
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

6-1973

Evangelical Friend, June 1973 (Vol. 6, No. 10)

Evangelical Friends Alliance

Follow this and additional works at: https://digitalcommons.georgefox.edu/nwym_evangelical_friend

Recommended Citation

Evangelical Friends Alliance, "Evangelical Friend, June 1973 (Vol. 6, No. 10)" (1973). *Evangelical Friend*. 88.

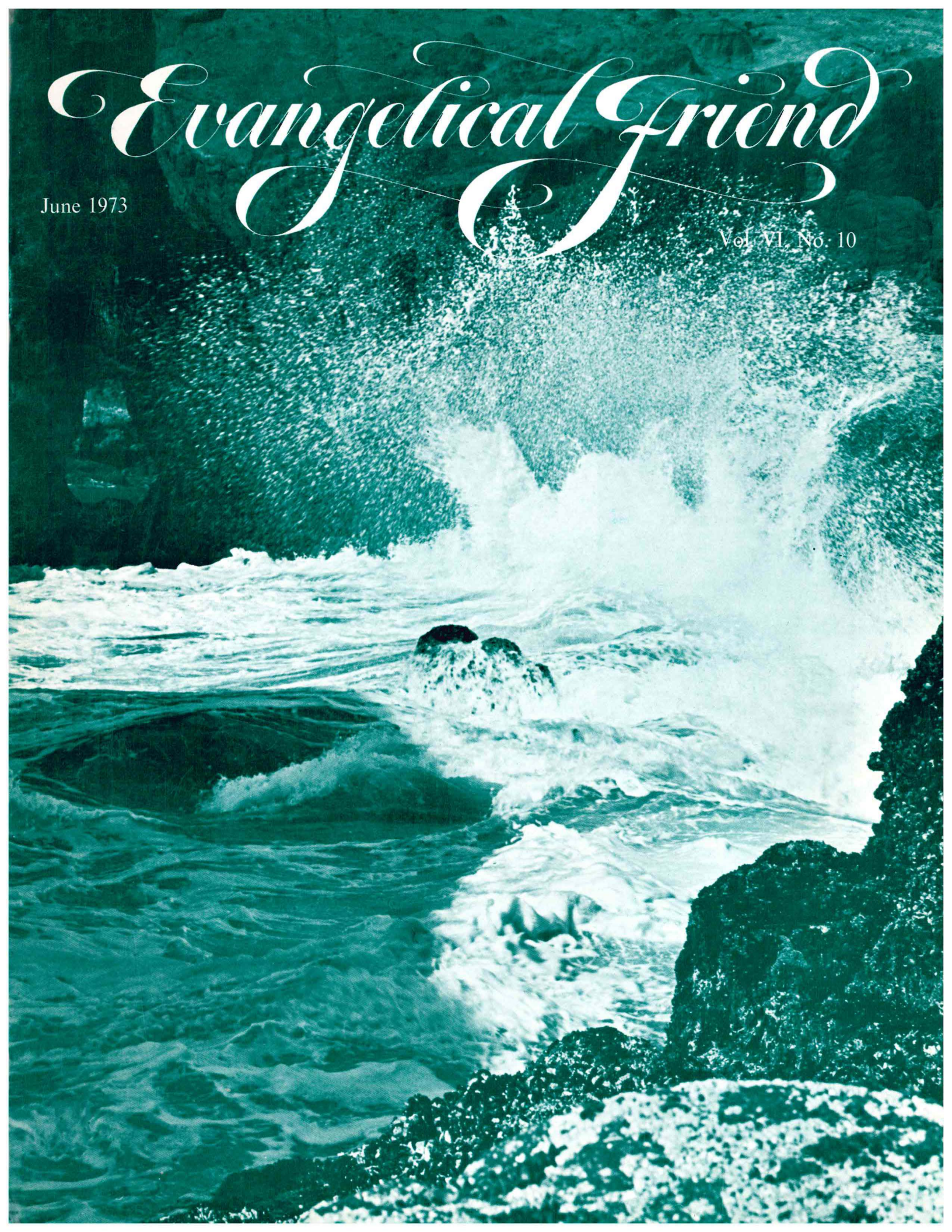
https://digitalcommons.georgefox.edu/nwym_evangelical_friend/88

This Book is brought to you for free and open access by the Northwest Yearly Meeting of Friends Church (Quakers) at Digital Commons @ George Fox University. It has been accepted for inclusion in Evangelical Friend by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.

Evangelical Friend

June 1973

Vol. VI, No. 10



the MALONE EXPERIENCE



What is it?

- It is an adventure in learning with the Christian perspective.
- It is a stimulating environment where involved students and responsive faculty join together in the search for truth.
- It is innovative, challenging academic programs which integrate the liberal arts with the Christian faith.
- It is a community whose purpose is to prepare leaders for all walks of life who can articulate the relevance of Christ in a troubled world.

Searching, finding, sharing,
growing . . . join with us in
"the MALONE EXPERIENCE."

TO BEGIN YOUR MALONE EXPERIENCE
CLIP AND MAIL TODAY

EF 63

MR. GUY HULL
DIRECTOR OF ADMISSIONS
PLEASE SEND ME:

Application Form ☐
Catalog ☐

Mr. ☐
Mrs. ☐
Miss ☐
Name

Address

City

State

Zip

High School

City

Yr. of Graduation

Church Affiliation

City

Area Code

Telephone where you can be reached

MALONE COLLEGE CANTON, OHIO 44709

Over the Teacup



The weather map

BY CATHERINE CATTELL

Hello! Sometimes we discuss weather when we don't know what else to say. "Lovely day, isn't it?" or "It looks like rain again," or "What unseasonable cold weather we are having!" One day I was buying wool in the local yarn shop to make another shawl. Everything was quiet and a bit dull in the little shop except for the lovely bright colors of wool displayed on shelves around the room. Suddenly a girl came bursting in shouting joyfully to one and all, "Did you hear the news on radio? The lake is frozen over and skating is allowed tonight!" After that no one was interested in whether I bought white, or off-white, yarn—the weather had obliged and all the attention was on skating. It was about the only day for skating this whole winter. There are times when weather makes news.

Every day we look at the weather map. We like to see what our friends are experiencing in Oregon, and Idaho, and in the Rockies, and in Kansas and Texas, and back home in Ohio, and Michigan, and down South, too (weatherwise, I mean).

This past winter there has been such a lot of unprecedented weather—rain to flood proportions, snow where people have been least prepared to deal with it, tornadoes, and in the East we hardly had winter at all.

I feel so sorry for nature when the weather acts irresponsibly. Crocus bloom thinking it is spring, only to be frozen stiff. Fruit trees eager to blossom get nipped in the bud. People who love to live on the banks of beautiful rivers get flooded out. The next thing we know, there is a drought, and we start praying for rain.

Right now in India the cry for rain is getting desperate. Wells are drying up. Rivers dry up. Then cattle die, and after that a famine, and people die. Poor India—not long ago there were floods!

Nothing can be more delightful than a bright summer day with blue sky, drift-

ing white clouds, flowers, green grass—when all is right with the world. If it could only stay that way, not too hot, not too cold—not too much rain, just lovely, perfect weather, but it is just not like that on the weather map. And, it is not like that in life either. Emergencies, the unexpected, storms beset our way just when everything looks so perfect. Our hopes get nipped in the bud like the fruit trees.

The very first verse I learned in Hindi was a long one. Shall I tell you what it was? It might just be appropriate after a difficult weather report.

"Even though the fig trees [apple or peach] are all destroyed, and there is neither blossom left nor fruit, and though the olive crops [wheat or corn] and the fields lie barren; even if the flocks die in the fields, and the cattle barns are empty [and meat prices go even higher], yet I will rejoice in the Lord. I will be happy in the God of my salvation." (Habbakuk 3:17-18)

The weather can make a lot of trouble, and it can bring us great blessing, but I am glad we have a security, faith, and joy that does not depend on the weather. HE abideth faithful!

I'll be thinking about you all when I see the next weather map.

Have a good day!



Clynton and Marjorie Crisman



invite you to join their third

HOLY LAND TOUR

visiting

Israel . . . Jordan . . . Egypt
Italy . . . England

Departing Seattle
September 3, 1973.

Complete cost—17 days
\$1229

Write for free color brochure:

Pastor Clynton Crisman
Medford Friends Church
525 DeBarr Avenue
Medford, Oregon 97501

Evangelical Friend

Editor-in-Chief: Jack L. Willcuts

Managing Editor: Harlow Ankeny

Editorial Assistants: Earl P. Barker,
Kelsey E. and Rachel Hinshaw

Art Director: Stan Putman.

Department Editors: Esther Hess, Missionary Voice; Betty Hockett, Children's Page; Walter P. and Carol Lee, Book Review.

Regional Editors: Verlin Hinshaw, Kansas; Eugene Collins, Eastern; Lon Fendall, Northwest; Lloyd Hinshaw, Rocky Mountain.

Contributing Editors: Charles S. Ball, Leonard Borton, Everett L. Cattell, Gerald W. Dillon, Myron Goldsmith, Robert Hess, Verlin O. Hinshaw, Lauren A. King, Harold B. Kuhn, Paul Langdon, Walter P. Lee, David Le Shana, Fred Littlefield, Russell Myers, Arthur O. Roberts, Lowell E. Roberts, Merle Roe, Milo C. Ross, John Robinson, Chester G. Stanley, Harold B. Winn.

Advertising Manager: Lloyd D. Johnson

MEMBER  EVANGELICAL PRESS ASSOCIATION

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

Cover

The waters of the Pacific pound against Oregon's rugged coastline. (Photo by Stan Putman)

Antecedents

This is the season when most of us vacate for a time, gaining some release from daily routine. Jack Willcuts' editorial, "Are Christians to Get Away?" and our cover serve as reminders!

A quotation from that editorial seems to strike a keynote for this EVANGELICAL FRIEND: "My own work gives me so much pleasure . . . that I don't feel any desperation to get away from it. Of course, a strong sense of purpose helps immeasurably in directing one's energies, and the greatest satisfaction, I believe, comes from a purpose directed toward others . . ."

If there is a theme to this issue it would center on that phrase, "directed toward others." Charles Morgan in "Some Black Impressions" challenges us to think about our black brothers in Christ, their problems, our responsibilities. Marie Haines' report on prison reform among early Quakers should sharpen our focus on contemporary opportunities. A current story of "caring" people comes to us from Mt. Pleasant, Ohio, in "People Cared" (see page 11).

Some who seem to care most are our missionaries—so close to real need. On pages 12 and 13 are articles reflecting the excitement of church growth in Peru, the thrill of seeing God work in Burundi, the plain hard work of missionaries and Navajos at Rough Rock.

During the solitude of our vacations, let us seek for new ways to serve others, for a new perspective on what living is all about. To quote the editorial again: "If one feels that in his daily workaday life he is helping others, there is no frantic need to 'get away from it'." —H.T.A.

Contents

In this issue:

Editorials

Are Christians to get away?/ Uncritical lovers or unloving critics? Page 5

Some black impressions

Reflections from one of five whites among 200 delegates attending the National Negro Evangelical Association's annual convention. Page 6

Life's twin choices

"Jesus Power is inseparable from Jesus. God is simply the giver of power; He wields it . . . we dare not touch it." Page 8

'In prison and ye came unto me'

Marie Haines writes on prison reform among early Quakers, revealing that their principal concern was spiritual reformation. Page 10

People cared—so his plight ended happily

"What happens when you're young and in big trouble? If you have friends, plenty—and not all of it is bad, either." Page 11

Missionary Voice

*New church growth in Peru 12/ God at work in Burundi 12/
A long remembered weekend at Rough Rock 13*

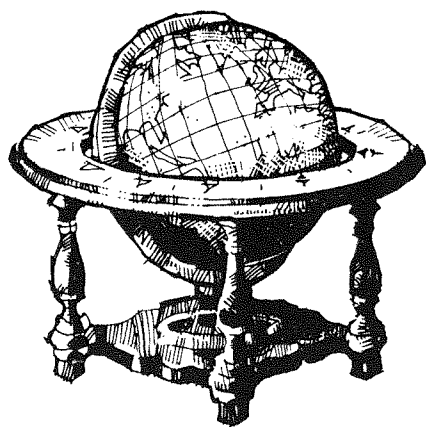
What's New!

An Interest Center Curriculum and the teaching of four basic concepts bring new life to Denver Friends Sunday School. Page 14

Regular Features

*Over the Teacup 2/ The Face of the World 4/ Friends Write 4/
The Children's Page 15/ Friends Concerns 16/ Friends Gather 20/
News of Friends 23/ Books 24*

The Face of the World



SENSE OF MISSION, NEW STRATEGY HIGHLIGHTED AT NAE'S 31st MEET

PORTLAND, OREGON — Both theological liberals and evangelicals must stand before the judgment seat of God in their neglect of Christ's commands, declared Dr. Myron F. Boyd, president of the National Association of Evangelicals. His remarks at NAE's 31st annual meeting set the tone for vigorous action on many issues.

Addressing the 1,000 delegates representing 33 denominations, Dr. Lloyd T. Anderson warned that "cold professionalism" is a danger that should be avoided in Christian service.

Dr. Jacob E. Hershman, chief of the U.S. Department of Health, Education and Welfare's International Eligibility Unit, called on the delegates not to lose their sense of mission. He said his interviews with some 280 Christian school administrators during the past decade showed more interest in "gaining status on the totem pole" than in seeking direction for the fulfillment of a mission.

The group endorsed a resolution calling for compensatory service by draft evaders, to be applied in individual cases.

Dave Breese of Christian Destiny, Inc., observed that this is "the time of the decline of Western civilization." He said each person today faces the possible demise of what is termed the "Christian civilization." In the view of Evangelist Bob Harrison, black pastor of the independent Maranatha Church here, Christian love is something that today's Christians seem afraid to express.

NAE officials introduced a new field strategy shifting from regional offices in planning and promotion to a field program directed from NAE headquarters in Wheaton, Illinois, according to Executive Director Billy A. Melvin. —E.P.

CHRISTIAN EVANGELISM SEEN IN NEW PHASE

SPRINGFIELD, MASSACHUSETTS — Christian evangelism in the U.S. has gone

through two phases in the last 20 years and is now entering a third, a theologian said here.

Dr. Gabriel J. Fackre, a professor at Andover Newton Theological Seminary, Newton Centre, described the emerging phase as one of "word-in-deed."

In the 1960s he said the emphasis was on social activism, while the 1950s were marked by a ministry of "peace of mind."

The 1970s, Dr. Fackre said, promise to be a decade in which deeds of social action are no less important but there will be growing awareness that deeds alone are not enough. Christians need roots, he said, so the challenge of telling the gospel story is once again gripping leaders of the churches. —E.P.

JAY KESLER SIXTH PRESIDENT OF YFC

WHEATON, ILLINOIS—Jay Kesler, 37, noted youth speaker and Youth for Christ leader, was elected YFC's sixth president on March 1 during the organization's annual convention in Portland, Oregon. He succeeds Dr. Sam Wolgemuth, 58, who after holding the office for eight years was named the first full-time chairman of YFC's board.



"I'm the first person to serve as president who is a product of this ministry," Kesler commented soon after being elected by acclamation of the 450 voting delegates. "Without Youth for Christ, I might be upstairs blowing a saxophone in the hotel dance band right now. That's where I was headed as a high school student until a group of YFC kids back in South Bend, Indiana, started coming to school at 7:30 each morning to meet in a corner of the library and pray for me." —YFC

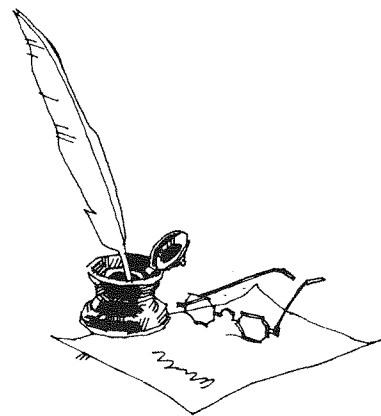
ASIAN OUTREACH, LIVING BIBLES INTERNATIONAL TO PUBLISH CHINESE PARAPHRASE

HONG KONG—The Gospel of John in "living Chinese" was released in May—the first of a complete New Testament translation aimed at making the Word of God meaningful to the present generation of Chinese-speaking people.

The version, published jointly by Asian Outreach and Living Bibles International, leaps over the 60 years that have elapsed since the last complete Bible translation in Chinese was issued, according to the publishers.

Because of "significant differences" in reaching mainland Chinese as compared with reaching other Chinese-speaking people, this living language translation was released under two separate publishing programs. —E.P.

Friends Write



I am researching a history of Friends in Alaska and would appreciate receiving correspondence, diaries, and documents relating to the establishment and maintenance of the Friends work in the Kobuk region and also Douglas and Kake Islands. Documents will be returned if requested. The George Fox College Library is building a special Alaska Collection and would be glad to receive documents Friends may wish to donate.

ARTHUR O. ROBERTS

Replogle Memorial Professor

George Fox College
Newberg, Oregon 97132

We surely appreciate the EVANGELICAL FRIEND. Well written, well edited, and well format-ed, it is also well-read and is our link with evangelical Quakerdom. Thanks for all of it.

MRS. LOWELL E. ROBERTS
Wilmore, Kentucky

(We have taken the liberty to include in our "Friends Gather" section this issue an item about Friends who are meeting in Wilmore. —Editors)

I FIRE WRITERS!

... Fire them with enthusiasm for developing God-given writing talent and extending their ministry in this exciting profession. You can "get fired" too! Write for my

FREE STARTER KIT



Norman Rohrer, Director
CHRISTIAN WRITERS GUILD
La Cañada, California 91011

Send me your **FREE** Starter Kit and show me how to develop my writing talent. I understand I can start selling right from the start.

MR. MRS. MISS

ADDRESS

CITY, STATE, ZIP

12

Are Christians to get away?

We approach the vacation season, that is, a season when vacations are taken seriously, when we really work at it. With the new longer weekend vacations during the year and the built-in vacation time in most jobs, is there any Christian distinctive on this matter, or do we just scramble for rest with everyone else? Frequently Scripture is used to validate our coming apart for awhile, yet there is something rather contradictory about the urgency of the book of Acts and the Pauline schedule to the determined priority of vacationing found among churchmen now. Was the experience on the Mount of Transfiguration to be regarded as a day off from normal discipleship? What did Paul really have in mind when insisting we are to find contentment in "whatsoever state" we find ourselves?

Some Christian enterprises have made a pretty good business on vacationers, too; summer Bible camps are becoming more popular. Christian camping, in fact, is a whole new, growing dimension of Christian nurture and evangelism. One viewpoint of this phenomenon is to join them if you can't stop them; another is that the Christian more than anyone should demonstrate a relaxed, radiant mastery of the rat race. But does this come about by elaborate and often expensive vacation efforts?

There just may be alternatives. (With gas rationing looming over the horizon, we should be exploring these practically, whether there are spiritual overtones or only economic ones.) One of these alternatives is to check our motivation and requirements for "getting away." Boredom, distorted priorities, too many

monthly payments to meet already—these are spiritual problems requiring more than a vacation to solve. The perceptive insight of the famous heart surgeon, Dr. Michael DeBakey, on this subject merits reflection: "... if one feels that in his daily workaday life he is helping others, there is no *frantic* need to 'get away from it' by the usual elaborate plans for a 'vacation.' My own work gives me so much pleasure and enjoyment and is so exciting that I don't feel any desperation to get away from it. Of course, a strong sense of purpose helps immeasurably in directing one's energies, and the greatest satisfaction, I believe, comes from a purpose directed toward others and unassociated with self. Self-discipline is therefore essential, in my view."



What he goes on to say is that his self-discipline includes the ability to pace himself, take regular exercise, eat a balanced diet, and then allow each day to provide its own "vacation" time. Another busy man, Julian Bond, has put it, "I rest best when my mind and body are busy." That is a paradox to some.

Of course, there are a variety of benefits in a vacation: the opportunity to talk more with the family and do things together; reading material one otherwise does not find time for; and getting involved in many personal and spiritual pursuits a normal work schedule does not allow.

It is a little disquieting to find many in what is often described as "church work" or Christian ministries as frantic to take a vacation from these responsibilities as the assembly-line worker from his.

By the way, there will be no August issue of this magazine. The editors will be on vacation.

—J.L.W.

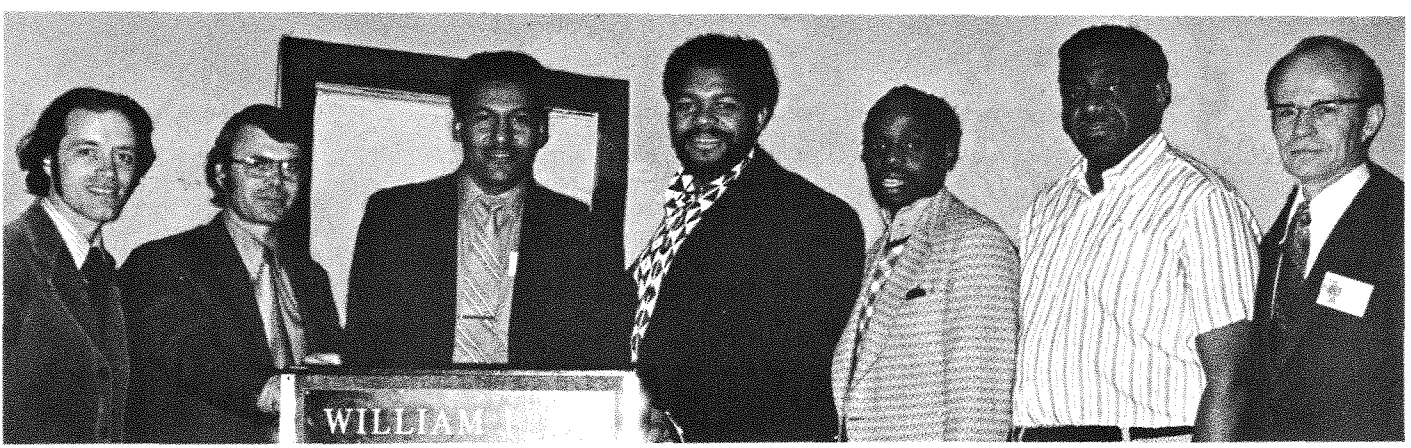
Uncritical lovers or unloving critics?

In his annual report, David Le Shana, president of George Fox College, quoted from an address given by John W. Gardner to Cornell University. Using a prophetic allegory, Gardner noted the observations of 23rd century scholars regarding 20th century education in America. His comments could very well apply to the organized church:

"The 23rd century scholars made another exceptionally interesting observation. They pointed out that 20th century institutions were caught in a savage cross-fire between *uncritical lovers* and *unloving critics*. On the one side, those who loved their institutions tended to smother them in an embrace of death, loving their rigidities more than their promise, shielding them from life-giving criticism. On the other side there arose a breed of critics without love, skilled in demolition but untutored in the arts by which human institutions are nurtured and strengthened and made to flourish. Between the two the institutions perished.

"The 23rd century scholars understood that where human institutions were concerned, love without criticism brings stagnation, and criticism without love brings destruction. And they emphasized that the swifter the pace of change, the more lovingly men had to care for and criticize their institutions to keep them intact through the turbulent passages."

—J.L.W.



Among those attending the NNEA convention in Pittsburgh, Pennsylvania, were five men associated with Friends on the West Coast pictured above with Evangelist Tom Skinner and Rev. George Perry, pastor of Bethany Church in New York City. From left: Kent Thornburg, president of Friends Action Board of Northwest Yearly Meeting; Fred Newkirk, pastor-director of Inner-City Ministries, Long Beach, California; Aaron Hamlin, NNEA field director who is also associated with California and Northwest Yearly Meetings; Skinner; Perry; Ralph Greenidge, pastor of Holly Park Friends Church, Seattle; and Charles Morgan.



Some black impressions

BY CHARLES MORGAN

Charles Morgan, a former pastor in Northwest Yearly Meeting, now serves as executive secretary of the Friends Action Board of that yearly meeting. Among many other ministries, FAB is involved in interracial work in Seattle and Portland through several Friends churches.

Riding through the Kentucky countryside, I noticed the stone fences that separated the fields. To me, they were picturesque. They were part of the South, one of the unique, colorful features. At the recent National Negro Evangelical Association Convention in Pittsburgh, Pennsylvania, at a luncheon I was seated by a young black Christian who related that she was born in Tennessee. Though she had traveled widely and is a graduate of Prairie Bible Institute in Alberta, Canada, Tennessee is an especially beautiful place to her, with one exception: the stone fences. They are "ugly."

What was quaint and intriguing to me was ugly to her. I was puzzled. I asked her to help me understand. She explained that slave labor built the stone fences.

Quite a lesson! Beauty is in the eye of the beholder. So is ugliness.

If you want "your mind blown"—and your heart—be one of five whites sprinkled among 200 delegates to the deeply evangelical NNEA annual convention. I went because Friends Action Board is a member and for the purpose of fulfilling my growing desire to learn what it means to be brother to the black Christian.

This came to mean to me, essentially, that I have a responsibility to see things and, as much as possible, feel things the way my black brothers and sisters do. It means the stone fences of the south can never be quite the same.

Chicago pastor and president of the NNEA, William Bently, made this statement: "The black experience is a differ-

ent experience from the white experience." I got an idea of what this means when four of us, two blacks and two whites, were sitting in a Pittsburgh cafe booth after one day's scheduled activities. The black pastor from Pontiac, Michigan, ordered over \$11 worth of hamburgers and soft drinks for the ten young people, who were in other booths, he had brought with him. The waitress, white, told him he must pay in advance for that large an order. I've never had that happen to me! When he produced a \$50 bill, she said they didn't have change. He did have other currency, but our other black friend explained, in his absence, that he just didn't want to "Tom it."

The black experience being different from the white was put another way by a speaker at the convention: "The black man doesn't object to going to bat; he objects to two strikes on him when he starts." In a workshop this statement was made: "Generally when white and non-white get together, nonwhite does the 'co'-ing and white does the 'operating.'"

The black, as his sense of worth comes into awareness, is seeing the "Manifest Destiny," the white man created to rule the world, as "monumental arrogance." In fact, he is seeing the Bible as being more closely a black than a white book, but that the white European Anglo-Saxon has opted to identify himself with the chosen.

How well do I remember, as a child, a friend of the family angrily maintaining that "God intended the 'nigger' to be a slave to the white man." Frankly, as I circulated among the attenders at the

convention and came to know men like John Perkins, Mendenhall, Mississippi, I had an ache in my heart. By the way, John Perkins is a sixth grade dropout; yet he has made himself a respected authority on rural economics in demand by universities and colleges as a seminar participant. Two years ago he was left for dead by the side of the road, ambushed by white policemen who were objecting to his demands for fairness for a jailed friend.

Being aware of such experiences the black has in Portland, Mendenhall, and Pittsburgh helps to give answer to the occasional query: "What are they complaining about anyway?"

And so, perhaps, it is fitting to ask ourselves the question voiced by Tom Skinner, chairman of the board of NNEA, in the keynote address, "What Does It Mean to Be God's People in Our Time?" In keeping with the theme of the convention—"The New Community in Action"—he answered, "It means that the new community is to be a live model on earth of what is going on in heaven; it means that when a man asks, 'Where can a guy get a fair shake?' we are to say, 'Over here!'"

Getting along together in the family involves accepting my brother and sister without demanding that they be like me. There are some rather obvious differences, of which color and hair are more prominent. One of the signs of health in the black community is the growing conviction that black *really is* beautiful. And the colorful dress, expressing an African heritage, is to be worn with pride.

There are other differences that are more difficult for the white to handle. As was noted in an excellent workshop on "Ethical and Cultural Differences," a multiple-value system is in conflict with the American dream of a one-value system. An illustration is music. Music at the convention was not a la white church. But, I presume, it was right and appropriate, within the culture. Another illustration is time. In the black value system, time is not regarded with the degree of anxiety it is in the white. Who is right? Within each culture, each is.

To be a brother means to me that I must be willing to accept my black brother's value system, his culture as being just as valid as mine—maybe at times, more so? Unfortunately, typically the black student has not found this acceptance where he should most expect to find it: in the predominantly white Christian college.

It would seem the black church has not had the problem of the white church in seeing the Gospel as having physical and social implications. As William Bently noted, "As blacks, we have not had the luxury of separating the spiritual from

the physical . . . one can get away with some things in the white community that you can't in the black . . . you have to get *involved* and find where the hurt is . . . worship must be meaningful and not timid . . . a Negro spiritual may be an aesthetic experience in a white church; in the black it is an experience in worship."

The NNEA, hereafter to be known as the National Black Evangelical Association, was well-planned. Leadership was excellent. Topics were relevant. The program was geared to the needs of the black Christian. Yet, curiously enough, the experience hit at least one white right between the eyes and in the heart. Yet not so curious, because I have been relatively unaware, uninformed and, therefore, somewhat of a contributor to the problem with which the black has been wrestling.

On the return trip I was reading the May issue of *Quarterback*. Mike Garrett of the San Diego Chargers professional football team was illustrating a point in his life by referring to *Romeo and Juliet*. "At first I didn't understand what the characters were talking about. It bothered me. I went back and saw the movie three times. Finally it came to me, and I began to feel his rhythm and I realized what people have meant all this time when they say Shakespeare is great. But you'll never feel Shakespeare until you feel his rhythm. And you can't be much of a runner if you don't feel your own rhythm."

I have the confidence that the black evangelical Christian is finding and feeling and running to his own rhythm. I'm becoming increasingly convinced that we need the experience of having this brother in the family, not merely tolerated but as a brother fully accepted and in good standing. Occasionally, it is necessary that a child leave the home and visit, if not live in, another home. More often than not, this is necessary not because of his delinquency but rather it is a sign of health. He just cannot be true to himself and submit to the rigidity, inflexibility, and lack of appreciation for his individuality.

I think I have observed that when the black has worked through his bitterness and the unfairness heaped upon him to a clear experience of the grace of God and acceptance of himself as a unique and much-loved child of God, a true brother in the family of God, he has "put things together" in a fascinating way. Through his difficult times he has learned what it is to be a true son, a genuine brother and—consequently—a saint, a prophet, a teacher, a minister.

Could it be that we need the black brother to show us the way out of the wilderness? □

Burundi pastors recorded

BY JOHN L. ROBINSON

One of the assignments given to me and to which I looked forward with real anticipation on our recent trip was to share in a special recognition service for our Burundi pastors. Several such services had been so meaningful and moving in the States.

Burundi pastors are dedicated and qualified men. While background of formal training varies, these men are well schooled. They are men of vision, dedication, and faith. They are capable leaders.

Twelve such leaders are still with the church in the heart of Africa. They have been recorded by Kansas Yearly Meeting and are not second-class but well qualified. The Lord has brought blessing and comfort to many through them, especially during recent months.

Recognition cards and certificates with the official seal of the Yearly Meeting are presented to our pastors at home. Following much correspondence and translation, similar (identical in appearance) papers were prepared for the African men.

So with papers in hand we went to the meeting. Special music was provided by several groups, some of it written just for this day. In it appreciation was expressed for the spiritual care given by faithful leadership as well as praise to a wonderful Lord.

Esther Choate interpreted the English portion to the congregation and the Burundi welcome to the Robinsons. Each pastor was recognized as one called of and ordained by the Lord and so recorded by the church. A dedicatory prayer was led by the superintendent as the congregation of 1,500 stood to pledge support and love to these beloved shepherds whom God had spared to serve Him.

It was but another day long to be remembered as a time of significant worship and blessing, one which calls for continued prayer for missionaries and pastors, who have a great task. Burundi is still a place of opportunity and challenge. Revival signs are appearing. □

John Robinson, superintendent of Kansas Yearly Meeting, visited their mission field in Burundi in February. It was while there he participated in this special recording service.

I would not have you
pitch upon me as the man
able to answer doubts. . . .
My cracked dish and leaky vessel
can hold little of Christ Jesus. . . .
It is no pride for a drowning man to catch
hold of a rock. . . . Yet it pleases the
Spirit of Jesus to blow his sweet wind
through a piece of dry stick, that
the empty reed may keep no
glory to itself.
—Samuel Rutherford
(1600-1661)



Life's twin choices

BY SHERWOOD E. WIRT

Sherwood Wirt is editor of Decision magazine and the author of seven books in addition to Jesus Power, from which this article is taken. He is a Presbyterian minister and holds the Ph.D. from Edinburgh University. Copyright 1972 by Sherwood Eliot Wirt, reprinted by permission of Harper & Row. Reprint permission is for one-time North American use only; no reprints allowable. This article is provided by the Evangelical Press Association Syndication Service.

Life offers us two package arrangements for our time on earth: Plan A and Plan B. Under Plan A (which Jesus warns against) we go for the top and end up on the bottom. Under Plan B (which is His plan) we line up last and wind up first.

Plan A calls for the seizing of power and holding it. It was a plan apparently first devised by Satan, and it led to his expulsion from heaven. Adam adapted the plan to human purposes and turned it into a power play in the Garden of Eden. His gamble did not pay off; he lost everything and became a frustrated wanderer on the face of the earth. But he continued to work at Plan A because, like a hooked plunger, he was never convinced that he had really lost the power game. As Machiavelli once said, "The desire to acquire possessions is a very natural and ordinary thing."

Plan B works on a different basis. It calls for the renunciation of human power rather than its acquisition. Jesus set up the plan and furnished the potential to make it work, but He refused to allow His fuel to be mixed with any other kind—and for a very good reason. Leon Morris remarks, "When we know that the power that comes into our hearts and lives is not the power of any creature, but that of none less than God Himself, it makes all the difference."

Jesus Power is given to us not for our own use, to augment our own situation; it is given only for God's use, to accomplish His purpose. God's purpose is to bring men to Himself—not into this or that church, or this or that movement or school of thought, but to Himself. As Samuel Chadwick says, God does not let out His attributes. His power cannot be detached from His presence. Jesus Power is inseparable from Jesus. God is simply the giver of power; he wields it.

And since it is His power that is at work, we dare not touch it; we might better touch forked lightning. J. Stuart Holden, the British preacher, writes:

God does not invest a man with power for any other work than that of the Kingdom, and no man who does not renounce all forms of leadership other than spiritual can ever know the endowment of a personal Pentecost. There must be a complete separation to the divine purpose for which power is bestowed.

Jesus' teaching persuaded many of His hearers, but not all. In some cases confusion resulted from a misunderstanding of His attitude toward power. His own disciples found it hard to believe Him when He told them in effect, "The big wheels run over everybody in their path, but it shall not be so among you." The

multitudes did not believe Him when He declared, "Whoever would be great among you must be your servant, and whoever would be first among you must be slave of all."

Peter did not understand. When Jesus predicted His own coming suffering and rejection and death, Peter protested, saying he would not allow his Master to go through such an ordeal. Jesus rebuked him sharply. He told Peter his thoughts were of the things of men, not the things of God.

James and John did not understand. They got into an argument one day over priority of position in the future kingdom of heaven—much to the disgust of the other disciples. Even Jesus found it hard to conceal His annoyance at their jockeying. Jesus told them He could do nothing for them as He was not in charge of the seating arrangements in glory. However, He could promise them a baptism of fire.

The rich young ruler did not understand. Jesus told him to get rid of the trappings of the power game, and he went away sorrowing. He had been struggling to keep the commandments of God under Plan A; when Jesus offered him a simpler plan he passed it up.

The brothers who asked Jesus to settle a family argument did not understand. The dispute was over inheritance, which is another name for human power. Jesus refused to touch the matter.

Pontius Pilate did not understand. His career operated under Plan A, and he knew nothing of Plan B. Jesus told him that even Plan A lay under the overarching sovereignty of God; that he, Pilate, would have no authority at all unless God had given it to him. So much for the validity of the Roman Empire.

Herod Antipas did not understand. He thought political power was all there was

and that the way to it was through political intrigue. Jesus called him a fox.

The religious authorities of Israel did not understand. To them, as to religious hierarchies generally, Jesus was a maverick. He showed no interest in gaining ecclesiastical power by going through the rabbinical chairs. He expressed contempt for religious types who used their piety to claim status and authority among men.

The mob at Golgotha did not understand. Jesus had already said that if He chose He could call upon His Father, who would furnish Him with twelve legions of angels. The mob wanted Him to save Himself and come down from the cross. All that would have been Plan A. He chose Plan B.

Today's man of the world does not understand. He has one great aim in life: to join the power elite. To arrive at that plateau he may stoop to guile, cheating, and grasping in the Machiavellian tradition. Jesus warned, however, that the power game would destroy a man. He said, "Unless you repent you will all . . . perish."

God's alternative to the power game is Plan B. It calls for the depowering of man, but it goes further. As I understand the meaning of Christian experience, each of us has to recapitulate in a sense what the disciples did between the Ascension and Pentecost. Before we can receive power, each of us has to "go to Jerusalem" and wait for Deity to act. God keeps His own time; He maintains His own schedule; and there is nothing automatic about His giving of power. When we have emptied ourselves He will come in, but at His discretion and pleasure. That is why *tarrying* is important. As Ralph W. Harris says, "Tarrying is an attitude of the heart, will, and mind, rather than certain actions." As we wait upon the Lord, we adjust to His schedule, and when we do, we shall be baptized by the Holy Spirit. "You *shall* receive power," said Jesus. There will be no slipup.

Why do we have to go through all the embarrassment and humiliation of being depowered before God will route His power through us? Paul gives the best answer: "We have this treasure [the treasure of the Gospel] in earthen vessels [bowls of clay, or better, mud], that the excellency of the power [*dunamis*] may be of God, and not of us." God will not give His glory to another. He maintains the royal prerogative. Then when the power comes, when the Holy Spirit enters a man and takes up His dwelling place there, it becomes the most exciting, elevating experience known to mortals. A young man recently testified in church regarding his conversion:

I had to take that pride and move it aside, destroy it, forget it, before I could find Jesus Christ. For without God we're nothing; nobody is anything. For this last month I have felt a joy, a happiness, an exhilaration, and a new kind of outlook on life. I see things that I never saw before. I can't possibly tell you how great it is to be a member of Christ's church, just to love God. It's so exciting that I just wish you yourself could find this true happiness that comes when you put your own pride, your own ego, into perspective with your own life, and with God, and come as a child to meet Jesus Christ and be born again.

Amazing? Yes. Exceptional? No. I have seen hundreds of similar letters from new Christians, and the process is always the same: first the emptying, then the filling. First the confession of sin, then the experience of the new birth and redemption through Jesus Christ.

Earlier I mentioned a number of people in the New Testament who did not understand Jesus' teaching about power. I do not imply that such misunderstanding was general, for many who listened caught the Master's meaning. God's truth is not all that obscure. Scripture displays its essential unity to the inquiring mind as it treats the power question. Book after book in Old and New Testament alike attests to the same truth: "The race is not to the swift, nor the battle to the strong."

Job, a man of means and power, encounters a series of personal disasters and begins tossing hard questions at the Almighty. He is slapped down by a magnificent delineation of God's power—perhaps the greatest in all of literature. Job gets his only answer out of the whirlwind: "Where wast thou when I laid the foundations of the earth?" At the end of the lengthy divine soliloquy, Job makes his response, and the Christian believer recognizes it as authentic: "Behold, I am vile; what shall I answer thee . . . I know that thou canst do every thing . . . therefore have I uttered that I understood not . . . Wherefore I abhor myself, and repent in dust and ashes." The Almighty responds in turn and gives Job twice as much as he had before.

Moses is a fugitive from justice roaming the "backside of the desert" with a price on his head and saddled with a criminal record, a speech impediment, an unpleasant disposition, and a bad reputation with Egyptian and Hebrew alike. Shorn of the royal authority he knew in Egypt, he meets the holy God in the burning bush. Equipped now with the divine power, Moses is a loser no longer; he becomes the emancipator of his race and the greatest lawgiver in human history.

David hides from King Saul in the cave of Adullam and gathers to himself

every bankrupt malcontent in Palestine. Because they are powerless these men are ready for anything, even for God. David emerges as Israel's king and greatest hero.

Jonah finds himself pitched overboard in mid-ocean, two fathoms under water, with seaweed wrapped around his head. With his last breath he prays. God sends power. Jonah is rescued and becomes the instrument to bring revival to a great city.

John the Baptist is a nobody who spends his days wandering in prayer in the desert near Jericho. He is reduced to wearing animal skins and catching and eating locusts. Yet this man knows his Scripture, and God sends power. Crowds flock to hear John at the Jordan. He identifies Jesus as the Messiah and attacks the sins of the nation. Jesus praises him as the greatest of the prophets.

The friendly Roman centurion, seeking healing for his slave, places the spiritual authority of Jesus over his own "unworthy" power. Roman power submits to Jesus Power; the slave is healed.

Mary is a provincial peasant girl living in the hills of Galilee, far from the seats of the mighty; yet she is the one divinely chosen to give birth to the Son of God. She then prophesies that the mighty will be pulled down from their seats, that those of low degree may be exalted. Concerning Jesus she tells the servants at the Cana wedding, "Do whatever he tells you."

A wise Scottish woman once told me, "A saint is a person who knows how to get out of God's way." The statement is not definitive but it will do for a start. We have seen that the Bible is filled with illustrations of people who have chosen either Plan A or Plan B. Peter tried to choose both and consequently fell between two stools, and the Gospel writers record that he "went out, and wept bitterly." Similar tears have been shed by many Christians who have tried to keep a mailing address on straight street while conducting a business on Broadway. It won't work. No one can operate Plan A and Plan B simultaneously; one of them has to be abandoned. Yet to give up the power game is difficult; like Peter, we are tempted to think we can do God more good if we are in His way than if we are out of it. Campbell Morgan says, It is easy to speak of abandonment, and yet it is the one thing from which all men shrink. They are quite prepared to sign pledges and even cheques, and to do any amount of work, if only God will let them have their own way in some part of their lives. If only God will not bring them to the cross, they will do anything; but they draw back from the place of death. Yet it is only in that place that the Holy Spirit is able to flow out into every part of the life and energize it. □

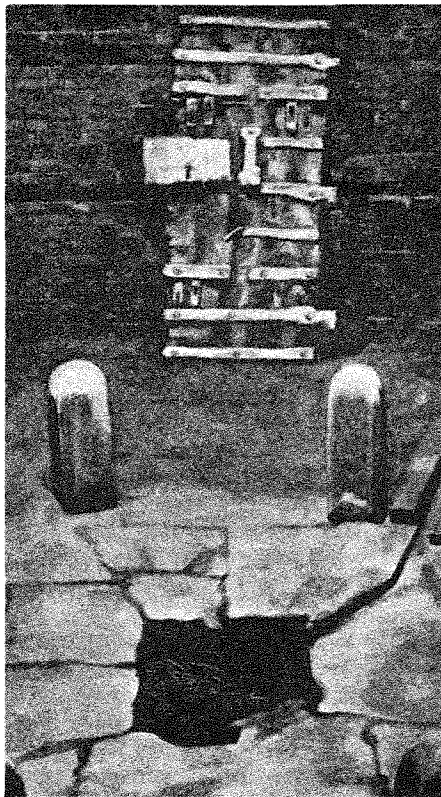
'In prison and ye came unto me'

Prisons were indeed horrible holes in the days of early Quakers. They were dungeon-like or underground rooms with no ventilation, filthy and alive with vermin. Often the bodies of those who died were left for days among the living. The sick and mentally ill were not segregated. Those confined in prison had to provide for their own food, clothing, and straw for a bed. Even these were often stolen by the jailers. The occupation of jailer was not considered a fit occupation for a decent person.

"We being settled in prison, where we were not likely to be soon released, we brake off from giving the jailer seven shillings a week for each of our horses and seven shillings for ourselves [about \$3.50 in our money] and sent our horses to the country, upon which he grew very wicked and devilish and put us down in doomsdale, a nasty stinking place. The excrement of the prisoners had been put there from time to time and had never been carried away in many years, so that it was like mire, in some places to the top of our shoes in water and piss, and he would not let us cleanse it, nor suffer us to have beds of straw to lie on.

"At night, some friends brought us a little straw, and we burnt some of it to take away the stink. Then some of the smoke went up into the jailer's room, which put him in a rage and he took pots

Marie Haines, author of *Brave Rebels* (Barclay Press, 1972, \$4.50), lifts illustrations from her research to provide new insights into the long history of Friends concern for the suffering of others. Such insights serve to sharpen our contemporary opportunities for dedication and compassion.



Dungeon, in Old Gaol, Northgate Street, Warwick, in which Friends were imprisoned.

of excrement of the thieves and poured them through a hold upon our heads, whereby we were so bespattered we could not touch ourselves or one another. We had stink under our feet before; now we had it on our heads and backs also, and having quenched our straw with the filth he poured down, had a great smother in the place.

"He railed at us calling us 'Hatched face dogs' and such strange names we never heard in our lives. In this manner we feigned to stand all night, for we could not sit down, the place was so full of filth and excrement. A great while he kept us after this manner.

"A little lass brought us a little meat, and he arrested her for breaking his house and sued her in town court for bringing us food and drink. We had much to do to get either water or food."

This taken from *Brave Rebels* is a quotation from the *Journal* of George Fox describing his imprisonment at Launceston jail.

Early Friends saw much of the inside of these prisons. They did not complain, for to them every imprisonment meant a time for testimony and witness to the saving grace of the Lord Jesus Christ.

William Penn was probably among the first to have humane treatment and spiritual training for prisoners. The following were among the laws for governing his colony in Pennsylvania:

"All prisons shall be workhouses for felons, vagrants, loose and idle persons, rakes and loafers." No occupation was provided for prisoners in England at that time.

"All prisons shall be free as to fees, food, and lodging. All prisoners shall have religious instruction." This was not true in England.

William Penn believed the lowliest of the Indians, the worst of his colonists, people in all walks of life had an inner consciousness that God was near. He believed God could speak to the hearts of all men through human instrumentality. He says, "Action to be effective must spring from a religious foundation and have religious inspiration." He sought first the spiritual reformation of hardened criminals and offenders of the law.

The most noted prison reformer of the 19th century among Quakers was Elizabeth Gurney Fry (1781-1845). It was in 1817 when she was forty-six years old that Elizabeth Fry really began her prison work. Frail of health, the mother of 11 children, nothing but the love of Christ could have induced her to leave her lovely home and personal ease.

Susanna Corder in her *Life of Elizabeth Fry* says, "The course which was henceforth to be marked out for Elizabeth Fry was a very remarkable and peculiar one. She willingly yielded to the appointment of that compassionate Savior who through her was graciously extending His hand of mercy in order to rescue from the pit of destruction those who were sunk in vice and wretchedness."

Elizabeth Fry found the same conditions among prisoners that George Fox and early Friends had found 150 years earlier.

Newgate prison, designed for 500, had 822 inmates. There were 300 women prisoners, not counting their numerous children living with them. They slept, washed, cooked, and ate on the floor. There were no beds or furniture. The women had no occupation except playing cards and gambling. The little money that was tossed to them through the grating was spent for liquor. Their existence was scarcely human.

In 1817, 12 women under the leadership of Elizabeth Fry formed "An Association for the Improvement of the Female Prisoners in Newgate." Their stated objects were "To provide clothing, instruction, and employment for the women and to introduce them to a knowledge of the Holy Scriptures . . . to make them peaceable while in prison and respectable when they leave it."

In her journal, Elizabeth Fry says, "I yield myself a willing instrument to waken perishing sinners on the verge of endless perdition and to invite them to

come unto Him who alone can bring them from the power of Satan to God."

Always the aim was first of all to point these poor creatures to the way of salvation. Many, many accepted the Lord as their Savior.

Again she says, "I never permitted any trifling circumstances to interrupt the very solemn and important engagement of reading the Holy Scriptures."

She was in great demand by convicts condemned to die. As she prayed and read the Scriptures to these tormented and distraught men and women, she became more and more convinced that a change of laws was needed. Over 150 crimes were punishable by death. At best, she could only comfort and guide a few. It took many years and much persuasion for humane laws to be passed and for the death penalty for trivial offenses to be abolished.

Elizabeth Fry early in her prison ministrations came to the conclusion that the chief causes of crime were ignorance, irreligion, and poverty. She sought to return prisoners to the Lord and to society.

Traveling over Europe, she inspected prisons and asylums in Germany, Austria, France, Sweden, Denmark, and Holland exhorting rulers to give more humane treatment to prisoners and mentally ill, pleading for reform, religious care, and scriptural instruction.

Everywhere she was received with dignity and honor. Later visits proved her advice in many instances had been followed.

Elizabeth Fry's brother, Joseph John Gurney, has this interesting account in his journal of a later visit he and his sister made to Scotland.

"In the town of Dundee we were shown the jail which confined no criminals at this time. It is a rare thing to have a criminal in this jail which serves for a large district in the county of Forfar. The scarcity of crime in Scotland . . . must be attributed to the early religious education of the whole people. The population appears in a healthy state of morals. Would it were so with us."

The main object of these early Friends was to reform the convict. They felt he had a right to a decent place to live, clothing, bedding, and good food as a human being, but their principal concern was his spiritual reformation. Wise discipline was necessary, but work at the treadmill, hard labor, and no exercise were bad.

"Come, ye blessed of my Father . . . for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." □

June Preston

People cared —so his plight ended happily

What happens when you're 19 years old and in big trouble with the law? Plenty.

While it's possible to employ a defense and argue a case through the complex court system, where does a youngster go to find friends? Who cares enough to remember from day to day that he's locked up—that he needs someone who'll still like him when he gets out?

Jeffery Wiseman of Mt. Pleasant is just such a young man. He was one of those arrested in a drug bust last November and spent his time incarcerated in Steubenville—with time to ponder his plight.

In what has been termed a "landmark decision" by Judge Brenner Levinson, Wiseman was released from jail this past Tuesday on a five-year probation term to leaders of his community. Freedom came just in time for the youth's 20th birthday, which was Wednesday.

But Wiseman, unlike numerous other young people who were arrested at the same time, had friends on the outside—and they didn't forget him either.

Every week for the last seven or eight weeks he spent in jail, the youth received a large package of homemade goods from church groups in his home town—

June Preston is a staff writer for the Wheeling, West Virginia, News-Register. This article appeared in that paper's Sunday edition for February 25, 1973. Mt. Pleasant, Ohio, is 15 miles northwest of Wheeling.

cookies, cakes, apples, and a lot of good cheer.

In addition, Pastor Milton Coleman of the Mt. Pleasant Friends Church was a frequent visitor to the jail—a place only families and clergymen are allowed to enter.

Pastor Coleman described Wiseman as "basically a good boy who needs another chance." When he left high school a couple of years ago, he and other area youth went to Lordstown, Ohio, for jobs in the Vega plant. Coleman believes it was there the real problems began.

The enthusiasm of his quest to give Wiseman a chance was not isolated—and soon numerous persons in the community were asking, "How can we help?" This offer culminated in a petition for probation that was endorsed by several of the town's leading citizens—Norman Sommers, superintendent of Jefferson County schools; Robert Krinke, a contractor; John Kiaski, owner of a local service station; Richard Call, manager of Scott Lumber Company in Lansing, and Pastor Milton Coleman.

The petition, addressed to Judge Brenner Levinson in Steubenville, offered to provide Wiseman with a mature home, a job, money if needed, and counseling by the signees at least once a week. In return, it asked that the court grant probation in his case.

The bid was delivered to the judge February 9, and he was impressed. While a number of others in the case were sentenced to terms in Ohio penal institutions, Wiseman's case was delayed for further consideration.

When probation was granted to Wiseman last Tuesday, Judge Levinson explained that community interest was the basic reason for that decision.

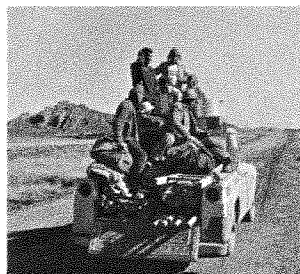
The community interest didn't stop there. Wiseman's five mentors decided that they would each donate a sum of cash to assist him with any financial problems he might encounter upon his release. Others in the town heard of the fund and came forward with their own donations.

In addition to that, Richard and Carolyn Call have opened their home in Mt. Pleasant to Wiseman—but the judge advised that Wiseman should immediately begin to pay room and board. The reason for that move was the judge's theory that Wiseman should accept adult responsibilities.

Pastor Coleman enthusiastically supports the community involvement concept. He states, "We hope more communities will help their youngsters when they get in trouble—this may be a first step toward ending our drug problem."

What happens when you're young and in big trouble? If you have friends, plenty—and not all of it is bad, either. □

Ed Cammack serves as missionary to Aymara Indians under Northwest Yearly Meeting on the high plains of Peru. The accompanying pictures were taken at the 1973 Junta Anual (Yearly Meeting) in Peru. A pickup loaded with tent, supplies, and workers heads for the Junta Anual. Photo below is of Juaquin Benito selling literature at the yearly session.



Gary and Connie Young, with Susan and Vickie (pictured right), are missionaries to Burundi, Africa, under Kansas Yearly Meeting of Friends Church.

New church growth in Peru

BY EDWIN F. CAMMACK

What brings about church growth?

I well remember last term being deeply concerned for effective church growth among the Aymaras in Peru. This same concern was carried by other missionaries. Much prayer was devoted to the need.

Shortly after returning to Peru, I well remember a *Workers' Conference* that proved to be a turning point toward new spiritual vitality and church growth. The presence of the Holy Spirit in that meeting could be felt moving and speaking in the hearts of all of us present. Men wept prayers of repentance and asked for a new infilling and empowering of the Holy Spirit. That is exactly what the Lord gave! There has been a new spirit of dedication and enthusiasm among the Christian workers and laymen since.

It wasn't long before people outside the church began to comment, "What has happened to the Friends? They are doing so much more than anybody else." The Christians began to influence others to go to church and turn to Christ. Various churches began to experience both quantitative and qualitative growth. God was definitely on the march, blessing the people and adding to their numbers. Backslidden Christians began to reappear and get reconciled with God.

We were kept busy with tent evangelism two and three weekends of every month. This took place mainly in already existing churches.

Around January things really broke loose as requests began to come in from newly interested groups to visit them and



explain the Gospel. Since January seven or more new preaching points have been opened. The majority of these will become established churches.

What about future prospects? If you ask a worker about church growth, he'll be sure to tell you of one or two new prospects. By the time several workers have done this you want to rejoice with some shouting and crying. Your head swims with bewilderment and wonderment that it is happening so fast. We've gotten to the place as missionaries that when we return home from a day in the field and report another good prospect, we shake our heads in amazement full of praise.

The mission staff and national church are working hard to enter all new places. A lot is involved in bringing the Aymara people into a saving knowledge of the Lord Jesus Christ. Teaching them the Scriptures takes a lot of time. Getting them accustomed to faithful Sunday worship is a big task. So we find ourselves involved in many services and classes with these new groups to get them firmly established in the Word and in their Christian experience. We are glad for willing and enthusiastic national leaders and laymen who are taking much responsibility for this task.

Tomorrow someone is sure to come and say, "Pastor, when can you go with me to visit another newly interested group?" We will surely grin, want to shout aloud by that time, pull out our date books, set the day, and add another community to our list. It is exciting to be in the midst of expanding church growth! □

BY GARY YOUNG

At this writing we have been in Burundi one year. We have seen our mission work at perhaps its lowest ebb. However, we have never questioned our Lord's faithfulness to keep His promises. He is still answering prayer, and we are seeing your prayers and ours bearing fruit during these days. I want to tell you what is happening at the Kibimba Normal School.

The trouble in this area of the world seemed directed toward educated people, and many of our educators despaired of continuing a seemingly hopeless task. However, we are encouraged by the influence of Christian teachers in the school.

As this school year began it was clear that behind the unhappy faces of more than 150 students, half of them new to Kibimba, there was a terrible emptiness. The same emptiness was mirrored in the faces of many of the new teachers.

As the year progressed there was evidence of hostility and distrust among the students. Rules against smoking and drinking were not well enforced. Our Christian teachers began to wonder if there might be other places to work that would be more effective for God.

But then the Holy Spirit began to melt stony hearts. The beginning was perhaps two months ago in a small prayer group of a faithful few. A girl testified in Wednesday prayer meeting that God had met her in the prayer group and had done a new work in her heart. In her face we could see the reflected joy in her heart. Other people noticed too.

March 11 "Bunny" Egner, a teacher at our Mweya school for missionaries' children, and Merle Esenwein, artist for Grace Gospel Press, also at Mweya, were in charge of Sunday school for the students. They sang a number of songs including, "Read your Bible, pray every day, and you'll grow, grow, grow! Neglect your Bible, forget to pray, and you'll shrink, shrink, shrink!" Merle then brought a message on possible reasons

work Burundi



that so many who go on to higher education fall by the wayside spiritually. She stressed the need of humbling oneself and falling at the foot of the cross, acknowledging Christ. With the message she drew a simple chalk drawing of a person praying beside his bed. At the close of the service three remained to pray.

In the service that followed immediately at the church, a message was brought about life's choices, and approximately 80 people stayed for prayer. Nearly half of them were students. I had never before heard such earnest praying in this church.

As more and more were added to the kingdom, the power of the prayer groups became more and more evident.

On March 17 and 18, Tim Kirkpatrick, program director at Radio CORDAC, and Paul Rutwe, Kirundi program director at CORDAC and pastor in Bujumbura, with their wives, came to hold special services.

Saturday night, after an enthusiastic song service, with Pat Kirkpatrick helping with the music, Paul Rutwe brought the message. A good number stayed for prayer.

Sunday morning the Sunday school class for Normal School students was held overtime as quite a number stayed for prayer. The Holy Spirit spoke through Paul Rutwe again in the worship service. It lasted until 1:00 p.m., and the students wanted Paul and Tim to come back after dinner for more counseling. It was 5:30 p.m. before they felt clear to leave for home. Even after that several students exclaimed that they would give up their Easter vacation if Paul would come back to help them some more.

March 25, Sunday night, Carl Johnson, of the Brethren Mission in Bujumbura, came to show the film, *Pilgrim's Progress*. He narrated in Swahili, and another person translated into Kirundi. At the close of the film about 60 stayed for prayer and help, including the dormitory supervisor.

Tuesday, March 27, Marie Heine-mann, World Gospel Mission, asked near the close of her Bible class, "How many have received help in the last few weeks?" There were hands everywhere! Then she asked, "Are there any here who would like to find Jesus now?" Twelve hands went up, class stopped, and prayer for the 12 began. The period ended, but the class stayed and continued to pray. Finally she dismissed the class and counseled the 12.

The next period the same class, science this time, began with a song, which is unusual except in the Bible classes. But these are unusual days! Praise the Lord!

Let no one say, "Missions are finished!" Others still need to find Christ. God has given us an open door. We must not become slack at the task. "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10) □

A long remembered weekend at Rough Rock

*What man shall there be among you,
that shall have one sheep, and if it
fall into a pit on the sabbath day,
will he not lay hold on it, and lift it out?"*
Matthew 12:11

By LOIS ELLIS

Ever wonder what it is like to be caught in a blizzard? Here is a firsthand account from Lois Ellis:

Thursday morning, April 5, Amos Redhair, Navajo pastor at Rough Rock Mission, had walked up the mountain to help care for the sheep. It is so hard walking in the mud and snow that his wife Marie didn't go with him.

Friday afternoon news came of the possibility of helicopters coming in to fly hay and grain up to the people on the mountain. Vern Ellis took the tractor to clear a spot west of the airstrip where they would want to land. But no one came on Friday. They got ready again Saturday morning. People came bringing hay, sacks of rolled grain, and groceries so all would be ready. They waited and waited and waited. Finally by the middle of the afternoon a call came saying that it was too windy so they couldn't come on up.

Some people had hauled several loads

*Lois Ellis serves with her husband
Vern as missionaries at Rough Rock,
Arizona, under Rocky Mountain Yearly
Meeting of the Friends Church.*

so had a pile of hay, grain, and groceries for each family they were responsible for helping. Disappointed people began hauling everything back.

About 9 p.m. Saturday another call came and said if people wanted to be ready with their supplies by 6 a.m. Sunday they would be here with six helicopters. Maybe they could get it all hauled before the wind came up again. The airstrip needed more work before landing was possible so Vern with the tractor and I with the Carryall worked on it until 11 p.m.

About 6 a.m. Sunday we saw the first four helicopters, and then the other two behind. They landed and pickups pulled in and started loading. There were three men in each copter, and everyone worked hard. When our hay was all loaded the pilot asked, "Who is going as guide?" Vern said he could go so I pulled the pickup away and they were gone. This was happening at each copter.

Our copter landed just below Samuel's house (where he has grown potatoes for some years). Two men pushed the hay out and they were off the ground and headed back. The round trip took around 50 minutes. At 8:30 a.m. they shut down and went out to the school where the cooks had breakfast for them. It took two trips with the Carryall taking the men to breakfast, then again bringing them back. After breakfast they flew to Many Farms where a fuel truck was waiting to refuel them. Then they were at it again.

I brought Marie Redhair and Jimmy to the Mission during the breakfast break. After eating, we loaded 25 sacks of rolled milo to take back in hopes we could get it up the mountain too. After depositing that, I went to cancel Sunday school, and when I got back to the Mission Amos Redhair pulled in. He was mud from head to foot. He and another fellow had helped one another getting their pickups out of the mud and down the mountain. The reason they succeeded was because the temperatures had dropped to zero and this froze the ground hard enough to hold them up.

Two copters had trouble and had to return to base, but the rest flew until about 3 p.m. and finished carrying all the supplies we had to send.

Samuel Dalton, who was about down with flu, said they had lost 3 calves, 3 cows, practically all the lambs and little goats, and 20 sheep or more. He had lost count. They were completely out of feed and had fed them all the rice, beans, and that kind of stuff they had in the house and could spare. The Oak Ridge area still has 24 to 30 inches of hard packed snow, which will take a long time to melt out. . . .

This is a Sunday our people will long remember. □

What's New!



4x4 IC

BY DOROTHY BARRATT

Dorothy Barratt, EFA's Christian education consultant, tells of the innovative approach to teaching children now in effect at First Denver Friends Church in Colorado.

4 x 4 IC is not just a mathematical formula. It is an innovative approach to curriculum designed for children three years of age through eighth grade in the Sunday morning Christian education ministry at First Denver Friends Church.

Jim Ellis, the education coordinator who is largely responsible for this program, says the principle motivation for initiating the IC (Interest Center) Curriculum was a recognition of three areas of concern in Christian education:

1. Worship service participation and understanding by all ages.
2. The need for students to feel a sense of achievement.
3. A framework and guideline that prevents overlooking aspects critical to the development of "turned-on" young Christians.

Each Sunday morning a two-hour block of time is divided into four modules (30 minutes each), and during that time four basic concepts are taught: Worship

(W), Bible Memorization and Study (BMS), Christian Living (CL), and Christian Action (CA).

The heart of this program is the IC. The IC is a catalogued library, storage center, learning activity center, and idea-generating center.

Jim emphasizes that this facility must be well organized and catalogued. Materials must be added continuously.

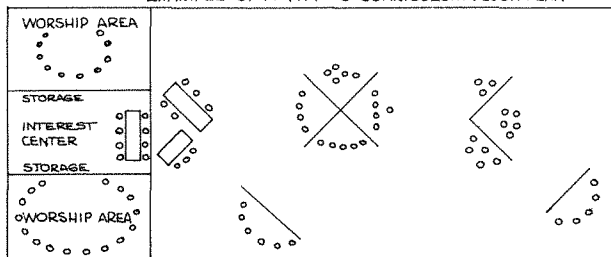
Chart A is an example of the 4 x 4 IC Curriculum floor plan. This concept cur-

"assurance of salvation" or "assurance of forgiveness."

Some of the Navigator procedures for reading, marking, and highlighting Scripture are used to make Bible study more meaningful.

Concept 3 is *Christian Living*. The published material from *Aldersgate Publications*, which is used widely in Friends Sunday schools, provides the best source for this segment of the Sunday morning.

EXAMPLE OF A 4x4 IC CURRICULUM FLOOR PLAN



A

AN EXAMPLE OF THE 4x4 IC SCHEDULE

STUDENT GROUP	MOD I (9:30)	MOD II (10:00)	MOD III (10:30)	MOD IV (11:00)
JUNIORS (GRADES 4-6)	W	CA	BMS	CL
BEGINNERS (AGE 3-6)	W	CA	BMS	CL
JUNIOR HIGH (GRADES 7-8)	CA	W	CL	BMS
PRIMARY (GRADES 1-3)	CA	W	CL	BMS

B

riculum utilizes an open-spaced modular instruction.

Chart B is an example of the schedule followed on Sunday morning at Denver.

What happens in each of the 30 minute modules? Concept 1 is *Worship*. The worship concept is based on a vertical learning situation. The pastor's sermon is presented with the basic content to each age level within the congregation. The presentation is geared for each age level.

Singing, praying, and sharing (communion after the manner of Friends) is a vital part of the child's experience.

Concept 2 is *Bible Memorization and Study*. One goal is to make the memorized Word of God an integral part of each student. The second goal is to develop the realization within each student that Bible study is exciting and challenging. Various methods of teaching, such as using tapes and verse cue-cards, add to the enjoyment of memorization. Verses for memorization are centered around one concept at a time, such as

Generally, Aldersgate Graded Curriculum is designed for the practical application of Christianity to the daily living of students.

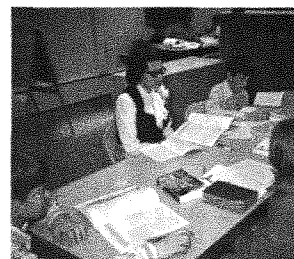
There is flexibility within the guidelines of the Christian Education Committee. Much of the activity and ideas arising during the Christian Living segment of time might be the stimulant for individualized or group projects during the Christian Action module.

Concept 4 is *Christian Action*. The experience offered the students during this time is to permit each student actively to develop a project of his own interest and within his own abilities. Often, these projects will be related to the Christian Living segment. At times, projects may be related to the Worship Concept or the Bible Memorization and Study Concept.

Because the student often feels a sense of accomplishment and success, Jim believes this may be one of the most important segments of the curriculum. □



Remodeled education center with interest stations at First Denver Friends Church.



Department Supervisor Diana Street joins children during Christian Living Concept at Denver.

"I CAN'T BELIEVE that school's really out!" said Mitchell as he stretched and yawned widely.

"No more school for three whole months!" Martin answered happily.

The third member of the Triple Trotters made swimming motions with his arms. "Swimming pool, here we come!" Michael shouted.

"It isn't open yet, silly," laughed Mitchell. "It's only nine o'clock in the morning."

The other two grinned. "How come we got up so early," Martin wondered.

"We've gotten into the habit on account of school," Michael replied. "But not for a long time do we have to get up early."

"Except when we go to Boys' Camp," Martin reminded. He scratched at the little scar in front of his right ear. "I sure hope Perry Masters is at camp, don't you?"

Mitchell, the triplet whose freckles were arranged in an interesting triangle on his nose, sat down on the back step. "He'll be there—he always is!"

Michael joined Mitchell on the step. "It won't seem quite right without Patsy at camp, too." Then he laughed and shook his head, making the few hairs that always stood at attention at the back of his part bob up and down like grass in the wind. "But I guess she wouldn't be very welcome at Boys' Camp."

"Maybe we could all go to Girls' Camp. Then we'd be together!" suggested Martin with an uproarious laugh.

Michael suddenly got very serious. "After all, if it weren't for Perry and Patsy we wouldn't even be Christians and wouldn't be going to camp at all."

"I know," agreed Martin, not laughing now. "Remember that summer we went to stay with Grandpa and Grandma Trotter just after they had moved next door to the Masters?"

That was the best summer of our lives, Martin thought to himself. Then out loud he said, "They are our very best friends. They showed us that Christian kids have lots of fun. I didn't use to think so."

"They were so different from the guys we lived by. Perry and Patsy were always telling the truth and they didn't cheat. They never hit back when others were mean to them, either. I'm sure glad that they prayed for us. I've liked being a Christian." Michael did not say anything more for a bit. Then he looked at Mitchell. "What's the matter, Mitch? You're so quiet?"

Mitchell stood up and kicked at a clump of grass that grew out from under the edge of the steps. "Nothin'! I just don't feel like talking right now, I guess."

"You were saying plenty awhile ago—until we started talking about Perry and

The Triple Trotters

BY BETTY M. HOCKETT

Patsy. Aren't you anxious to see them?" asked Martin.

"Course I am. And I can hardly wait for Boys' Camp. I'm more anxious than ever! Come on, let's go do somethin' besides sit and talk." Mitchell hurried off towards the garage.

The other boys looked at each other and shrugged their shoulders. "Don't know what's buggin' him!" Martin whispered.

"He was all right awhile ago," Michael noted as he went to join their brother.

Bike riding and softball games with neighborhood boys, two times to the swimming pool, and two times with their mother to the grocery store—the first week of summer vacation went faster than the boys had thought. Early the next week the Triple Trotters were spread out on the floor of their room. A folder advertising Boys' Camp was in front of them.

"Just another month and we'll be off to camp!" said Michael.

"We'd better start praying for the guys who don't know Jesus as their Savior," Martin suggested.

"Hey, that's right," Michael agreed. "I know Perry'll be praying for the fellas he knows. I remember how it was last year."

Without adding anything to the conversation, Mitchell got up from the floor and climbed the ladder to his bed, the top one of three bunks in a stack.

"There he goes again," said Martin, "acting funny when we talk about Perry. What's eatin' on you, anyway, Mitch?"

Before Mitchell had a chance to answer, Michael sat up straight and voiced his idea. "Maybe we ought to pray for Mitch. Maybe that's his problem. He's acted funny all week!"

Mitchell seemed to scrunch down into a tiny heap up on his bunk. Then, in a rather small voice he said, "That might not be such a bad idea, you know!"

The boys down on the floor looked up at him in surprise. "Do you mean it, Mitch? I was mostly only kidding, though you *have* acted funny."

"I'll tell you something if you won't laugh at me," Mitchell said, sitting up on the bed.

"We won't laugh!" Michael and Martin said together.

Mitchell cleared his throat and fidgeted with the bedspread. "Ever since that guy came to talk to our Sunday school class a few weeks ago, I've felt funny. I think it's 'cause I haven't been a very good Christian for awhile. I knew that when we went to camp I could pray at the altar and get everything fixed up between me and God, so that's why I was specially anxious for Boys' Camp. Whenever you guys got to talkin' about Perry and about camp, it reminded me of how I felt down inside. And I didn't really want to be reminded. I didn't know that it showed, but guess I have acted funny like you said."

"Can't you pray about it here at home?" wondered Martin.

"Sure you could, Mitch," said Michael. "Then you'd be all ready to really enjoy Boys' Camp!"

"And to pray for others," added Martin.

"I guess I never thought much about getting straightened up except at camp. Do you s'pose we could pray right here in our room? I think I'd like that. I haven't really liked feelin' bad about God. I'd rather be like I was after Perry and Patsy helped us ask Jesus to be our Savior."

"Come on, let's kneel down right here by our beds," encouraged Martin.

"Well, get out of the way so I can get down. I can't kneel beside my bed up here, you know!" said Mitchell with the first smile he had shown all day.

The three boys, all looking exactly alike as they knelt and bowed their heads, each took a turn at praying out loud. Martin and Michael prayed for Mitchell; Mitchell prayed for himself. Then they all prayed again, this time thanking God for His help and for His forgiveness.

Mitchell slowly stood up and swiped his shirt sleeve across his nose and eyes. "Thanks! I feel better now, knowing that God has forgiven me again. I should have done that a long time ago, but I just thought I'd wait for camp to come. That was a dumb idea because now everything's going to be a whole lot better."

"It'll be better for us, too," said Michael.

"It sure will," said Martin agreeably. "Since we're triplets I guess we all feel alike about things. When one of us is unhappy we all kind of feel bad."

Suddenly Mitchell really came to life. "Come on, let's quit talkin' and get busy. Summer's really going to be neat, now."

□



KANSAS YEARLY MEETING

Friends concerns

Goal-setting for the Local Church

Many local churches suffer from institutional "dry-rot." The form remains, but the vitality of life and growth is gone. The meeting was begun in the heat of mission and enthusiasm. Now, however, a business-as-usual attitude prevails. Initially, great sacrifices were made to provide for the financial needs of the meeting and the spiritual needs of the constituency. Now, however, vision for ministry fades into the background in the light of operating as economically as possible. Disruptive influences or new ideas that would mean change are quite unwelcome. The meeting must tighten its belt and see how long it can continue in operation. Some will discuss "how long we can last at this rate." The quest for self-preservation has set in. A meeting that was launched



Brightup

for ministry is now controlled by the sole purpose of self-preservation.

There could be many possible reasons for the situation just described. It is the constant temptation for any organization, however, to lose sight of its original purpose and to focus on self-preservation. When this happens in a local church, it usually means curtailing its ministries and discouraging creativity (new ideas). So much energy is expended guarding the future of the institution that little time is left for concern about the needy outside the church. In fact, outsiders may come to be seen as a threat because they might have ideas that upset the present way of doing things.

The irony of all this is that the very secret of self-preservation lies in effective ministry. The future for any church will be guaranteed as long as it will discover real needs and meet them. People will respond to met needs. All too often churches are guilty of simply "talking to themselves." Within its walls answers are given for questions people are not asking, and a weekly menu is provided for which no one is hungering. When churches respond to the real needs that bring people experience, there will be little need to worry about self-preservation.

There is a way out of this dilemma, but the local church must become vitally concerned. It involves defining your church's purpose for existence. Asking questions like Why are we here? What are we supposed to be accomplishing? Are we accomplishing it? will get you started. When you have agreed on three or

four different stated purposes, then you need to establish some specific and measurable goals that will assure you of accomplishing your purposes. ("To spread the Gospel" is neither specific nor measurable. "To initiate a bus ministry" is specific and measurable.)

Goal-setting in the local church is hard work and it is not done overnight. But it is extremely profitable if the church will follow through and strive toward the goals established. No church can do everything, and each church should decide what it can do successfully and do it. There will be more harmony within the church when goals are agreed upon and a common effort is made to meet them. When goals are realistic in the light of the Gospel and the needs of the community, a sense of satisfaction develops among Christian workers as they meet goals and accomplish purposes. Goal-setting, along with careful followthrough, reverses the creeping discouragement that will cause a church to take refuge in the single goal of preserving its own existence. A variety of studies show that more is accomplished in churches that establish goals than in those that do not.

The magnitude of the task before us demands the best strategies. Goal-setting is a key. The Pastoral-Church Relations Division of the Spiritual Life Board urges every church in KYM to state specifically its purposes and goals. The division is prepared with materials, manpower, and know-how to help any meeting that is serious about determining its own future.

—Leroy Brightup, President
KYM Spiritual Life Board

KYM Pastors' Retreat

"Effective Ministry" was the theme of Pastors' Retreat of Kansas Yearly Meeting held at the Center for Christian Renewal in Oklahoma City, Oklahoma, May 1-4, 1973.

Guest speaker was Verl Lindley, pastor at Granada Heights Friends Church, LaMirada, California. He spoke to the pastors, and his wife Lois spoke to the wives. Both groups were admonished: "We must accept ourselves as God created us. How I look at myself will affect my relationship with others. Thank God for the way He made you!" They were also encouraged to work together to strengthen their own marriage relationships. "Keep courting each other as long as you live. The best thing you can do for your children and your church is to love each other and express appreciation for each other." Pastors were warned not to neglect meeting the needs of their own families.

Verl Lindley asked the pastors, "When is a church successful?" Then using Colossians 1:28, 29 (Phil-

lips) he suggested some ways to measure success in God's sight. "A church," he said, "is successful when (1) it knows what God wants it to be, (2) people meet God and real worship takes place, (3) it is building Christlike lives, (4) it is building families, (5) it is meeting human needs, (6) it is building disciples, and finally (7) it is eliminating points of strangulation.

John Robinson, general superintendent of Kansas Yearly Meeting, brought the opening message and conducted "Moments with the Superintendent" every day.

Dorothy Barratt, Rockaway, Oregon, Christian education consultant for the Evangelical Friends Alliance Christian Education Commission, spoke each day concerning the ingredients of a well-rounded Christian Education Program.

Dr. Kenneth J. Smith, Friends University, Wichita, Kansas, conducted a Bible exposition each day.

Richard Newby, pastor of University Friends Church, Wichita, presented a lecture on "The Challenge of the Friends Pastorate."

Wendell and Donita Barnett, pastors of Friends Church, Topeka, Kansas, led in a "Serendipity" workshop. Pastors and wives were divided into groups of four to share times and for times of creative thinking.

In one session Merl Kinser, pastor of Friends Church, Enid, Oklahoma, presented graphs of trends in membership and attendance in our Yearly Meeting churches.

Retired pastors, Leroy and Marie Thornburg, were honored with special plaques of recognition for service. Leroy recently finished 68 years of pastoral service, over 60 years of which were in Kansas Yearly Meeting churches.

A special cake was baked for the most recently married couple in attendance at Pastors' Retreat. With



the caption, "Today is the first day of the rest of your life," the cake presented to Cooper and Virginia

Beaty was symbolic of the congratulations extended by fellow pastors and their wives.

New officers elected for next year were Merl Kinser, pastor at Enid, president; Joe Durham, pastor at Bethany, Oklahoma, vice-president; and June Worden, pastor of Spring Grove Friends Church, Osawatimie, Kansas, secretary-treasurer.

The pastors' retreat, formerly known as Pastors' Alliance, made another change in the name at this gathering. Henceforth it will be known as the Friends Ministers' Fellowship.

God's presence was felt throughout all sessions. A sense of unity, fellowship, and a togetherness characterized the whole retreat.

Burundi Praise and Prayer

General Requests:

1. Praise for the good Quarterly Meeting that was held at Kwibuka April 16.
2. Pray for the newly elected elders in our churches.
3. Pray for our school directors and teachers. Many are not Christians, but the Lord is working with some of them. We praise the Lord for the ones who are Christians and are keeping their testimonies.

Kibimba

1. Pray for Evelyn Rupert, a Free Methodist missionary who has taken over the treasurer's books at the Normal School and faces much pressure from those demanding money when there is very little.
2. Pray for the work of the Normal School, as there are many problems at this time.

Kwibuka

1. Praise the Lord for good meetings on Easter Sunday. In this area there were services at Mugutu, Cene Ceru, Magarana, and Kwibuka. The smaller meetings joined with their monthly meetings for the service. We also had sunrise services.

News of Friends

Fourteen young Friends, juniors and seniors in high school, from the U.S.A. and Mexico will take part in the Quaker Youth Pilgrimage this summer. Marsha Cline, daughter of Dr. and Mrs. Beryl Cline of Friendswood, Texas, and Hannah Cope, daughter of Dr. and Mrs. Harold Cope, University Friends in Wichita, Kansas, will be among the group.

The pilgrimage consists of four weeks in England visiting places of

historical Friends' interest and a two-week work camp project in Dore, Sheffield, in connection with newly established Fairthorn, a home for mentally ill.

Friends young people from Ireland, England, and Europe will join the group in England. Martin and Margaret Trueblood from Gwynedd, Pennsylvania, will serve as adult sponsors.

Thornburgs Honored

KYM pastors gave special recognition to Leroy Thornburg during their recent conference in Oklahoma City. Leroy, still active at 89, moved with his wife, Marie, to a nonparsonage residence last summer. He had



been in pastoral ministry for 68 years. Marie is also a recorded minister and has been his collaborator and companion since 1937. Thus, together they count 113 years of cumulative pastoral service. Their children are also active in the church and in the Lord's work. Audrey Gordon is on the Executive Council of Gardner Friends in Kansas; Lowell pastors the Hutchinson Meeting; Hubert is an active layman at Newberg Friends; Herschel is engaged in evangelism, missions, and camping; Paul is missionary, pastor, and teacher; Elda Ann Cox is a pastor's wife in Oklahoma City. Several grandchildren are also following in outstanding dedicated service. One person, recently visiting a Friends meeting observed: "I've about decided if a church does not have a Thornburg in it, it's not a Friends church."

Friends Bible College

Seventeen Friends Bible College seniors received their diplomas during baccalaureate and commencement ceremonies Sunday, May 6, at the Haviland Friends Church. David Breese, president of Destiny, Inc., Wheaton, Illinois, gave the addresses, exhorting the graduates to take advantage of the opportunities available to them and to be Christian examples in the world.

Academic Dean Herbert Frazier gave recognition to graduating ministerial student, Roger Huffman. Roger graduated *magna cum laude* with a Bachelor of Arts degree. He will be moving to Ohio to begin a Friends work in Englewood, a suburb of Dayton.

Others receiving the B.A. degree were Faith Coleman, Sam Dunn, John Durham, Jack Holliday, Ken Roe, Charles Stair, and Keith White. Those awarded the Bachelor of Science degree were Kathy Davidson, Casey Davidson, Larry Kinser, Mark Mendenhall, John Penrose, Homer Smuck, Judy Williamson, Marty Williamson, and John Zwirn.

Paul Thornburg, A '43, was honored as the Friends Bible College "Alumnus of the Year" at the annual Alumni Banquet May 5 in Broadhurst Student Center.

The Thornburgs have served the past 19 years (under the Kansas

Yearly Meeting Board of Missions) in Burundi, Africa. Currently, they are pastors of the Booker Friends Church while on leave from Africa.

Paul was born July 31, 1927, to Leroy and Lural Thornburg in Mooresville, Indiana. Paul's family moved to California for a few years, eventually returning to Kansas where Paul's mother died in childbirth when he was six years old. Four years later Paul's father married Marie Brown of Booker, Texas.

Paul spent three years at Friends Haviland Academy, graduating in 1943. He attended Pacific College, now George Fox College, where he met his wife, the former Leona Harris. They were married June 27, 1947, at Greenleaf, Idaho, her home.

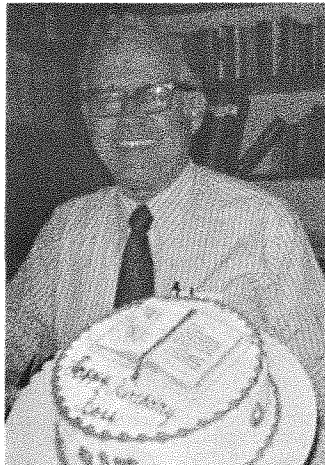
Paul's teaching experience includes Salem Academy, Salem, Oregon, and three years at Friends Bible College, 1950-1953. While teaching at FBC, Paul felt the Lord speaking to him about becoming a missionary. A year was spent in language study and completing an M.A. degree from Kansas State Teachers College at Emporia, Kansas. An additional year was spent studying in Belgium before the Thornburgs eventually arrived at Kivimba, Burundi, Africa.

Missionary colleague Alfred Miller said of Paul: "His greatest weakness is that he can't say 'no' to anyone who wants his help. I predicted he'd have a rough time in the Normal School. He would have had, too, except for one other peculiarity he has. He can always do 'just one more thing' for the other guy and then go home and get his own work done. He'll be out there early the next day helping someone else again."

Present at the banquet to share in this honor were Paul's wife, Leona;

his parents, Leroy and Marie Thornburg; his brother Lowell and wife Josephine; a niece and her husband, Casey and Kathy (Thornburg) Davidson; Mr. and Mrs. Larry Thornburg, a nephew; and Willard and Doris (Thornburg) Ferguson, a niece.

Paul and Leona have four sons and one daughter. Two of their sons, Phillip and Randy, have been studying at George Fox College; and two, Kenneth and Timothy, are at home in Booker, Texas. Their daughter Miriam will be a freshman at Friends Bible College this fall.



If friends are concerned over their superintendent having gray hair, it isn't all a result of job pressures. Some of it is because superintendents have birthdays, just like everyone else.

NORTHWEST YEARLY MEETING



Pray and Plan for Yearly Meeting

Yearly Meeting will be held at George Fox College in Newberg, Oregon, August 13 through August 19. We have many new people in our Friends churches who have never attended Yearly Meeting, so this year we want to encourage long-time Friends to invite new Friends. We are planning the Yearly Meeting program so there will be something for everyone. There will be less emphasis on reports and a greater emphasis on ministry. We expect the boards to do much of their reporting of past activities by a mimeographed sheet and use the precious platform time for ministering to us along the lines of their concerns. Following some presentations, there will be talk-back sessions to share concerns on the subject.

Our guest speaker for Yearly Meeting this year is Verl Lindley, one of the nation's outstanding Friends pastors. He pastors one of the larg-

est Friends churches in the nation, the Granada Heights Friends Church, LaMirada, California. His church has promised \$125,000 for missions and outreach this year. He has been widely used as a conference and seminar speaker.

More important, we have invited the Holy Spirit to attend. We have been asking Him to guide all our preparations for Yearly Meeting and to attend every session. There is an ever-widening band of faithful intercessors who are believing God to come upon us in an unusual way at this Yearly Meeting time. May we invite you to join that great prayer effort? We sense a need for problem-solving renewal, and it seems God would be pleased to do this for us at Yearly Meeting time. Let's ask Him to so minister to us that we will leave the sessions with such a sure sense of the presence and power of God in our lives that our witness will be

automatic, that our enthusiasm and joy in the Gospel will be contagious.

I have just been attending the sessions of the 31st annual convention of the National Association of Evangelicals. Like my friend, Dr. Ted Engstrom, I find some of the most productive times at these conventions are the stimulating conversations with spiritual leaders. Workshops and general sessions were also inspirational. I am more convinced than ever that the secret to success in the work of the Lord is nothing mechanical; it is not in program, but hinges on our relationship with the Lord Jesus Christ. I want Friends to be so in love with Jesus that everyone will notice there is something different about us. I want that love to overflow like a spring of living water until everyone we encounter will feel that we care about what happens to them, that we want to help them fulfill their dreams and find the joy we have found. I want this especially for myself.

—Norval Hadley

In the early morning hours of May 8 Norval Hadley was hospitalized with a bleeding ulcer. At this writing he has recovered sufficiently to return to his office and wishes to express appreciation for the many prayers in his behalf.

Outreach Conferences

The final Outreach Conferences for this church year were held in Greenleaf and Boise churches the weekend of May 6. There has been emphasis for missions and outreach in 50 of our churches this past year. Those who have participated in these conferences have included George Thomas, Gene and Betty Comfort, Mary Bel Cammack, Norval Hadley, John Fankhauser, and the Cadd family. These have made very meaningful presentations that have resulted in an excellent response from our churches. We feel as we continue with the Faith Promise emphasis that the entire Unified Budget of our Yearly Meeting will be underwritten by the splendid responses on the part of the constituency of our Yearly Meeting. —John Fankhauser

Easter Offering

For the second consecutive year the Board of Christian Education sponsored a special Easter Sunday school offering for the EFA Mexican mission work. The Yearly Meeting treasurer reports that as of this writing she had received \$2,372.89 of this offering from Sunday schools, with more continuing to come in.

Herbert and Betty Lou Sargent Join Twin Rocks Staff

Herbert and Betty Lou Sargent have recently been contracted to serve at Twin Rocks Friends Conference



grounds. Herbert will be a full-time resident manager and superintendent of grounds, beginning June 1. The Sargents have pastored several churches in our Yearly Meeting, including five years of service just

completed at Cherry Grove, Washington. The whole Sargent family has been very active in the ministry of Twin Rocks. Roger and Diane both worked full time on the staff last summer and through FY Midwinter Convention. Herbert has served on the Surfside Camp committee and staff and has promoted many of the work projects accomplished on the grounds in recent years. The board feels that their many skills, their knowledge of Christian camping as a ministry, their sense of call and dedication to Christ and the church equip Herb and Betty Lou in an unusual way for service at Twin Rocks. We thank God for answered prayer in raising up this capable family to serve Twin Rocks at this time.

—Charlotte Macy, Director
Twin Rocks Friends Camp

WMU Spring Rallies

The Women's Missionary Union Spring Rallies were held in April and May at Greenleaf, Idaho; Wenatchee and Spokane, Washington; Portland, Newberg, Salem, and Medford, Oregon.

These have been programs of fellowship, information, and inspiration as well as participation in a common goal—that of raising money to purchase an electric typewriter and adding machine for our mission fields in Bolivia and Peru. In several of the rallies Mary Bel Cammack conducted an Extension Bible School class. She taught one lesson in Aymara music, giving every one a copy of the programed lesson much like she uses in Bolivia and Peru. An electric typewriter will greatly increase the efficiency of producing these lesson materials.

An incomplete total of the offerings for this project is \$600.

—Agnes Tish

Greenleaf Friends Academy

Greenleaf Friends Academy recently participated in the Regional Northwest Fellowship of Christian Schools Musicales at Salem, Oregon. Forty-nine band and choir students took part in the workshops and concerts hosted jointly by Salem Academy and Western Mennonite School. While in Oregon, the choir presented a sacred concert at North Valley Friends Church on Sunday morning, April 1, with an evening concert at Metolius Friends Church.

On March 17 the student council sponsored a benefit gospel concert featuring three well-known Boise Valley gospel singing groups: the King's Witnesses, the Galileans, and the Pathfinders. The project helped finance new stage curtains.

Great progress is being made on the new athletic field, which involves the development of a quarter-mile cinder track, relocating the football field, and developing a new parking area for the football field and for church activities.

The concert choir presented "The Centurion" in a Good Friday concert under the direction of Wesley Folsom.

Dan Jaquith, son of Mr. and Mrs. Frank Jaquith, Ontario, Oregon, died of an apparent heart attack Thursday, April 19, 1973. Dan was a senior at GFA and had attended from the seventh grade. He was sports editor of the *Grizzly*, a three-year letterman

in football, a member of the concert choir, and manager of the varsity basketball team. He was boarding in the home of Mr. and Mrs. Kenneth Hull. That Thursday morning he left this verse with a close friend: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28)

1973 Commencement exercises were held May 21.

Two junior students, LuAnn Smith, daughter of Clair and Lois Smith, and Warren Koch, son of Glen and Pauline Koch, have been selected to represent Friends Academy at Girls' State and Boys' State respectively this summer.

Plans are now underway for First Week '73, the second year of a creative approach to opening school. Key resource people and consultants have been scheduled to participate in the beginning week of school to be held at Quaker Hill Camp August 27-31.

Let's Go Over the Top

Income to the Unified Budget during the 10th month was \$18,582. That is \$1,424 more than the needed monthly amount if we are to reach our \$207,000 goal by July 15. But during recent months we had slipped behind so that we are still over \$14,000 short of what we should have by this time.

June 24 has been designated as "Over the Top" Sunday. All the churches are encouraged to take an extra offering for the Unified Budget

on that Sunday. As things stand now we need about \$2.00 per member to put us over the top. This means many will have to do more than that. Some boards are seriously short of funds they must have to do their jobs. We can go "over the top." With God's help, let's do it! —N.H.

Summer Camps

Fir Point (Southern Oregon)

June 26-July 1—Boys and Girls
June 28-July 1—Family Camp

Twin Rocks

July 2-7—Junior Boys Camp
July 8-14—Surfside Youth
July 16-21—Junior Girls
July 23-28—Tween Camp
August 31-Sept. 3—Family Camp

Quaker Hill

July 9-13—Boys and Girls Camp
July 13-15—Campers Retreat
July 16-21—Tween Camp
July 23-29—Specialty Youth
August 31-Sept. 3—Family Camp

Twin Lakes (Inland Area)

July 23-27—Junior Camp
July 30-August 3—Tween Camp

All Yearly Meeting Youth

July 23-28—Island Hopping Camp
Contact Velda Harmon

FOR SALE

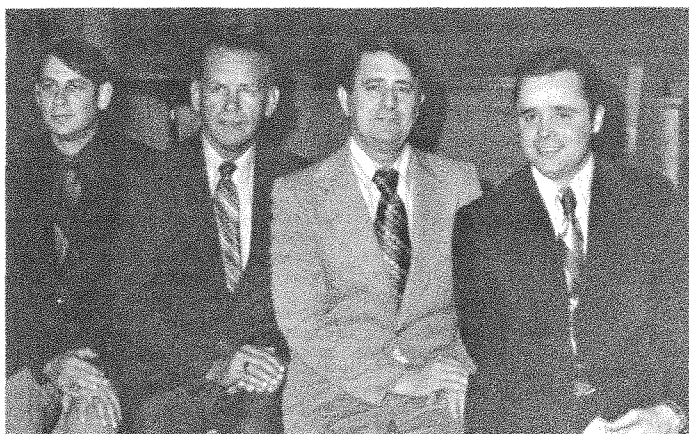
Three-bedroom home, full basement, large shed on back of lot, garage, oil furnace, across street from Greenleaf Academy.

Call Caldwell (208) 459-0581 or write: Merl White, Box 76, Greenleaf, Idaho 83626.



ROCKY MOUNTAIN YEARLY MEETING

Quakeraires Place First in Contest



The Colorado Springs male quartet, Quakeraires, placed first in the an-

nual music festival May 7 and 8 at Friends Bible College, Haviland,

Kansas. Members of the quartet are John Pierce, Harold Ellis, Cecil Kinser, and John Hinshaw.

Over a year ago several men in the Colorado Springs Friends Church who love to sing got together to stretch their vocal chords. Soon the men were frequently singing in the local church services, much to the delight of the congregation. Several opportunities have come within the city to sing. After being so well received, they decided to call the quartet the Quakeraires.

The men are really excited about the opportunities opening to them to share their faith in song.

Pastors' Retreat Well Attended

Pastors from about 15 Rocky Mountain Yearly Meeting churches were present for Pastors' Retreat March 9 through 11.

Kermit Ecklebarger of the Baptist Seminary in Denver gave a very helpful presentation concerning Bible translations and how we got our Bible.

The Sunday morning session was blessed with God's presence, and a spirit of unity was prevalent during the entire conference.

A few brave souls went tubing but found the snow was just a little wet to continue very long.

The general feeling at the conclusion of the conference was that it is something that should be planned again for next year.

Push for Summer Camps

If you have counselors who are able to attend the various youth camps this summer, refer their names and addresses to camp directors:

Junior Camp (July 13-20): Neal Rusco, 1736 N. 19th St., Grand Junction, Colorado 81501.

Junior High Camp (July 20-27): Dan Jamison, Box 399, Center, Colorado 81125.

Senior High Camp (August 11-17): Paul Moser, 3113 1/2 N. 55th St., Omaha, Nebraska 68104.

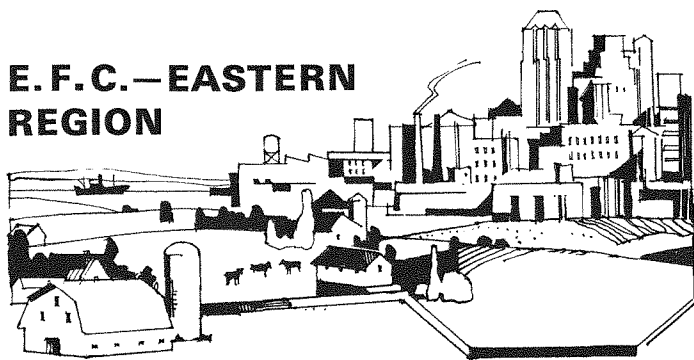
Questionnaire Concerns the Pastor And His Leisure

A questionnaire presented by Stan Perisho, pastor of First Denver Friends Church, at the Pastors' Retreat was rather revealing concerning some of the facts in their lives.

About half of the pastors said they did not generally take as much leisure time each week as they thought they ought to have. Sixty percent indicated they managed to take a day off each week. Over 80 percent indicated that if their leisure was insufficient, it was their own fault for failing to take leisure time. Ten out of 12 men responding said that they did not feel that their wives were satisfied with the amount of leisure time they took and shared with her. About half stated they did not get adequate physical activity during the week, and one-half responded that they did not have sufficient time with their children in comparison to other professional men or executives.

The questionnaire seemed to indicate that maybe the pastors of Rocky Mountain Yearly Meeting ought to do some serious thinking about their schedules and make certain they are not neglecting their families, their wives, or even their personal health.

E.F.C.—EASTERN REGION



Jesus and the Subversives

If Jesus were to appear in New York, Berkeley, or Middle America, what would He do about people engaged in destructive dissent, whether tearing at our institutions from within or actively collaborating with a foreign enemy? Would He strike at them through a direct confrontation, cowering them with a clever rebuke or piercing look? Would He expose them by alerting the police, national guard, or coveys of like-minded believers? Or might Jesus respond in a way that would catch us off guard, even surprise us? Interestingly, the New Testament suggests an answer.

The story of two diverse responses appears in the Gospels. One, that of society, was normative for people threatened by destructive forces; the other, that of Christ, strangely unique.

The first response to subversives, that of society, came from a people who, though outwardly committed to biblical morality, undercut its spirit through legalism, racism, and insensitivity to the poor. Yet, when threatened by pagan forces from without and subverted by corrupting and damaging influences from within, that society attracted fierce loyalties.

The external danger, Hellenism or the sensate culture of Greece and Rome, had once been vigorously resisted, as patriots burned the homes of Greeks who settled in Palestine, selling their children into slavery. But, following the arrival of Roman troops, the Jewish leadership despaired of armed resistance. Alarming, it seemed, foreign influence grew as, under Herod the Great, the government subsidized foreign writers and artists-in-residence, while at the same time sponsoring Greco-Roman festivals and public games.

Yet, offensive as external pressure might be, it was more distasteful to witness the nation being subverted from within. One could see women subverting morals, their promiscuity cutting at the family structure, while men flaunted their alienation by aping Hellenistic styles of dress, or, as with tax collectors, openly collaborating with the enemy. At this critical moment, with the nation reeling before pressures from without, this crippling from within seemed, to many, intolerable.

Society then, severely threatened, responded to subversives with undisguised contempt. Those who aided the enemy or injured morals were denounced in the synagogues, avoided on the streets, and commonly treated with disdain. But what about Jesus? How would He react to people who, from the inside, corrupted and betrayed the nation?

What Jesus did may be seen from two encounters, one of which occurred at the home of Simon the Phari-

see. Jesus was eating with some Pharisees when a woman entered, one of the "sinners" whom a Pharisee would instinctively disdain. Terribly out of place, yet drawn by something (an expression on His face, a look in His eyes, something she had heard about Him, or something she had heard Him say), she walked to Jesus and began to wipe His feet with her hair.

Instantly Jesus and the Pharisees polarized. The latter, as expected, rejected her with gasps, murmurs, and outraged silences. Yet the woman waited, at once vulnerable and invulnerable, her being attune to Jesus.

His response? At first it may have been only an expression, or a movement to indicate acceptance. Then speaking to the Pharisees, Jesus told a story (Luke 7), and suddenly roles were reversed as this woman, no longer alone, was shown as a model for emulation, her graciousness silently convicting the callousness of the host.

Or again, Jesus was passing through Jericho on His way to Jerusalem. A crowd turned out, some hoping for a Messiah who would bring revolution. Then something happened, as transfixing as an assassination. Jesus stopped, looked up into a tree, and called: "Zaccheus . . . today I must stay at your house."

Zaccheus! A tax collector, a man guilty of gross collaboration with the enemy, a man so despised that neither he nor any member of his family was admissible as a witness in a Jewish court. It was as if a chill swept the crowd as this "prophet," this "holy man," reached out in reconciliation to a contemptible subversive. It was too much, and that day Jesus lost the support, if indeed He ever had it, of Jericho's silent majority. Yet again an estranged person, a subversive, was reconciled.

Why, we might ask, such a radical difference in the manner in which society, on the one hand, and Jesus on the other responded to subversives? Why, when society rejected and isolated those they found to be offensive and threatening, should Jesus project to subversives a sense of approachability, even of empathy? Clearly it was not that He condoned promiscuity or collaboration with Hellenism. Rather, His genius lay in an ability to reach beyond what people were doing to establish contact with them as persons, a contact that proved not coercive, but liberating and restoring: a woman free to cry and love, even in front of the hostile and self-righteous, a traitor free to accept his own people, returning money where once he had stolen.

Or, to say it a different way, the polarity between Jesus and society lay in the area of ultimate concerns: society cared for self-preservation and so would rend those who threat-

ened or did not conform. But Jesus cared for "sinners," even subversives, and the alienated were caught off guard by one who reached to them in friendship, warmth, and reconciliation.

To return to our original question: could it be that subversives in New York, Berkeley, and Middle America are today meeting from society the same responses they encountered from the society of Jesus' day: exposure, disdain, and alienation? One wonders what might happen if, in our day, subversives were to encounter Christ alive in His followers, reaching out, not with hostility, but in sensitivity and reconciliation? What might happen?

Marysville Honors Scouts

Three sons of Mr. and Mrs. Harold Fancey of the Marysville Friends Church were presented their "God and Country" awards by their pastor, Glenn Althouse in January 1973. The boys are, left to right in picture, Charles, Danny, Lynn Fancey.



The boys worked for these awards in demonstration for their love of Christ, participating in ushering, FY activities, and other jobs and duties as the pastor had need. Their stand for Christ and their personal witness for their Lord have been outstanding in the local church, at school, and through the many activities in the Boy Scout years.

This is the first for the Union County Scouts to have three brothers to obtain their awards at the same time.

Speakers for the Evangelical Friends Church—Eastern Region yearly meeting August 21-26, 1973:

Charles DeVol—During morning expository hours; one or two evening services.

Wm. E. Allen—Christian Missionary Alliance, Mansfield, Ohio.

Don Murray—Music for the evening services.

LODGING
Adults—\$3.00 first night, \$2.00 each additional night.

CAMPING
\$1.00 each night or a maximum of \$5.00 for the week.

FOOD
Adults — Breakfast 80¢, Lunch \$1.30, Supper \$1.85

Under 12 years—Breakfast 75¢, Lunch 95¢, Supper \$1.25

Notice!

Duane Rice, coordinator of Camp Caesar, reminds all Eastern Region Friends Youth that the '73 camp dates are June 25-30. Plan now to attend. Steve and Maria will be in charge of the music, with a great group of our own pastors on hand for classes and counseling.

Did You Know?

■ That Salem First Friends broke "the 1,000 barrier"? On Easter Sunday morning 1,013 attended their two morning services, according to Harold Winn, pastor.

■ That Dr. Ezra and Frances DeVol arrived from India May 15 for three months of "rest and recuperation"? In Chhatapur Miss I. A. Shaw took over in April as superintendent of nurses, which was a real answer to prayer for relief from the work overload.

■ That Anna Nixon is now at Nagpur, India? She is working under Yeotmal Seminary as head of Theological Research and Communications Institute (TRACI), a Christian writing institute.

■ That Ella Ruth Hutson is now working with the editorial staff of the Taiwan Sunday School Association located in Taipei?

Focus on Malone

Malone professor, Eugene Collins, and wife Caroline have been honored by being named Danforth Associates. The purpose of the Danforth program is to recognize outstanding faculty who have sought to improve student-faculty relations and thus have strengthened the teaching-learning process. The Collinses are among the 179 couples chosen this year from applications representing more than 750 colleges.

The Malone annual (called *The Philos*) was officially circulated on May 14 after presenting the first copy to Dr. L. A. King, to whom the book was dedicated. Editor Jean Campbell made the presentation and explained the new precedent set by the staff in delivering the book in the spring.

Class of '73 Receive Degrees

On Saturday morning, May 26, the senior class of 1973 received their "coveted sheepskins" marking the completion of four years of intensive study.

The Honorable James E. Johnson, Assistant Secretary of the Navy, of Washington, D.C., gave the commencement address. Mr. Johnson



Secretary Johnson

serves in Manpower and Reserve Affairs, having been appointed by President Nixon June 16, 1971.

Baccalaureate was observed during morning chapel, May 16, to enable classmates and faculty to attend and honor the seniors, with President Randall as the special speaker.

The annual Alumni Banquet was held in the College Friendship Room on May 26 with a good attendance by visiting alumni.



Friends gather

ALLIANCE, Ohio

Our semiannual missions conference was held April 1 and 8 with the theme, "Let the Whole World Know." Speakers were General Superintendent and Mrs. Russell Myers, and Dale McClain of OMS International, missionary to Indonesia. Our Friendship Class shared in Dale McClain's support for many years.

Pastor Galen Weingart and layman Harvey Smith returned from the Coral Ridge Evangelism Training conference with much enthusiasm. They plan to initiate the program here in the near future.

On April 15 a workshop for elders and overseers was held. Leading this meeting were Bob Bloss, Damascus; Don Roher, Salem; Chester Queen, Poland; and Delbert Freeman. They shared gleanings from the elders and overseers conference of the Evangelical Friends Church, Eastern Region.

The Golden Book Edition of the New Standard Reference Bible was presented to the library by Kenneth and Twila Ferguson. Also contributed by Ed and Ginger Benedetto was a complete New Testament on 16 RPM records.

A new Bluebird bus has been purchased for use of the Sunday school and other areas as needed.

Dr. Truman Turnquist, associate professor of chemistry at Mt. Union College, was recently chosen an Outstanding Educator of America.

An Easter Vesper Service featured the "Sonshine Company" of Malone College in a sparkling program of contemporary Christian music.

Men in Missions held an open meeting April 24 with Lee Hayes as speaker. Mr. Hayes, of the USS *Puebla*, shared experiences as a prisoner of the North Koreans, and emphasized the responsibility of Christians to share the Gospel.

ALUM CREEK, Marengo, Ohio

Sue Martin ministered to us in the evening service, April 1, showing slides of her work in Haiti with World Gospel Mission.

A spring Pioneer Girls Encampment Service was held April 15 in the evening. Esther Westbrook is our local Pioneer Girls' director.

A church pictorial directory is being made. The photographer took 89 family group pictures on April 20 and 21 at the church. Kenneth Black is the lay coordinator, assisting Pastor Brantingham and Kenneth Jones, in planning the directory.

New pews have been installed and were first used Easter Sunday. There was a record-breaking attendance of 261 (this includes the junior church) for the morning worship hour. The

evening attendance was larger than usual. Pastor Brantingham reported a record-breaking interest and response to the out-of-doors Easter sunrise service, even though we had no sunrise and the skies threatened rain.

Wednesday evening, April 25, we sang "Sweet Hour of Prayer," then Pastor Brantingham opened the service for our reactions to the words of this song. There followed an open, honest fellowship as we shared together experiences concerning prayer—a unique discussion for our church and indicative of revival fires kindling in our midst.

Pastor and Mrs. Jason Sherwood of Van Wert attended the prayer meeting service on January 10, 1973, both participating in the service. He presented the devotional message. In recent weeks there has been an increasing interest in the prayer service and a greater effectiveness and freedom in prayer.

Dr. Everett Cattell was guest speaker Sunday evening, January 28, speaking to us concerning the qualifications of a missionary—laying a basic foundation on what it really means to be a disciple of Christ.

ARGONIA, Kansas

Pre-Easter services were held with our pastor, Clarence Lanier, as speaker. Local talent supplied special music. God's presence was felt in the meetings.

About 40 adults and young people enjoyed a sunrise Easter service in Argus Pearce's pasture and returned to the church basement for breakfast.

The Argonia Christian Youth Organization meets the first and third Saturday evenings of each month. The first Saturday a program is presented and the third Saturday is recreation. "The Peacemakers" had charge of the April program.

The ACYO is sponsored by the churches of Argonia. The purpose is to furnish the young people wholesome entertainment and help them with their spiritual life. Many of the young people have accepted Christ from this work. Gerald and Jean Fitch of our congregation are leaders of ACYO.

BARBERTON, Ohio

Five of our men, along with our pastor, Charles Bancroft, had the opportunity of sharing in the Men in Missions Conference held at the Westgate Friends Church in Columbus, Ohio, on March 3. It was a time of inspiration and challenge.

Congratulations are in order for Denise Snyder, one of our young

people, in winning the VFW Voice of Democracy writing contest. The contest was for all Barberton High School juniors and seniors.

Twenty-seven of our fold attended the seminar on visitation and how to share your faith. This seminar proved to be very profitable, as several of our men have had on-the-job training since the seminar. A visitation program is planned to start shortly after Easter Sunday.

On March 17, over 100 youth and their adult leaders met at Barberton for the annual Mini-Olympics. These activities were held at U. L. Light Junior High School, followed by lunch at the church. Our youth took third place, while the youth from Bethany Friends came in first. The program of the day was concluded with the showing of the film, *So Long, Joey*. An enjoyable time was had by all in attendance.

BELOIT, Ohio

On March 25 the Beloit Friends youth sponsored the Sunday evening service, when "The New Addition" choir of the Science Hill United Church of Christ presented the message in music. They brought inspiration through songs and testimonies. This group of 24 young people was led by Juanita Jeffries.

Recently an Appreciation Dinner was given for the Sunday school teachers and officers. There was a good attendance, and after the dinner they enjoyed a good time of fellowship and blessing.

We appreciated the messages of our evangelist, C. T. Mangrum, Sr., during a week of special evangelistic emphasis, April 1-8.

Our Palm Sunday opportunity was given for dedication of babies. One baby, Melody Kay Scott, was presented.

Easter Sunday morning the choir gave the cantata, "Mine Is a Risen Saviour" by Byron M. Carmony. In conclusion the pastor gave a short message on "My Response to the Risen Savior."

CHANDLER, Oklahoma

Among recent activities at Chandler was a visit by a Friends Bible College team, sponsored by Jim and Kay Summers. Presenting a week-end of music, both vocal and instrumental, and inspiring, Spirit-filled testimonies were Larry Mendenhall, Becky Smith, Jennifer Ehrman, and Shirley Bindorf.

Easter services were highlighted with a baby and children's dedication service at the close of the message. Pastor Routon dedicated 17 children and 5 babies.

The adult choir joined in a city-wide choir Easter Sunday evening in the presentation of John W. Peterson's cantata, "No Greater Love."

Pastor Kenneth Routon, president of the Ministerial Alliance, encouraged our congregation's participation in a one-week, city-wide evangelistic crusade with the Larry Jones Team. The fellowship of worshipping together with Christians from other churches will long be remembered. Many souls responded and found victory in Jesus, for which we praise and glorify Him!

June finds us in VBS as teachers and workers seek to win boys and girls for the Lord.

COLORADO SPRINGS, Colorado

We are still praising the Lord for our pre-Easter week of revival with William Wagner, superintendent of Indiana Yearly Meeting, as speaker. Henry and Juanita Harvey of Wichita, Kansas, gave wonderful messages in

song. The Holy Spirit was present in these services. The church has been uplifted and blessed.

The youth group has been very busy with car washes, pie auctions, bake sales, and literature bags. With the money earned, they helped pay for their retreat in March at Quaker Ridge, and also for their speaker there.

Our Quakeraires Quartet attended the Quartet Festival at Haviland, Kansas, the weekend of April 7 and won first place. We are thankful for such a dedicated musical group.

The men and boys' prayer breakfasts are proving times of great fellowship. They meet the first and third Saturdays of each month.

DAMASCUS, Ohio

On Easter Sunday morning a community choir made up of representatives from seven churches presented John W. Peterson's cantata, "He Lives," during the sunrise service.

Another highlight of the Easter Sunday was the presentation of the drama, "The Centurion," with more than 30 young people participating in the drama and 20 others working with them. This was a presentation of the Senior Friends Youth in our church and was acclaimed by all as a most outstanding performance.

On Sunday evening, April 29, Dr. E. L. Cattell presented a missionary message in our church as part of the District School of Missions.

DEERFIELD, Ohio

A youth choir directed by Mrs. Edwin Jeffries gave a sacred concert in our Sunday morning service April 1. Seven new members were received into church membership on Palm Sunday.

The church choir presented the cantata, "Voice of Triumph," on Easter Sunday morning. An Easter sunrise service was held with a quartet from Malone College participating in the service. Sixty-six were present for the Easter breakfast.

On April 19, the choir from the Bellefontaine church directed by their pastor, Bruce Burch, sang in the morning service and blessed our hearts. The church served dinner to the choir after the service.

EAST GOSHEN, Beloit, Ohio

April was Missionary Emphasis Month with the senior FY presenting a play, "Who Is My Neighbor?" on April 1 during the evening service. In the morning worship service, five babies were dedicated. April 8 was Loyalty Sunday with a special effort to have the whole family present. Palm Sunday was followed by Good Friday services at the Damascus Friends Church. Easter Sunday had the Community Sunrise Easter cantata, "No Greater Love," at the Damascus Friends Church. Our church was privileged to host the Northeast District "School for Missions" on April 25 and 26 with Everett Cattell giving the keynote address on Friday evening and seminars on Saturday. Catherine Cattell spoke April 19 at the morning worship service.

EMPORIA, Kansas

Emporia First Friends joined other churches in Emporia in a Key 73 launch program January 20 at the First Methodist Church.

Henry and Juanita Harvey and their daughter, Sylvia, presented an evening in song, sponsored by the Education Committee.

Several from our church attended the Northeast Area Rally at Topeka. Guest speakers were Richard Taylor,

United Dry Forces; Charles Mullen, Camp Quaker Haven; John Robinson, general superintendent; and Carl Gordon and Forest Reynolds, representing Friends University's "Program of Progress."

We appreciated a recent visit from former pastor, Paul Barnett, who preached on "The Second Coming of Christ." The Barnetts now reside in Oregon.

Orville Stutzman, Gideon speaker from Hesston, Kansas, gave a Sunday morning message in February.

Several of our group attended the Kansas Association of Evangelicals Convention in Wichita, while our young people and their sponsors enjoyed the Dave Wilkerson Crusade there.

The Visitation Evangelism Committee launched a "love in action" program for the month of March. The Crusaders Sunday School Class adopted members of Search Light Class for kind acts. The Homebuilder Class invited new prospective guests to a dinner. Senior high and junior high groups had charge of the opening exercises during the month. The Junior Department visited shut-ins and our church members in nursing homes, presenting devotions and singing. Our annual visitation day was April 29. Cottonwood and Twin Mound churches joined us in the study of the book of Acts (Key 73 program) taught by Loren Lutes, under auspices of Education Committee.

Elmer and Dorothy Ludwig, Daryl and Sue Ann Fleming, Earl and Waldena Whitehurst, Leona Fessler, and Nadine Defoor have been involved in various Lay Witness Missions, including meetings at Enid, Oklahoma, Boonville, Missouri, Northridge in Wichita, and Erie, Kansas.

Share groups in homes and Sunday evening services are helpful to our meeting.

Recent guests have been The Haviland Choralliers and Aaron Hamlin, national field director of the National Black Evangelical Association, brought to us by EFA Social Action Commission.

"Thirty pieces of silver" were given Easter Sunday by many as a special gift for the church budget. Another source of funds was a consignment auction, by Whitehurst Auction House, with commissions going to the general fund.

Pauline Hancock and Beth Hinchshaw have done a fine job with our adult and junior choirs, respectively.

The Crusaders Class is sponsoring a nursery, and the Missionary Society, in addition to assisting in all the WMY special projects, has also given 210 pounds of clothing for the Church World Service project.

FAIRVIEW, Carthage, Missouri

We were happy to welcome the group from Friends Bible College to our services. A group of about 35 children and teen-agers enjoyed a pizza party held in the annex during the month of March.

Family night at the church was enjoyed with a chili supper. A yard cleanup and a wiener roast were enjoyed by young and old.

A Lay Witness group from Alba visited our meeting, and Marvin Bales, Youth for Christ director, took charge of the Sunday morning service March 29. Our Easter sunrise service and breakfast was a success.

We are looking forward to another good vacation Bible school this year.

Gerald Holden is doing a wonderful work in our church and in the community.

FIRST DENVER, Colorado

We have started another class in our Teacher Certification series. Several of our Sunday school teachers are studying "Christian Methods" as a part of this training.

With our census of the area surrounding the church, we have located many families who have no church connection. We have started a mailing program to these people designed to acquaint them with our church and the love God showed through Christ.

About 20 attended our special over '62 V.I.P. program. At this time, we had a dinner and speaker who talked about Social Security and Medicare benefits.

The Outreach Committee is establishing a pantry, and each Sunday we bring specified canned items to help stock this cupboard.

FIRST FRIENDS Vancouver, Washington

Pastor Earl Geil, Phil Zoller, Dave Davis, and Steve Geil attended the annual pastors' school in Hammond, Indiana.

The WMU Mother-Daughter Banquet was held at Earl Kelley's Restaurant with Helen Cadd as guest speaker.

The William Penn Club entertained sons and daughters in the fireside room of the church with a potluck dinner. Gretchen Frazier, skier, was guest.

"Genesis and Science" was the subject of Dr. Donald Chittick's lectures and slides regarding earth beginnings. The series continued through May.

Bob Rez is the new assistant to our pastor.

Easter Sunday we set a new high in our bus ministry for Sunday school of 352. Church attendance was 385.

FULTON CREEK, Radnor, Ohio

April 1 morning services were presented by Edgar Phelps and evening services were by Willis Braun of Essex United Methodist Church. Our pastor, Harold Wyandt, served as evangelist April 1-8 at Goshen Friends.

April 8, Chester Meddles filled the pulpit, and the pastor of the Radnor Baptist Church gave the evening services.

Several members and youth attended the district meeting in Van Wert.

Fulton Creek hosted the Soul's Haven Church of Delaware at the Easter Sunrise Service.

Pastor Wyandt was on the program for Good Friday services held in Richwood at Central Methodist Church.

Easter Sunday night the young people, directed by Mr. and Mrs. Phill Seiter, gave a play titled "Doubting Thomas."

The special offering goal of \$500—Debt Free in '73—realized over \$1,000—praise the Lord!

Two of our midweek services this month were capably handled by Norma Wyandt and Jim Leibold.

On fifth Sunday the FY had the evening services. The young choir, directed by Sandy Leibold, sang, and Mrs. Wyandt gave the message on "Antiques."

Pam Schultz and Sandy Leibold received the Thessalonica Awards this month.

GATE, Oklahoma

June Whisenhunt was the coordinator for our church as we joined the Methodists in a Community Lay Witness Mission with many coming

from other places. It was a wonderful time of revival and conversions among our people. Several Prayer and Share groups are meeting each week in homes as a result of the mission.

Our church building has recently been improved with new paneling and painting in the sanctuary and general cleaning throughout the interior. A work day for all resulted in gravel being hauled and yard work done.

Ten women from our Missionary Society attended the Western Area Tri-Quarterly Conference at Liberal, Kansas, April 5. Paul and Leona Thornburg were the guest speakers. The morning service was an improvised scene from Africa, and in the afternoon recent slide pictures were shown.

GREAT BEND, Kansas

A Christmas program was presented by the children in December. Following the program all were invited to stay for a Salad Supper. The response was good.

Beginning January 21, students from Friends Bible College, Haviland, Kansas, arrived each Sunday to give help and receive experience in Christian service as a part of an assignment in Christian Service, directed by Robin Johnston. There have been 5-10 students teaching Sunday school classes, helping with the worship, music, visitation, and church survey. In the afternoon at four all youth and children have been invited to attend the "Good Samaritan Club" for an hour of singing, Bible games, object lessons, and stories, climaxed with refreshments. There have been from 10 to 19 children in attendance.

We have greatly appreciated the efforts of this group in stimulating interest and attendance and sharing responsibilities. There is a great need for a dedicated couple or family to locate in Great Bend to undergird the work here. Job opportunities are good.

GRINNELL, Iowa

Pastor and Mrs. Harris were again called to Ohio by the sudden death of one of his brothers. They also attended ministers' conference while there.

Filling the pulpit during the absence of Pastor Harris were Reverend Sams on April 1 and Larry Griffith on April 8 and 15. Both men attended Vennard College.

Several from our church helped call on Grinnell families and pass out literature in connection with Key 73.

HARMONY, Wessington Springs, South Dakota

Harmony Friends members were part of a community group who had eight weeks of Bible study. There was an average attendance of between eight and nine. The studies were very interesting, and we are considering starting another series of lessons next fall.

Reverend Lutz of Wessington Springs brought the message April 1, when Pastor and Mrs. Short were far away on their ANEA work.

LOWELL, Kansas

We were honored to have the "Heralds" from Haviland with us for a weekend service. Their music, messages, and testimonies were an encouragement.

"The King Is Coming" was presented by our choir on Easter Sunday.

Our Sunday school superintendent, Jerry Norvell, has presented

films on the crucifixion and *Words from the Cross* during this month.

We had a pie social to raise money for a special project for our missions. Trophies were given to the best looking and best tasting pie. Mrs. Rex Chambers was chairlady of the planning committee; her time and work were greatly appreciated. Tennessee Prairie and Riverton were included.

Mr. and Mrs. Orval Kinion participated in a Lay Witness Mission at the Northridge church in Wichita.

MARYSVILLE, Ohio

On January 9 Wayne Lund of Portland, Oregon, shared with us his experience and the growth of his church through sharing their "love" with their community. Wednesday morning, he continued to prick our hearts for the community to let the Lord work through us.

MT. CARMEL, Mingo, Ohio

We shared our combined Easter Sunrise Service with Kennard Nazarene Church at 6:30 Easter morning. Mt. Carmel had 60 in attendance.

Our young people served a sunrise breakfast for the whole church with a large number attending.

MT. PLEASANT, Ohio

On April 15 a community chorus of 44 members presented an Easter cantata entitled "Easter Song." The cantata was given in the Friends church under the direction of Mrs. Lloyd Smith, wife of the Presbyterian pastor. Our Friends Girls Ensemble sang for the offering, which goes toward the expense of the community vacation Bible school.

Easter Sunday was devoted entirely to music. The Junior Choir sang during the Sunday school hour, and the Cherub Choir sang for church. Following an Easter anthem by the Senior Choir, our Friends Girls Ensemble presented a cantata, "Jesus Speaks from the Cross."

A Lay Witness Mission was held here April 27-29. Kickoff was held at the high school with a fellowship dinner for everyone. Special activities were planned for both youth and adults. About 40 visitors from Canton, Salem, and St. Clairsville spent a weekend of sharing with us.

NEWPORT NEWS, Virginia

On January 26, J. Milvin Howard brought the morning message to the church. On Sunday evening, the annual Gideon service was conducted by John D. Williams of the Peninsula camp.

NORTH VALLEY Newberg, Oregon

April was a busy month at North Valley Friends. Greenleaf Friends Academy choir started the month off on April 1 with a wonderful musical presentation in the Sunday morning service; 355 were present for this very spiritual service. The young people spent Saturday evening in the homes of church members and relatives.

April 6-8 was an exciting weekend. A Lay Witness Mission was held with Bert Wellmen as coordinator. The Holy Spirit was actually the leader, and great blessings were available for all. Team members and local members and attenders all found greater joy and benefits in serving Christ.

Palm Sunday Leonard L. Silvers, M.D., spoke in the morning service concerning the physical and spiritual

Books



Elizabeth Brown, The Candle of the Wicked, Zondervan Publishing House, 192 pages, \$3.95.

This well-written mystery novel is the first for Elizabeth Brown, who has also written a popular Christmas program called "The Message of the Bells." The novel is unusual in its successful attempt to deal with troubling issues of the modern world from a Christian viewpoint in a totally believable manner. The characters are Christian, yes, and not exempt from the problems of life simply because they are so. The main character is a minister who has been accused of a sex crime, a crime exceedingly disgusting but also quite plausible in today's world. The characters are attractive; they elicit the reader's sympathy; and the reader soon finds himself caught up in the desperate attempt to prove the minister's innocence despite all evidence to the contrary.

A Christian philosophy of life is skillfully woven throughout the story as the

author deals with such issues as why God allows Christians to be victims of horrendous crimes and how God sustains the Christian even as he suffers losing his comfortable place in life. A message of Christian hope emerges, as man struggles to ask, "Why, God?" in the face of losing all he holds dear. The reader will share the agony of the accused man, but will experience through his struggles an emotional growth, a clearer knowledge of the way life's struggles can strengthen all men. —Lana Stanley

Phyllis C. Michael, Fun to Do Bridal Showers, Zondervan Publishing House, 104 pages, paperback, 95 cents.

For individuals and social committees whose wells of ideas are running dry, this is a welcome book presenting a variety of themes for bridal showers, suggestions for invitations, helpful ideas for decorations, interesting games, and a compilation of recipes for refreshments.

Rex Humbard, Miracles in My Life, Fleming H. Revell Company, 125 pages, \$3.95.

The book is subtitled "Rex Humbard's Own Story" and is his autobiography including incidents he calls "miracles."

His earliest recollections have to do with his life as the child of evangelist parents. As a toddler he was bedded on a pallet on the platform during services. Once when he dared wander away in pursuit of a little girl who was pestering him, his father used him as an object lesson to the parents of the little girl and others whose children had been a distraction in the meeting. He was laid across the pulpit and spanked soundly before being put back on the pallet. He tells of his romance with a Texas girl, Maude Aimee Jones, whom he married and who because of her singing voice now shares the spotlight with her husband.

A tent and then a theater were forerunners of their present place of worship, the Cathedral of Tomorrow, which because of its costly splendor has been one of the first controversial aspects of the present ministry. Much criticism comes their way for the huge debts incurred to finance all their enterprises, and not the least of these was the borrowing of \$1,200,000 from the Teamsters Union. The reader can draw his own conclusions, too, about the miracles.

—Daisy Borton*

(*) Since this was written, Daisy Borton, wife of Leonard Borton, pastor of the Damascus, Ohio, Friends Church, has passed away following a courageous battle with cancer. —Editor

Friends Book Store

Serving Evangelical Friends with the best in Evangelical Literature

A full service Christian supply store featuring Cambridge and World Bibles, books from major evangelical publishers, George Fox Press Sunday School literature, gifts and supplies for every occasion.

A service of the Evangelical Friends Church, Eastern Region since 1931.

*Friends
Book Store*
Box 176
Damascus, Ohio 44619

YOU RECEIVE A GUARANTEED LIFETIME INCOME FROM George Fox College ANNUITIES



And you invest in a Christian Education for young people like these

That is only one of the advantages of George Fox College Annuities. Some call it "double dividends" . . . earnings for life, up to 10% depending upon age . . . plus the pleasure of knowing you are helping young people obtain a Christian education.

Send
coupon
for details



Gentlemen:

Please send data on:

- ☐ Annuity Plan
- ☐ Wills that Serve
- ☐ Life Income Agreements

Name _____ Birth _____
Street _____ Date _____

City _____

State _____ Zip _____

Mail to: GEORGE FOX COLLEGE
Newberg, Oregon 97132

EVANGELICAL FRIEND
Post Office Box 232
Newberg, Oregon 97132
Second class postage paid
at Newberg, Oregon

Harold Antrim 20
6709 San Fernando Dr.
Boise, Idaho 83704