. Twenty years ago, many of them had not even seen a white man. When children were approached to attend Bible school, they were either too frightened to run away or too frightened to stay. But now the Indians are surrounded by the white man's ways, and they are eager for school and education. At first they were shy and diffident about education, but now they see it as a way to either retain or acquire a status in a changing world.

As a result of this desire for schooling, the government school has grown out of its facilities, and arrangements have been made with the Rocky Mountain Yearly Meeting Mission Board's executive council to rent two rooms of the mission school to them for the remainder of this school year. They will have sewing classes in the schoolroom and cooking classes in the kitchen.

The Navajo people are the *Dineh*—People of the Earth. Radios are quite common in the hogans now, and from them they have caught the "cause" of nationalism as it is expressed by the Negroes and Chicanos elsewhere. *Dineh* is fast becoming "The People"—*Dineh* who are entitled to better things and more opportunities such as the Blacks and Chicanos crave. There are, of course, agitators for this purpose the same as there are among the Blacks and Chicanos.

Robert Lund of Paonia, Colorado, chairman of the Mission Board of Rocky Mountain Yearly Meeting, gives us a comprehensive view of the Navajo people—the "Dineh," People of the Earth—and an up-to-date report of their Rough Rock Friends Mission in Arizona.

The Navajos are blessed with both dignity and happiness. They have character, and they have human weaknesses. They are tenacious, practical. There are many good Navajo people and some bad—some dependable and some undependable—some strong, some weak. They are shrewd, inscrutable, and highly intuitive.

Navajo women know women's lib at its ultimate. It is a matriarchy, which means the new groom moves into his wife's camp. The women get to do many different types of work—tend the household chores, the children, herd the sheep, and weave the blankets. In winter they are privileged to stand in snow all day in their tennis shoes watching the sheep snatch something to eat from the sparse growth. During January of this year, the snow on Black Mountain was too deep for the sheep to graze. Klizlannie Begay, a staunch member of our church there (he being a Christian shares the work), scooped paths for his sheep so they could find food to sustain them. In February the mud defied all four-wheel drive vehicles, with or without chains. Yet the women took their sheep to graze, and they were still in their tennis shoes.

In this era of overpopulation, many of the men are taking jobs away from home and off the reservation. The language barrier creates difficulty for the Navajo and white people alike. The Navajo language is not a "primitive" form of expression, but is a highly complex form of communication. Like the Chinese language, Navajo is a tone language and the meaning of the word is distinguished by the pitch of the voice, whether it be raised or lowered.

The Navajos are governed by their elected Tribal Council, and it is this council that grants the Friends Church the land on which to build our mission facilities and grants permission to use it as a base for mission operations. They say where this grant shall be, how much area this particular mission may cover in visitation, and these privileges may be

revoked at any time. We strive to please without compromising our goals!

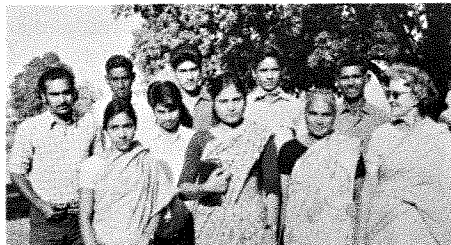
The Navajos personify the elements: the winds, lightning, thunder, fog, mist, rain. For centuries the people have led the outdoor life. One needs only to be caught in a thunderstorm or in a wash during a flash flood, or feel the piercing sand in a windstorm, or endure the blistering sun on the desert floor to understand the importance of the elements to them, both physically and in their pagan worship. But you should hear the testimony of the Christians. Even though one cannot understand the words, the agony and fear the person knew before conversion can be felt through the tone of the voice; then comes the breakthrough, and the joy they feel is conveyed.

The Mission Board of the Rocky Mountain Yearly Meeting is working toward an indigenous church, but the progress is slow. The Navajo elders meet once a month now and make decisions concerning their local activities and concerns. They still have the guidance of the missionaries, but in time we hope they may move on to other fields that "are white already to harvest."

Good background reading to do before you make your visit to the mission field can be found in *The Enduring Navajo* by Laura Gilpin. Some of the background information used here is found in this book. □

Junior camp for a day

BY ANNA NIXON



The leaders, cooks, and helpers.

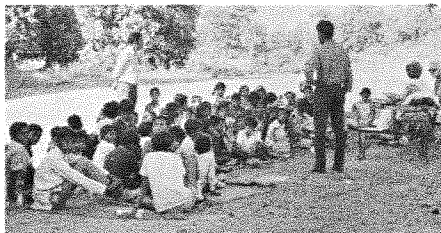
The Bundelkhand Masihi Mitra Samaj held "camp for a day" for Christian children of the Chhatarpur-Nowgong area in Madhya Pradesh. They boarded buses at 7:30 a.m. and motored to Jagat Sagar, a beautiful lake located some 40 miles from Khajuraho on the Jhansi road, between Chhatarpur and Nowgong.



Prize winners in the competitions.

Present at the camp were 2 older people, 8 young people to act as assistants and counselors, and 61 children between the ages of 4-14. The theme for the day was "Outdoors with Christ." Everything was settled and the program underway at 8:45 a.m. as Gabriel Massey led the opening devotional session. This was followed by a "get acquainted" time, when each child told who he was and where he had come from. The next thing on the program was a hike to explore the lake, fields, and old temples, to identify the birds, and to chase the monkeys.

At 10:30 the children met for Bible study on the subject, "Jesus, our Savior." This was followed by a time of question and answer and a period of games.



Giving final instructions to children.

Lunch may have been a little skimpy on the vegetable curry, since more children came than the cooks had anticipated. But there was no shortage of *puris* (bread), guavas, and lots of fresh drinking water. Everyone donated 50 *paise* (about 7 cents) toward the cost of the food. The churches and many individuals also gave donations in money or food, so that the fare was cared for and all other expenses met with a small balance left over for next year. Russell and Marjorie Myers left Rs. 60 for this as they left India—the Indian currency they still had on hand and could not take out of the country.

After lunch the children enjoyed painting faces on balloons for a skit. However Scripture and music competitions had so many entries that there was no time left to put on the skit. The final worship service on "Jesus, our Friend," was followed by prize distribution and sweets for all.

Older children made commitments to Christ. All left camp with the promise that they would talk to their Friend (Jesus) and daily read His letters to them (the Bible).

A happy, tired group boarded the bus at 4 p.m. I realized then that I hadn't heard a single child cry all day long. We separated, knowing we were all better friends of one another and that our great Friend, Jesus, would never leave us.

Marjorie Myers was present in the Christian Education Committee in Chhatarpur the day this children's camp was planned. She made many helpful suggestions. The success of the camp is another tribute to the value of Russell and Marjorie Myers' January visit, and to your faithfulness in praying for them. □

News notes from the fields

CABCO EXECUTIVE DIRECTOR ROBERT KELLUM RESIGNS

Robert Kellum, Friendswood, Texas, has resigned his position of executive director for Central Africa Broadcasting (CABCO) effective February 8, 1973, date of the midyear meeting of CABCO executive board.

Robert will become engineering consultant for CABCO-CORDAC while the duties of the executive director will be assumed by Henry Harvey of Wichita, Kansas. Henry currently serves as president of the board.

The Kellum family will remain in Friendswood, where they expect to enter private business. Henry Harvey will divide his working time between Wichita and Friendswood, where the CABCO home office is located.

Both Robert Kellum and Henry Harvey have been associated with CABCO-CORDAC since its beginning. CABCO is the designation assigned to the state-side organization that works for the support of Radio CORDAC—an interdenominational overseas Christian broadcasting station in Burundi, Africa.

The new executive director recently represented the company at the National Religious Broadcasters convention in Washington, D.C. During that time he also visited with the Howard Clayton family in Linwood, New Jersey. Claytons will leave for their language study in Switzerland in August, preparatory to serving in Radio CORDAC.

Miss Lois Luesing (pronounced Leasing) appeared before the CABCO Executive Board for her final interview prior to leaving for language study in Switzerland in April. She will also serve with CORDAC following her schooling. She recently resigned her position as head

librarian of Bethel College, South Bend, Indiana, to prepare for foreign service.

* * *

Evangelists Owen Glassburn and Mr. Wallace recently visited the Friends in India. Several responded to their message in Chhatarpur. There were ten at the altar in Nowgong, and since that time there has been new life in the Sunday school and a stirring in the hearts of some of the people of Nowgong.

* * *

Another young doctor who is a keen Christian has joined the staff of the Christian Hospital, Chhatarpur, India. Pray for the doctors: Dr. Mategaonker, medical superintendent; Dr. S. Jayanand and his wife, Dr. K. Jayanand; and for Dr. S. Toppo, just out of medical school.

* * *

Pray for rain in India! They are headed into hot summer months with wells almost dry in some places and with famine stalking the land in many places. They are definitely facing into terrible shortages of water, power, and the comforts of life. There will be untold suffering if there is not some *unseasonable* rain.

* * *

Dr. and Mrs. Everett L. Cattell are looking forward to teaching one year in the new China Evangelical Seminary in Taiwan. They will leave midsummer. Since Catherine Cattell had been serving as president of the EFA Women's Missionary Union, she has appointed Agnes Tish of Northwest Yearly Meeting to fill the remainder of her unexpired term or serve until such time as the EFA WMU meets to elect officers.

* * *

Gerry Custer writes from Africa:

"It was so wonderful to have John and Betty Robinson in Burundi with us recently, to share firsthand missionary experiences and see some of the problems of our people. We've appreciated their listening ears and note-taking to be sure to be able to tell all their experiences correctly. Thanks so much to those who made it possible for them to come. I needed them.

"The Kibimba hospital is still functioning. We admitted 216 patients after Dr. Perry Rawson left until the end of last year. That doesn't take into consideration the chronics that come back every other month. In that length of time I pulled 25 teeth and set and plastered 3 fractures. We took the third cast off today, and she was all right. Both bones in her forearm had been broken. She was a spry elderly lady who was very much annoyed by her cast and kept begging me to take it off, but the time wasn't up until today. I really wanted two more weeks on it, but her importunity won out. She

had been tearing at the cast until there were several weak places. This is the month when they hoe the hardest, and I hope she wasn't out this afternoon hoeing, for I don't think her arm would take it yet.

"We have recorded 38 suture cases, removed extra little fingers from 9 babies, done 1,004 vaccinations and 33 other procedures like draining abscesses, draining hydroceles, reducing paraphimoses, etc.

"Let me reassure you that I have not grown weary of my work or of the people or the place. All of it is still precious to me, and I long to do justice to my work and to God. I wish to express my love and appreciation to many who have written recently and for prayer support when I have been so needy."

(Please note: Because of the pressure and extent of the medical work both at Kibimba and at Kwisumo and the lack of missionary and trained African personnel, much prayer is solicited especially for nurses Gerry Custer and Ann Fuqua. Their loads are extremely heavy.) □

Meet your missionaries



The year 1974 will mark the 20th year of missionary service by Paul and Leona Thornburg to the Kansas Yearly Meeting field in Burundi, Africa. Since 1954, when they went to Belgium for study and preparation, the Thornburgs have been dedicated workers in answering God's call to them.

Paul, a native of Mooresville, Indiana, has been involved either personally or professionally in education most of his life. He studied at Friends Bible College, Haviland, Kansas, received his A.B. from George Fox College in 1946 and his M.S. from Emporia State Teachers College, Emporia, Kansas, in 1953. Paul spent six years as a teacher here in the United States before he and his family went to Belgium in 1954. He spent one year there studying French,

(Continued on page 19)



I went to a funeral once
(the first—and last).
Its object, surrounded by flowers,
Was the husk of a hero
Plucked, unripe, undeveloped,
Unfinished—from life's stalk
And disposed before my eyes,
Midst tears and agony
Spent for nothing.

That husk was not my Paul.
Man is not body to be mourned
But spirit to celebrate.

Released for ministry

By James Brantingham

"General," said Richard Kirkland to his commander, 'I can't stand this. Those poor souls out there have been praying for water all night and all day, and it is more than I can bear. I ask permission to carry them water.'

"The general assured him that it would be instant death for him to appear upon the field, but he begged so earnestly that the officer, admiring his noble devotion to humanity, could not refuse his request. Provided with a supply of water, the brave soldier stepped over the wall and went on his Christlike errand. From both sides wondering eyes looked on as he knelt by the nearest sufferer and gently raising his head, held the cooling cup to his parched lips. At once the Union soldiers understood what the soldier in gray was doing for their own wounded comrades, and not a shot was fired. For an hour and a half he continued his work, giving drink to the thirsty, straightening cramped and mangled limbs, pil- lowing men's heads on their knapsacks and spreading blankets and army coats over them tenderly as a mother would cover her child; and all the while, until this angel-ministry was finished, the fusil- lade of death was hushed."

The picture is always beautiful when painted with strokes of self-giving and sacrifice. This is true whether in the grim horrors of war or the less dramatic pur- suits of religious endeavor.

"When Booker T. Washington was president of Tuskegee Institute, there was a man on the faculty who was a great help to him. When the instigator and dynamic personality behind this great Negro college in Enterprise, Alabama, could not sleep nights, he would go to the cabin of the professor in residence, George Washington Carver. He would come sometimes at two, three, or four o'clock in the morning and arouse Carver from his rest.

"Together they would walk over the campus. Carver would never say a word

. . . he would just listen as a silent con- fidant while 'Booker T.' would talk out his heart. After an hour—sometimes more or sometimes less—they would go back past Carver's humble residence, and the president would say, 'Thanks, George, for your help,' and each of them would go back to bed."

One man possessed with a dream for his people needed support, and another was so possessed with a sacrificing spirit that his "ballast" made Tuskegee float. Both men *ministered* to each other in reaching a higher goal.

Recently a mother in my parish with four small children spoke of the frustra- tions present between the conflicts of raising a family and voicing a prayer. Presently, this "creative insecurity," which she expresses in the following lines, stands her in good stead as she and her husband serve in the AID program in Kampala, East Africa.

The children are fussing,
they're tired and cross;
The house is all cluttered
by toys from their play.
There's so much to do
I'll never be finished;
I need You, dear Lord,
but when can I pray?
Can there be peace
in the absence of silence?
Can there be rest
when the job's never done?
Is there a way
for the busiest mother
To find peace of mind
while still "on the run"?
Lord, You have promised
Your grace is sufficient,
And peace that is perfect
for minds stayed on Thee.
In the midst of the clutter,
the noise, and the conflict
Your peace can abide,
even with me.
I thank You now, Father,
for giving assurance
Your presence is with me
through times of stress.

(Continued on next page)

All you people, there
In nice neat rows—
Can't you understand?
Paul is gone.
He is not crying,
He is not mourning.
Why do you make these noises?
Paul was joy, energy, life,
Hopes, dreams, a future.
Please—
Don't remodel God's house
Into an emotional automat.
God and Paul understand.
Why cannot you?

I hate all funerals
After that one.

—Kara Cole

James Brantingham is pastor of Alum
Creek Friends near Marengo, Ohio.

My mind is surrendered,
my thoughts stayed on Thee
For only in Thee
can I find perfect rest.

I was encouraged as I read these lines in the solitude of a few moments in my office following an evening service, for they spoke to me. They spoke to me of the stability of God's presence. They said that one can, in God, be released for the ministry.

Who can deny that principle, a principle expressed again by St. Augustine: "I've held many things in my hand. What I've kept I lost; what I've given away I still have." And another has said, "It is in loving that we are loved. It is in giving that we receive. It is in dying that we are born to eternal life."

Paul's greatest concern for the Corinthian church was that she would not lose this capacity to minister. He strikes at the very heart of the problem in 1 Corinthians 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Paul's plea here is for a Christocentricity. The problem, as Paul understands it, is that personality divisions have crippled the ministerial potential of the church. There was no release for ministry in the Corinthian church. Some are of Paul, some are of the eloquent Apollos, while others are of Cephas. Paul was in effect saying, I beg of you that ye be of the same mind, of the same judgment. Do not allow divisions to be present among you!

A careful reading of the passage will quickly reveal that Paul is not trying to stack the ballot box in his favor. He reminds his readers that neither of the three mentioned were crucified for them. Neither were any of them baptized into Paul.

Paul calls impassionately for a clear identity with Jesus! "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: *that, according as it is written, He that glorieth, let him glory in the Lord.*" (1 Corinthians 1:30-31)

As we in spirit return to this common allegiance to Jesus Christ, there comes a new release for ministry. No longer will the credentials for the blessings of the church upon men to minister be determined by letters behind one's name. Instead it will be based upon the kind of fire in one's soul. Success will not be contingent upon the fanciful formula-

tions of our words but rather by the Spirit of Jesus within our hearts. "When I came to you, [I] came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Corinthians 2:1-5)

As such a day dawns, we will see again opportunities for ministries without going out of our way. The battlefield will become an opportunity for an immortal sermon. A mother's brood will be a portrayal of Jesus with His disciples. An intrusion in the night will remind us of Jesus' plea with His disciples, "Could ye not watch with me one hour?"

Recently, while visiting beautiful Mount Hood in Oregon we went into Timberline Lodge. At the entrance was a square wooden box mounted on the wall with a clipboard inside. Above the box was a sign reading, "Climbers, register here." All through Timberline Lodge were skiers and others enjoying the leisure of that majestic architecture. There were places where one could buy gifts and pictures and necessities. There were fireplaces burning, people reading, tourists looking. With all the coziness of that lodge, I still could not release from my attention the commanding sign over the wooden box with the clipboard in it: "Climbers, register here." On the way out, I stopped and opened the box and took out the clipboard. There in bold penciled letters were the names of a few adventuresome people who were willing to risk those unsympathetic heights, waist deep snows, and unannounced blizzards—willing to risk them for the thrill of accomplishing to their own satisfaction what those in the lodge would never see.

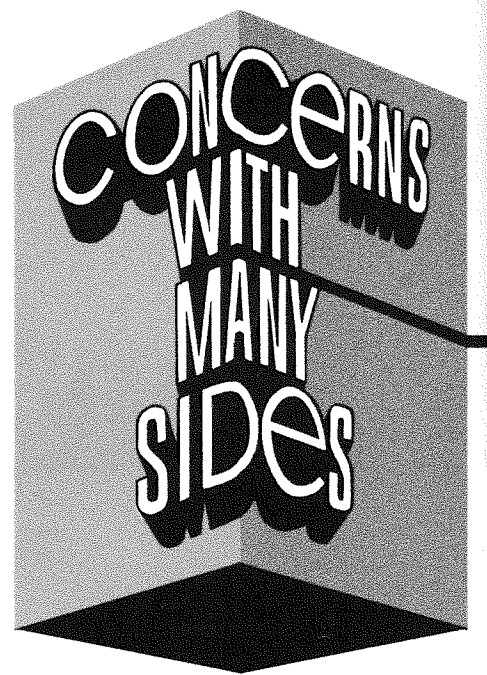
And so it was with George Fox. In his despair and lonely existence he climbed every mountain, he searched every stream, he followed every rainbow till he found his dream. What was it? It was only at the conclusion of an almost fruitless search: "When my hopes in all men had vanished, when I found that there was none among them all that could speak to my condition, then; oh! then I heard a voice which said, 'There is one, even Jesus Christ that can speak to thy condition.' And when I heard it, my heart did leap for joy!" It was through that experience George Fox was released for ministry.

Have you heard that voice? Then "Climber, please register." □

Will the real Quaker please stand up?

Unqualified Christianity

BY GREG HARRIS



Renaissance

BY DAN SMITH

These two young Friends obviously have different viewpoints of their "Quakerism." Both are deeply concerned for the future of the church and the Gospel. Greg Harris is youth pastor of the new Northridge Friends Church, Wichita, Kansas, and is a student at Friends University. Dan Smith is a senior at Franklin High School, Portland, Oregon, and is active in the Reedwood Friends Church. For two years he edited a local church Friends Youth publication, Bubble Light.

I happened to run into a friendly Friend the other day and, after saying I was sorry, we got to talking about the problem that is uppermost in the minds of Quakers everywhere (at least I gather that it is from the amount of literature written about it), that is, the Quaker identity crisis.

Being young and rebellious, like most young people today, I blurted out my knowledgeable opinion. "Friend," I said, "I'm really turned off by all this concern over who's a Quaker and who isn't. Why can't we just be Christians and forget the whole mess!"

Being much older (about 35) and much less rebellious, like most old people today, my friend the Quaker (referred to as "Friend" above) thought for a while and explained to me his position. "Son, you can't just ignore the contribution Quakers have made to Christianity. If we were to stop being Quakers, Christendom would lose some of the light that George Fox and other early Quakers brought to Christianity."

Well, this conversation with my friend, the Friend, got me to thinking. I had to admit that he was right about Fox and other early Quakers. They really did have some inspired insights about the Christian life.

But how much of an impact do they have on people today, *all* people? I work with young people, and it seems that most of them know very little about

Quakerism. It seems, also, that most of them know very little about life in Christ, the kind the New Testament talks about. I am faced with a problem. Do I tell them about the Quakers, or do I tell them about the wonderful joy I have found in Christ.

Perhaps young people are not fair examples, though. How about adults? (Sometimes I snitch and get involved with them, too.) The other day I was counseling with a man who has a deep personal problem. He attends a Quaker church, but I am sure he knows little about Quakerism. Like the young people, he also knows little about life in Christ. What do I share with him, Quakerism or Christ? Somehow, I get the impression that most of the adults in our church know just as little about Quakerism as this man does, whether they are Christian or not.

I guess what I am saying is that Quakerism is not nearly as important to me as plain ol' Christianity. In the practicality of life, Quakerism just doesn't have the impact that Christ does. I experience little thrill about being a Quaker, but I can sure get excited about my new life in Christ. I would rather be a Quaker Christian than a Christian Quaker. In fact, I would be honored to be known simply as a Christian, with no qualifications at all.

You see, we have enough trouble just being Christians without trying to be

good Quakers, Methodists, Baptists, or whatever. Believe it or not, they had the same trouble in Jesus' day. John records that one day the disciples of John the Baptist were pretty disturbed because lots more people were following Jesus than John the Baptist. Now John was preaching about the same God Jesus was, but he knew who deserved the most important place of honor. As an evidence of John's humility, he beautifully told his own disciples, "He must increase, but I must decrease." (John 3:30) And that was the end of the John the Baptist denomination.

The Corinthians had a similar problem later on, according to Paul. Some were claiming to be of Paul, some of Apollos, some of Peter, and some of Christ. Well, Paul put things back in perspective when he asked them, "Paul was not crucified for you, was he?" (1 Corinthians 1:13 NASB) I don't think Fox was either.

Now I am not saying that we have to do away with the term *Quaker* at all, or even our Quaker denomination, but let's think about Quakerism in the proper perspective. Let's stop bickering over who is a true Quaker and who is not and get on with the work Christ wants His total body to do.

If some still want to debate the subject, let them. I have more important things to do, and I think you do, too. We have to be willing for Christ to increase, even at the expense of Quakerism. □

"Renaissance" is a new awakening, an exciting realization, and the winds of a renaissance are blowing in and around many of the subcultures in the entire world. Within the more "evangelical" Society of Friends, there is a seed, a new light burning . . . renaissance within our own world of Friends! The renaissance has taken many forms within the society, but perhaps one of the more outstanding is "Friends Ministries" and "Friends Action," a fluid, very mobile sense of renaissance appearing in the Friends Church.

Modern society has long accused the many groups of Christians within it of being slow to action, indifferent to crisis. The accusation is well made. Even within the Society of Friends, we have very nearly fallen by the wayside in a culture that seems to discourage, by nature, man loving man, the brotherhood of helping. Only the strong, or the indifferent, seem to survive. But we can become strong, "through Christ which strengtheneth" With this rediscovery, new hope can revitalize and give "life-strength." It has already begun among many diverse gatherings of Christians. Where the fires of hope, so long thought smothered in modern society and its distractions, seem to be smoldering once again, we are en-

couraged, allowing spiritual energy to flow through ourselves.

Meeting needs of the "whole man" is basic; it is of primary importance. It must not be blurred or buried in the bureaucracy and unimportant distractions into which "modern" Christianity has so often fallen. As a body, a fellowship, a source of spiritual and physical encouragement, Friends Ministries seeks to re-direct, to rediscover that basic axiom, that of meeting needs, of seeing men as more than souls. Quakerism has long practiced this axiom of Christian discipleship, that of meeting *both* spiritual and physical needs, one no less in importance than the other. It is an intricate, vital balance, and the scales are easily tipped, one way or the other.

Within the more evangelical circles, meeting physical needs has, for too long, fallen under the neat little package, "social action." It connotes a kind of faith where one is basically concerned with spiritual matters, and if you're *really* sharp, you'll do a "bit" of philanthropy on the side. The phenomenon becomes all too clear in the modern circle of Friends, with the realization that we even label "social action" as such, a side product, a "nice" thing.

What, then, is to be the purpose of the Christian fellowship? Without the basic meeting of needs, it becomes mere *entertainment*, a game, apart from our *real* lives. How unlike the historic concepts of the Society of Friends in the world! Indeed, how unlike even the first Christian disciples sent by Christ Himself! Yet, how many view the renewed concern of physical *as well as* spiritual meeting of needs as merely a passing fad—a flash in the dark? How many, I wonder, will remain indifferent to this very reading? Are we pacified by our entertaining religion to the point where we no longer feel the winds of despair in our brother? Hear the cries of starving, war ravaged, orphaned children within even our own borders? Can we no longer hear the screams of injustice and hate from our own brothers and sisters?

And where is the church? Indeed, where would Christ be? The committees that discuss, the meetings to sing, the distractions of modern Christendom?

"I prayed to God that He would baptize my heart into the sense of all conditions, so that I might be able to enter into the needs and sorrows of all." —G. Fox (text of Friends Ministries in Portland, Oregon) □

A special day

BY BETTY M. HOCKETT

A golden-pink radiance slowly began to spread itself over the silent city of Jerusalem. The sun grew larger and larger as it showed itself across the eastern horizon. Ramona wiggled only a little bit on her flat pallet-bed.



Her eyes felt furry with the remains of sleep as little by little she came into reality. *This is the day after the Sabbath, she remembered quickly. I may see Ruth and maybe Sarah and Aaron today. I think it will be a good day because the sun is already beginning to light the sky.*

She sat up and yawned healthily. Then suddenly she frowned. *No! It will not be a good day. How could I forget that Jesus is dead! Nothing will ever be good again.* She flopped back down on the pallet and shut her eyes tightly. *If only it was not true. Maybe I had a bad dream. Maybe Jesus is really alive after all,* she wished.

Ramona tried hard to shut out the memory of the dreadful events of the past days. There were so many stories flying about that one hardly knew just what was actually true. *But this one thing for sure, Jesus did die. And He was buried in a grave. Oh, horrid thing.*

"Ramona! Ramona!" whispered Jonathan, who was two years younger. "You had better get up."

Ramona opened her eyes and looked in the doorway to see her brother, who

was already wide awake and dressed. "I was just wishing I had had a bad dream about Jesus being hung on the cross. But I guess it is true. Tell Mother that I will be out soon."

Before long the children and their parents sat together for their morning food. The usual excitement at the beginning of a sunshiny day was completely absent that morning. With hearts and minds that felt heavy with sorrow the family discussed Jesus once again.

"Remember when He helped that blind man that we used to see sometimes? It was so good the way Jesus touched his eyes," said Jonathan.

"Oh yes," answered Ramona. "And He made so many sick people well. But especially I remember when we were with Aunt Miriam and some of her friends the day that they took their children to see Jesus. Remember how cross the disciples were because they thought the children would bother Jesus?"

"I know," Jonathan replied eagerly. "Wasn't it fun to see the expression on their faces when Jesus said, 'Let the children come to me!' Those children were sure happy to hear Him say those words." He swallowed slowly and then said proudly, "I even got to stand right by Him that day. Did you notice when Jesus put His arm around me? I guess I'll never forget that!"

"It is good that we have so many happy memories to think about. Surely there must be dark days ahead without Jesus being here with us. I wish we could have done something to prevent His death on the cross," said Father sadly.

"Some of the women were going out to the grave this morning," Mother said. "They had spices all fixed to anoint His body. But I hear that the tomb is quite heavily guarded by the soldiers. They may not let them get near."

The meal was soon finished and Ramona helped get things into order. "Jonathan, you can take these crumbs out to the birds," she suggested. "I guess they will still be hungry."



Jonathan stepped out into the small yard bordering the city street that was still quiet and undisturbed. The birds cooed softly as they responded to his gentle whistle.

"Sounds like something is happening down the street a ways," Jonathan said to his father, who was just inside the door. "There is quite a crowd of people, and more are coming out of their houses."

The others hurried outside to see. "What has happened now, I wonder?" asked Father.

"We'll soon find out," answered Mother. "They all seem to be rushing down this way."

Clouds of dust puffed up from the road as many feet ran toward Ramona and her family. "Jesus is alive! He has risen from the tomb!" Shouts broke the early morning air.

Ramona looked puzzled. "Surely I do not hear right," she said to herself.

"Jesus is not dead . . . He has come out of the grave . . . Mary saw Him . . . the angels told the women that He was risen . . . we saw the empty tomb . . . it is true for sure!" The words tumbled over each other in a loud confusion.



It was Peter who stepped out and held up his hand to signal for quietness. His eyes were shining as he spoke. "What you hear is true. Jesus is risen. I saw for myself. I went right into that tomb,

and there were the empty linen wrappings." He shook his head. "I do not understand, but it is true!"

"Praise to God our Father," Jonathan and Ramona's father said reverently.

"Yes, all praise to Him!" their mother added.

"Now we can see Him again," said Ramona with a great feeling of joy.

"The others must know the good news," said someone in the group.

"Yes, we must go. It may even be that we will see Jesus today," suggested Peter as he began to lead the happy people further along the street.

Ramona linked arms with her parents as they went back into the house. "Jonathan can help me feed our animals, and then we will go to the Temple to give further praise to God, who is so great and good," said Father. "By the way, where is Jonathan?"

"I think he went with the crowd," Ramona replied.

"Oh dear," said Mother with a smile. "That is like him, to be off and doing something else when work is ready."

"Well, this is a special day," Father said kindly. "We will not mind if he has gone to help spread this great news."

"I guess it is a special day," Ramona sighed pleasantly. "But it did not begin that way. I thought it would be a horrid day. But it is truly special. Special because God is so wonderful. He has done great things. Oh, I do hope we will see Jesus this very day." □

This month's cover picture available in poster form!



The photo by Hiroshi Iwaya and the poem, "Crucifixion," by Arthur O. Roberts, both used as separate elements on this month's cover of *Evangelical Friend*, are available on a large single poster as pictured above.

The poster measures 19"x24" and is priced at \$2.00 postpaid. In order to secure your poster, use the order blank below, enclosing check covering full amount of purchase to Hiroshi Iwaya, SUB Box 387, George Fox College, Newberg, Oregon 97132.

Please send _____ posters at \$2.00 each to the following address. I have enclosed a check in full payment.

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Meet your missionaries

Continued

teaching methods, and school administration. In Burundi, he has acted as a teacher and director of the secondary school, spent three years as Inspector of Primary Schools, and most recently was director of the Teacher Training School at Kibimba. Paul's call to missions came over a period of two years with a heavy burden and vision of young Africans.

Leona Thornburg, daughter of Carl and Velma Harris, was born in Melba, Idaho. She was graduated from Greenleaf Academy in 1945, received her A.B. degree from George Fox College in 1949, and has had additional study in French at Friends University and Emporia State Teachers College.

As a child, Leona felt a call to mission work. Later, after her marriage and the first two children were born, the Lord definitely called Paul and her to Africa and worked miracles in their preparation for this work. In Burundi, Leona has directed women's work, taught her own children kindergarten and first grade, and served as treasurer of the Normal School and the Mweya Committee.

As is often the case in missionary work, Paul and Leona have had many unusual experiences. Paul acted as chaplain's assistant to Protestant soldiers, ministering to many who were soon to be executed. He taught the Africans music, ministered in youth camps, enjoyed watching young people set up Christian homes, and worked alongside other African Christians. When asked what her most interesting missionary experience has been, Leona replied: "Seeing how the Lord supplied the financial needs for the Normal School in 1969-70 when funds were so low we could hardly keep going. The money came in about a day at a time—enough to meet the most serious needs of buying food. Some people at home gave gifts not knowing our need, and the Lord helped us through this period until government subsidy money started coming again."

For Leona, the rewards of missionary service have been seeing lives changed as they come to Christ and the new roles of leadership taken by the women in their meetings. Leona enjoys sewing for their five children (Philip, Randy, Miriam, Kenny, and Timmy). With a large family this is done in part as a hobby and sometimes out of necessity. As time permits in his busy schedule, Paul likes to relax by reading and working in photography and sound tapes. "We are convinced that everything we do and say and are should aim at helping others know and love Jesus our Lord." □

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MALONE COLLEGE CANTON, OHIO 44709



ROCKY MOUNTAIN YEARLY MEETING

Perseverance Needed

Many are the difficulties encountered as we teach our adult Christians to read their own language. We have those of varied personalities, who vary in qualities of determination and persistence in this important task.

There are those shy ones, who have had to struggle with a lack of self-confidence—as others have tended to surpass and look down on them through their years of growing up. It has been most gratifying to note their persistence in traveling the slow, difficult route of learning the sounds and fundamentals necessary to good reading.

Other students have seemed to climb faster, yet have not had the real foundation needed. This may have been caused by the inability to attend or concentrate as much, or other circumstances. They look on with amazement, as the shy ones reach their level with more exactness and efficiency.

Almost every pupil is on a different level of reading. It is our desire that they be allowed to move at their own rate of ability. However, our number of staff members does not make this possible. Therefore, one class may include various levels, each with its peculiar problems and needs. In addition to this, circum-

stances may demand the attention of a staff member in some other phase of the mission work or sickness may occur. Thus, remaining staff members may need to switch classes, or increase their number of students to take care of the vacancy.

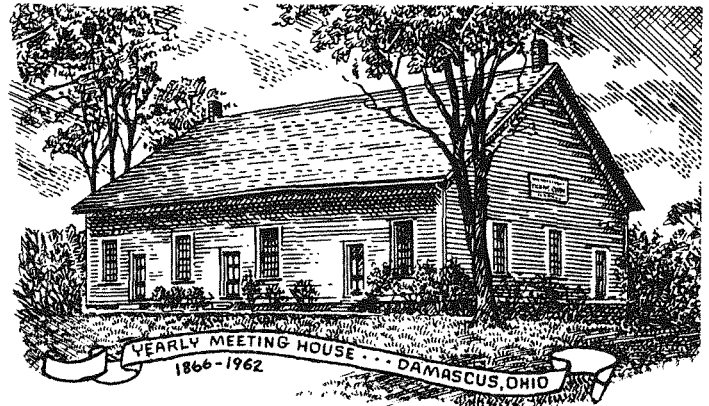
It is not easy for students to realize the necessity for continuity in their path of learning. Of course, it is evident that all the heads of families cannot attend at the same time. There is need for willingness to rotate—allowing some to attend while others take care of the menial tasks of home and livestock.

At times a student may attend for a short time, only beginning to grasp the concept of learning sounds. As they leave, their return may not be until another Bible school (scheduled within a number of months), or they may not return until a later time. Due to the great gap in their periods of learning, retention of material studied becomes very difficult.

However, in the face of the aforementioned problems, our experience of teaching is very rewarding as we note those who have made progress in spite of the obstacles that have confronted them. Having anticipated a quick route to reading, our people must realize that persistence, not haste, wins the goal.

—Mary Gafford
Rough Rock missionary

Friends concerns



the west. The total cost of these three lots was \$525.

A hand pump located on the northeast corner of the property supplied the community with water for many years. It was often referred to as "The Town Pump." In past days, the watering trough was a much needed item also.

The Yearly Meeting House was simple in design. Its construction did not require the skill of an architect unless one considered the feat of placing a heavy slate roof over an enclosure of 60 by 75 feet without the benefit of steel or inside support, because it had no inside posts.

The structure was erected in two parts. The first, a 50 by 60 foot house at the cost of \$2,500, without plastering or painting, was erected in 1866. In 1881, at an additional cost of \$1,340, 25 feet were added to the north end by George Bailey, the Damascus sawmill man of that day. Modern restrooms were installed in a basement addition 70 years later.

Seating for 800 persons was supplied by wooden benches, which were used until the building was done away with as a meeting place in 1965.

In the immediate surrounding area there were seven church-related buildings, including a missionary home and central offices. The valley beside the Gurney Friends Church, which was located in the immediate area, was developed into a park called "Quaker Canyon." This area contains several cottages, which house ten occupants each. It is used for youth camps and Christian Endeavor activities.

Prior to the year 1925, the Yearly Meeting House was used for community projects such as high school plays, commencement and baccalaureate services, as well as Clyde

Bashaw's music recitals and lecture courses.

This building was originally heated by individual coal stoves and lighted by oil lamps. In later years gasoline lights were used, and gas lights were finally installed. By 1958, the meeting house was heated by gas heat and had electric lights.

From 1910 until the year 1965, the Yearly Meeting House attracted many members of the Friends congregation from Ohio, Rhode Island, Pennsylvania, Virginia, North Carolina, Michigan, Iowa, and two churches in Canada for their Yearly Meeting.

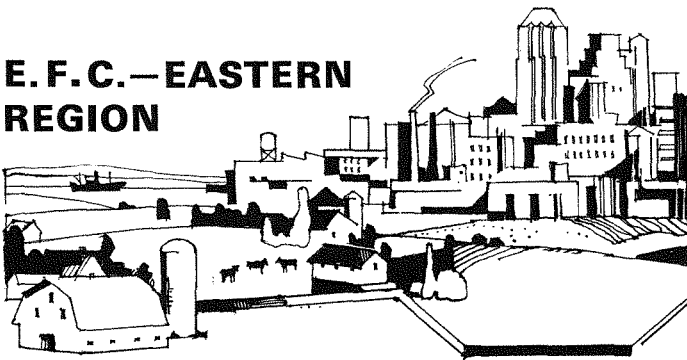
In 1965 the Friends changed their annual meeting place to Osborne Hall at Malone College because of more convenient conditions. They have been held there since.

Ohio Yearly Meeting is both the name of an annual assembly and the name of an organization made up of approximately 80 churches of the denomination. The Ohio Yearly Meeting was first held in Damascus in the fall of 1866. Then, the meeting was held in alternate years with Mt. Pleasant until 1909, with the exception of 1905, when it was held in Columbus.

The necessity for providing more adequate hospitality for Yearly Meeting guests required concentration either at Damascus or Mt. Pleasant. Damascus was the site chosen. Beginning in 1910, residents of Damascus and vicinity gave of their homes for the hospitality of these guests. All meetings were held in Damascus from 1910 to 1965 with the exception of 1913, when the Friends held the 100th Anniversary of its founding by holding their meeting at Mt. Pleasant. They met again in Mt. Pleasant in 1917 for the last time.

During the Yearly Meeting week, always the last full week in August,

E.F.C.—EASTERN REGION



Only Memories Remain of Yearly Meeting House

By Karen Funk

The Damascus Friends Yearly Meeting House, a well-known landmark in Damascus since 1866, has been torn down. Its only memory is what remains in the hearts and minds of Friends who once gathered there for their annual meeting.

Damascus was selected as the Yearly Meeting site in 1910 after having served as the seat of worship on

alternate years with Mount Pleasant since 1866. The first meeting of this kind was held in Damascus in 1866.

One of three lots for this building was purchased December 9, 1830, for \$60. The building itself was situated in the center of town. Its property limits were Poplar St. to the north, Morris St. to the east, Walnut St. to the south, and Stanley St. to

two sessions were held daily. Annual reports of boards and standing committees were presented. Consideration of the home and foreign missions, education, evangelism, church extension, Bible schools, stewardship, peace and service, temperance, and religious literature formed a major part of the agenda. Services were held for ordination of ministers and dedication of missionaries.

The meeting house was recently sold to James Diriga of Salem, who tore it down piece by piece. He has sold some of the lumber. The rest of it he plans to use himself. The wooden pews inside the building were sold individually. One now belongs to Jack Bailey, associate pastor of the Alliance First Friends Church.

It is not yet decided what will be done with the space left by the removal of the building. The Damascus Friends Church uses a portion of it for parking space until further plans are made.

(Reprinted from *The Alliance Review*, February 2, 1973)

Focus on Malone

The Malone Pioneers ended the basketball season with a 12-17 record. In wrestling the Malone team won the Mid-Ohio Conference, winning six of ten weight classes to defeat the competitors. Coach Starcher's baseball team has just returned from a southern trip over spring vacation. The team eagerly anticipates the 30-game schedule against some challenging squads.

March 26-29 was Malone's Missions Conference centered around the theme, "Missions for Now; Let's Learn How!" Outstanding speakers were on campus to speak in chapel, classes, and at evening sessions. To close the conference, the very dramatic film *Yonoko* was shown, portraying the story of a Japanese girl searching for meaning in life. At the close, those in the audience were privileged to meet Mrs. Andrew Tahara in person.

Dr. Albert Christ-Janer, Fuller Calhoun Professor of Art at the University of Georgia, was the 1973 visiting scholar sponsored as the McKinley Lecture Series. Dr. Christ-Janer spent four days on Malone's campus (March 20-23), after which he visited both Walsh and Mount Union. An exhibit of his paintings was on display at each college.

April is the month for conferences at Malone College. The Language and Literature Division sponsors its annual Christian View and Literature Seminar April 2-3. Guest speaker is Dr. Richard E. Sherrell, associate professor of communication-action at the University of Wisconsin. An outstanding author and critic, Dr. Sherrell will speak on "The Religious Imagery in the Plays of Harold Pinter" and also on "Christian Approaches to Contemporary Theater."

The annual Ministers Institute is April 10-13. The main speakers are Rev. Ben Johnson of the Institute of Church Renewal in Atlanta, Georgia; Dr. James Earl Massey, campus minister at Anderson College (Indiana); and Dr. Oswald C. J. Hoffman, *Lutheran Hour* speaker from St. Louis, Missouri.

Special workshop sessions will be led by Sherman Brantingham, Donald Bartow, Ruth Seamands, Judge John R. Milligan, W. A. Amerson, Dr.

Edward L. Mitchell, William Ring, Dr. Paul G. Schurman, Dr. George Parkinson, George Primes, Richard Crabtree, Prof. Dale King, Dr. Lon Randall, Marjorie Dymale, and Dr. Robert Hess.

The inauguration of Malone's eighth president, Dr. Lon D. Randall, will take place April 27 at 2 p.m. in Osborne Hall. Speaker for the occasion will be Dr. David L. McKenna, president of Seattle Pacific College, who will speak on "A Bill of Rights for the Christian College." The trustees and faculty cordially invite friends to attend the inauguration and the reception, which follows immediately afterward.

The 1973 Annual Fund Campaign ended with a Victory Dinner on March 1 celebrating the report of \$167,284 raised by over 563 volunteers. According to Herbert Hallman, Malone director of development, the campaign goal was \$165,000, making a total of \$2,284 oversubscribed.

President Lon Randall expressed appreciation to alumni and to the community as a whole for their generous support. The divisions reporting were:

Women's Division	.....	\$16,446
Commercial Division	.....	12,707
Metropolitan Division	.....	26,785
Industrial/Special Gifts	.....	20,438
Alumni Division	.....	25,000
Malone Faculty and Staff	.....	9,205
Trustees	.....	50,000
Additional	.....	6,503
Total	.....	\$167,284

CALENDAR OF EVENTS

April 27—Inauguration of President Lon Randall, 2 p.m. Osborne Hall
April 27-29—Youth Conference

Quaker Canyon Camp Dates

May 25-28—Family Retreat
June 25-29—7th Grade Boys and Girls
July 2-7—8th Grade Boys and Girls
July 16-21—5th and 6th Grade Boys
July 23-28—3rd and 4th Grade Boys
August 6-11—5th and 6th Grade Girls
August 13-18—3rd and 4th Grade Girls

Did You Know?

■ That the Men in Missions Conference held in Columbus at West Gate Friends had over 120 in attendance? The conference was held February 23-24 with Sid Boyd presiding. Officers for the new year elected at the closing business session are Almon White, president; Richard Gologram, vice-president; Glenn Miller, secretary-treasurer; Alvin Anderson, secretary of missionary education.

■ That Camp Caesar will be held this year June 25-30? An exciting program is being planned. Urge your high school youth to reserve the dates NOW on their calendars.

■ That our superintendent, Russell Myers, and his wife Marjorie returned safely to the Canton airport on March 13 after visiting our missions on the "other side of the world."



KANSAS YEARLY MEETING

Are You 'They'?

By Burgis Taber
President Board of Stewards

"Who does the Yearly Meeting think 'they' are and what are 'they' doing up there?" Do these questions sound familiar? Some people use the term *they* when emphasizing their nonparticipation while forgetting that as a Yearly Meeting all are equal members of the body. "They" usually includes *you*. We often abbreviate Yearly Meeting to a simple YM. "They" can then take on a personal meaning with a personal commitment as the YM becomes YOU and ME. The Unified Financial Program needs 100 percent participation of all local meetings to have a Yearly Meeting program that is 100 percent effective. Let us ask God's help in sharing the responsibility of the work He has given us and in the stewardship of our time, talents, and possessions.

News Notes from the Board of Stewards

■ Earl Coder, Yearly Meeting treasurer, reports receipts of \$80,000 between July 1, 1972, and January 31, 1973. This is approximately 36 percent of our total Financial Program.

■ It has been requested that the treasurer send budget reports to each meeting in regard to amounts paid in and the amount due from each local meeting. Each meeting should have received this report during the month of March. It is hoped that these reports are informative and challenging.

■ There has been a very good response to requests for financial aid for Oliver Kent. If you would like to share in this, send all funds to Oliver Kent Fund, c/o Earl Coder, 200 N. Main, Wichita, Kansas 67202.

■ A new fireproof vault, placed in the Yearly Meeting Office by the trustees, is for the safekeeping of trustee files and Yearly Meeting records. These records are being filed and updated at the present time.

■ The Pastor's Retirement Program is off to a good start with 25 participants as of February 15, 1973. We would encourage more pastors and local meetings to share in this program. New members may come in at any time by writing to Linn Eignus, Box 392, Friendswood, Texas 77546.

Stewardship

By Peggy Roberts
WMU Secretary of Stewardship

Recently I have been reminded of some of the basic and ultimate goals Christ intends for His body, the

Church. In Ephesians 4:1-16 we are given instructions for achieving the goals found in verse 13, which are (1) coming into the unity of the faith, (2) becoming perfect or mature persons individually and collectively, and (3) to completely represent Christ in His person and ministry. It is God's plan to equip us, His Church, in various areas of ministry to build His body.

Through experience my attention has been especially drawn to the instruction of verse 15, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." It is to this particular area that I wish to call us to begin to exercise stewardship.

I'm sure we have all been on the receiving end of some well-placed kernel of truth spoken by a well-meaning Christian, but have been unable to respond to that experience in the positive manner obviously hoped for by the person imparting said *truth*. Now why is this? The person was taking heed to the Scripture of "speaking the truth" to you. Was the oh, so very important missing ingredient—LOVE?

It does seem that once we have hurt or been hurt by a scriptural principle or act, we become unwilling to practice the principle at all. Who hasn't chafed under an experience of being "elderled," yet we are encouraged to help one another when there is weakness, danger, or sin observed in each other.

Perhaps the reason we are reluctant to speak an uncomfortable or unwelcome truth to a fellow believer is that we are aware of our tendency to criticize for the joy of seeming superior; but more likely, we just do not have enough love and concern for each other as parts of the "body" to become that personally involved in another's life.

Would we rather live and let live, thinking that if we don't offer a word of correction, warning, or exhortation to a fellow believer when needed, he will offer us the same "kindness"—if we do not "elder" we will not be in the vulnerable position to be "elderled"!

Then again, we may fail to speak the truth in love to someone because of the awkwardness of feeling this causes us or from not knowing just what or how to say what is needed. We do often sincerely have doubt as to our own ability to act as mature Christians at all times, too. Yet, I wonder, is all this a cherished childishness on our part? Paul admonishes us to "be no more children . . ."

Yes, we should check our motives. Are we acting out of love in being honest with someone? Let us not allow excuses to keep us from acting in love. Not many of us seem to have any trouble pointing out a need for

improvement in a believer's life to other believers! Wouldn't we really be more mature if we could just go to the member of the "body" for whom we are concerned and speak the truth in love to them? Truth without love wounds and hurts, but love without the truth is cheap sentimentality. Proverbs 27:6 says, "Faithful are the wounds of a friend; but the kisses of an enemy are deceit."

I will be the first to acknowledge that to exercise stewardship faithfully in this area is a painful and difficult discipline. Experience has taught me that this is true. A situation comes—we face a choice; do we love a person enough to disagree, challenge an action or behavior in truth, or shall both parties be contented with half truths and leave uncomfortable subjects unspoken about. Success to each of you as you struggle with this area where we are potential builders or wreckers of the church. Perhaps the difference will lie not in what we say but in how we say it. Let us *speak the truth, in love.*

'Miracles in Missions--Through Prayer'

By Julia Retherford

Our study theme for 1973-74 is a promise that we shall share together the amazing evidence of the POWER behind the great commission. God's MIRACLES, wrought through the fellowship of PRAYER—a fellowship shared by missionaries who serve on the field and missionaries who carry the burden from "home base." I am quite excited as I anticipate the many experiences that will be shared with us in these lessons. These are miracles that practically encircle the globe.

Kansas Yearly Meeting WMU has accepted the responsibility of preparing the devotions. After much prayer, I felt the Lord laying this heavily upon my shoulders. The theme for these devotions will also be on miracles, as we look into God's Word. We are trusting Him for coordination of our programs, devotions, and the format of our Program Calendars.

The program and devotions books, *Miracles in Missions—Through Prayer*, will again be available, after June 1, 1973, through Better Book Room. I will again have the small Program Calendars. Watch your *Quaker Bonnet* for further information.

Report on Midyear Board Meetings

By Galen Hinshaw

Friends gathered in Wichita, Kansas, February 6-10 for midyear sessions of boards. An atmosphere of friendly group discussions opened the meetings on Thursday. This opportunity to become better acquainted allowed persons to express their hopes and ideas concerning the church.

A survey study on church growth has been initiated by Merl Kinser. This includes a profile of each local church and various groupings of churches charting growth in attendance, finances, and membership. Recommended actions resulting from the survey will be presented at Yearly Meeting in August.

Intervisitation among Friends seems to be the climate. Kansas Yearly Meeting has received a request for

wider fellowship from Rocky Mountain and Nebraska Yearly Meetings. Dr. Harold Cope and his wife Anne were approved as representatives to the Friends World Conference to be held in Australia August 18-25. Dr. Cope was inaugurated as Friends University president on February 6.

The proposed Unified Financial Program for 1973-74 totaled \$234,158 and was given tentative approval. Provisions for an assistant to the superintendent were made. A nominating committee is in the process of locating a person for the office.

The Outreach Board gave hearty approval to the establishment of a church extension project in Dallas and will assist in placing a pastor in that city by July 1. Lois Luesing was approved as a staff member for Radio CORDAC in Burundi, Africa. She will leave April 15 for six months of French study in Switzerland.

Faith-promise giving was presented as an exciting, challenging program in areas of missions and service. Churches will be informed of this program, and qualified persons can be obtained to implement it.

Pastors Retreat

Center for Christian Renewal
Oklahoma City

May 1-4, 1973

Guest Speakers: Verl and Lois Lindley
Christian Ed Workshops:
Dorothy Barratt
Church Mission Programs to be highlighted.

Pastors, please arrange your schedules so you may attend these sessions.

Local Meetings, please assist in making it possible for your pastor to share in this time of refreshing renewal.

Friends Bible College

"Balanced scoring, aggressive defense, and a good blend of maturity and enthusiasm," was Coach Christensen's reply when asked how he accounted for the success thus far of Friends Bible College Bears basketball team. The FBC Bears recently completed their most successful basketball campaign in several years, with a 19-5 overall record. These include an 8-2 Midwest Christian College Conference record for the championship, and sweeping the post-season conference tournament for a double first place finish.

"In prior years," explained Christensen, "we've had to rely on the scoring of one or two. This year, our scoring has been spread out to where we have five players in double figures. Dave Ross, a senior who recently went over 1,000 career points, is scoring 16 points a game, compared with a career average of over 20."

Coach Christensen normally has been starting two freshmen, a sophomore, a junior, and one senior. They are Terrel Smith and Sheldon Tucker, both freshmen from Idaho; Ed Sanders, a sophomore from Wichita; and Royce Frazier and Dave Ross, junior and senior, respectively, from Haviland. The "super sub" has been Dave Wilkins, another Idaho freshman. Wilkins has occasionally led the Bears in scoring, even though not a starter.

The blend of freshmen and more experienced upper classmen is a tribute to the coaching skills of Coach Les Christensen. Christensen,

an all-conference performer in Southern California, began his college playing career under John Wooden at UCLA. After playing his freshman year at Citrus Junior College, Christensen made the traveling team at UCLA as a sophomore in 1962. However, injuries and illness forced him out of the program.

After working and playing amateur ball in Southern California, Christensen entered Azusa Pacific College, where he completed his undergraduate degree and starred on the basketball court. His senior year, Christensen led Azusa to the championship of the National Christian College Athletic Association Tournament in Chattanooga, Tennessee. He is now in his third year as coach of the Friends Bible College Bears.

Seventeen seniors will receive their degrees from Friends Bible College during commencement exercises at the Haviland Friends Church, Sunday evening, May 6.

While six of these seniors have indefinite plans for the immediate future, all are planning to be active in some area of Christian vocation. One senior will be employed by the Easter Seals Society, Denver, Colorado. Three students will probably be in graduate school next fall, and five will be either pastoring, serving as youth ministers, or in an internship relationship as an assistant pas-

tor. One graduate plans to enter evangelism on a full-time basis, with at least four planning eventually for foreign missions.

Seniors expecting to graduate from Friends Bible College in 1973 include: Faith Coleman, Casey Davidson, Kathy Davidson, John Durham, Sam Dunn, Jack Holliday, Roger Huffman, Larry Kinser, Mark Mendenhall, John Penrose, Ken Roe, Homer Smuck, Chuck Stair, Keith White, Judy Williamson, Marty Williamson, and John Zwirn.

Friendswood Area

Friends from the Houston-San Antonio Areas gathered Saturday, March 3, at the First Friends Church in San Antonio from 10:30 a.m. to 3 p.m. John and Betty Robinson were guest speakers and shared of their recent visit to the Friends Mission in Burundi, Africa. A dedication service for the educational addition to the First Friends Church was held Sunday, March 4, at 2:30 p.m.

Thursday, March 8, Dr. Harold Cope, new president of Friends University, was special guest of the Friendswood Area. The meeting was held to introduce the local churches to the new development program and plan to raise \$14,000,000 in the next ten years. This program is known as the Decade of Adventure.

NORTHWEST YEARLY MEETING



Superintendent's Corner

God used several Friends to minister to me through the Young Friends Conference at the Indian Hills Motel in Pendleton, March 17-18, and through the Ministers Conference at Twin Rocks the following week.

Thirty young Friends gathered at Pendleton. The keynote was set by Dave Wilhite and Dr. Howard Mylander. They challenged us with their testimony of God's blessing when they made a complete commitment to Him. Howard referred to the parable of the sower in Matthew 13 and reminded us we have to sow if we are going to reap. He encouraged us to find promises that apply to our station in life and believe them regardless of the circumstances. And then when God rewards our faith, he suggested we praise Him.

Jim Walker in a small group meeting told how the Lay Witness Mission helped him to totally surrender his life to God. He knew he was saved before, but now he's more aware than ever before why he was saved. His experience has resulted in such a hunger for the Bible that he has been reading it morning, noon, and night. One girl said she had been asking herself, "If I were going to destroy me, where would I hit?" She

had realized she was getting too lenient with herself.

Grant Martin from Seattle reminded us that we are living in an age of accountability. In education and industry there is a stress on management by objective. Who does what, by when, and how much is it going to cost? We in the church have more cause to be accountable and to manage with efficiency than does business and industry. He directed us to take a walk with God, and I went out across the windswept hills of Eastern Oregon and had a time of precious communion around Ephesians 4 and 5. That evening Grant led us in an exercise of managing our own lives by objective. In our small group sessions we got very helpful suggestions from others toward reaching our goals.

On Sunday morning Bob Schreiner presented the gripping message on faith from Romans 4:17-22. He demonstrated that the object of our faith is more important than the volume of our faith by saying we could have large faith in ice on Hayden Lake but if it was thin that faith would be unproductive. We could have very little faith if the ice was thick, and it would still hold us up. Thus we need to get better acquaint-

ed with the object of our faith. Abraham knew God could make the dead alive, that He could bring something out of nothing, and with that kind of faith he could believe for a child even though he and Sarah were past the age of childbearing.

At Ministers Conference Phil Harmon encouraged us to move up out of our comfort zone and to attempt great things for God. He said we move toward what we think about. He said his own pastor is continually helping him as a businessman to move up from his comfort zone. Dave Bury said, "If God assured me I could accomplish one thing with all of you, I'd choose to get all of you to fall in love with yourselves. The teaching of Don Mardock from the book of Ephesians supported Dave's message, for Paul in Ephesians explains how precious we are to God since He paid such a great price to redeem us. Bury said "If you think you can do it, or if you think you cannot, you are right."

Bury showed us an attitude chart. Below the line are the negative emotions in the following order: evaluation, constructive criticism, criticism, doubt, suspicion, greed, jealousy, hate, fear, indifference. The only thing below indifference is psychological withdrawal, and the only treatment is shock, which works in 10 percent of the cases if treatment is applied within three hours. Above the line are the positive emotions: acknowledgment, acceptance, approval, appreciation, admiration, adoration, and the highest, infinite affection. He challenged us to keep our average emotion above the line. Pastors receive enough negative input into their subconscious that they need more than the usual 30 minutes a day to program positive thoughts into the subconscious. This is why an inspirational time of devotions is extremely important.

Thursday night God drew us out in a precious time of prayer and sharing with one another. I have the privilege of working with the greatest people in the world in Northwest Yearly Meeting, and I am so thankful to God for my teammates in the Gospel.

I am sure, partly as the result of the inspiration of those two conferences, that God is leading us to a greater and more productive service in His harvest field. He is showing Himself strong in the spiritual warfare that is becoming more and more open. He is revealing that He loves to reward faith and that our faith pleases Him. I am confident this is going to be the best year yet for Northwest Yearly Meeting.

—Norval Hadley

It was a Great Conference

Northwest Quakers gathered for Ministers Conference March 19-23, 1973, at Twin Rocks Conference Center. It was a great conference involving 84 pastors and wives from 42 of the 60 Northwest Quaker churches, five from the staff and student body of George Fox College, two missionaries from Alaska, and visitors from California and Kansas.

The main speakers were Don Mardock of Youth for Christ International speaking on Ephesians; David Bury from Living Dynamics in Seattle on public relations, administration, management, and training; Oscar N. Brown on identifying and developing one's gifts; and Philip Harmon, on "moving out of one's comfort zone." Also included in the program were the Newberg Friends Church high

school choir presenting the musical, "Light Shine," and a professional team presenting communications through cable TV.

It was a great conference because it was "mind stretching," "soul searching," and "action centered."

It was a great conference because of the beautiful fellowship experienced. There were smiles. There were tears. There were sober countenances. There were hand clasps and hand shakes. There were inner disturbances as individuals were jarred loose from their "comfort zones."

—Frederick B. Baker

NNEA Youth Retreat

Fifty-nine young people with their counselors from Piedmont Friends Church, Portland; Holly Park Friends Church, Seattle; and Berean Baptist, Portland, traveled to Whidbey Island for a weekend retreat February 9-11. The retreat, sponsored by the National Negro Evangelical Association, was directed by Cal Jones and Winston Newton, who with Ralph Greenidge and Phil Crain are the ministerial team at Holly Park church. The retreat was held at Lakeside Bible Camp on Whidbey Island in Washington's Puget Sound.

The speaker was Glandion Carney, a 23-year-old evangelist who grew up in a ghetto in Oakland, California.

Aaron Hamlin, national field director of the NNEA, initiated plans for the retreat and attended it as well. NNEA plans to hold three such retreats per year for West Coast young people.

—James Libby

Unified Budget Giving

At the end of the eighth month of the year, the total giving toward our \$207,000 Unified Budget goal is \$125,165.62. This is \$12,836.86 behind where we should be at this point. The last two months' giving has been down below \$14,000, and we need \$17,250 a month to stay current. This is a serious deficit, and we want to encourage all to be faithful in their Faith Promise and other giving to the Unified Budget of your church. Charitable giving is usually down at tax time, but in the months ahead let's believe God to enable us to reach our \$207,000 goal.

The Yearly Meeting has made a commitment to George Fox College to give \$25,000, but specified it only as it came in designated for the college. This fund is also seriously in arrears. It will be very helpful to the college if they can show the accrediting board that the church that sponsors them contributes largely to their support. This is why we are encouraging people this year to make gifts to the college through the denominational headquarters.

At this writing it looks like next year's Unified Budget will be \$220,000. Financial Secretary Walter Lee will be writing each church to explain what your share of the new budget will be. We urge each church to make its pledge to the Unified Budget for the 1973-74 year based on its fair share or the Faith Promise amount if that is higher. In the Outreach Conferences we have been saying "The church God blesses gets outside itself." (This comment was made by C. W. Perry, pastor of the Rose Drive Friends Church in Southern California.) Your giving to the Unified Budget in your church is getting outside yourself, and we covet for you all the blessings and rewards and joys that God has for those who have vision for outreach.

—N.H.



Friends gather

ALLIANCE, Ohio

We were privileged to have Lt. Cmdr. Stephen R. Harris, former Intelligence Officer on the U.S.S. Pueblo, as guest speaker at a public rally February 10 and for morning worship the following day.

On February 12 the Christian Service Brigade Stockaders presented a puppet show and open house for parents and friends.

Several of our members continue to serve the Lord through Lay Witness Missions. One member, Jean Dragomir, serves as cook for "Meals on Wheels," which provides a daily hot lunch and supper snack for shut-ins desiring this service.

Dr. Lon D. Randall, president of Malone College, brought a challenge to our congregation in the message, "The Anti-Christian Vaccine," on February 25.

ALUM CREEK, Marengo, Ohio

A mystery supper was served to the Sunday school teachers and staff of the Christian Education Department on February 1, 1973. Joan Smith's Pioneer Girls (high school group) served the supper, which was labeled with queer names and numbers. It was a time of fun and fellowship.

Dorothy Zent was the lay person chosen by Pastor Brantingham to share a personal experience through which she had gained a victory. She spoke to us briefly in the Sunday morning service on February 11.

Vernon Whitney, retiring minister of the First Baptist Church in Mt. Gilead, was guest speaker Sunday evening, February 18.

BARBERTON, Ohio

For our evening services of February 14, we became part of a community service held at the First Baptist Church. This special rally was sponsored by the Key 73 committee of the Barberton Ministerial Association. Our choir was a part of the community choir and shared in the special music.

Recently, about 25 of our adults and youth had an enjoyable evening of ice-skating in Rocky River.

Approximately 20 of our folk attended District Meeting at Willoughby Hills on January 13. The guest speaker for this event was Dr. Robert Hess of Malone College. There was also a report on the ministry of Reedwood Friends Church in Portland, Oregon, by one of their laymen visiting in our area.

On February 23, several of our folk attended the District Missionary Banquet at the Cleveland City Mission. Dr. Everett Cattell was the

special speaker. Also on February 24, a number of our folk attended the District School of Missions at the West Park Friends Church.

BELLEFONTAINE, Ohio

Our annual Sweetheart Banquet was held this year at the Sweden House Restaurant, Lima. Food, fun, and fellowship were greatly enjoyed by all 77 attending.

The big event for this month was the Logan County James Robison Evangelistic Crusade, which was held in the high school gym for eight nights. With about 100 churches participating, the attendance averaged 4,000 with a peak of over 5,000. The choir numbered slightly over 400. A total of 1,378 people made decisions during the week. About 50 of our people sang in the choir, and a large number served as counselors and ushers. Our pastor was the executive chairman and presided each night.

COLORADO SPRINGS Colorado

Pre-Easter services are planned with Bill Wagner of Indiana as speaker, and Mr. and Mrs. Henry Harvey of Wichita, Kansas, directing the music.

Pastor Lloyd Hinshaw has guided our thinking from the book of Isaiah for sermons during February.

An evening Daily Vacation Bible School is scheduled July 30 through August 3.

Friends Youth planned the evening service February 25. Their guest speaker was Paul Martin, Youth for Christ director of Colorado Springs.

DAMASCUS, Ohio

The Malone College Chorale presented a beautiful program to our people on February 25 for our evening service. An overflow congregation witnessed the presentation of various selections with many receiving special blessing from the part of the concert featuring "He's Alive."

Special recognition was given to one of our men, Paul Ryser, for receiving his Ph.D. degree in medical sociology from the University of Pittsburgh.

DEERFIELD, Ohio

A sacred concert was presented by guest soloist, Jaunelle Oliver, wife of Malone College professor, in our morning service on February 4.

Paul Hetherington, a member of the Malone College Chorale, toured with the group in the States and Central America.

The film, *Hidden Treasures*, was shown in the evening service on February 25.

EAST GOSHEN, Beloit, Ohio

The junior FY treated the special Retarded Sunday School Class taught by Mrs. Leonard Smith to a Valentine's Party on Sunday, February 11, 1973. The following Sunday, the junior FY with their sponsors, Mr. and Mrs. Leonard Flickinger, visited the Myers Rest Home.

The senior FY prepared and presented a play in March under the sponsorship of their newly appointed leaders, Mr. and Mrs. Keith Phillips.

FIRST DENVER, Colorado

The new look at First Denver Friends Church has been completed. The sanctuary has been remodeled, new carpet laid, and chairs installed. The basement has also been carpeted and a dropped ceiling and fluorescent lights put in the main room.

Ninety people enjoyed an evening of relaxing, fellowship, and laughter at the annual Sweetheart Banquet. Master of ceremonies was Dr. David Miller.

We are completing our survey of 14,000 homes in the area of the church and find that many people have no active participation in a church. We are praying for the challenge before us of presenting Christ in the surrounding community through mailings and personal visits.

FIRST FRIENDS

Vancouver, Washington

Our bus ministry is a blessing with increased attendance—478 on February 4. Steve Geil, Gerry Schubert, and the group who attended on-the-job training for bus ministry are much rewarded for their efforts.

Jon and Cheryl Cadd are helping with our music.

The drama group of George Fox College presented "Ten Miles to Jericho."

The theme of our missionary convention February 21-25 was "Where God Guides, God Provides." It was a blessing to us all, giving us a deeper insight of the people the missionaries contact.

The senior group held their annual birthday party with a cake for each month. Birthday donations were used for their mission project.

FULTON CREEK, Radnor, Ohio

Robert Clady received the Thesalonica Award.

Glenn Althouse of Marysville exchanged pulpit service with our pastor, Harold Wyandt, on February 18.

The men have been doing more work on the church—remodeling, painting, and laying carpet.

Mary Hurd showed pictures of her trip to the Holy Land at prayer meeting February 28.

HARMONY, Wessington Springs, South Dakota

Richard Adrian of Sunshine Bible Academy conducted the services two Sundays in February while Pastor and Mrs. Short attended a ministers conference at Wilmore, Kentucky. They also attended one week at the Narramore Conference on Christian Living at Lake Gale, Eustice, Florida.

We have started a series of Bible study sessions on Tuesday evenings.

HIGHLAND AVENUE Salem, Oregon

Highland Avenue was the host church for the January Salem Area Rally, where several phases of evangelism were presented. Eugene McDonald, pastor from Kent, Washington, brought several men from his church. They gave inspirational testimonies of their conversion and

how the Lord was helping in the building of the Kent church. Another side of evangelism was given by Roger Smith as moderator for a panel of several who had taken the personal evangelism class.

Debbie Corum, Greg Bersagel, and Randy Winston have been coming from George Fox College for several months to help in our Sunday school and church.

Our church was saddened by the sudden death of Areta Jones. She was converted and joined the church about three years ago after suffering a stroke. She was such a wonderful witness with her happy smile.

LAWRENCE, Kansas

Spring is special! It brings the season of new life and vitality. Our church has experienced great strength through terrible winter weather. Church attendance is up 26 percent over last year; Bible school attendance averaged three more than last year. In spite of the fact that we are comparing the winter quarter with last year's total averages, we find significant increases. Giving has been good also.

Coming out of the prayer and planning stages is the following THREE-PRONGED THRUST! For the Bible school the workers have planned an attendance crusade, "Magnify the Cross of Christ." For the church, the Executive Council has planned an emphasis to proclaim that Christ is a living Savior. We set a goal of having 200 witnesses in our Easter worship service, patterned after 1 Corinthians 15:6, where we read about Christ appearing to five hundred brethren at once. The third prong, planned by the Spiritual Life Committee, is called "Space Age Evangelism." It will consist of Moody Science Films with an evangelistic and educational thrust for nine Sunday evenings.

LIBERAL, Kansas

The Liberal Friends Meeting has been privileged to have sharing our activities this winter Siv Nilsen of Fauske, Norway. She is a member of the TFYE program and is staying in the Paul Boles farm home near Moscow, Kansas.

The Quaker Men's Fellowship held a chili supper in December and netted over \$300, which was used to improve the drives and parking.

Our Christmas program was Sunday evening, December 17. Everyone participated.

Pastor Brown's radio program heard Sunday evenings at 9.05 over KSCB Liberal and called *Sounds of Religion '73* has been lengthened to 55 minutes. Programing consists of talks with local pastors, religious music, and religious news—both local and international.

The Teleprompter Channel 5 of Liberal has a half-hour Christian Chat two evenings a week at 7:30. Ron Brown was moderator two weeks in January. Now he has ten minutes of religious news on Tuesdays and Thursdays at 7:20, just before the Christian Chat.

Women's activities involve a new Quaker Women's Fellowship that meets at the same time as Quaker Men's Fellowship.

MEDFORD, Oregon

Valentine's Day was celebrated with a formal potluck dinner and musical entertainment. We were inspired by a duet of Scripture set to music sung by two pastors. The Gorrins from our church sang a beautiful piece, and Sara Ditch read two delightful poems that fit the oc-

casional. All in all, it was a time for love, laughter, and much fellowship!

We keep praising our Lord for all the new faces we see each week and the way our Sunday school has grown.

Many are actively participating in the Key 73 project. Telephone surveying is going on as well as door-to-door contact. The nightly Bible studies are now on the book of Acts and those attending are achieving much knowledge in the Word.

MT. AYR, Kansas

We recently concluded a revival with Hubert Mardock as evangelist. Several people have reported new light or help from the meetings. The meeting was planned more as a revival for members than for evangelizing new people. Evangelism will come if the church is revived.

The church has placed a new washer and dryer set in the parsonage, which was greatly appreciated by the pastors. An additional improvement was the purchase of a mimeograph.

MT. PLEASANT, Ohio

We were hosts for the Eastern Ohio District meeting of Friends on February 17.

We have started a choir for youth in first through sixth grades. The attendance has grown each week.

Our Senior Choir sang at the World Day of Prayer services March 2.

The Mildred Jones Missionary Group entertained their husbands at a covered dish supper held at the church on February 12. The group also cleaned the social rooms of the church in preparation for district meeting.

Twenty pins for perfect attendance in 1972 were awarded on February 25.

NORTHBRIDGE, Wichita, Kansas

The new year is now one fourth gone, and it has been a time of many activities in our meeting. During January we heard the Youth for Christ group, One Way, in concert. The Education Board gave an appreciation dinner for all those involved in the work of Sunday school and the youth groups. "Happiness Is Serving the Lord" was the theme with approximately 60 being served a meal, home-cooked by Elaine Rocholz and Eva Brightup. Arthur Wayne Binford was the speaker, and he challenged the group to continue their good work.

An all-day Planning Day was held for a time of evaluating the past year and planning for the future.

The junior high group had an all-night party in the gym February 26. After an evening of basketball, volleyball, shuffleboard, table games, and storytelling, there was little sleeping that night.

February was highlighted by a Sweetheart Banquet with Bill Harvey as M.C. Sharon Stockton and Bill provided music. It was a lovely, fun time for all who attended.

"Communicating Love Through Prayer" was the theme of a weekend of prayer directed by Virginia Conard, with music by Annis Stewart. It began with a fellowship supper Friday evening. Services through the day Saturday concluded with a "Walk to Emmaus" and a bread and honey celebration. The Sunday service was the climax and ended in a time of prayer around the altar.

Youth Sunday was highlighted by 40 visiting young people from Chase County, Kansas, who met regularly in the Bill Mercer home for Bible study and prayer. Their testimonies and songs were filled with the theme

of Jesus. A bus took the Northridge youth and their guests en masse to attend the David Wilkerson Crusade at Century II in Wichita.

NORTHSHORE, Texas

Pastor Bill Harding reports that remodeling of the church plant continues at a good pace. Personal witnessing and membership classes have been held. New families are being reached and membership has grown to 72. A target of 100 has been set for Easter. A good spirit of enthusiasm prevails.

NORTH VALLEY Newberg, Oregon

Ralph Comfort will be missed by us all. He was a friend of young and old alike. He had put many hours into the spiritual and physical life of the church.

Our attendance at the morning worship service is running above 155.

The Christian Education Committee sponsored a teacher training course February 17.

A study is being made to see if it is feasible to build the social wing in the near future.

Our pastor was sent to a conference on "Managing Your Time" at Vancouver, Washington, March 1 and 2. Ted Engstrom and Ed Dayton were the speakers.

March 17 a neighborhood reception was held to give the surrounding neighbors an opportunity to view our new building and get acquainted with our staff.

Spring Vacation Bible School was held March 19-23, 1 p.m. to 3:30 p.m., with Carolyn Staples in charge.

Much preparation has gone for our Lay Witness Mission April 6-8.

The Spring WMU Area Rally will be held at North Valley Church April 24.

May 16-18 Oscar Brown will hold a seminar on "Spiritual Gifts."

ORANGE ROAD Westerville, Ohio

We are honored to be able to send a member of our own congregation to serve the Lord as a missionary to the Indian children at Cottonwood, Arizona. Carol Sawyers left in February to begin service as nurse and teacher at Montezuma School for Indian children. She has served so faithfully as junior church director for so many years. A reception in her honor and dedication service were held the Sunday before she left. She received many love gifts including a hand quilted quilt from the Women's Missionary Society. Our prayers and blessings go with her.

PIEDMONT, Portland, Oregon

"I know the people of Christ are different people," are words taken from a song entitled "People of Christ," written by a junior high fellow who participated in the program at Piedmont in North Portland. The thought expressed has been prompted by Piedmont people sharing Christ's love in different ways as they let people know they care.

Aside from the "regular" church activities, the following happened during a week's activities:

—Tuesday, Wednesday, Thursday afternoons at 3:45 p.m. for the pre-schooler through fifth grades, there was an average attendance of 50; Bible stories, choruses, crafts, games, and always food are shared.
—Tuesday night 22 high school fellows were with Jim Libby at Cascade Gym, and a vanload of youth was taken to the Friends Area skate.

—Wednesday night 46 were present for the junior high program with Claudia and Phil Campbell, Patricia Hinshaw, Mark Foley, and Jim and Sherry Libby.

—Saturday morning 39 went to the circus at the Coliseum under our supervision.

—Friday afternoon a group of younger folk from the community practiced for special music for the morning worship service.

Consecrated Christians carry on a program seven days a week, caring, letting people know of Jesus by the shared love of His followers.

At a recent National Negro Evangelical Association youth retreat in the Seattle area, a vanload of youth was taken from Piedmont. Four of them responded to the invitation to receive Jesus Christ as Savior and Lord.

We would appreciate a continued interest in your prayers.

PORTSMOUTH, Virginia

February 9 a progressive supper was held for the choir members and families. A valentine theme was used, and following the supper a time of singspiration was enjoyed by all.

The Christian Education Commission has sponsored a Bible study on the book of Acts for the months of February and March. These are being held during the Wednesday night service. Each study is directed by a panel.

February 28 was our monthly Church Family Dinner. This month we were privileged to have Thomas Crumpler, producer of the film, *The Quest*, as our guest. The film is a 32-minute message proclaiming God's wonders around the world.

Our church is participating in area Bible study groups as a part of the KEY 73 program.

PRATT, Kansas

It can truly be said, "Come and Dine," as all of our services are as a table spread. The Lord is blessing and we praise Him.

Roscoe Townsend presented the message for our Faith Promises service the morning of February 18. We praise the Lord for the faith that was exercised as \$1,344 of our \$2,000 goal has been promised.

The Haviland Area Rally was held in our church February 18. Paul Thornburg came to speak to us. God spoke to our hearts as Paul faithfully brought us the concerns of the field, and those in attendance felt the need to help bear the burden of these concerns. There was a blessed time of prayer around the altar. The fellowship and supper hour was a time of joy to those who shared it. Paul showed pictures of the field in the evening.

Pastors Roger and Edie Huffman and their four children will be leaving us at the end of June. He has completed his schooling at FBC and will be taking work in Ohio. We pray for God's blessing as they serve Him in this new work. We praise Him for allowing them to minister to us the past four years.

The carport has been completed and is a very welcome addition to our property.

SMITHFIELD, Ohio

On February 4, Sunday evening, a film entitled *Mightier than the Sword* was shown.

A wonderful fellowship was held in the church basement after Sunday evening services on February 11. The losing team of the last Sunday school contest was responsible to

have refreshments for the winning team. Also this was a time in which our spring Sunday school contest to get under way starting February 18 was explained. The theme for the next seven weeks was "Snoopy and the Easter Egg Tree." There were two teams, one called the "Beagles" and the other the "Bassetts." Snoopy visits us each Sunday, and those who bring visitors are able to have that many eggs put on the tree. At the end of the contest, whoever works the hardest and has the most eggs, receives a gigantic Easter basket. We hope this enthusiasm will continue even after the contest is over and many will find Christ as their personal Savior.

We were honored to have George Primes and his wife with us for Sunday evening services on February 18. His message was of great help and encouragement.

The Norma Freer Missionary Society is making Easter candy this year as a project.

A film entitled *India's Sorrow* was shown Wednesday evening, February 28. It was a very heart-stirring film, and we realized how fortunate we are in this country. How we need to pray and support those missionaries who are dedicating their lives in helping others who have never heard of Jesus Christ and how we need to pray for other needs such as health for these poor people!

TECUMSEH, Michigan

A wonderful time of spiritual blessing was enjoyed by all who attended the revival services at Tecumseh in January. Speaker was C. T. Mangrum. The Bible classes held each morning were times of learning deeper truths.

The annual Salad Luncheon was held February 24 at Tecumseh Friends, with 56 ladies present. Patriotic decorations were used, and tables of colorful salads of every variety were offered. Mrs. Richard Vaughn, president of the Willing Workers Missionary Society, announced the program—vocal solo, Debbie Fogelson; piano solo, Jackie Chase; saxophone solo, Cheryl Spohr. Mrs. Hazel Pope, a former youth director of the Assembly of God Church in Adrian, spoke on the topic, "Hearts Alike," and read one of her original stories.

TRINITY, Lisbon, Ohio

Twenty-five attended a youth retreat in Canada. Adults who provided transportation were Mr. and Mrs. Ed Chamberlain, Mr. and Mrs. Walter Frantz, Mr. and Mrs. David Conrad, and Pastor and Mrs. Daniel Frost. Many received a blessing from attending this retreat.

A sweetheart banquet was held at the parsonage with 20 couples attending. Bonnie Chamberlain, Sandy Ingledue, and Margie Schell served on the planning committee, assisted by Mrs. David Conrad and Mrs. Dan Frost.

On Sunday evenings we have been having a Bible quiz over the first ten chapters of Acts.

VAN WERT, Ohio

The senior youth of our church had charge of all positions of the church and Sunday school and in all services on January 28 in observance of National Youth Week held January 28 through February 4. Dr. Robert Scheidt was special guest speaker at the senior youth meeting held January 28 and also at the Youth Rally held February 3. Special guest in the worship service on February 4 was Mike Thornburg, director of youth of Eastern Region of

Friends. A singspiration was held in conclusion of National Youth Week.

For approximately four months, one of our youth has been giving a testimony in the Sunday school opening each week. We praise the Lord that each one of these youth has been saved and is witnessing for Him.

Mr. and Mrs. Harold Murphy are the senior youth leaders.

We were also privileged to have Dr. Iler as guest speaker in our services on February 11.

WALSH, Colorado

February 17 we observed the 5th Quarter Activity for the youth of the community who did not attend the school dance. Special attraction was the Sweet Spirit ensemble from FBC.

On the 18th we had an "In-Gathering." Beginning at 10 a.m. was a combined Sunday school and morning worship service, with a special Bible story for the children. After a potluck dinner at noon the Sweet Spirit ensemble presented a concert of folk music and hymns, directed by Mauri Macy. A late afternoon snack

time was followed with a film, *Beloved Enemy*.

WINONA, Ohio

Several special meetings with layman Wayne Lund from Reedwood Friends Church, Portland, Oregon, were held. Many enlightening thoughts were shared.

The Home Builders Class visited the Hoover Price Planetarium at the Stark County Historical Center in Canton. Class members enjoyed the program, "God and the Universe."

Every Wednesday morning a women's Bible study class is held at the home of Kate Brantingham. Babysitting is provided in a nearby home. Lois Johnson leads the study plus knitting and crocheting classes every Monday night at the church.

The Lydia Missionary Society has been making cancer pads for the local cancer association. Their most recent project was the cleaning of the missionary home (Matti home) in Beloit.

The FY entertained 18 from Marysville Friends Church at a fellowship supper; then afterwards all attended a basketball game at Malone.

Friends record

HENDERSHOTT - GLENN. Belinda Hendershott and Robert Glenn, October 21, 1972, Winona Friends, Ohio.

HUNNAMAN-RICKARD. Debbie Rickard and Dale Hunnaman, Van Wert Friends, Ohio, February 17, 1973.

PARIS-McCLURE. Theresa Paris and David McClure, February 7, 1973, Colorado Springs, Colorado.

DEATHS

JOHNSON—Katie L. Johnson, 74, February 16, 1973, at Haviland, Kansas.

JONES—Areta Jones of Highland Avenue Friends, Salem, Oregon, February 10, 1973.

LONG—Cora Long, 82, mother of pastor's wife, Bellefontaine Friends, Ohio, February 12, 1973.

MOORE—Lee Moore of Portsmouth Friends, Virginia, January 11, 1973.

MUELLER—Otto Mueller of First Friends, Vancouver, Washington, December 20, 1972.

PHILIPS—Gloria (Mrs. Glen) Philips, January 23, 1973, Colorado Springs, Colorado.

ROSENCRAUS—Arnold Rosencraus of First Friends, Vancouver, Washington, December 22, 1972.

SHREVE—Unity (Mrs. Curtis) Shreve, 79, Damascus Friends, Ohio, February 17, 1973.

SULLIVAN—Ethel Sullivan, 68, of Deerfield Friends, Ohio, February 4, 1973.

WHITE—Leroy Bond White, 63, a minister, September 24, 1972, Stockton, California.

What's New!



sidewalk sunday school

BY KAREN NOLT

EFA's Christian education consultant, Dorothy Barratt, brings us this article that originally appeared in Sunday School Spotcast, Winter, 1972, Vol. 18, No. 1, published by the Christian and Missionary Alliance Church. Used by permission.

For a number of students at Westmont College, sidewalk Sunday schools are a challenging and exciting outlet for Christian service. Believing that it is important for the church to go to the people, the students have started Sunday schools that meet throughout Santa Barbara—in parks, schoolyards, and dead-end streets—to tell children about the Lord. Nearly all the groups are working with underprivileged children ranging in age from five years through junior high.

How did it get started? A group of us got together, picked a neighborhood, and started ringing doorbells, asking if there were any children in the family who would like to come to a sidewalk Sunday school. If there were any children home, they almost always wanted to come. They, in turn, started bringing their friends. My group meets right on the sidewalk, with the street as our playground and the curb, our classroom.

On Sunday morning we round up any children who are not waiting for us at the corner. We begin by involving them in games—everything from football and kickball to jump-rope and piggy-back rides. Games that are somewhat orderly and that encourage the children to play together are best. Often we have a handcraft that goes along with the lesson. The period is followed by a song time to quiet and prepare the children for the lesson.

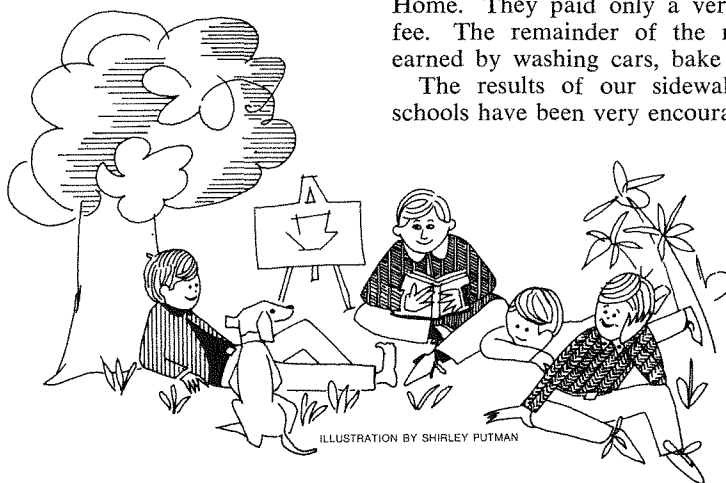


ILLUSTRATION BY SHIRLEY PUTMAN

The sidewalk Sunday school presents a special challenge because there is no captive audience as in a church building. If the lesson is not well prepared, the class is likely to become bored and walk away, climb a tree, or find other interests. Often traditional methods are used to present the Bible story, such as flashcard or flannelgraph stories. Other times we become more creative and use puppets, plays, or tape recordings. Several students have written and illustrated their own stories. Lesson preparation is all-important.

We always close the lesson with prayer. In my group we have been teaching the children how to pray. Each week we select a topic suggested by the lesson, such as thankfulness or forgiveness, and lead the children in thinking of one thing for which they are grateful. Each child in turn is encouraged to talk aloud to God and thank Him for whatever was decided upon.

Last year the children in my group always asked us where we were going when we left their corner. We told them "to church," and they begged to come along. This resulted in our starting a junior

church program at a nearby church. We feel it is important for the children to become involved in a more permanent body of believers.

Beside teaching on Sunday, we sometimes take our group on a trip during the week. We have gone to school basketball games, the beach, the zoo, or on hikes. Some of the older girls have been invited to the dorm to bake cookies and have slumber parties.

We are now setting up a Big Brother program. Westmont fellows who are looking for a way to get involved are "adopting" some of the older sidewalk Sunday school boys. By spending time with them and taking them on outings, they can share their life of faith in Christ with the boys.

We are branching out in other areas also. Last summer we sent over 60 of our students to summer camp at Forest Home. They paid only a very nominal fee. The remainder of the money we earned by washing cars, bake sales, etc.

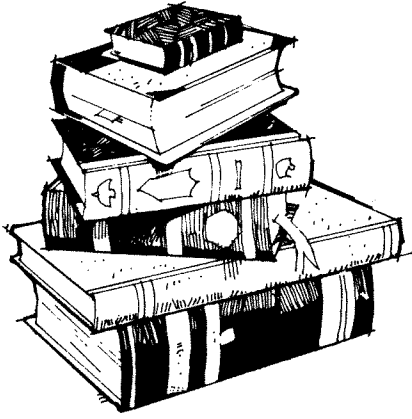
The results of our sidewalk Sunday schools have been very encouraging, with

a number of the children having accepted Christ. In the lives of some there has been a marked change; in others the change has not been so rapid. Slowly we are becoming acquainted with the parents, too, and having the opportunity to talk to them about the Lord.

We who have been teaching the Sunday schools have benefited too. It's a wonderful feeling to be giving out rather than taking in. We have learned to rely on the Lord rather than depending upon our own sufficiency. Our midweek prayer and planning meetings have been of crucial importance. We talk through any problems that have arisen, organize for the coming week, and then talk it all over with the Lord, asking for His help in the rough spots and thanking Him for the successes. I cannot overemphasize how important this meeting time has been to our group.

Often discipline problems (fighting, inattentiveness, and ball stealing) cause us to stop and pray for help, and God has always helped us through each situation.

We think sidewalk Sunday schools are exciting. Besides that, it's a lot of fun! □



Jack Brown, Monkey Off My Back, Zondervan Publishing House, 150 pages, cloth, \$3.95.

A school dropout at 15, Jack Brown became involved with hard drugs. His insistent need for them led him into fast money making schemes that landed him in the Federal Penitentiary. Jack spent the rest of his life until he was 55 in and out of prisons. His account of the penal system with its brutality and hopelessness and the tragic consequences to human life should be widely read for insights in prison reform.

His last seven years of imprisonment illuminate the difference wrought in convicts by being treated as human beings of worth.

The events of Jack's conversion shortly after his parole and the immediate openings for him to tell his story in churches and schools, and even a trip to London,

make a fascinating story. High school and university students all over the country listened to him—really listened—and many hundreds turned to Christ, who had completely liberated Jack from the tyranny of drugs and the "con" way of life.

This book is excellent reading for young people. I suggest a copy be circulated in your youth group.

—Phyllis Hickman

Helen Pettigrew, Bible Quizzes and Puzzles, Baker Book House, 83 pages, paperback, \$1.50.

Designed to increase one's knowledge of the Bible, this book employs various techniques such as hidden names, multiple choice questions, acrostics, matching lists, filling blanks, crossword puzzles, and others. These puzzles will prove interesting and educational in group socials, family activities, Sunday school and youth activities; they will appeal to all ages.

—Walter P. Lee

Dr. Bruce Narramore, Help! I'm A Parent, Zondervan Publishing House, 171 pages, \$3.95.

The author is academic vice-president, dean of graduate studies, and associate professor of psychology at the Rosemead Graduate School of Psychology. He worked two years as staff psychologist for the Child Guidance Service of Lexington, Kentucky.

This book grew out of concern by Dr. Narramore that parents be equipped with a solid basis for rearing children. He combines the practical insights of psychology with the lasting truths of the

Bible to give parents understanding of their children's needs and workable suggestions as to how to meet them.

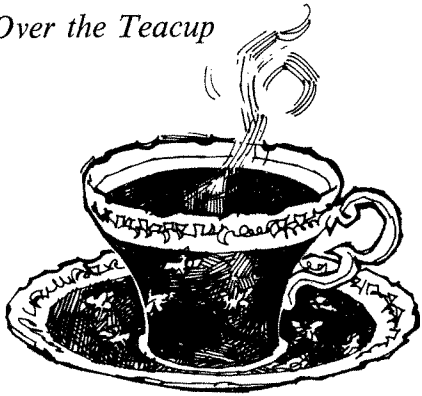
The chapter on the difference in discipline and punishment gives insights that need to be basic in handling family problems. Three types of discipline are explained that, when properly used, will eliminate much of family stress. The child's self-esteem (which Dr. Narramore says guides all of his behavior) is analyzed and warnings given of actions or attitudes that tend to destroy his sense of personal worth. The parents are the key to the child's self-esteem.

Answers are given to questions asked by all parents: Should I spank my child? Why do children fight and squabble? How can I make them keep their room neat? What to do about dawdling over getting ready for school? Should I help with homework? How can I influence them to do assignments on time without nagging? These and many more are discussed and solutions suggested.

Many times when we gain new insights we don't know how to utilize them. To help parents apply these teachings to the problems in their own home Dr. Narramore has written *A Guide to Child Rearing*—Zondervan Publishing House, 160 pages, paper, \$2.95. It is a study manual to be used with *Help! I'm a Parent*. These two books are ideal for a study group of parents. They illuminate underlying causes of behavior that most of us do not have the training to recognize, and give solutions that will help every home to better fulfill its divine purpose.

—Phyllis Hickman

Over the Teacup



Conflicting ideas

By CATHERINE CATTELL

Do you know what you are going to get for tea today? Good old-fashioned sugar cookies, made from scratch, and tea from a pot! It is my way of saying I am confused.

Do you really know how to diet? I always supposed it was just done by eating less, but every women's magazine includes an article on some different, and

always better, way of losing weight. Yesterday a doctor was saying over TV to eat all you want of fat meats and whipped cream and you never need be hungry to lose pounds. Frankly, I am confused.

Then there is the matter of laundry detergents versus soaps. What a hassle! About the time I find the really perfect solution to my laundry problem, someone comes on the air to say we are polluting the streams and even the ocean! So now what do we do?

And then there is aspirin as one example of confusion in the medicine industry. I don't know how many kinds there are, but everyone that gets on the air is safest and best.

Every floor cleaner leaves dirt behind but the one being shown on TV this minute.

I have decided Americans thrive on new ideas and rightly so—but when new ideas are in conflict, then what?

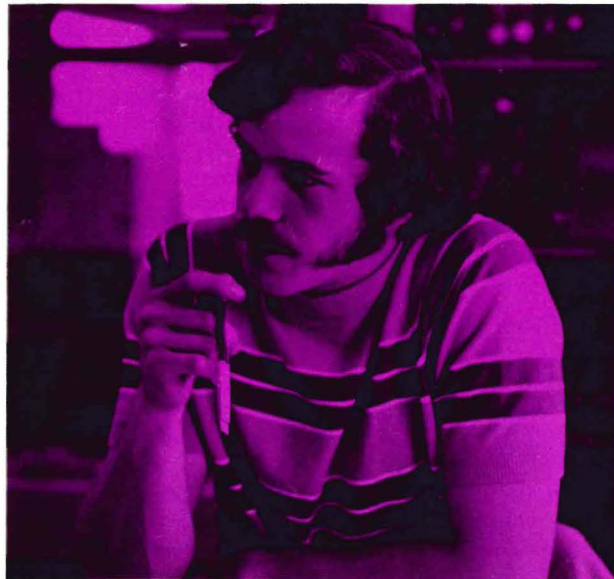
Progress, yes, and being contemporary, yes—but there comes a time when ideas are so far out that we lose all sense of

what is basic and forever true.

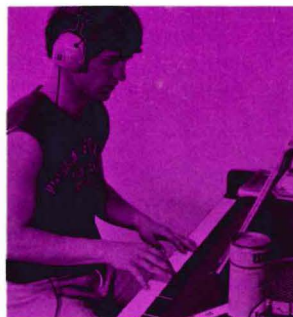
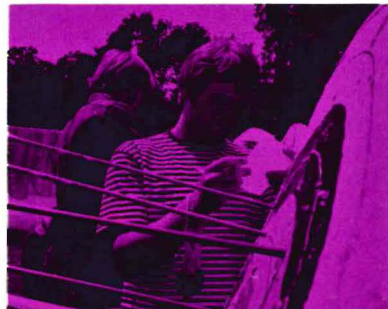
Don't you just love to go to the farm and eat a good old-fashioned basic meal, where potatoes come from the ground and not out of boxes and the vegetables come from the garden and fruit from trees? I do.

Well, I'll tell you what I have been thinking about lately. You know, we Quakers get confused sometimes. We hear about service as the important thing. Then we hear that evangelism is *it*. Then there is a branching out of each of these until, instead of going together, we run head on into a collision of ideas, and then confusion is the result. If you were never confused, you should come to a seminary like Princeton where each professor is entitled to his own school of thought!

I have been going back to basics and reading just what Jesus said. He is amazingly contemporary and puts things so clearly. Like, for instance: Come and take, go and share. *That* I understand. There are many ways of expressing this, but I know there is something basic here to believe and obey. □



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