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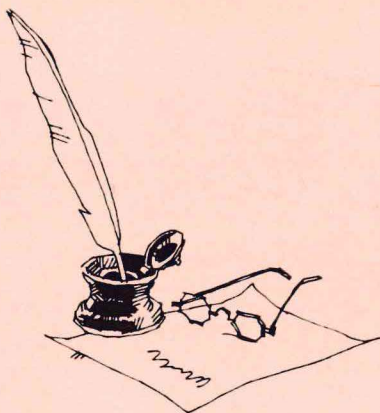
Evangelical Friend

November 1973

Vol. VII, No. 3



Friends Write



In his article, "A Letter to My Son," Norval Hadley furthers a widespread misunderstanding of Kierkegaard and existentialism. It may reflect in part Francis Schaeffer's efforts to make Kierkegaard responsible for a line of modern unbelief. It is simply incorrect to characterize Kierkegaard as "swallowing the lies of Hegel," because it was Hegel's system this Danish philosopher was criticizing. Like the early Quaker insistence that heart knowledge provides greater final certainty to a person than "head knowledge," so Kierkegaard was calling upon Christians to *live* for Christ and not simply to have belief systems. He criticized Hegel's system as a "both/and" rational effort that essentially denied the need for radical choice. Kierkegaard talked about "either/or." For him the act of faith reflected commitment and not some sort of tentative, intellectual thesis about which some would say, "but on the other hand." Kierkegaard said that the doctrine of "both/and" was the way to hell, and "either/or" was the way to heaven. He deplored using reason to build up Christian systems of thought that ignored actually living in the love of Christ. He said of Hegel, "Philosophers build huge castles but are content to live in shacks nearby." E. J. Carnell, late evangelical apologist from Fuller Seminary, wrote, "Kierkegaard was magnificent in his defense of Christ's *active* righteousness (love)." (*The Burden of Soren Kierkegaard*, Eerdmans, p. 171)

Kierkegaard said final authority was God himself inwardly known to man rather than propositions about God. I think Carnell is correct that Kierkegaard failed to appreciate sufficiently the value of Christian evidences. One should remember, however, that he spoke in epigrams and with paradox. Jesus used parables, and Tertullian hyperbole and satire. Surely it is a disservice to a prophet of Christianity to make him a "link in a chain of deivers." It was a rediscovery of Kierkegaard about the time of World War II that freed many people

from rationalistic forms into which Christianity had been pressed. It is unfair to make Kierkegaard (any more than Tertullian) responsible for atheistic forms of existentialism and a development of the cult of the absurd. Read for yourself Kierkegaard's *Works of Love* (Harper Torchbook, 1962) and understand his definition of faith in respect to Abraham, whom he refers to as the model. Please don't treat existentialism as an enemy of the faith, unless you are prepared to reject much gospel music and most testimonies. Existentialism can be good or bad just as rationalism or empiricism.

One may criticize as hypocritical or fake some manifestations of experiential, "Holy Ghost religion" while yet supporting the reality that has been counterfeited. There are genuine and contrived movements of the Holy Spirit, of gifts, of leadings, of healings, and the like. So, too, one can make Kierkegaard responsible for the modern charismatic movement more legitimately than to make him responsible for irrational drug-culture. He helped awaken a too-rationalistic culture to intuitive awareness. What people did with this awareness is their problem.

ARTHUR O. ROBERTS

Replogle Memorial Professor

George Fox College
Newberg, Oregon

Thank you for Norval Hadley's "Letter to My Son" in the September issue. Not only does it interest me but is now impelling me to this action of writing.

I believe this article could profitably be expanded for use in education both in public and private schools. Let our grade school children in our public schools read of our astronauts reading from the Bible—and *what they read*. I do not think it would be necessary to belabor the point, for children are smart. But they should know the facts and know that educated people *do believe the Bible*.

Our Christian schools, both college and others, have done a good job of helping to stem the tide of evil thinking. But it is not enough, for most children are not in such schools, and the "no God" teaching rolls on. We must push the truth out to school boards, legislators, and many others.

Men like Norval Hadley should be looking forward to writing doctrinal dissertations and college textbooks along this line. You see I am thinking not only of Norval's son but also of mine—and grandchildren and their needs now and in the future. So many thousands are being taught the basic tenets of communism although it is not called that.

In His name and for His glory.

EVA BODDY

Newberg, Oregon

Over the Teacup



Flexible

BY CATHERINE CATTELL

I met a very delightful woman not long ago who had lived many years in the Middle East, and her home had the charm and character that comes of having lived abroad. I was invited to tea, and the two of us sipped it as we shared our experiences of early missionary life. She said five o'clock when she invited me, and I rang the doorbell at precisely five o'clock. Everything was so exact and perfectly in place, including her terraced garden. Although in her eighties, habits of precision made her rigid and as her daughter later commented, "totally inflexible."

Surprises were unwelcome as also were interruptions or deviations from the notations in her little date book. I loved to visit with her. She had lived so fully and interestingly, but I discovered that she was much happier when her days moved along on schedule—*her* schedule.

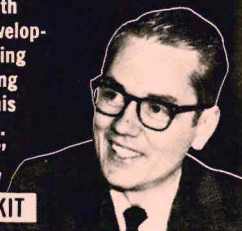
She was not a Quaker, though her ancestors were. However, she made me think a great deal of some Quakers I know who are still living as they always have with the same insistence on detailed

(Continued on page 17)

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Cover

Your editors have finally succumbed to the current nostalgia craze! Whether this picture represents the 1920s, '30s, '40s, '50s, or '60s, we are not sure. Place Grandma's kitchen, the roast turkey, and the old wood range in the niche of your memory wherever you wish. With the present energy crisis, we may be more prophetic than nostalgic in our choice!

Antecedents

Our main articles this month are from two highly-esteemed leaders of the EFA and Friends worldwide. Everett Cattell presents his concerns given at Sydney, Australia, in "Quakerism in the Context of Other Philosophies and Religions"; Milo Ross brings us "The Team Ministry, an Acceptable Concept for Today."

It is interesting to note the commonality of these two men. Both are in their third or fourth career all spent in distinguished service for the Lord at home or abroad. Both have enjoyed successful tenures as Friends college presidents. Both communicate well, by written or spoken word—a God-given talent well cultivated. Both have gained and maintain the respect of their peers. They have not only adapted to change, but have been at the forefront of new ideas.

A rewarding thought to me is that these two men in their sixties have deliberately chosen not to be "put on the shelf," but have placed themselves at God's disposal and are now enjoying new and thrilling avenues of service.

Perhaps a rewarding thought to each of them would be that this generation of Friends respects their leadership, is anxious to continue to hear from them and to benefit from their wisdom and experience. May God grant both of them many more years of fruitful leadership! —H.T.A.

Contents

In this issue:

Editorials

The peace of Jerusalem/ A switch in the meeting Page 5

Quakerism . . . other philosophies and religions

"We must make a choice as to whether our loyalty is to Christ or to some other philosophical or religious system." Page 6

Another view of small groups

"Our faith in men cannot be the reference point from which we build our relationships." Page 10

The team ministry, an acceptable concept

Milo C. Ross, in the first of a two-part article, testifies to his thrill at being part of a successful "team ministry." Page 11

Missionary Voice

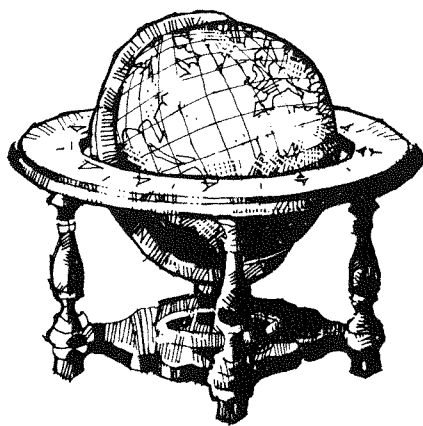
Kelly's Kar Clinic 14/ The youth(?) have a ball! 14/ Mexican praise and prayer notes 15/ The completion of a team 16

Christmas decorations

What's new? An Ohio church has a unique way of involving everyone in the true meaning of Christmas. Page 19

Regular Features

Friends Write 2/ Over the Teacup 2/ The Face of the World 4/ The Children's Page 18/ Friends Concerns 20/ Friends Gather 23/ Friends Record 26/ Books 27



HATFIELD CITES OLD TESTAMENT IN VOTING 'NO' ON ARMS BILL

WASHINGTON, D.C.—“Not by might, nor by power, but by my spirit, says the Lord of hosts”—these words of an Old Testament prophet (Zechariah 4:6) were quoted on the floor of the Senate by Sen. Mark O. Hatfield (R-Ore.) in explaining why he voted against final passage of the Military Procurement Authorization Bill.

This was part of a floor statement on what the senator, a man of strong evangelical Christian convictions, termed the “true sources of our [national] security.”

Noting that the American people today feel their liberty is threatened not from any invading foreign army but rather by “our own domestic institutions, and even by our government,” Senator Hatfield said:

“To spend billions for external defense while the internal fabric of the nation, and confidence and spirit of our people erode, is folly. The insecurity of our people is only perpetuated. . . . A nation’s security can only be defined as the full well-being of its citizens and its resources.”

He asserted there is a “moral and spiritual dimension to the issue of this nation’s security. Our nation has sought to place the hopes for its ultimate security in the wrong gods, in the idols of its own making.”

The Senate approved the \$20.9 billion Military Procurement Authorization Bill by a vote of 91-7. —E.P.

REPORT SHOWS GRASS ROOTS WANT MISSION GROUPS TO STRESS GOSPEL

MONROVIA, CALIFORNIA—Missions agencies that emphasize the proclamation of the Gospel while caring for the needs of suffering people will get the greatest share of voluntary support funds in the future, according to the 10th edition of the *Mission Handbook* issued here.

Prepared by the Mission Advanced Research and Communication Center

(MARC) of World Vision International, a nondenominational agency, the 400-page volume contains 20 interpretive essays on various aspects of missions and detailed descriptions of 600 agencies.

Edward R. Dayton and William L. Needham of MARC, who prepared an essay on “Changes and Trends in Missions” based on questionnaires, reported that there are signs of a grass roots demand that the church “get on with the preaching of the Gospel and spend less time and energy in ‘social involvement.’” As a result, they predicted that missions agencies “which are able to demonstrate that they are working on programs that emphasize the proclamation of the Gospel while they are caring for the needs of suffering people will find the greatest financial support.”

Other findings contained in the Dayton-Needham report include indications that short-term ministries are on the rise, that Third World Christians are increasingly operating their own mission activities, and that missions agencies are bringing staff salaries more in line with secular salary levels and fringe benefits of U.S. companies. —E.P.

SENATOR ERVIN: ‘GOOD INTENTIONS’ CAUSED WATERGATE SCANDAL

NEW YORK—Sen. Sam Ervin told a university audience here that Watergate grew out of the “good intentions of young men.”

But the chairman of the Watergate Senate committee said they had bought the theory of success and accepted the “doctrine of conformity, which holds that everyone must engage in the same activities and think the same way.”

The North Carolina Democrat urged rejection of the theory that “the most important thing in the world is success,” which he said had formed the basis for actions seeking to “achieve good ends by evil means.”

A crowd of some 3,500 students and faculty heard Senator Ervin and Sen. Howard H. Baker (R-Tenn.), vice-chairman of the Watergate committee, in a joint appearance at the Bronx campus of Fordham University.

Senator Baker told the enthusiastic audience that he saw the hearings as a “means of strengthening the moral fiber

of this nation” and a “reaffirmation that this is the greatest country in the world.”

Both senators said the task of investigating the Watergate affair was “the most unpleasant task” they had encountered during their terms in political office. But they said the “laundering of dirty political linen” in public had shown that the United States was a “truly democratic nation” and “outruns other countries by a mile and a half.” —E.P.

MENNONITE SAYS BOOK FIRMS WILL BE MORE SENSITIVE TO COMMUNITY INTEREST

ELKHART, INDIANA—A Mennonite news director said here that the U.S. Supreme Court’s landmark decision on pornography undoubtedly makes the book industry “more sensitive to total community interests and needs.”

“Store managers can now be expected to be more responsive to the tastes and reading preferences of their total communities, rather than catering to the baser instincts of a few,” said J. Allen Brubaker, director of news for Mennonite Broadcasts Inc.

He said in a news analysis of the court ruling issued here by the Mennonite Board of Missions that “the day after the high court decision, bookstores in the Washington, D.C., area had removed their most brazen publications.” —E.P.

CHRISTIAN SCHOOLS FLOURISHING BECAUSE OF NEED—EDUCATOR

WALNUT CREEK, CALIFORNIA—Parents are “running scared” and therefore are turning more and more to Christian schools for help in raising their children, says the principal of a Christian school here.

James Bramblet is principal of the Walnut Creek Christian Academy, eight miles east of Berkeley. The educator, recently installed in Oakland, California, as president of the nation’s largest Christian school organization—the California Association of Christian Schools—said parents today are searching for help in raising their children and many are looking to Christian schools. —E.P.

FORMER FRIENDS COLLEGE PRESIDENT WRITES AUTOBIOGRAPHY

Emmett W. Gulley has written an autobiography that will be of interest to many Friends and particularly those who know and love him. The book covers the wide range of his ministries among Friends including his missionary service in Mexico, work in war relief, his presidency of Pacific College, and his work among the Doukhobors in Canada. The book sells for \$7 and may be purchased by writing Emmett Gulley at P.O. Box 606, Brookings, Oregon 97415.

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(See page 9, October issue)*

The peace of Jerusalem

The most recent war, called by Israel the "Holy Day War," was barely three days old when Sunday came. In our Meeting for Worship that day a rare situation existed: several Jewish college students were present, some of them Christians. In the same service were two Jordanian Christian girls, also collegians.

One of the Jewish boys approached the Friends pastor a moment before the meeting began to request prayer in the worship hour for the "Peace of Jerusalem." This seemed appropriate, for the news of war was heavy on the hearts of all. What was not recognized by some was the vastly different interpretation of the events and the differing emotional responses to these developments so far away and yet, in a kind of miniature conflict, taking place on the part of those in our very own meeting!

A debate or discussion of the events transpiring would have been quite impossible in meeting that day. But all were able and eager to pray for peace and for the "Peace of Jerusalem." It was also a miniature demonstration of the fact that only in Christ can these two opposing, divided countries ever be truly at peace.

There are times when confrontation is impossible, or discussion and negotiation are fruitless because the logic expressed by both sides is so devastating and clear. But in Christ there is forgiveness, acceptance, tolerance, and a possibility of actually joining hands in fellowship. This was the lesson Peter had to learn in the house of Cornelius. It is a lesson some of us need to learn again today—the kingdom does not come in through partisanship, prestige, or military might. The problems of the Middle East are not to be settled with cannons nor cleverness, but only when the Prince of Peace is proclaimed and acknowledged by both sides.

God seems to make it clear in Scripture and history that today He has chosen to reveal Himself in power and might only through His Son. Let us be cautious in our own emotional involve-

ment, lest selfish interests of our own for a quick, crushing act of God be desired as a benefit to our own future or aimed to enhance our own favorite in the conflict.

The political strands interwoven in this situation, the international tensions and monetary interests are too complex for a simple solution or application. Who are we to be taking sides among the many children of Abraham? But we can pray for the "Peace of Jerusalem," and that the Prince of Peace will be soon revealed for all to see. When *every knee is bowed* before Him is the only posture of peace that will prevail. —J.L.W.

A switch in the meeting

It is interesting, perhaps significant, that Everett Cattell, a prominent Evangelical Friends Alliance Quaker, was asked to present one of the major position papers at the Friends World Conference held in Australia last August. It is learned that Douglas V. Steere was originally asked to present this paper on the general subject of a comparison of Quakerism with Oriental religions. When it was discovered that Douglas Steere would be unable to attend and that Everett and Catherine Cattell would be in attendance, the invitation was extended to Everett Cattell.

With his background in India as a Friends missionary, his leadership in the founding and development of the Yeotmal Seminary, his experience in the World Evangelical Fellowship and as a former president of Malone College, Everett Cattell was eminently qualified. More importantly, he went to Australia with a deep concern on his heart to witness for his faith in Christ as the essential foundation for Quakers everywhere.

Beginning on page 6 is a condensation of his Sydney address. We are told he chose not to read this paper but rather spoke without notes on the subject after the manuscript had been distributed to conferees prior to his presentation. The openness and interest shown in Everett's cogent concern in expressing the "differences" rather than the commonality of Quakerism and Hinduism suggest another dimension in communication among Friends today. The concise statement of his concluding paragraphs articulate well the Christian basis of Quakerism historically and prophetically. We hope it too was well received. —J.L.W.

Poetry

BY NANCY THOMAS

At first I thought
it was just another
reclamation project—
a simple reconstructing
of the slums of my soul
to meet the Management's
specifications.
But, no,
this rough Carpenter
has splintered
my sturdiest beams,
torn off all supports, and
blasted down
to the very basement,
and out of the ruin
is currently
(so the rumor goes)
laying the groundwork
for a new
and Royal
temple.

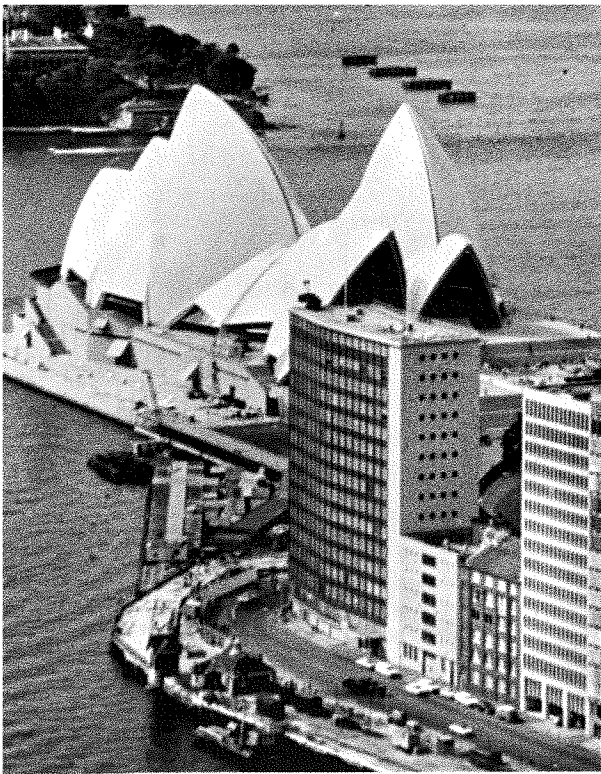
BY NANCY THOMAS

O Jesus
my Jesus
once again
i am without words
to express you
like poor vessels
my gestures flounder
on this sea
that surrounds
and fills
and overwhelms me

O Jesus
my Jesus
i cannot say
or sing you
enough
accept
this small
sounding
this single
ship
this only
adequate
repetition—

O Jesus
my Jesus
O Jesus
my Jesus

*Nancy Forsythe Thomas
serves with her husband
Harold as a missionary in
Bolivia. Her writing talents
are well known to readers
of the EVANGELICAL FRIEND.
We are happy to present two
of her most recent poems.*



Everett and Catherine Cattell, on their way to service in Taiwan, attended the Friends World Conference held last August "down under" in Sydney, Australia. He was invited to bring one of the major papers given at the conference. This article is a condensation of his concerns. Pictured at left is the new Sydney Opera House that dominates the city's harbor. It was designed by a Danish architect, Jorn Utzon, who says he was inspired by breeze-filled sails. The photo below shows Herbert Sein of Mexico, one of the vice-chairmen of the Friends World Committee for Consultation, introducing Everett Cattell, former president of Malone College and leader in the Evangelical Friends Alliance.

Quakerism in the Context of Other Philosophies and Religions

BY EVERETT L. CATTELL



PHOTOS COURTESY WILLIAM BLISS, AMERICAN SECTION, FWCC

There are, of course, many ways in which this subject could be treated. To do it exhaustively would take several volumes. Our concern here is much more limited. It is to think, in as practical a way as possible, about how Quakers can relate to other faiths, what we can learn from dialogue, and whether Quakers have a message for others.

Nearly 20 years ago Howard Brinton suggested five areas of similarity between Quakerism and the non-Christian faiths of Asia: (a) Mysticism, (b) Affinity with Science, (c) Detachment from Results, (d) Pacifism, (e) Perfectionism.

These five points, he felt, were common ground between Quakerism and Asian religions that gave us an opportunity to meet for further dialogue. One would have to say that if one grants the presuppositions with which Howard Brinton approached his task, he did a very good job. While it is true that each of his five points could be challenged, they still

represent a splendid effort to discover some measure of common ground.

Why then should we not simply accept his work as rather definitive? There are two or three reasons why this would not be fully satisfactory. One of the reasons is that not all Friends accept the presuppositions Howard Brinton uses. To be fair, therefore, we need to see the subject treated from these other viewpoints as well as those of Howard Brinton. Another reason is that during the past 20 years we have gained greater understanding of non-Christian faiths, and it is now clear that whenever we have too great a preoccupation with the similarities between religions we do not do justice to the differences, and these are equally important if we want to be realists.

COMPARATIVE RELIGIONS

To understand all this we have to go back to the beginning days of the new academic discipline that we have come to

know as Comparative Religions, or the History of Religions. Scholars brought up in the biblical tradition with its scathing remonstrance against the hideousness of idolatry began to study the sacred texts of eastern religions with an attitude of generosity and appreciation and were rather overwhelmed to find the beauty and the significance of so many true insights contained in these books. This corresponded in point of time to a period of investigation of the Christian Scriptures that led many to view them as less than authoritative, and it was easy to equate the sacred texts of all the religions as more or less equally valid. This also corresponded to a rising uncertainty about God and an increasing tendency to measure God or ultimate truth in terms of the highest and best found in the human spirit.

A great many Quakers of Howard Brinton's generation and inclination went along with this cultural development.

For many, a new attitude of tolerance and generosity led to the conclusion that the basic stuff of our existence is our common humanity and the common search for reality. This made it easy to regard all religions as more or less equal paths to reality and consequently to a very great humility about making any special claims for Christianity and real censure for those Christian missionaries who still insisted upon converting the heathen.

Now we find fragmentation, division, strife, and new dogmatisms as men more and more do their own thing with less and less regard for others. In such a day we Quakers have to rethink a lot of things: our understanding of human nature, our lack of an authoritative message, and the motivation for our service programs.

The basic reason why a new approach to the problem of Quakerism and other faiths is called for is a methodological one. The older method I call the "bits and pieces" approach. The new one should be a "systems" approach.

Any critical evaluation of Howard Brinton's five points of similarity would center in the question as to whether any one of the five is really and deeply representative of the other Asian faiths on the one hand or of Quakerism on the other. Are they not rather superficial similarities after all and does not one have to strain a bit to find them in any of these faiths, including Quakerism? In other words, the comparison of bits and pieces of various religions has proved to be not very useful. According to the way in which one selects his bits and pieces, he can make out just about any case he pleases. But these religions do not function as bits and pieces. They function as organic wholes. The real issue is not comparing piece with piece but system with system.

Now we must move ahead with a look at the whole issue from the more basic standpoint of the systems involved; it is impossible to do this without recognizing the very great and essential differences between these systems. This is so true that we find ourselves in today's world having to proceed from comparative religions to the study of contrastive religions. For it is now clear that the differences are really far more significant than the similarities.

CONTRASTIVE RELIGIONS

It has been my good fortune to have worked for more than 20 years in India. I went out well trained in comparative religions as an academic discipline. I knew what similarities to look for, and they were there. I think I went out with an open mind to receive truth from wherever it might come. My discussions with educated Hindus were most inter-

esting, and their openness and tolerance were amazing. I learned a great deal. They even seemed eager to know what Christ meant to me. But as time went on other factors began to take central places in my awareness. For instance, it became clear that no matter how many gems of truth I discovered, one never could string enough of these together to add up to a system of truth.

Another discovery grew out of the fact that I was not shut up in an academic ivory tower. My home was far off the beaten path, and my local work involved great masses of illiterates. I soon found that only a tiny fraction of the men I met understood enough about Vedant to discuss it intelligently. The vast masses were living out certain practical consequences of Vedantism communicated to them through the Puranas. I had to know Vedantism, as a system, in order to understand what made the villager tick, but discussing comparative religions with him was fairly futile, for he only knew the husk of his faith. This



Marion Baker, former teacher at Friends Boarding School, Barnesville, Ohio, now teaching at Lirhanda Girls Secondary School in Kenya, spoke on one of the conference themes—Quaker Simplicity.

called for whole new dimensions of dialogue.

Most shocking of all was the discovery of inherent contradictions and inadequacies that did not square with the gems of thought that were surely there. One's first impulse is to make the judgment that the same thing is happening in Hinduism that happens in Christianity, i.e., there is often a great disparity between what a religion teaches and what its devotees do in practice. But soon I found that the issue is much deeper.

One of the startling questions I faced was how Hinduism could be so completely tolerant of ideas and at the same time demonstrate the rigidities of caste discrimination. It has become common to equate in our thinking caste discrimination in India with racial discrimination in the West and, because of our present mood of guilt complex, to feel that our racism is far more culpable than the caste system. But there is a very major differ-

ence. Western racism finds its roots in the completely non-Christian performance of people who claimed to be Christian. No matter how hard one tries, it is impossible with honesty to justify racism with Christian Scriptures and particularly with the teaching or example of Jesus. It is integral to the Hindu system of faith and life. It is true that Mahatma Gandhi tried to improve the lot of the outcasts or untouchables, but he made it very clear that he was not interfering with the basic caste system, which is essential to Hinduism. And while untouchability has been made illegal in India, the realities of caste distinction persist.

Not only is caste indigenous to Hinduism because the sacred books set forth the origins and rationale of caste, but it inheres in the most fundamental doctrines of Hinduism. These are the doctrines of karma and transmigration. The idea of salvation is to end the cycle of rebirths, and this depends upon getting a favorable balance between one's good and one's evil deeds. The theoretical purpose, then, is to work with all one's might to improve the balance in each succeeding existence so that one may rise in the hierarchy of being from simple to complex animal forms to lower caste man and ultimately to Brahmin caste. The caste hierarchy becomes essential in Hinduism as a ladder for the measure of spiritual achievement. Caste is not an accidental accretion in Hinduism due to the human weakness of its followers, but it is built right into the essence of the system itself.

I hope I have made it clear that I have not gone back in the least on what I said about gems of great beauty in Hinduism and about how much of worth I have learned from Hindus, and, I must add, how deeply I have come to love and appreciate Indians. But I hope I have also made it clear that if we honestly want to deal with truth we have to see things as they really are, and thus the differences become just as significant as the similarities.

Indeed Howard Brinton recognized this in some measure. He shared the temper of his times, which led him to outline five points of similarity against one point of difference. That point of difference was the matter of incarnation, and he shows that qualitatively this is of supreme importance. The more I wrestled with the problem of communication, the more I came to realize how staggering these differences are. Incarnation is one, but only one point of difference. There is not time here to fill in the details, but my disturbing discovery was that in the matter of religious or theological vocabulary in Hindi, *there is not a single word that is satisfactory for expressing Christian truth.* These words

represent in every case a concept so different as to be a false way of trying to set forth the meaning of Christ.

INCARNATION

The Christian concept of incarnation is that of God coming to us in human flesh. The Hindu idea is essentially the opposite, which is sometimes called apotheosis. It is taking a man and turning him into God. The difference here is irreconcilable. In the Scripture view of Christ's incarnation there is a fabulous point of contact.

The Bible is right in setting forth the crucial character of the issue about idolatry. It is the question whether we recognize our Creator and are reconciled to Him and worship Him, or whether we take our own creativity, which is a gift from God, and use it to fashion, whether in plastic art or in myth or saga or philosophy, something of ourselves to put in the place of God our Creator and thus worship ourselves instead of Him. The basic issue here is timeless and it is absolutely crucial. One may even say that the less crude and the more sophisticated the idol becomes the greater is the sin of idolatry. That is why I can deal with Hindu idolaters with great patience and love. But seeing our American idols, I am prompted to speak like a Hebrew prophet.

The intelligent Hindu tells you that he is not worshipping the block of wood or stone but that this is meant to serve only as a concretion to help him focus attention and, hopefully, to break through to a vision of the All. The New Testament makes it very clear that this impulse to concretely see God is not sinful. It is a remnant of the desire for fellowship with God with which man was created. The sinfulness of idolatry is, then, not in the impulse to concretely see God but in the making of inadequate images as the works of our hands and minds are bound to be. That is why we are told so often in the New Testament that Jesus Christ incarnate is the one adequate image of God.

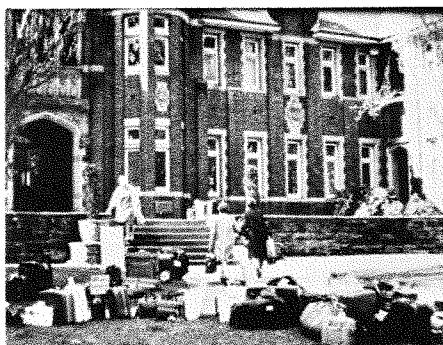
There are three Greek words that are all translated with one English word, *image*. One is *idolon*, which is always used in a bad sense and not of Christ. The second is *eikon*, which is used in both good and bad senses and is often used of Christ. The third is the word *character*, which is crucial. In spite of the anthropomorphisms that abound in the Scriptures, it is strange that in no case do they give the artist data for drawing a picture. In the garden God walked in the cool of the day, but instead of getting data for drawing a picture of God you are introduced to His characteristic of fellowship. And in Jesus Christ, as the suffering servant and especially on the

cross, you get a look right down into the basic being of the Creator and see that He has always had the kind of heart Jesus exposed when He said, "Father, forgive them; for they know not what they do."

QUAKERISM

One of the ways by which early Friends defined themselves was by the phrase, "primitive Christianity revived." Historically, the church had encrusted this primitive Christianity with aberrations and imbalances. Some of the imbalances came from stressing one aspect of the faith more than another and destroying the symmetry. Quakers felt called to chisel these accretions off and to restore the primitive image.

Primitive Christianity at its heart and core was a group of disciples of Jesus of Nazareth who, immobilized by grief, disappointment, and disillusionment when their Master met death by crucifixion, suddenly were converted into men of blazing hope and surpassing missionary zeal



Arrival at Wesley College, University of Sydney. Delegates and visitors came from the six continents and 40 yearly meetings to attend the conference held on this campus.

by their conviction, based on eyewitness evidence, that Christ had shown Himself alive. Indeed He also lived within them, as Holy Spirit, empowering them for labors in a life of victory over sin. In this new burst of life and enthusiasm they were able to go right on being disciples again—something they had almost given up. This meant following Christ with a radical devotion, which found its expression in the word, *Jesus Christ is Lord*.

It took only a minimum of reflection for them to remember that His life had been characterized by a few simple but definitive actions:

1. He had gone about doing good as the suffering servant, and this self-giving concern for others, as a way of life, had led to His death on a cross.
2. He had gone about continually preaching and teaching the good news about the kingdom of God.

3. He had gathered disciples to Himself, sifting them now and again to eliminate the insincere, and then sent them out in the power of His resurrection to be witnesses.

According to His commission to them, they went everywhere, telling everybody about what had happened, and their witness and enthusiasm were so compelling that the conservatives feared they would turn the world upside down.

This does not sound like a quiet Quaker meeting, but it does accurately describe the primitive Christianity that William Penn said Quakers were trying to revive, and it certainly describes the burst of energy and enthusiasm early Quakers recaptured.

When the disciples after the resurrection went back to following Jesus, they followed the threefold pattern given by their Lord in His life.

SERVICE

Jesus was the suffering and self-giving servant. As Bonhoeffer said, He was the "man for others." In His death upon the cross, He fulfilled a wealth of significance that has not yet been exhausted by a whole plethora of theories. But we know that in Christ God was reconciling the world to Himself. And in doing this Christ made a choice between alternatives. He could have resisted the powers of evil that attacked Him and sent them back into the world ricocheting and reverberating with ever-increasing evil. Instead He chose to let them crush Him, absorbing their thrust and ending their course.

Consequently the disciples of Jesus followed Him in the path of self-giving service, entered into the affairs of men as instruments of reconciliation, and practiced the cross in being shock absorbers of evil where they were personally involved in the struggle against injustice. We are apt to forget how unique this contribution is. Jesus as suffering servant and the man for others set a new pattern. One says it with the utmost kindness, but in the interest of truth it has to be said, nevertheless, that the service motive as a self-giving thing is not indigenous to Asian faiths. It is a unique Christian contribution.

It is true that the demonstration of Christian service around the world has produced some emulation, and even competition, but service is not implicit in these faiths. There are some kind people in all religions, and nearly everybody does something generous at least a few times in his life. But it is still true that the non-Christian religions have one thing in common: a great preoccupation with getting oneself saved. They are systems of autosalvation, and as such, have little concern with helping other

people get saved. This do-it-yourself kind of salvation does not inherently produce a service motivation. Even the Buddhists in Burma, for instance, in setting out water jars from which the thirsty can drink, are not motivated by love for the thirsty but by the drive to accumulate merit for themselves.

It is ironic that Friends, who tried to recover primitive Christianity by chiseling off the distorting accretions, should today be in the position of having added their own sort of accretions and again distorted primitive Christianity. This is not so much because Friends have not been busy with service projects, although evangelical Friends need prodding at this point, but it is because we have become unclear about our basic motivations and methodologies.

To the extent that we base our service in secular humanism rather than in Christ, we are more and more inclined to have to use the humanist motivations and methodologies. Since human nature has its good and its bad side, anything based on humanism is inevitably relativistic. We do believe that the Spirit of God operates in every man reinforcing his better impulses and restraining the evil. As a result there is in history a certain process of self-renewal. When evil or injustice becomes too great to be borne, there is an effort on the part of the exploited to rise in rebellion. This process is at work today, and Quakers, beyond their old efforts to serve with works of mercy, are now becoming more and more concerned to be a part of revolutionary causes.

We must be clearly aware that the world of the merely human works for change through self-assertion on the basis of adversary relationships, which all too frequently lead to violence. Furthermore, we must know that there is evil in both the oppressed and the oppressor and that when the oppressed win out they inevitably become the new oppressors.

We Quakers need to see our distinctive Christian role in areas of conflict not as mere partisans but as reconcilers, and above all we must demonstrate the shock-absorbing power of the cross as a way of life in revolutionary situations.

PROCLAMATION

We must also see that Jesus went about preaching the kingdom. The disciples understood, especially after the resurrection, that their Master was King of the universe. While their own personal resentment of Jesus as King had early given way to conversion and discipleship, they well understood that the basic predicament of man is precisely this alienation that does not want this Man to rule over him. That is why the symbol of the

kingdom is so very apt. Some men, like Saul, went around storming violently against Christ. Others, more sophisticated, like the rich young ruler, just went away sorrowing. But the end result was the same—loving self more than God and going one's own way instead of His. That is the root of sin.

To care for this requires an act of reconciliation on God's part, which He performed on the cross, and an act of repentance or right-about-face, all of which is implicit in the Greek word, *metanoia*. The result in men is a change from alienation against God to naturalization in the kingdom of God. The absolute character of the kingdom is to be consummated in absolute righteousness, absolute peace, and absolute joy. The citizens as a kind of underground movement—but not secret or merely subversive—work to project these absolutes back into this present evil world, simulating in as many ways as possible some portions of the ultimate kingdom.

The primitive Christian fellowship



Rachel Sabwa, a representative from Nairobi, Kenya, East Africa, and a member of East Africa Yearly Meeting of Friends, which is the world's largest yearly meeting.

made a very high priority out of calling all men everywhere away from their idols and to repentance and faith in Jesus Christ.

There is, of course, a very profound difference here between the Asian religions and Christianity. Christ offers reconciliation in terms of a divine gift in response to penitence and faith. Other religions prompt men to strive to achieve salvation. And the greater the supposed or real achievement, the greater is the encouragement to pride.

How often this same thing has happened to many in each of the Asian faiths! And here I must speak very carefully to a most sensitive issue. But the truth is simply this, that it is possible for us in our compassion and tolerance to speak so appreciatively of the gems of truth found in these religions that we encourage them to continue in the path of pride in spiritual achievement and fail to be faithful in calling them to share what

we have found to be true, that reconciliation with God and all the issues of our ultimate destiny this involves are not found except by forsaking pride and receiving the gift of God's grace in Christ.

When we cut loose from our roots in Christ, our concerns about racial injustice, economic injustice, and international injustice will cease to have any fixed base and we will increasingly be sucked into the ephemeral and expedient and too often violent morass of humanistic efforts. We Quakers need again to recover the central proclamation of primitive Christianity. We need again to become citizens of the kingdom of God instead of the world, to regain certainty about the King—Jesus Christ—and to start functioning as His ambassadors.

MISSION

Jesus also kept gathering disciples as He went, and this was the logical outcome of preaching the kingdom and calling to repentance. The purpose of calling disciples is not mere preoccupation with statistics, nor proselytization, but rather changing men from self-centered to Christ-centered life patterns. This is what Jesus commissioned His disciples to do—to make disciples of all nations. It is impossible to understand or to have primitive Christianity without this essentially missionary thrust. It was in this tradition that George Fox saw a great people to be gathered. It thrust early Quakers out to try to win the Turks and the American Indians. It later sent Friends to Japan, to Taiwan, to China, to India, to Africa, to Palestine, and to Latin America, as well as across the United States and into the British Colonies.

The missionary impulse had been largely dormant for centuries as the overinstitutionalized church built Gothic monuments instead of a missionary movement. Early Friends along with other awakened Christians recaptured initiative in this essential aspect of primitive Christianity.

It ought now to be clear that primitive Christianity was a balanced mixture of service and proclamation and mission. This we must recover in our day. May I call, as urgently as I know how, upon all Friends everywhere, and at this conference in particular, to seriously consider the steps we must take to make this renewal a reality here and now. Inevitably we must make a choice as to whether our loyalty is to Christ or to some other philosophical or religious system. One hopes that this choice will be unequivocally a conversion to Christ and to primitive Christianity, stripped of aberrations and accretions, both ancient and modern. □

Another view of small groups



Carolyn Richey, a junior Christian Education major at George Fox College, Newberg, Oregon, examines the merits of small groups as they grow in popularity within today's church. This subject was dealt with from another viewpoint in "Grouping It All Together" (EVANGELICAL FRIEND, July 1973). Perhaps that article, this by Carolyn Richey, and others on the subject should be carefully read by any church anticipating forming small groups.

Time magazine recently published an article entitled "Hazardous Encounters." The article discussed the extreme side of encounter groups, including a technique referred to by Bruce Maliver, a psychotherapist in Manhattan, as "psychological karate." Some encounter group leaders were charged with irresponsibility and lack of training. This type of leadership leads to many obvious problems; yet, simple trust exercises, under good leadership, would seem to have lasting positive effects of a new openness and honesty.

Many small groups are adapting encounter group methods to their prayer meetings in an effort to draw their members closer together. Before joining the trend, perhaps Christians ought to take a closer look at the possible consequences.

There are basically two methods commonly used: The trust exercise and the experience exercise. Some of the more commonly practiced trust exercises are the blind-walk and the circle-pass. Under the experience category are the imaginary trip to Jerusalem and the imaginary window/room exercise.

The blind-walk consists of a blindfolded person being led around chairs, down steps, or whatever is available. The exercise is a measure of trust on a one-to-one basis. The blind-walk can be anything from entertaining to downright dangerous, depending upon the personality of the one leading.

The circle-pass begins with one person volunteering to be in the center of a group standing in a circle—not too large a group—about six. The center person is then instructed to fall limp toward someone in the circle, who then is to catch and push him back up. This is also an exercise measuring trust, but on a group level.

The group does not need to be limited in numbers to take the "trip to Jerusalem." A leader is needed to be the

guide for the trip. The group is asked to close their eyes. The guide begins by "taking" the group on an imaginary bus ride to the nearest airport. Details of weather and geography can be added to fit the group. During the trip the transportation and scenery seem gradually to become more and more like those in the days when Jesus was on earth. The group arrives in Jerusalem late at night. The guide then takes the group down a dark alley. One doorway is lit up with the warm glow of a burning lamp. As the group passes through the doorway, the guide says, "You now find yourself in the presence of the Lord Jesus Christ." After a short pause, the guide returns the group to their own time and place in reality.

The window/room exercise is a mental construction of a room with a window. After the group is told to close their eyes, they are told to put four imaginary walls around them. A window is then added. A light representing the love of God shines through the window, flooding completely over each individual in his room. To conclude the exercise, the members of the group verbalize their experiences with one another.

The effects of both the trip and the light vary with the person's concept of God. Many experience coming to a fuller knowledge of God's love for them—yet, it is not a definable love. The only basis for the experience is emotion. The problem is that the exercise is totally *experiential*. The Christian experience must be based on *fact*, not on emotion. Emotions will follow, but emotion must not be the base.

This is vividly seen in many areas. The current studies of the function of the church, often referred to as "body life," sometimes lack the foundation of Jesus Christ before experiencing "fellowship." Body life includes the exercising of the gifts of the Spirit, such as the gifts of teaching, exhortation, and administration. In the majority of seminars I have attended on the subject, there has been

little or no mention of the Holy Spirit, of holiness in the member's life that clears the channels for the Spirit to work more effectively, and of justification through the blood of Jesus Christ, which is the very reason for the existence of the "body." Before anyone can participate in "body life," they must first be declared *not guilty* by God through Jesus Christ and have their guilt (not guilt feelings) removed. Small groups are thus going to suffer spiritual famine if they lack a continual awareness of the foundation of Jesus Christ.

Psalms 106 speaks of a people who no longer wait for the Lord's counsel and have forgotten His works. They demand better food because they were not satisfied with the food God had sent. They wanted to plan their own diet without trusting God to provide for their needs. Verse 15 is tragic. "And he gave them their request; but sent leanness into their soul." The riches God has for us, yet we ask for something different!

Putting a chair in the middle of a circle or leading a blindfolded person around obstacles is not necessarily harmful to the spiritual life of the individuals in a group—it would be ridiculous to say so. But the change in the group's main emphasis is harmful. Trust and love tend to become the theme of most discussions within the group. The Lord is mentioned, but He is no longer the *center*. The content of the Gospel is so sadly neglected. Although the group talks of the Lord and what He is doing in individual lives, the basic facts of salvation are glazed over with talk of the "body" and the love shown to one another. If the emphasis is on God, His character of love and holiness, the Holy Spirit in His rightful place, and the finished work of Jesus Christ on the cross, there will be love and trust in the "body" as we give ourselves to Him. Psychological trust exercises will not be needed. The emphasis must not be overbalanced by the desire for a close-knit group.

Our faith in men cannot be the reference point from which we build our relationships. This is not to say that men are rotten to the core, but it is to say men are sinful. Men are not perfect. But God is faithful. Our relationships can be very open and honest when we begin with exercising faith in God—not blind faith, but faith in a God we know to be true.

Jesus knew men better than they knew themselves. Yet He was open to them. He allowed them to take His life. Now we can lay down our lives for the brethren—not putting our faith in *them*, but in the Father, looking to Jesus the author and finisher of our faith. □



The Team Ministry, An Acceptable Concept For Today

Part I

A new expression, Team Ministry, has caused considerable interest among many Friends. Various combinations and concepts are being attempted utilizing this approach to pastoral leadership. The following article, which will conclude in December's issue, is an adaptation of a lecture prepared by Milo C. Ross, former president of George Fox College and now a member of the team at Reedwood Friends in Portland, Oregon.

By Milo C. Ross

Team ministry is simply what it claims to be: the ministry in and for a congregation by several persons who are associated as peers.

It may well be assumed that the apostles of Jesus were a team, although there were bad demonstrations at times of their claims for self-aggrandizement (Luke 22:24-27). Some would have us believe they behaved better after Pentecost, and such may have been the case; at least they were all committed and

humble enough to go to imprisonment and martyrdom or banishment. Some, too, would have us see a fine demonstration in the election of the deacons, of whom St. Stephen was the most famous (Acts 6). From all we know, they worked together as a unit, they were men "full of the Holy Ghost and wisdom," and interestingly enough, I suppose they could have been called laymen.

E. Stanley Jones, in his book, *The Reconstruction of the Church* (which is

based on the church at Antioch as set forth in Acts 13), makes a case that the church there was a layman's church.

"The center and gravity was the laity. The full-time workers in the Christian movement, Paul and Barnabas, were 'guests of the church' (Acts 11:26 RSV), or as the New English Bible puts it, they 'lived in fellowship with the congregation there.' They were not overlords of the local church, they did not run the church, they were 'guests,' 'in fellowship with the congregation.' This fits in with the declared aim and end of the various gifts, 'and these were his gifts; some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service.' (Ephesians 4:12 NEB) Note that the work of the apostles, prophets, evangelists, pastors, and teachers is 'to equip God's people for work in his service.' It was not for God's people, the laity, to look on and listen while the apostles, prophets, evangelists, pastors, and the teachers performed. All of these were for one thing. And who were the laity? The word for laity comes from the Greek *laos* and it means 'the people of God.'"

At least, we can imagine a cooperative group. Later, we see how a party of Christians (all laymen, we are told and made up of different ethnic backgrounds) were led of the Holy Spirit to lay their hands on Paul. He, in turn, must have had a cordial and fraternal relationship with several of his confreres. He includes Luke as a "fellow laborer." (cf. Philippians 2:24) Timothy no doubt took a subordinate role, as a son in the Gospel. It is not known whether or not Paul stood out as a leader at the time and among his associates and before his hearers. It might be that Silas or Barnabas or Luke were considered equals by their fellows.

The fellowship of the peer relationships must have been lost, by and large, as the hierarchy of the organized church grew the stronger and the spirit of sacerdotalism spread across Christendom. This is not to say but what there existed untold examples of Christian love within the membership and among leaders. It is only to say that the structure of the church may have precluded its ideal flowering. We recognize the lovely spirit of such as St. Francis and others, who helped to organize brotherhoods and to perpetuate the common life throughout the Dark Ages.

Protestations were made by Martin Luther and other reformers that there was to be, under God, a priesthood of all believers, but a hierarchy remained. The various reformers of western Europe gathered around them hundreds and thousands of followers, and often developed a shepherding ministry, and there must have been examples of love



At left is the Reedwood "team" as it was composed some months ago. Seated (left to right): Milo Ross, Gladys Cook, Nena Johnstone, Jack L. Willcuts. Standing: Dick Martin, Ralph Arensmeier, Ben Brantingham, Terry Hanson, and Joseph Gilmore. Since this photo was taken, some changes have taken place in the team, and some were not then pictured. Photos at right show Walter and Gladys Cook in nursing home visitation; members of Friends Ministries, which includes some Reedwood team members, in a retreat setting; Friends Youth on an outing; and one of the children enrolled in the church's Day Care Center.

and fellowship to a high degree, especially under the threat of persecution.

Early Friends set a good example in their day. They used the term *recording* instead of *ordination*, which is an important distinction. Only God can ordain, but the church recognizes the gift and records the same officially in our Minutes. There were many examples of full-fledged ministers among them, giving full time. Others made their own way and gave some of their time. Some were recorded, and some were not. The Valiant Sixty were men who formed the first evangelistic band under George Fox. Some were lads in their teens with practically no education. Others were graduates of Oxford and the Sorbonne. Friends early recognized women and used them on an equality with men.

But we Friends have not had a very practical designation for the ministry. While claiming officially that all men have a calling, we have tended to set off some for a *full-time* ministry but then failed in many instances to give them enough money to live on! We have also fallen into the trap of equating the call to the ministry with the pastorate only. It has been difficult in the last hundred years to recognize other full-time ministries and to provide the liberation for them.

We should consider the organization allowed or fostered by George Fox and his associates. The ministers of "public Friends" carried the leadership from the beginning. But as early as 1652, Fox gave instruction for "one or two who are the most grown up in the power and life to take charge of the flock, to raise up a witness, to judge and cut vain deceit . . ." It could be defended that elders, as such, stayed at home, caring for the local flocks, while the itinerant preachers were called ministers.

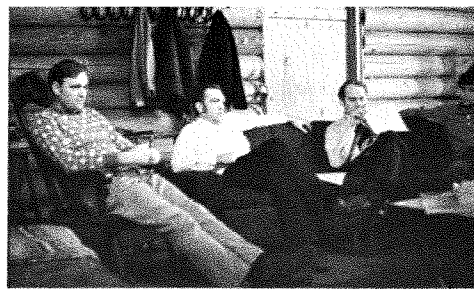
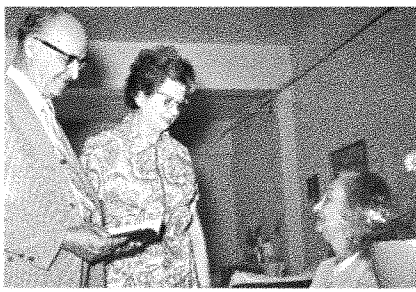
While not wishing in this presentation to be a stickler for exact terminology and New Testament titles, the early Friends

did have an understanding of the gift of the elders: to recognize, release, and regulate the ministry, to maintain sound doctrine in the churches, to settle church disputes, to discipline young Christians, to pray for the sick, to help people find honorable work, and to bear the burdens of one another.

Our tradition has continued to recognize and record ministers of the Gospel. At the same time, we have tried to maintain a sense of mission and calling for all of our membership. We have not always been too successful. As humans and caught in the throes of human dynamics, we look to leadership. Where the task is everyone's business, it becomes no one's business. In most instances in modern Quaker circles, pastorless meetings have not grown to be very large. At the other extreme, as the pendulum swung after the inauguration of the pastoral system, there has been a tendency to lord it over God's heritage; and whether pastors like it or not, in many meetings it becomes a one-man show.

I am not alone in thinking that we have been a little fuzzy here. I maintain that the pastoral system was an accommodation to many Friends at the time, that it was considered to be an intrusion. In many instances, it was a threat to the establishment of that day, namely the elders and overseers and whatever ministers were not to be considered pastors. For many years after the system was well established, the status of the elders was as high and strong as that of the pastor, at least as far as disciplines were concerned.

Another problem still with us is what, after all, constitutes a call to the ministry. It would appear far simpler if we were as others. Others at least have a more strict code for education and for status. Others consider the ministry to be a full-time calling and profession. Others (at least a number of leading denominations) delineate the sphere and scope of



the ministerial calling, even to designation of the several specialties in the pastorate, the mission field, chaplaincies, church college professorships, and other career church appointments.

Perhaps the best example of the team idea in modern churches up until this time is the polity of the Dutch Reformed connection. Their concept of *collegiate* is interesting and significant in our study today. What does *collegiate* mean? Is the Marble Church in New York, or the Fort Washington Collegiate Church so named because they are associated with colleges? Not at all. Collegiate connotes that all of the pastors are equal. There is no bishop above them. The pastor of one church is a colleague of another church, and together, all of them, form a college. Such a college functions like a ministerial association among us but with more power over their congregations. At any rate, the example shows us the form of a team. The illustration breaks down, however, in that the Reformed structure does not extend itself to an individual church. Correctly stated, there are no team ministries in the Reformed congregations.

Our impetus for the team ministry came from *Friends in the Soaring '70s: A Church Growth Era*, researched and written by Jack Willcuts and Myron Goldsmith. Jack, himself, was at that time the general superintendent of our church in the Northwest, and Myron Goldsmith was a professor and chairman of the Division of Religion at George Fox College. Both had studied under Dr. Donald McGavran of Pasadena and had imbibed his church growth concepts. Each of us is in the debt of these two church leaders. So much has transpired since its publication that we are all different men now; there are many implications in that study for us yet. But the one point that is appropriate to my present discussion was their discovering that the growing churches they observed and researched all, without exception, had some type of

multiple ministry. That is not to say "team" per se. Most of these were in other denominations. But the truth of the findings was there, and it is still here, that the churches that are growing have more than one man engaged by the congregation. Taking the report as it was forced churches and especially superintendents across America to take a hard look at our size and structures. Most churches are so small that it is all that they can do to pay one man, let alone a staff. Many churches have only one study, or office, if at all, let alone a battery or suite of offices for a multiple staff. Dozens of meetings have no vision to extend themselves. Many are not geared to growth. Jack can tell it better than I, but he found many pastors hesitant and frightened at the implications of the Growth Study; they were petrified at the prospect of being forced into new molds or having to adjust to new patterns.

It is our case that the team ministry is an answer to the problem of both size and structure, and until further notice we are advocates of the idea. I can testify, unequivocally, that I have never been as turned on by any church or any program in my life! I am simply thrilled to be a member of the Reedwood team. It is a high honor to be associated with these men and with the church at large. There is a breeze in the mulberry trees, and I do not think it can be stopped!

What is the structure? It is a gathering of peers to work together. First, there must be a core. As far as Reedwood is concerned, there are several now on the payroll. One is Jack Willcuts. Another is Dick Martin, who is the director of Christian education. Ben Brantingham is full time, but this year not all of his salary comes from the Reedwood budget. His assignment is the social ministries and extension. There are the secretary and the business manager for the schools.

Walter and Gladys Cook, retired Friends ministers on pension, also give full time.

A second classification includes those who are paid part time for part-time assignments. One is Joseph Gilmore, the director of choirs, who also is a college professor. Another is Dr. Sheldon Louthan, who does marriage counseling by appointment. Another grouping of us gives what time and energy and concern we can to the cause but are engaged elsewhere throughout the week at other tasks. There is Gary Knight, son of the Mexico City missionaries, with a master's degree, who works on a construction job. There is Terry Hanson, a Reed College graduate now a seminarian and involved in day-care teaching, who is learning the trade with us. He is in charge of the collegiate ministries. Bruce Magee, also a seminarian, recently moved to Spokane to assist in another team ministry. He was in charge of the junior high programs. Nena Johnstone, a member of the meeting all the while along with her parents, with a master's degree in social work, is our director of the Reedwood School and "Little Friends" Day Care Center. And I give what time I have after working all week with the George Fox College Foundation. If one does a little addition, one comes up with 14 regulars at this time. What it will be tomorrow is anyone's guess. For the idea is an open-ended one.

There are several bits of analysis that should be gotten out of the listing. Perhaps there are myths that need to be exploded, as well.

The first statement that needs to be made is that here is a fine distribution of gift and talent. There are no two with the same ministry. As an extension of the idea, it should be said that there is no ceiling that should be placed on the personnel, or the ministries. We are sure that we have only scratched the surface of need in the city of Portland. We are sure, too, that many more should give themselves to new and different ministries as the Lord will call them to the task. Again, some are recorded, some are not, and some are in the process.

Another statement that needs to be made is that not all are salaried, as I tried to explain earlier. It would be impossible for Reedwood to adequately pay all these people. Nor have I listed the many, many more people who give of their time to the church on a volunteer basis, week by week. Some youth have given their entire summers to the church. C.O. boys have served at low salaries, too.

Nor have I lifted out the officers of the meeting, the Sunday school teachers, the trustees (with heavy duties as we entered
(Continued on page 17)

WHAT is *stewardship*? Have you answered this question? This is a question I often asked myself. I believed in stewardship of money and time, but I wondered if the Lord wasn't requiring more than that. What about the stewardship of the equipment the Lord had permitted us to have?

I grew up on the mission field and realized early in life that equipment doesn't come easy but that someone or some church had to save money to buy the things needed on the mission field. Sometimes I saw this equipment used for a time, then put aside because no one knew how to fix it or they just didn't have time to do it. I saw stations go without lights and hospitals without the equipment they needed because no one had time to fix the electrical plant. This bothered me and I asked myself, "Is there a way we as missionaries can be

Missionary Voice

Kelly's Kar Klinik

BY DAVID L. KELLUM

better stewards of the things God has given us?" With this burden and mechanical interests, I made this one of my goals when we went to Burundi in 1960.

Our first term at Kibimba I worked on all types of equipment: hospital, electrical, and cars. It started with advising, and then someone would come in with the brakes gone or some other emergency and I would help them out. With very poor garages in our area my work grew, and our staff asked me if I would consider starting a garage.

In 1966 we went to Kwibuka and started the Kwibuka shop, christened by some of our missionaries as Kelly's Kar Klinik. We had a small building where we kept our tools and one work table, but all our work was done outside. This was rather difficult since nine months out of the year is rainy season. It was a great day for us when we dedicated our new shop building in 1971. It has a large room with a pit and another place for a car to be worked on, then a large work and storage room.

The youth(?) have a ball!

*The Youth Committee puts up the basketball board on the back wall of the church.
Picture at right shows action from all ages
on the volleyball court.*



BY GARY AND ANN FUQUA

Mr. Webster defines *youth* as young people, collectively. It seems there is confusion around Kwisumo as to the meaning of the word. We have young people all right, a collection of the "young at heart" from four to forty in our "youth" program.

Our church has long desired a youth sports program but was hindered by lack of leadership, equipment, funds, and playground. This year the Lord began taking care of these things. First, Friendswood, Texas, church sent out some balls and nets. Gary began encouraging the church to appoint on a Youth Committee some who were really interested and capable. A young man who has had three years of Bible School heads it up, with Gary as advisor. The committee

helped scrape out a playground back of the church, cutting out the brush and making it semilevel. Some financial help is available through Youth Work funds to help make the program well equipped.

It was announced that on Saturday, May 5, the play program would begin. As usual, the ball courts weren't finished, but that bothered no one but Gary and me. The age group was to be those in school up through teens. I don't think anyone ever heard that part of the announcement. Or perhaps our understanding of *urwaruka* (youth) is vastly different from theirs. No special sportswear is necessary here. One little boy of four came in his birthday suit while the primary school director was there in his tailor-made dress suit. All the school teachers, some dispensary workers, a watchman, and many of the youth were there.

So far the favorite game is volleyball. It was new to all the young people. They

had an idea that the girls couldn't play on the same court as the boys. "The boys were too strong," they said. And besides, it just hadn't ever been done. After three days of play the girls outshone the boys. Why shouldn't they? It takes a lot of muscle to dig gardens. Just last month we began teaching volleyball rules since they've gotten the knack of the game. They've outlined the court with bricks set into the ground. It looks quite nice, really.

One day as we watched those shooting baskets on the basketball half-court, one of our widows came and wanted to try. For three weeks straight she and other women came and tried shooting baskets, even with their babies tied on their backs. It was quite a sight. The next Monthly Meeting she made a motion that the Youth Committee give the women and girls permission to have their own playtime on the days they come to sew, and it was approved.

Gary and Ann Fuqua are missionaries in Burundi, Africa, under Kansas Yearly Meeting of Friends.

David L. Kellum, missionary to Burundi under Kansas Yearly Meeting, tells how his interest in mechanics has helped to provide a needed service for several Protestant missions.

The Lord has provided two young men from our churches in this area to work with me. One is very talented and is a great help to me. He kept the garage open part time while I was on furlough last year.

We provide service for all Protestant missions and church workers. This includes working on light plants, hospital equipment, welding, as well as working on cars. We have about 32 cars that come in for regular services and others for special work such as motor job, etc.

One service that we have for the local people is bicycle repair. Since this country is very mountainous and bicycles are the mode of transportation (other than walking), we have many bicycles in for repairs and welding. One of my helpers is trained to weld and repair bikes, and he keeps busy.

I praise God for the privilege of working for Him. We often have opportunities to witness to those who bring their bicycles in or in the stores where we try to buy parts. It is often discouraging

because parts are very expensive and hard to get, but the Lord has provided money for a "parts pool" so I can buy some things in advance, which has been a great help to me. When I become discouraged I like to read 1 Corinthians 12, where Paul reminds us that the work the Lord gives us to do is important. We need preachers, teachers, and medical staff, but we also need those who can help others. I praise God I am able to work for Him in Kelly's Kar Clinic as well as in the Kwibuka church. □



The little children have been playing drop the handkerchief and other games like that, as there weren't enough balls. This month we located a small ball and plan to fix them a junior size volleyball court, using fishnet.

What good is all this doing? For one thing, the whole church is involved. As they play, they forget the problems of daily life and the sorrows of the past year and find laughter and fun. Many others who don't come to church at all come to play. We are using flannel-graph stories, teaching choruses, and have some Scripture devotional before we play. There is more than one way of getting the Gospel to the world. These days, this seems to be one of the best ways. The youth are restless, searching. We must introduce them to the One who can satisfy, but first, we must catch their interest. Around Kwisumo, bring out a ball and you have a captive audience. Through fun—win some! □

Mexican praise and prayer notes

PRAISE

For those families who have been faithful in their Christian walk.

For the enthusiasm of our people to give food and clothing for the disaster victims of the earthquake in eastern Mexico.

For the tender hearts of several who have responded to the Lord's checkings in their lives.

PRAY

For God's direction regarding a place

to meet for service. The home in which we are now meeting is too small. Would He have us rent a home and use it for services, or would He have us buy land and build a church building? Or does He have some other plan for a place of worship?

For more laborers in God's harvest, both missionaries and nationals.

Continue to pray for growth, both numerical and spiritual. We need a genuine outpouring of the Holy Spirit.

The completion of a team

BY INELDA G. SHAW

Help me, O God, to open my heart that I may hear when You speak.

Prayer is not just a one-way communication. It is God's speaking to us as well as our speaking to Him. Surely God does speak to us when our hearts are still, when we put all our thoughts aside and are at peace within ourselves to hear His sweet still voice. This has been my experience ever since God cleansed my heart and made it His dwelling place. This was many, many years ago. Since then I have had the most enriching experiences of the faithfulness of God, for in all things He directs me according to His will. His promise, "Lo, I am with you always, even unto the end of the world," never fails.

Yes, my posting at the Christian Hospital, Chhatarpur, as nursing superintendent is one of the many answers to



Inelda G. Shaw (above), nursing superintendent at Christian Hospital at Chhatarpur in India, tells how the Lord answered prayer as she sought to find His place of service for her.

prayer—prayer, as I lifted up my heart to God to show me His will as to what He would have me do, and the fervent prayers of all the staff at Christian Hospital, Chhatarpur, that God should send them an Indian national to take the place of Frances DeVol, nursing superintendent, who was soon to retire.

I retired from U.P. Government Service, where I had served for several years in the department of nursing. Retirement was a phase of my life I looked forward to, as I longed to be able to have more time for the work of my Lord.

After retirement I devoted much of my time to my church and Sunday school. I am a member of the Church of North India. The church I worshiped in was the Zahur Bux Epiphany Church, Lal Bagh, Lucknow, U.P., India. Though I was kept fairly occupied, there was a longing in my heart to be in conversation with God and know what He would really have me do.

In May 1972, I made a short trip to America, where I spent four wonderful months in Salem, Oregon. I had the good fortune of traveling all along the West Coast and enjoyed much of its beauty.

On my return from the States in September 1972 various opportunities came before me for service. On each occasion I spent time in prayer seeking the will of God.

In January 1973 I wrote to the Trained Nurses Association of India (of which I am a member) stating that I was not receiving my monthly *Journals* regularly. Shortly after, I received *Journals* for November and December 1972 together. While going through the *Journals*, I came across an advertisement by the EHA for the post of nursing superintendent for Emmanuel Association group of hospitals. It said only those willing to serve in rural areas need apply. The thought of serving in a Christian institution and in a rural area appealed to me very much. I had no doubt that God was leading me, and in the strangest way had placed the advertisement before my eyes.

I lost no time in applying to the nursing coordinator, Miss Stephens, in Delhi, India. I was thrilled when I received a reply from her informing me that there was a vacancy at Christian Hospital, Chhatarpur, and that I would be hearing from Dr. W. E. DeVol, hospital superintendent.

I had had the opportunity of inspecting the Juneau Hospital, Raxaul (which is one of the group of EHA hospitals) during my tenure as an Indian nursing council inspector. I was very much impressed with the organization and work being done by the hospital staff. I, therefore, looked forward to serving in such a sister institution.

I heard from Dr. DeVol shortly after Miss Stephens had written to me. Dr. DeVol had invited me to come for an interview. I went on March 20, 1973. The graciousness with which I was received and conducted around by Dr. DeVol and Norma Freer filled me with the confidence that this was where God was directing me. I was touched to see that here the staff was serving in all humility and fulfilling a real work of witnessing for God alongside with medical care.

Praise be to God that He has brought me here to serve the sick and suffering as one of the team of His humble workers. □



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Team ministry

Continued

a new building), and the entire roster as any church will have.

I am emphasizing the *team*, which is a new concept. It is not the elders, or the Spiritual Life Committee, as it is called. It is not the Administrative Committee, which is made up of the officers and committee chairmen, and which meets once a month.

These are the *pastors* in the broad sense and meaning of the term. They are formed and were called together three and one-half years ago to meet a need or needs. Specifically at the time there were incisive reasons for the practice being put into effect. Among others, they were these:

1. The meeting had had problems in moving to a new location, and experience had shown that one man, as pastor, could not be expected to do the job.

2. Jack Willcuts, then serving as superintendent of the Yearly Meeting, was given a call but could not get a release; he therefore looked to others to assist in the interim. In other words, for the first year he held two appointments.

3. It was difficult to find another full-time man.

4. As I have mentioned, Jack Willcuts knew in his heart and by his Church Growth Study that this was a proper program. Here was an opportunity to put his ideas into effect.

5. And, as later was admitted, the leaders of the meeting were desperate. Here they were with a lovely new sanctuary and facility, costing up to \$900,000, and no pastor. It has been said jokingly since that if Jack had asked the elders to stand on their heads, each would have gladly complied!

The idea, then, was at first a stopgap. Different ones of us were asked to come to the church on the first Sundays of its services in the new sanctuary and to meet with all who wished to confer. A chapel was set aside for us to explain our hopes and ministries if we were to be called. Those present (sometimes as many as 80) would ask questions and generally sound out the prospects. It was much the same as the proverbial trial sermon, but with these differences: there were several involved and being considered, and the trial was not only at the homiletic level, it had to do with many emphases and ministries. For instance, a full-fledged marriage counseling program and its implications to the church were outlined. It was altogether new to one and all.

Needless to say, no one wanted the experiment to end after one year. All of us have been overjoyed with the great

sense of unity and love that has pervaded all of our work. Jack was able to come on full time after his duties as general superintendent were finished, giving great impetus and stability to his original aspirations. All we can say today is "see what God hath wrought."

As I say, we have been going along now for three and one-half years. And the honeymoon is not over. We marvel at how the Lord has protected us. After more than 150 weekly team meetings, there has been and continues to be a great sense of love and fellowship, of appreciation, of support, of complementary action, and with little or no discord of any kind. A team effort is a very precious thing. It could be destroyed in a minute. And yet, we go on and on, and God is blessing.

When the idea was first being considered, I tried it on for size with Elton Trueblood. His first and immediate reaction was, "It will never work." He told me it would be finished within the year. His fears were that internal bickering and jealousies would wreck the enterprise. As yet, he is mistaken.

(To be concluded in December's issue.)

Over the Teacup

Continued

matters, rigidly holding to the pattern set in another day. Changes cause great heartache and completely upset their composure.

I find these people delightful; they are so well regulated, except when situations change and demand flexibility. Then, composure and poise disappear as they struggle to put everything back to normal rigidity.

I wonder sometimes: do we really know the difference between faithfulness to the essentials and flexibility when situations require change, bending a little without snapping? What are the important things that remain essential in any part of the world—the basic truths, virtues, standards, habits, things we must be inflexible about?

What are the things to which we must adjust when age creeps up? When we move about to another culture? When the new takes precedence over the old ways? Do *you* know?

Soon now, we are going to Taiwan for a year. Do I have enough flexibility to make a good adjustment there? So many things will be so different, and we are not young, but if we can just keep things in proper perspective, we should find this quite a wonderful adventure.

Please pray that we will be flexible in the right places, and I will pray that you will be in your situations and changes. □

NO! THE MAGIC WORD



C. S. Lovett

In a permissive society it is easier for parents to say "yes," than handle the guff they get when they say, "no!" Yet handling those squawks is vital for Christian

guidance. What you say FIVE SECONDS after your teen asks, "Why not?"... measures you as a Christian parent!

Three years ago I mailed 100,000 bulletins to Christian parents around the land sharing my ideas on godly discipline. The responses showed me the kind of help parents want today. The Holy Spirit then led me to bring forth a 272 page handbook offering the help they wanted.

A flood of letters indicates the Lord is using this book to establish GOD'S authority in home after home. It's a complete program showing HOW to discipline teens as HE wants it done (Eph. 6:4).

HALF PRICE INTRODUCTORY OFFER



My book, **WHAT'S A PARENT TO DO**, shows HOW to handle situations ranging from refusing to clean their rooms to getting into trouble with the law. It covers

the pregnant daughter and the boy on drugs. This ½ price offer is our way of introducing you to an arsenal of 35 proven tools for those who mean business for Christ!

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Box 549, Baldwin Park, Calif. 91706

☐ I enclose \$1.50. Please send me your special introductory offer of **WHAT'S A PARENT TO DO?** which regularly sells for \$2.95.
(This offer good only with coupon. Limit 1 per family, of course.)

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20 years equipping Christians for action

Thanks— giving

BY BETTY M. HOCKETT

It was a gray day outside, two days before Thanksgiving. The color of the weather rather matched Mary Lynne's after-school thoughts as she stood at the front room window.

"I just almost wish Thanksgiving wouldn't come this year," she said to herself with a big sigh. "It sure won't be any fun being by myself all day."

Slowly she moved from the window over to the davenport. "Ever since Dad's been gone it seems like Mother has to work so hard. And now this time she can't even have a holiday off. 'Course I know that sick people in the hospital have to have nurses to take care of them. But I wonder why they couldn't choose the nurses who aren't mothers to work on Thanksgiving. Then my nurse mother could stay home with me."

The more she thought about it the more gray Mary Lynne felt. She turned on the television hoping to think about other things.

"But all the programs say something about Thanksgiving," she muttered after watching the people go in and out across the TV screen. Then she tried playing a game by herself.

"Oh, that won't work!" she said out loud. "Maybe Albert wants to play. Here Albert!"

With a squeaky, high-pitched meow, Albert obediently stretched himself out from under the book case where he customarily napped. His very black tail twitched and switched as he sauntered over to Mary Lynne.

"At least you can be here with me on Thanksgiving," she murmured into his shiny ear.

"Meow!" answered Albert as he plopped up into Mary Lynne's lap and snuggled his head under her chin.

"My Sunday school teacher said we were supposed to think of things to be thankful for this week. Come on, Albert, let's us get pencil and paper and see if there's anything we can be thankful about."

Girl and cat settled themselves at the

table with pencil and paper handy. "Even though I really wish that Thanksgiving day wouldn't come for me to be alone, I guess there *are* things I am thankful for. I'm glad that I have food and clothes and a house to live in. And a mother who loves me. I just wish that sometimes things were different, like Mother not having to work on a holiday."

Albert lazily reached out a black and white paw to grab at the pencil as Mary Lynne made her "Thankful For" list. All was quiet as the pencil scratched along the paper. Soon the list was as done as it could be right then.

"Hey, I almost forgot something else to do for Sunday school next Sunday. We're supposed to think of something that we can share with someone else. I think Mrs. Dixon'll ask us to tell what we did, too. Oh boy, Albert, we'd better get busy and think of something to share."

Mary Lynne got up from the table and walked back to the living room. Albert purred loudly from the comfortable circle of her arms. "I don't have anything I can share. What can I do, anyway!"

She absent-mindedly looked out of the front room window into the front window of the apartment across the street.

"There's Mrs. Anderson, Albert. I'll bet she won't have anybody to be with her on Thanksgiving day, either. She doesn't have any family here and not many other people come to visit her."

Practically before she knew what she was doing, Mary Lynne scampered across the street. Still holding Albert, she knocked at her friend's door.

Slowly Mrs. Anderson thumped her cane across the floor as she came to see who was knocking. "Mary Lynne! Albert! Come in! I was just wondering what I was going to do for a bit of help. And here you are at the door right now!"

Mary Lynne smiled and Albert kept on purring. "Why do you need help?"

Mrs. Anderson pointed to the big



green chair, always fat and comfortable to sit in. "I was sitting there crocheting, and my ball of thread rolled clear back under that chair. I can't possibly reach down to get it, and I couldn't seem to bat it out with my cane. 'Spouse you could get it out for me?'"

Quickly Mary Lynne was down on her hands and knees, feeling for the lost thread. "Here it is!" she said happily. Albert, thinking that here were possibilities for a fun game, scrunched low and went under the chair to hunt for other unknown things.

"Come on, Albert! The hunt's over!" laughed Mary Lynne.

"You're a good girl," said Mrs. Anderson pleasantly. "You always cheer my days when you and Albert come over. By the way, what's this I hear about your Mother having to work on Thanksgiving day? You and Albert wouldn't be interested in coming over for a little bit of a tea party sometime that day, would you?"

Mary Lynne smiled broadly. Albert pricked up his ears at the familiar sound of his name. "That'd be neat," she answered, knowing that Mrs. Anderson's "little bit of tea parties" always ended up to be real feasts with all sorts of good things to eat. "We'd like that a lot."

"I'd like it, too," Mrs. Anderson continued. "You are always so good to share your friendship with me. That makes it just a little easier for me to be so far away from my own family. Oh I am so thankful for my good friends like you who are willing to share their lives with me!"

Later, as Mary Lynne and Albert walked slowly home the day looked very much brighter than it had just the hour before. There was even some blue sky showing through the clouds. Bright, happy thoughts flitted through the girl's mind. "Now I know what else I can add to my thankful list, Albert. I'm thankful for *friends*. I hadn't thought about that before. And I'm glad that Mrs. Anderson is our friend, aren't you?"

Before Albert had time to meow an answer, Mary Lynne had another sudden thought. "And something else, she said I was *sharing* my friendship. I never thought about that before, either. But I guess friendship is something to share. You can't be a friend all by yourself. Now I see what Mrs. Dixon meant in Sunday school class when she said that Thanksgiving had two parts—thanks and giving. Oh I'm so glad that I have something to give after all! And *lots* to be thankful about! I think, Albert, that day after tomorrow will be a good holiday after all."

"Meow!" answered Albert in perfect agreement. □

What's New!



christmas decorations

BY DOROTHY BARRATT

Children and adults at the Bellefontaine, Ohio, First Friends Church participate in a Christmas Decorating Program to portray the true meaning of Christmas. Is this an idea your church could use?



The Crusaders Class, grades 9, 10, and 11, portray "I Heard the Bells on Christmas Day."



The Friendly Homemakers display "Away in a Manger" in the parking lot area by a redwood fence.



"There's a Song in the Air" is the theme for the display of the Live Wires, junior high class.

Bellefontaine, Ohio, First Friends Church has a unique way of involving everyone in the true meaning of Christmas.

Inspired by concerns that the church should be attractive at Christmas and that children and adults should learn to decorate with the true meaning of Christmas being observed, the Christian Education Committee now sponsors a CHRISTMAS DECORATING PROGRAM.

Marcia Michaels, a Bellefontaine member, writes about this program: "A theme is chosen in the fall. Themes used thus far are 'Born to Be King,' 'An Old Fashioned Christmas,' and 'Carols of Christmas.' Each Sunday school class is asked to participate with expenditures being limited to five dollars. Usually the second Sunday in December is the decorating deadline. That Sunday after the morning worship service, the whole congregation makes a tour of all the classrooms. To keep it orderly the tour route is prearranged with guides. We find that many of our adults have never before

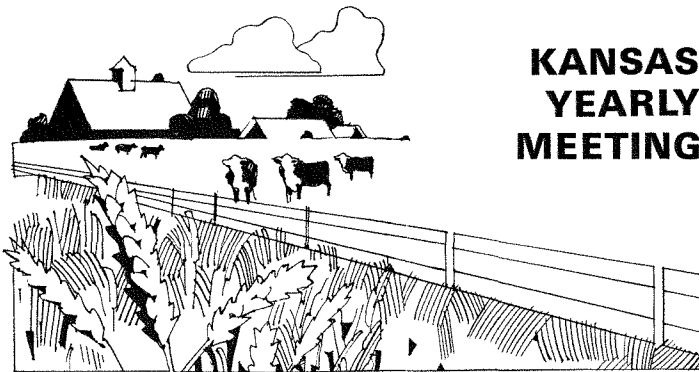
seen some of the rooms. This tour helps them to get acquainted with our facilities.

"At this time the classrooms are judged. At first we included only the children's classes, but so much interest was generated among the adults that they are now included in the judging also. Prizes awarded to the winning classes have been pictures for their room, money for a class project, or just special recognition.

"Classes that meet regularly in the main auditorium are asked to decorate the vestibule or an outside area.

"It has been very gratifying to see class members working on their Christmas project together. And the pleasing element was the interest of the teens and adults. The teens were asking, 'Who got first place?' Or some child would say, 'Come see our room. I did that.' It's a contagious idea. Just to see another room being decorated inspires others.

"The results are great—God's house beautifully decorated with the true meaning at the center." □



KANSAS YEARLY MEETING

The Peace and Beauty of Fellowship

From the Meeting for Sufferings of the Religious Society of Friends, Friends House, Euston Road, London, England, came a letter of greeting to Friends in the United States of America. Excerpts from the letter read:

"We have shared with joy the concern of our beloved Clerk, Elfrida Vipont Foulds, to visit America. She has told us how long this concern has been with her and by what stages it has grown in her mind to the point where it must be fulfilled. . . . We are glad that she will be able to 'see your faces' and share with you that delight in God's world which she vividly expressed to us in the course of our last Yearly Meeting."

"We are conscious of the divisions, uncertainties and moral dilemmas which are part of our world, but we are also aware of the strength which comes from God, and from 'the peace and beauty of friendship' which has been cherished among us in the multitude of those who have crossed the Atlantic since the days of George Fox himself. It was conveyed in a letter from the Elders of Philadelphia sent to London in 1683, 'Though the Lord has been pleased to remove us far away from you . . . Yet are we present with you, your exercises are ours,' and the visit of Elfrida Vipont Foulds will we hope bring living testimony that in dark days and bright the compact still holds."

While visiting in the Wichita area this tiny little English lady, author of more than 40 books and authority on Quaker history endeared herself to all with whom she made contact. Reports of her address in the Friends University Chapel service told how she inspired students and faculty alike with her message of finding direction and purpose for one's life through Christ. As she returned to her home, Superintendent Robinson sent the following letter to her home meeting:

"The coming of Elfrida Foulds to Wichita and Haviland has been like a fresh breath of the wind of the Spirit for some of us in Kansas Yearly Meeting. Her gracious manner, her keen mind, her perspective of history, her youthful energies, and her spiritual perception have blended in a wonderful way to make us appreciate the message she bears, our heritage, and our spiritual roots."

"She has spoken in home meetings, small groups, and at the University Friends Meeting. She has ministered in chapel services at Friends University and Friends Bible College as well as classes on each of these campuses."

"Thank you for lending and sending this wonderful Friend to us. One week has been much too short! Please accept, through her, our warm greetings to you."

In the bonds of Christ's Love,
John L. Robinson

WMU Retreat

A big event of the year took place the weekend of September 28-30 in Oklahoma City when over 150 women gathered at the Center for Christian Renewal for the fourth Annual Kansas Yearly Meeting Women's Missionary Union Retreat.

From the time we stepped through the doors at the center until we left, we felt as if we were in "heavenly orbit." Just where we will "land" only time can tell.

We appreciated the overwhelming task completed by the Retreat Committee, including Juanita Harvey, Elaine Rochholz, Betty Nimmo, Theda Cramer, and their co-workers. From the choice of retreat site, the selection of the speaker, the calling of the small group leaders, the leading of the music, the faithful playing of pianist Eloise Brown, and the mimeographing of the program booklet by Edith Shrauner, we who benefited from all this labor wish to thank you for your "hard work."

THE MESSENGER: Mini Jane Johnson of the Christian Women's Clubs of America, small in stature, attractively groomed, in her quiet, humble manner spoke forth in an unexpected, strong, low-keyed voice that echoed throughout the meeting room. We rejoiced that God had sent her our way!

THE MESSAGES: During the first message on Friday night, Mini Jane shared with us her background. She told "how she became a partaker of God" in spite of the fact that she was a third generation "pagan." Her people were honest, hardworking Irish folks who had settled two generations before in the north woods of Wisconsin. In this area there was no church or Christian influence. She described the occasion in which God spoke to her mother's heart. Mini Jane urged us to be patient with the "pagan," to communicate with God about them, and to share Him with them.

Saturday morning the message was based on the two natures: the carnal and the Spirit-filled. She illustrated the working of the Holy Spirit in our lives by taking the arms of one of the ladies and directing the arms into different positions. She asked that the arms be held stiffly until she was unable to move them. She said we are like this to the Holy Spirit when He tries to direct us; we should relax and allow Him to work through us.

The Saturday evening service began with an air of expectancy as Juanita Harvey sang, "Sweet Holy Spirit." The presence of the Holy Spirit was keenly felt as we listened to the Word of God. The admonition of the hour was "Don't let defeat get you down; it grieves the Holy Spirit."

After the special song, "The King Is Coming," we spent the Sunday morning worship hour learning to "be strong," "be full of joy," "teach these truths," "share suffering," and "work hard." Mini Jane challenged us to teamwork—to endure the disciplines expected of an athlete, a good soldier, and a farmer.

THE SHARING HOURS: After the message there was an opportunity for each woman to share in one of the 13 small groups. Some guidelines were given to each leader, using the Retreat theme: "TAKE MY LIFE—ALL OF IT." We felt great blessing in getting to know each other better, to listen to burdens, and to share in the joys of answered prayer.

MISSIONARY SERVICE: After lunch on Saturday we gathered to hear greetings and reports from co-laborers abroad and at home. Those participating were Leona Thornburg and Sandy Dealy, missionaries to Burundi; Patty Martin, Friends Special School, San Antonio; Donita Barnett, Friends-in-Dallas, and Mary Harrison from Rough Rock. We were honored to have as our guest Agnes Tish, representative from EFA and a member of Northwest Yearly Meeting.

The uppermost thought in our mind was that we wished everyone in Kansas Yearly Meeting could have heard these ladies speak. The very least we can do to share with them is to pray for them.

In summary, it can be said that God was there, He sent His messenger with His message, and we left "better women" to do the work He has for us. —Marjorie Teague

Idea Corner . . . For Social Action

By Thelma Jay

RESOURCE MATERIAL

■ "Quakers and the Draft" booklet obtained from the Yearly Meeting Office. (75 cents mailed)

■ "Friends Action Notebook"—this white loose-leaf notebook has addresses where you can send for material as well as ideas on various phases of social action work. (Also see list of films and filmstrips for all EFA yearly meetings.) These notebooks were placed in the hands of your outreach chairman last year.

Friends concerns

■ Nothing can replace your faithful study of the Bible as a resource point. Also, refer to the new *Faith and Practice*.

ACTION TIME

Teams of Christian men witnessing for the *Prince of Peace* and knowledgeable about Scripture and legislation can be effective in public services. Check with the Yearly Meeting office for information on this.

THE MIGHTY PEN

Writing your Congressman and/or the media, such as broadcasters and publishers, is still effective. Obtain newsletters and other sources about legislative action pertaining to peace, morals, and social concerns.

YOUR OWN BACKYARD

The needy in your community and in your church can be ministered to immediately. Retired ministers and missionaries may be candidates of your concern. Providing for their unmet needs, such as clothing and household items they are doing without, is deserving of attention.

Be careful that the help you give does not jeopardize their eligibility for retirement income.

The local Outreach Committee is responsible for their welfare, but individuals can serve them also. If their needs are more than your church can handle, contact us through Frances Smith at the Yearly Meeting office. Request for aid is to come through the local committee.

Pray that the vision of each meeting will increase until we are able to assist our retired ministers and missionaries to have a living above a mere subsistence level.

Burundi Prayer and Praise

Praise the Lord for care and protection over the missionaries who went to Kenya on vacation during the last few months. Choates, Kellums, and Fuquas went in July, and Rileys went in August. We all enjoyed a good time and much needed rest. Rileys took Judy and Teresa to school in Kenya. Pray for the girls this year.

We praise the Lord for the return of Fergusons and Reta Stuart. Pray for them this term. They are already busy. Willard is teaching in the secondary school at Kibimba, Doris is working at the hospital, and Reta is helping with VBS materials, translations, and many other things.

PRAY for the missionary children at Mweya. There are two Rileys, four Fergusons, one Young, and three Kellums from our mission. This is the first time some of our children

have been away from home, and they are finding the adjustment difficult. Pray for the Dirks, who are the dorm parents this year. They are a retired couple from Wichita who are supported by WGM. They are a good substitute for grandpa and grandma. There are 18 children in all.

KIBIMBA

1. Pray for Bahenda's wife, Rosa. She has been in the Gitega hospital for several weeks with a bad heart condition. She is home now, at Kibimba hospital, and is better, but still weak.

2. Pray for the Kibimba secondary school. The government changed requirements; the primary schools no longer have 7th year, so this adds more students to the secondary schools. Pray that more teachers will be found to teach in the school. Pray for the director, teachers, and students that they will work together in peace. Some of them are not Christians, so pray that the Lord will draw them to Him this year.

KWIBUKA

1. Praise for the good weekend meetings that were held at Musama. There were 10 who found the Lord for the first time. Pray for them.

2. Praise for the church members who were recognized on the 2nd of September. There were three who were taken in as full members and 38 as probation members. This includes the Kwibuka, Magarama, Musama, and Mugutu churches.

3. Pray for our school and teachers. We have many children from Gitega who are from pagan, Moslem, and Catholic homes, and this may be the only chance they have of hearing the Gospel. Pray for all our schools in Kibimba, Mutaho, Kwisumo as well as Kwibuka.

KWISUMO

1. Pray the Lord will send a pastor to this area.

2. Pray that the Lord will bless in the special meetings they are planning next month.

BURUNDI LITERATURE CENTER (Gitega)

This has been a busy time because of the opening of schools. For over a week the store has been packed with children buying supplies. Pray that through these contacts or perhaps some literature that the children saw they will be drawn to Christ. School supplies were very limited in the country this year, but we praise God for the amount of things we were able to get.

We still need prayer for our churches and for our pastors.

Friends Bible College

The FBC Auxiliary reported \$12,400 as the net figure for proceeds from the 42nd annual Friends Bible College Auxiliary Sale held Friday, October 12. Mary Clark, president of the Senior Auxiliary, said the cash proceeds were far greater than in any previous year. "I wish to thank everyone who helped to make the Auxiliary Sale a success," she said.

Since the sale is one way persons aid the college financially, many of the items sold for prices that would be far above the normal retail price. Several of the handmade quilts sold for \$100 or more, and one appliqued quilt sold for \$370.

Friends came from several states. Four persons from the Colorado Springs area chartered a plane in order to attend; others drove from as far as Raton, New Mexico, and San Antonio, Texas.

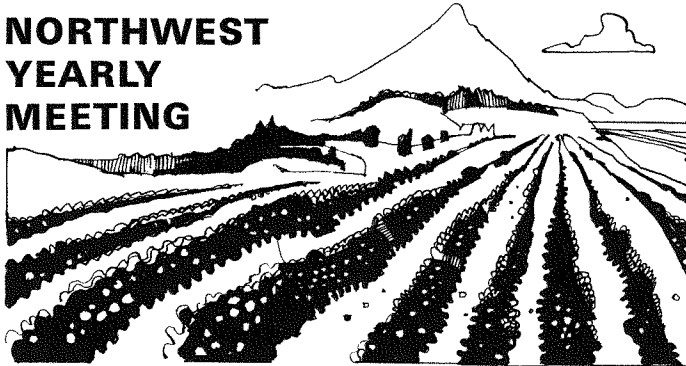
Gerald Teague, assistant superintendent of KYM, attending for the first time, stated that the sale is "a marvelous demonstration of stewardship—an enjoyable way to give to God's school."

Ed and Sandra Dealy, missionaries on furlough from Burundi, Africa,

now living in Haviland, stated this was the first time they had attended a sale such as this. Ed was impressed with the fact that this event "helps people become more personally involved with the school."

Auxiliary members are already beginning to look ahead to next year.

NORTHWEST YEARLY MEETING



Enthusiasm for Friends Fellowships

As I dictate this I have just returned from a weekend in the Puget Sound area. I was with the Olympic View church for Friday night and Saturday retreat, then worshiped with the people at Kent Sunday morning and the people at Tacoma Sunday night.

I am impressed that the spirit of love and joy, enthusiasm and fellowship is becoming a rather general thing among Northwest Friends. I think this is both cause and effect. People are praising God with enthusiasm because He is working, and He is working because people are praising God with enthusiasm.

I'll admit, I got a little excited myself, as staid and conservative as I am. It does something for you to fellowship with people who a month ago, six months ago, or even two years ago were saved right out of the world. Their lives have been transformed. They can hardly believe what God has done for them. Their testimonies are sparkling reminders of the life-changing power of our precious Savior. The pastor says "So-and-so was a zero a few months ago." Now he is admonishing others, witnessing, and showing real spiritual leadership. I was reminded of our church in Peru, where most of the Mesa Directiva (leaders of the church) have been saved within the last two years. They have to take responsibility, so they do.

In Tacoma we were dealing with a heavy problem. As we prayed God seemed to lead us out in a spirit of love and joyful expectation. I reminded them that the same thing is happening at home as on our mission fields. Wherever God is working in an unusual way there are unusual problems, even harassment and opposition. But these problems can be turned to stepping-stones to victory, for they give the people a faith and opportunity to demonstrate the power of God. Expressions of this faith in Tacoma turned into anticipation of revival the likes of which I have seldom seen.

I just had a meeting with the people from Friends Ministries and the Board of Evangelism. Moving with the support of the prayers of the people of our Yearly Meeting and the joyful expectation that seemed to characterize that last service at Yearly Meeting time, they have been to Prineville, La Grande, Bend, and the tri-cities area to see about estab-

lishing new Friends Fellowships. Three families in Prineville are united and eager to begin. At Bend and the tri-cities area there are people eager for fellowship who will be followed up. In Yakima, besides contacting an old Quaker family, they met two new people who are definite prospects for a new fellowship. Plans are underway to make contact with interested people in the Coos Bay area also.

I'll tell you something exciting: reading the letters of those who stood the last night of Yearly Meeting and offered themselves to be used of the Lord in whatever way He directs to help spread the message of the Gospel across the Northwest. God has been dealing with hearts. All these people and others who get excited about the prospect of this ministry will be invited to a retreat (yet to be scheduled) in Idaho, or to one in the Portland area December 7 and 8. Ben Brantingham says in order to meet the challenge we will need hundreds of itinerant ministers. These people will be trained and selected out of the retreat experiences.

We don't know exactly what form this church extension program will take, who God will use, or exactly how it will go, but we do know there is something exciting happening. There is a momentum and a Spirit-impelled enthusiasm that is contagious. An evidence of this is the fact that the cash and pledges in that Sunday evening service at Yearly Meeting amounted to \$2,400. The next morning I had a call indicating that another \$2,000 was being given.

My former boss, Dr. Bob Pierce, used to pray, "God, I pray not so much that you'll bless what I do, but help me to do what you'll bless." I believe God is blessing this effort to establish new fellowships because it is completely unselfish. We are just trying to make people happy. We want to help them realize their dreams and be fulfilled. In some areas new Friends churches may result. In others we hope we can be an inspiration through the fellowships to the existing churches.

It's great to be on God's team in times like these. There is opposition, but we know how it's going to turn out. We're going to win.

—Norval Hadley

Helms Go to Kenya

Eldon and Virginia Helm, members of Reedwood Friends Church, are preparing to begin work in Kenya, East Africa. Eldon has been named a senior business advisor with Partnership for Productivity, and Virginia has been invited by East Africa Yearly Meeting to do educational and social work among women.

Partnership for Productivity is a foundation started by Quakers about three years ago. Its purpose is to counsel people from rural Kenya who are moving to industrial centers. As senior business advisor Eldon will provide assistance to individuals in establishing their new business enterprises. Eldon brings to this position years of experience in management with the successful family business, Heacock Doors. For years he has also been clerk of Reedwood Monthly Meeting.

Virginia's work is under United Society of Friends Women. She will be visiting women's societies of East Africa Yearly Meeting. They have asked her to lead Bible studies with other kinds of educational and social programs yet to be determined. Virginia's experiences as a teacher in special education, as state president of WCTU, as Oregon Mother of the Year, and as director of Happy Hour Bible Clubs in addition to active participation at Reedwood Friends will be of value to her in her new work.

The Lord has given the Helms the promise in Habakkuk 1:5 in the *Living Bible*. Even through testings, they have found the Lord's timing is perfect. Their mailing address is P.O. Box 243, Kakamega, Kenya, East Africa.

Coming Events

Nov. 30-Dec. 2—Southern Oregon Outreach Conference
Nov. 30—GFC Auxiliary Carol Sing
Nov. 30-Dec. 1—GFC Auxiliary Bazaar
GFC Board Meeting
Dec. 7-9—Friends Ministries Retreat
Dec. 14-Jan. 1—GFC vacation
Dec. 24-Jan. 1—GFA vacation

Did You Know?

Nick and Alice Maurer and family have moved to Klamath Falls, Oregon, to join Evert Tuning in pastoring the Friends church there. The Maurers have felt the Lord's particular leading to this field of service. Their new address is 912 N. 9th, Klamath Falls, Oregon 97601.

George Fox College

George Fox College's 83rd year is underway. Classes began October 4 following three days of orientation for new and transfer students.

Preceding the opening of classes was a two-week "Faith and Learning" conference for faculty and administrators. The preschool program featured lectures, panels, discussions, and paper presentations as well as group meetings. Guest Lecturers were Dr. Beatrice Batson, chairman of the Division of Humanities at Wheaton College, and Dr. Allan O. Pfnister, a consultant in higher education and professor of higher education at the University of Denver.

Only one new full-time member has been added to the faculty. She is Miss Virginia King, for the past four years assistant professor of home economics at Trevecca Naza-

rene College. She will head the GFC Home Economics Department. Five part-time faculty have been added to the staff.

George Fox College this fall has established a program of continuing education to provide evening classes for area adult residents. An initial term of nine courses is being offered. Courses are being taught one night a week, Monday through Friday, using GFC professors and local business and professional leaders.

Courses first term include Accounting, Auditing, Creation, Gerontology, Securities and Investments, Public Administration, Shakespeare, Business Law, and Transactional Analysis.

George Fox College, countering a nationwide trend for small colleges, has finished the fiscal year with a balanced budget.

President David Le Shana said the college ended the year with a balance after meeting a budget of one and one-half million.

Small colleges generally have been in a financial bind during the last several years. George Fox's unusual situation is to be studied by the National Council for the Advancement of Small Colleges because of the successful operations.

Le Shana says the bright financial picture for the college is no accident. He says it is the result of a "well-defined mission coupled with careful management." He also paid tribute to the efforts of the new business manager, Donald Millage, and dean of the college, Dr. William Green. The financial change is the result of "teamwork—from students to faculty and staff and Board of Trustees all working together to bring it about," Le Shana says.

Unified Budget Status

Receipts for Unified Budget through October 15 are reported here for your information. Notice that the total receipts for the year to date are \$48,702.98. This figure falls \$7,563.76 or 13.4 percent short of the amount that should be in for the period. If you have any questions about the Unified Budget, write:

LeRoy Benham
(Financial Secretary)
2104 Oak Drive
Newberg, Oregon 97132

Portion of Budget for this Period	\$56,266.74
Receipts to Date	\$48,702.98
Deficit	\$ 7,563.76



Installation Service Held

Terry Ash, who recently became pastor of the Albuquerque Meeting, was installed in an afternoon service Sunday, September 23. Olen Ellis presided, and a buffet supper followed the service.

Terry and wife Marcia served as pastors of the Empire Friends Church, Vale, South Dakota, prior to assuming their present duties in July 1973. They met and married while students at Friends Bible College and now are the parents of two children, Gabriel and Jeff. Terry was raised in the Denver, Colorado, area and attended the Friends church there. Marcia is from Kansas Yearly Meeting, where her mother, June Worden, has served as a pastor.

The work is very challenging, and you are encouraged to put this young couple, their family, and the Albuquerque area on your prayer list. This is an important way of supporting each other.

Minutes Distributed

Yearly Meeting *Minutes* for the June 1973 sessions are now available. We wish to thank Yearly Meeting secretary, Jane Pierce, for her excellent work in assembling and distributing them.

If you have not received your copy, please check your church or contact Jane at the Yearly Meeting office in Colorado Springs, Colorado.

First Women's Retreat

The first Rocky Mountain Yearly Meeting Women's Retreat was held September 14-16 at Horn Creek Ranch near Westcliffe, Colorado.

Twenty-four women were present to receive the rich blessings God had provided. Eleven ladies drove



over 750 miles from the Omaha and Springbank churches. The other churches represented were Denver, Penrose, and Colorado Springs.

The "Share Group" meetings were times of spiritual growth as well as times of getting better acquainted with other ladies of our Yearly Meeting.

Our speaker was Dottie Davis, a former missionary to Laos, who inspired and challenged us as she re-

lated God's working in her daily experiences. We should always be obedient to the Holy Spirit as He guides us to His "prepared hearts" where we are to witness.

Our Yearly Meeting is much richer in its spiritual life because of our gathering, sharing, and learning at Women's Retreat. —Sara Sutton

Sara Sutton is an active member in the Colorado Springs church.

Midwinter Announced

Our Youth Executive Committee and Yearly Meeting directors met with representatives from Kansas Yearly Meeting on September 21 and 22 at Haviland, Kansas. Purpose of the meeting was to plan a joint Midwinter for high schoolers.

With a theme of "Come as You Are (Go as You Want)," this year's retreat will be held at Quaker Ridge Camp, December 26-31. The following goal was adopted: "To provide an atmosphere that shows a daily Christian life that is lasting, with emphasis on Christian love and a knowledge of what God has for us." The retreat will stress salvation, maturity, and being equipped for daily life. Seminars have been selected that will emphasize these areas.

Due to facility limitations, reservations will be on a first come, first served basis. Cost will be \$30 with a \$5 preregistration fee due by the deadline of December 1. RMYM youth should send preregistrations to Paul Moser, 3113½ North 55, Omaha, Nebraska 68106.

Those representing RMYM at these planning sessions were Frank Penna, Kim Sachs, Bev Bruce, and Paul and Sharon Moser.

Can You Read?

By Mary Gafford

Behind the scenes of many conveniences and things that we enjoy is much work and industry as well as the mind of the investor who made all these available to us.

Perhaps a sum of money for purchase is required on our part, but no work. Recently, I was working with a group of our Christians on correcting a tract. A Navajo lady had spent much time with me helping to trans-

late its contents into her language. It had also been corrected by several others. Now we were attempting to make final corrections before it would be ready for printing. I was reminded of the work required to make books and tracts available at our fingertips.

A newspaper comes to us by mail. We browse over it for highlights of recent happenings. Did it ever occur to us, but for God's mercy, we could have been born in an environment and time that gave no opportunity for learning the language in which the newspaper was printed?

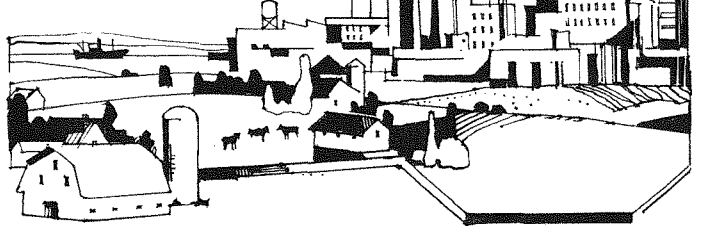
We pick up a Bible to read and receive inspiration. Not only is it available in a language familiar to us, but there are modern translations that make it more easily understood. Again, we could have been that one who was not given the chance to learn to read the language we speak. Perhaps even if we did, only part of the Bible would be printed in our tongue. In addition, numerous helps in Bible study are also available to us, but not to the Navajos.

Imagine an older Navajo person with a strong desire to read a printed page, a page of the Bible. However, the difficult task of learning the language is required. Even young children with alert minds require much time to gain a workable knowledge of the language. Learning the Navajo language presents a long, laborious route of learning syllables and sounds before meanings can be obtained. How much does the adult want to learn? Is it worth the effort? The possibility looks much slimmer because only short periods of time may be possible for study. The problem is finding time from household duties to attend Bible School at the mission.

Even with such barriers, the mission staff continues the task of endeavoring to teach our adults. At times it seems slow, but how we appreciate their continued efforts! May this same persistency be shown in learning lessons in God's school of Christian living. As teachers, we also need wisdom from God to know how to more ably teach them.

PRAY with us for these adults and our sessions with them and for wisdom on our part.

E. F. C.—EASTERN REGION



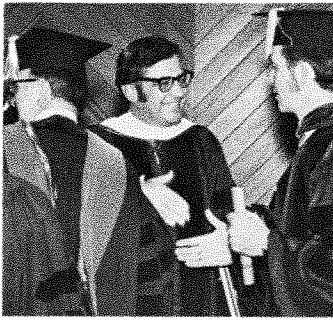
Malone Honors Christian Diplomat

At the September 17 Honors Convocation Malone President Lon D. Randall conferred upon Clifton J. Robinson the honorary Doctor of Humane Letters degree "in recognition of his dynamic leadership internationally and his outstanding demonstration of the spirit of Christ to men of all nations."

Currently Dr. Robinson is leader of the Prayer Breakfast Movement (which was formerly known as In-

ternational Christian Leadership) with offices in Washington, D.C. The movement has now spread to 70 nations and involves groups in over 50 parliaments of the world.

A graduate of Cleveland Bible College in 1941, Clifton is married to the former Betty Osborne and has served as pastor, missionary to India (18 years), minister-at-large, and Christian diplomat.



Members of Malone's faculty congratulate Clifton J. Robinson (center) after he received the honorary doctorate.

Trueblood Visits Malone

The Staley Distinguished Christian Scholar Lecture series was held at Malone October 22-26 and featured Dr. D. Elton Trueblood of Yockefells International in Richmond, Indiana, as guest speaker. Dr. Trueblood has traveled internationally to address audiences all over the world, has written 30 books, and has held professorships at Guilford, Haverford, Harvard, and Stanford Universities.

He spoke each morning at the 10 o'clock chapel in Bethel Temple on the deeper Christian life. This series is a project of the Thomas F. Staley Foundation of New York in bringing distinguished scholars and college students together.

On October 23 President Lon D. Randall invited over 150 clergy from the greater Stark County area to "An Evening with Elton Trueblood." After a meal together in the college dining room, Dr. Trueblood addressed the ministers, priests, and rabbis and challenged them "to serve this present age."

"The Idea of a College-Revisited" was the topic of Dr. Trueblood's keynote address on October 26 to the Institute of the Distinctive Nature of the Christian College. Malone was host for this two-day seminar sponsored by the Center for the Study of Higher Education at the University of Toledo. Seattle Pacific president, David L. McKenna, spoke twice on Saturday to the more than 50 educators present. Malone faculty, Dale King, Dale Thompson, and Harold Walker, led discussion groups in the areas of the humanities and the natural and social sciences.

Malone Enrollment—832

In a year when colleges are generally experiencing drop-offs, the fall enrollment at Malone numbers 832 with a full-time equivalent figure of 786. This is only a slight decrease compared with last year when Malone was one of the few colleges in the state showing significant increases.

The number of students living in the residences is the same as last year, 458, while commuters number 374.

There are 68 enrolled from states other than Ohio, and nine foreign students are studying at Malone.

From Canton there are 197 enrolled, 169 from Stark County (excluding Canton), 183 from eight adjacent counties, and 206 from other Ohio counties.

It is interesting to note that the freshman class numbers 256, the highest since 1967.

Men in Missions Events

Almon White, president of Men in Missions, has announced two events

for the men of the Evangelical Friends Church—Eastern Region during the current church year.

On February 7, 1974, the men are invited to bring their wives and join in a winter banquet at the Cathedral Buffet in Cuyahoga Falls, Ohio. Dr. Lon Randall, president of Malone College, will be the speaker. The dinner will begin at 7 p.m.

In the spring the annual Men in Missions Conference will be held at Wakefield Camp, Wakefield, Virginia, on May 9-11. Men from the entire Eastern Region are invited to bring their sons for a weekend of challenge and relaxation. More information and reservation forms will be sent to each church early in 1974.

Did You Know?

■ That Calvin Gordon recently went on a round-the-world tour? The trip was made possible by a business friend and his church—the Newport Evangelical Friends Church in Middletown, Rhode Island.

■ That India is suffering near catastrophe from lack of rain? Please pray for desperately needed rains.

■ That the Lisbon Trinity Friends Church has received the architect's drawing for their new building? The building committee hopes to get

started in the spring with their campaign to raise funds.

■ That the Women's Missionary Union was able to donate \$1,635 to erase the deficit of the Missionary Outreach Budget? This was the amount left over at the Yearly Meeting Banquet after their goal was reached, according to WMU President Donna Althouse.

■ That Dr. Charles and Leora DeVol left the Columbus, Ohio, airport October 8 to return to Taiwan? Dr. and Mrs. W. E. DeVol left Columbus November 5 for a brief return to the Christian Hospital in Chhatarpur.

Need an Idea?

- For your Sunday school? See the report from First Friends, Portsmouth, Virginia, in "Friends Gather."
- For your worship service? See the First Friends, Alliance, Ohio, report in "Friends Gather."
- For your missionary society? See the East Richland Friends report in "Friends Gather."



Friends gather

ALBUQUERQUE, New Mexico

We had a very successful Daily Vacation Bible School, which made one new class possible.

Sunday, October 23, Olen and Martha Ellis were with us for an installation service for Terry Ash, our new pastor. After the service, we had a delicious buffet supper.

Our pastor is planning to conduct a Good News Club for children after school.

We are thankful for an increase in attendance.

ALLIANCE, Ohio

"Today's Mission" has become a part of our morning worship service. For a few moments laymen take time to share some phase of the church's involvement in various types of ministry.

An inspiring Rally Day was experienced with Birt Jones and his sister, Carol, radio evangelists from Pittsburgh, Pennsylvania.

Eddy Cline, an Indiana Friend, challenged our congregation on September 26 with the Faith Promise method of giving beyond the tithe.

Thirty church officers from our church enjoyed a relaxing time of fellowship at beautiful Camp Wakonda on Leesville Lake, September 28,

29. Special speakers for this retreat were Joseph Roher, who emphasized relating to other persons more intimately, and Dr. Charles Guscott, who stressed the importance of enabling one another.

ALUM CREEK, Marengo, Ohio

"Sing-Out Salem" teenagers were in our area over the weekend of August 19 to present a program at area correctional institutions for youth in trouble.

After the evening service on September 2 Dr. Ezra DeVol showed home movies taken of activities at Alum Creek about 30 years ago. Several of our congregation enjoyed these pictures taken by the doctor when he was active in our church and practicing medicine in Marengo.

September 23 Dr. Ezra DeVol spoke to us concerning the work in the hospital in India and, through word pictures, vividly presented the great need. After the message, Pastor Brantingham emptied the offering plates, called for the ushers, and a second offering was taken. This offering was specified for the Missionary Outreach Budget as a response to the message we had just heard.

BARBERTON, Ohio

Bob Moses, Cleveland, Ohio, was a recent guest speaker. Our church helps to support Bob and his family in their work with Teen Challenge in Cleveland. Edward Escolme and Bryan Teague were also recent guest ministers.

Our church was one of a dozen churches in Barberton that participated in a citywide Key 73 rally on September 9 at the high school football stadium. The speaker was Bill Glass, former all-pro defensive end for the Cleveland Browns. At the close of the message, sixty-seven persons responded to a call to commitment.

We felt the citywide evangelistic effort was both constructive and successful. The Key 73 committee of the ministerial association is considering a week's crusade with Bill Glass for next year.

Other Key 73 activities in Barberton have included a citywide rally with Dr. Howard Jones of the Billy Graham Evangelistic Association, a citywide religious census and literature distribution, and placing a float in the city Labor Day parade.

BOISE, Idaho

Sunday morning, August 26, was Sunday school promotion day. The worship service concluded at 11:30 a.m. in order to gather at the park for our annual Sunday school picnic.

Family Camp was held at Quaker Hill Labor Day weekend. These retreats are not only a revival of spiritual values but a reminder that so many things need doing. David Leach, pastor of Friends Memorial Church, Seattle, Washington, was camp minister.

Our young people had charge of the evening service on September 23. They have agreed to accept the responsibility of one evening service a month for the next year.

Idaho's 87th WCTU convention was held in our church September 24-25.

The dramatic film, *A Thief in the Night*, was shown Sunday evening, September 30.

DAMASCUS, Ohio

Fall events in our church included a special service in which Jay Courtney, one of our young men who is entering into a year of internship preparation for ministry with Campus Life, shared with us the call of God upon his life.

Over the Labor Day weekend, about 50 of our young people and youth leaders held a spiritual life retreat on Kelly's Island and reported a rich spiritual blessing as well as a time of relaxation.

Dr. Julia Henkel of Grand Rapids, Michigan, was with us September 28-30 for a time of teacher training, and 60 participated in our annual Bike Rodeo, which was held September 22 followed by a Sunday school picnic and Roundup Sunday in our Sunday school.

EAST GOSHEN, Beloit, Ohio

Annual Rally Day brought a large number to hear an impressive message of God's grace by Juanelle Oliver, wife of Malone Professor John Oliver. Mrs. Oliver, mother of two youngsters, used professional recording tapes in the presentation of her message.

Our oldest active member, Edith Hurford, was honored recently by her family and the Sunday school congregation in celebration of her 90th birthday.

A "rock festival" was held recently on the lawn of our new parsonage

when members of Men in Missions from our church and the Beloit and Sebring Friends Churches gathered to prepare the new lawn for seeding. A bonfire, organized by our senior Friends Youth, highlighted a recent family night service, when youth members led group singing around the fire after refreshments had been served.

EAST RICHLAND St. Clairsville, Ohio

Action was taken in the September Monthly Meeting to begin construction of an addition to the church sanctuary and educational facilities. Construction is expected to begin this fall.

Susan Missionary Friends sponsored a refreshment stand at a two-day auction sale and cleared \$469 in profits for their missionary projects. These ladies also sponsor a Birthday Party each month at the Belmont County Home. Ladies of the church do hospital volunteer work one day a week at the Ohio Valley General Hospital in Wheeling, West Virginia. They report that these activities are very rewarding.

EMPIRE, Vale, South Dakota

We had a very good summer this year as Gene and Myra Pickard served as pastors. We enjoyed the sermons, music, and Bible studies very much and felt real inspired of the Lord.

The last Sunday they were here, August 18, we had 65 people in attendance at the service. We had many visitors. The service included a lot of music. It was an unforgettable experience with the Lord.

Gene and Myra went back to Wilmore, Kentucky, where Gene is a student at Asbury Seminary. John Williamson also left for school at Friends Bible College, and Brenda Lungren is a student at Black Hills State Teachers College this year.

At the present, we are continuing in a lay-ministry until further developments are made. It is quite an experience, and we covet your prayers.

ENID, Oklahoma

New sanctuary doors have been erected in memory of Cheryl Newman Whisenhunt. Special dedication services were held September 30.

FIRST DENVER, Colorado

This year's Rally Day was highlighted with the participation of a chalk artist and ventriloquist. After our Bible hour, a potluck picnic was held at a nearby park.

Our education program is still using the Navigators 2-7 Series, and several new classes have started this fall.

In early October, we had a week of missions emphasis. This included special guests John Robinson, Oliver Kent, Cathy Cox, Norval Hadley, and others involved in local ministries. A series of family devotions centered around our theme, REACH OUT, were distributed to each church family for use during the week.

FULTON CREEK, Radnor, Ohio

Hello from Fulton Creek Friends! September 9 at 2:30 p.m. a baptismal service was held at the creek with a good attendance witnessing several baptisms.

Several of the ladies attended a Women's Missionary Retreat at North Lewisburg Friends Church September 20. Our own Joyce Forreder spoke on her work with the

Indians at Montezuma School in Arizona.

Guests from Bellefontaine Friends Church have added to our services recently. Chuck Harmon brought a view of Campus Crusade for Christ. Marcia Michael brought their Junior Choir, and they presented "The Little Boy That Caught the Fish."

GLEN ELDER, Kansas

To improve our midweek prayer meeting, the Ministry and Counsel worked out a plan involving small groups. After prayerful consideration, the committee decided on five groups. Three will meet at the church, including an adult group, a children's group, and a junior/senior high group. The other two groups meet in homes.

The grade school children are working on a play to be given in a public service. The junior and senior high group is planning on publishing a newspaper on the book of Acts, which will be distributed to all church families.

So far, the average attendance has improved from 22 to 30. Good spiritual results are being reported from this venture.

GREENLEAF, Idaho

Kent and Jessie Switzer celebrated their 50th anniversary in August, and Paul and Faye Long and Lyle and Veva Smith their 25th anniversaries. Ervin and Unalee Cloud had their 25th anniversary in September.

James Settle, director of admissions for George Fox College, spoke September 16 at 11 a.m.

Kenneth and Rosalie Pitts, former pastors at Greenleaf, were here briefly Monday, October 8, enroute to visit their family. Kenneth is now pastor at Richland, Iowa.

Arthold and Cathryn Latham were in the Lay Witness Mission in Klamath Falls October 12-14.

Glenn and Sue Leppert have returned from serving as school teachers for three years in Nigeria, Africa. They are now attending Western Evangelical Seminary at Jennings Lodge, Oregon.

The Greenleaf choir record titled "Greenleaf Sunday Morning" costs \$5 and may be purchased from Winona Selby, Route 2, Caldwell, Idaho 83605.

HARMONY, Wessington Springs, South Dakota

Our pastor, Robert Short, conducted services at Weskota Manor the afternoon of August 19. Miss Blanche McDermott helped with music and singing.

Pastor and Mrs. Short had an ANEA booth during the State Fair at Huron, August 29 to September 3.

HAYDEN LAKE, Idaho

Our new schedule has been received well. Worship is followed by adult electives and youth classes. Sunday programming for younger children includes worship, Bible study, crafts, and CYC club.

Spontaneous interest groups have developed this fall: Bible studies for high schoolers, college age, young women, and couples; Happy Losers' Diet Club; Men's Prayer Breakfast; Youth Choir; Weight Lifters Club; Senior Citizens; Knitting Class; Saturday Breakfast and Work Half-Day, to name a few.

We really enjoyed our Sunday night of music in September with Wayne and Willa Piersall back for this.

Jeannette Nelson was honored at the dedication of our new library on

November 4, 1973. A dedicatory plaque names the library in her honor.

We are praying and preparing for a Lay Witness Mission to be held December 7-9.

HIGHLAND AVENUE Salem, Oregon

The summer has been busy with the church's concerned interest in Pastor Everett Craven's continued illness and hospitalization. We are glad to report he was able to be at home for a short period.

Everett Craven resigned as pastor, and Paul Barnett was called from minister supply to pastor of Highland Meeting. After church Sunday evening, September 16, the congregation went over to the parsonage, where Everett and Charlene Craven were presented a money purse as a gesture of our love to them. They have moved to their home in Newberg.

Paul and Alice Barnett are now in the parsonage. It's providential that they are our pastors, for which we praise the Lord. Paul Barnett is currently presenting a series of sermons on "What the Bible Says in the Light of World Events."

We have recently had a Missions Emphasis Week at Highland and South Salem Meetings. Duane Comfort from Peru spoke Friday night at Highland giving us inspiration to pray for the missionaries and the Aymara leaders, who are so zealous. Sunday morning John Fankhauser and Duane Comfort again stirred our hearts to pray and give for Bolivia and Peru. On Saturday night at South Salem we heard and saw the miracles God performed as Paul and Alice Barnett told of their preaching mission to Kenya, Africa.

Many Salem churches joined in the Dave Breese Crusade October 7-14 at the Salem Armory.



Mr. and Mrs. Clifton Ross recently celebrated their 65th wedding anniversary. Clifton Ross served the Highland Church for several decades before moving to Friendsview Manor.

HUNTER HILLS Greensboro, North Carolina

Our youth attended the Piedmont District Youth Retreat in Asheville, North Carolina, September 7, 8, 9. Johnny Clements, president of the North Carolina Association of Christian Athletes and former freshman coach at North Carolina State, was the guest speaker. Many victories were won during a very unusual "pep rally," and everyone felt God's presence during the weekend.

On September 22 and 29 Hunter Hills was host to a District-wide Christian Education Youth Seminar presented by Nido Qubein Associates of High Point, North Carolina, and representatives of the George Fox Press, editors of our Sunday school literature.

LIBERAL, Kansas

Uppermost in our thinking, and filling our hearts with love, inspiration and joy, is the Lay Witness Mission held the weekend of September 7, 8, 9. Twenty-nine sincere Christians came from Texas, Oklahoma, and Kansas to share with us their experiences. Mr. and Mrs. Wayne Cox of Borger, Texas, were the coordinators.

We are glad to have Mark Anton and Nancy Powell, Friends Bible College seniors, coming each Sunday to be youth directors in our church.

Sherril Schroeder and Budd Hamm, both of Liberal, were especially helpful to our meeting this summer as they assisted while our pastor was on vacation. Other highlights of our summer were a picnic at the Boles Rancy picnic grounds, when a good time was had by all who came from both Trinity and Liberal Friends; and several from our meeting who attended Yearly Meeting.

New fall activities include a new Sunday school class for college age with Avis Brown as teacher, and an organized visitation program.

The Lord is truly blessing, and we give Him praise for what He is doing now and will continue to do as we are faithful in prayer and service.

MELBA, Idaho

Since our church was destroyed by fire in December of 1972, construction of the new building has progressed steadily. We are now holding services in the new Fellowship Hall. Until recently we met in the Grange Hall. The projected date of completion is February 1974.

The church recently bought the lot adjoining the church acreage, on which there is a large building. The added land will be used for much-needed parking space, and the building has been transformed into a youth center—The Mustang Corral—to serve the youth in our community. Its main purpose is to reach kids for Christ and also features activities such as Ping-Pong, foosball, table games, and includes refreshments and good reading material. It is the first and only facility devoted to teenagers in Melba.

Our church is praising God for a miracle He has performed for one of our church families. Larry Buckles, whom doctors expected to live only a few days before being killed by cancer, was healed. He is now gaining weight, and the tumor, which had completely taken over his stomach, is gone. Even his doctor agrees that Larry's present good health must be attributed to a miracle worked by God. Praise the Lord!

NETARTS, Oregon

The summer months attendance has been very good, with August having the best attendance of any month in several years.

Clair Lund, former Netarts pastor now affiliated with the Southwest Indian School in Arizona, visited Netarts in early September. He and his family presented a program in picture and lecture of their work in the Arizona Indian school.

September 16 Duane and Sherrill Comfort and family, missionaries to Peru on furlough, were with us.

The Sunday school picnic was held at Kilchis Park September 16. It was well attended and everyone had a very enjoyable time of fellowship.

A high school youth class has been organized by Larry and Miriam Wilks. It is proving to be a large class and very worthwhile.

NEWBERG, Oregon

The high school youth have given reports of the Lord's blessing with them during their mission trip to Ensenada, Mexico.

September 9 was dedication day for development projects. These include paved parking space, organ, carpet, and pews.

On September 16 Paul Mills showed slides and told about the George Fox College summer sessions in Africa and the Holy Land.

On October 14 Roy Clark told about the George Fox College extension at Kotzebue, Alaska.

Dennis Hagen, our minister of music, received his doctor's degree in music from Indiana University in September.

Levi T. Pennington observed his 98th birthday anniversary on August 29 at the home of his son-in-law and daughter, Cecil and Mary Pearson, Greene, New York.

Harold and Betty Ankeny observed their 25th wedding anniversary with an open house at their home on Sunday afternoon, September 9.

Dillon and Fern Mills observed their 50th wedding anniversary at a reception on September 23 at Friendsview Manor.

The Julia Pearson WMU and the Margaret Fell WMU sponsored an international dinner in the social hall on October 16.

NEWPORT NEWS, Virginia

The Fidelity Bible Class presented a gospel sing. It took place on Saturday evening, September 8. After a covered-dish supper the Crusaders Quartet, the Greenwood Quartet, and the Deep Creek Trio provided a wonderful atmosphere of Christian music.

OMAHA, Nebraska

In July, Mahlon and Hazel Macy, our pastors, left to take the position as superintendent of Iowa Yearly Meeting. Pastor and Mrs. Waldo Flickinger have come to us as pastors.

Our youth sponsored a music concert by Barry McGuire and the Second Chapter on September 30.

Seven of our ladies participated in the Yearly Meeting WMU Retreat and were touched by the messages and times of sharing.

PLAINS, Kansas

Orvel and Audrey Bond celebrated their 60th wedding anniversary September 23 at a basket dinner in the Fellowship Hall, hosted by their children and served by the women's Missionary Union.

Mrs. Charles Bond, Denver, baked and decorated the wedding cake, assembling it upon arrival. Other sons present, with their families, were Lowell, Lycan, Colorado; Abel, Wichita, Kansas, and Joseph, La-crosse, Wisconsin; and daughters, Mary (Mr. and Mrs. Lewis Zane) Ashland, Kansas, and Weymouth (Mr. and Mrs. Delbert Pope), Plains, as well as grandchildren, nieces, nephews, and friends.

PORTSMOUTH, Rhode Island

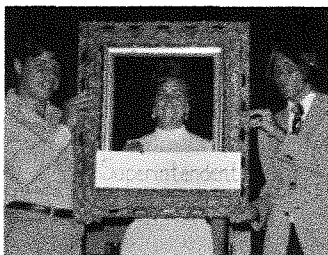
A reception and open house for our new minister, Frederick F. Lander, was held at the church. Many town residents and ministers and priests of area churches as well as parishioners were present.

We have just completed a new church office, which was given in memory of the late Mervin Briggs. A complete, modern nursery is underway.

PORTSMOUTH, Virginia

Promotion Day was held September 2 with approximately 20 children being promoted. The Sunday prior to promotion, pictures were taken of the "graduates," and they took these with them to their new class. Children in the toddlers and beginners classes rode to their new class in a shiny, red wagon.

Rally Day was held on September 9 with a combined service. Following a shortened class period, everyone assembled in the sanctuary for the program. Special emphasis was placed on workers in the Sunday school. The program was entitled "Put a better YOU in our Christian



Education Picture." As each worker's name was called, they came and stood behind an empty picture frame with the pledge that they would be a better worker than ever before. Prayer was then had for all workers. Our theme for the year is "It's going to be a great year!"

A Sunday school workers retreat was held September 14 and 15. Because we were unable to locate a retreat center we decided to have a "camp in" at the church. Cots were rented, and Sunday school rooms became bedrooms for those who were able to stay over. Friday evening opened with devotions and prayer. The group was divided into small groups for a "Human and Spiritual Awareness" time. Saturday's sessions included devotions, a look at our standards and a departmental planning session. After lunch we had an evaluation session to determine where we have been and where we are going.

RAISIN VALLEY Adrian, Michigan

Pastor and Mrs. Lawrence Cox were honored guests at a gathering in the Raisin Valley Friends Church the afternoon of Sunday, August 19.



The occasion marked the 25th year of Lawrence Cox's ministry at the church.

Lowell Shreve presided over the program, one feature of which was a

poem written by Emily Moore for the occasion. Mr. and Mrs. Cox were presented with a silver pitcher and were told that the church and community were sending them on a trip to the Holy Land with Willis Miller's party in October.

After the program more than 300 members and guests, including representatives of other Friends churches in the area, gathered in the church parlors for a time of fellowship.

ROSEMERE

Vancouver, Washington

Rosemere Friends Church had a garage sale July 12-13 at the parsonage. The proceeds of \$167 were applied to the running expenses of the church. Another garage sale is planned for the first week of December.

Our church cooperated in sending a tape to Ed and Marie Cammack and family. We consider this a good mass communication system with our own or any missionaries. How about joining the league of tape recorders—if you are not now a member?

Speaking of missionaries, Clair and Dorothy Lund and family had the service the evening of August 22.

A carload of our Rosemere group attended Family Camp at Twin Rocks September 2.

A spiritual gift conference was held September 24-26 with Oscar Brown.

Nick and Alice Maurer and children of Peru were guest speakers for the morning service of September 16.

November 6 the District Convention of World Gospel Mission had Richard Barker, missionary to Japan, as speaker at the church.

We, as a church, will be joining other churches of the city in the observance of Thanksgiving.

SEILING, Oklahoma

Seiling Friends had a Lay Witness Mission in September, with J. C. Williams as coordinator and Faye Bensch as our local chairman. Our hearts were melted together as new commitments were made.

Local friends from the Methodist, Christian, and Assembly of God churches opened their churches for extra rooms, and many couples came and waited tables, cleaned up the kitchen, and served as babysitters in order that we might attend all the services. This was a labor of love.

Maud Redinger, who lies an invalid on her bed, is a spiritual blessing to all who visit her home.

Our ladies' Prayer and Share group meets on Monday evening. Recently we met for prayer, then later wrapped Petite Paquets for Africa.

A new prayer group has been started in Chester, meeting in the afternoon.

We were glad to have John and Betty Robinson with us in a Sunday service recently.

SMITHFIELD, Ohio

On September 19 we were happy to have Jim Racken, a minister from Columbus, Ohio, for our Wednesday evening service. He had several songs and a testimony, which was an inspiration and encouragement to all. He also held school assemblies where several young people went forward to accept Christ.

Our Norma Freer Missionary Society has pledged \$50 each month to missions for the coming year.

A teacher's workshop was held at East Richland Friends Church on September 24. Some from our church attended and were given examples and techniques for teaching the youngest child to the oldest adult.

For our Wednesday evening services we are presently conducting a Bible study series on Christian holiness. James Ross started the series; different members have the study each week.

SPOKANE, Washington

Our pastor and his wife, Wayne and Willa Piersall, invited the church congregation to their home in Hayden Lake, Idaho, Sunday evening, September 23. We enjoyed a half hour of music by the Paul Puckett family followed by a dinner, served by Willa, and lots of fine fellowship; 44 were in attendance.

We have rescheduled our Sunday morning services. Worship service is at 9:45; Sunday school at 10:45; and fellowship time is at 11:30.

Roy Clark held a series of meetings with us October 17-21. Other guest speakers during the month of October were Don Thayer from the Union Gospel Mission, Ray Burwick from the Northwest Counseling Service, and Paul Puckett of our own congregation.

A Halloween party, October 26, was the first meeting of the new club for fourth, fifth, and sixth graders. Each month they have a club meeting and outing planned.

SPRINGFIELD, Colorado

The winds of the Holy Spirit are still blowing in southeast Colorado as a result of our Lay Witness Mission the third weekend of August. We now have three Prayer and Share groups in action. There is increased evidence of love among the members of the church. Friends Youth has started again after having been inactive.

Pam Ross, one of our own high school seniors, was crowned 1973 Football Homecoming Queen of Springfield High School. One of her attendants, Susan Self, is also a member of our church.

On September 16 we joined in an afternoon service with our sister church, Vilas, in celebration of their 50th anniversary. Our pastor's wife, Peggy Whiteman, brought a special number in music for the service.

TACOMA FIRST, Washington

August 12 Eddie Karnes of the Christian Service Men's Center and singer Jose Alvorez of the Philip-pines, a TV star and recording artist, were with us for the morning worship service and brought wonderful messages in word and song. Jose is on a goodwill tour in the States.

August 19 William Cetmar, a former Jehovah's Witness leader, gave us some interesting information regarding his previous work.

September 30 our superintendent, Norval Hadley, was with us for the prayer meeting service.

Kenneth Peterson has been appointed our director of Christian education and is having a short teacher's training seminar, which is being enjoyed by several of our members.

Fred and Melva Baker and Kenneth Peterson joined the Friends Ministry group in their trip to Hawaii.

TRINITY, Lisbon, Ohio

Our senior FY provided transportation to bring 10 ladies from the Columbiana County Home to attend our evening service September 9.

Our Adult Retreat was held at Quaker Canyon September 14-16

with a theme of "Deepening Your Christian Commitment." Five couples attended full time; four other couples attended part time. Each day featured different guests challenging us on our retreat theme. Guest leaders included Sherman and Dorothy Brantingham, Roy Skeeter, and Bud and Arlene Voltz. It was a spiritually challenging weekend as each guest centered on the need for a Christian relationship between husband and wife as essential to a deepening Christian experience.

TRINITY, Martinsville, Virginia

The best way to defeat an enemy is to know him. The Young Adult Class of Trinity Friends has begun a study of Hal Lindsey's *Satan Is Alive and Well on Planet Earth*. Tapes narrated by Mr. Lindsey on the same subject are also being used. The study was prompted by the sweep of Satan worship moving throughout our country. We feel we must learn all we can so as not to be deceived by the "great deceiver." Many times throughout the Bible we are warned of this very real and personal danger. While we know Satan is very powerful, we know God is more powerful. "The Lord is my light and my salvation; whom shall I fear?" (Psalm 27:1) We are resting in this assurance.

VILAS, Colorado

Fifty years as a Friends Meeting were celebrated in Vilas September 16, 1973. Pastor Don Moller gave a

welcome with a response by former pastor, John McCracken, in an impressive anniversary service Sunday afternoon at 2 p.m.

Charter members recognized were: Easter Havens (now deceased), Nellie Murphy, Mildred White, Laia Hagerman, Nellie Dickey, Hazel Eaton, and Gladys Lock. The reading of the church history was by Dollie Walker. Several thrilling specials were given, including special music from Springfield Friends and Walsh Friends. The choir sang "I'd Like to Teach the World to Sing," and the service was concluded with the congregation singing "The Old Time Religion."

WYANDOTTE, Oklahoma

Bob Greely of Kokomo, Indiana, came to help us this summer with our work.

In June, 27 work campers from North Carolina Yearly Meeting came to assist with VBS and work for a week. Every quarter of the Yearly Meeting was represented. We had 51 enrolled, with good attendance. The work campers also painted the parsonage, garage, and church library. They helped install new windows in the parsonage dining room. They camped at Twin Bridges State Park and cooked their meals in the church kitchen.

Pastor Bob keeps very busy with the responsibilities of both the mission and the Indian School campus ministry. He has also been visiting with some of the former students who are now at Sequoyah High School in Tahlequah.

SAPP—Mr. and Mrs. Lloyd Sapp, Deerfield, Ohio, a son, Thomas Andrew, September 11, 1973.

SMITH—Randall and Jo Ann Smith of Lynwood Friends, Portland, Oregon, a daughter, Michelle Lynn, July 6, 1973.

SNYDER—Dan and Pat Snyder, a son, Nathaniel Scott, July 9, Greenleaf, Idaho.

SNYDER—Paul and Linda (Lawrence) Snyder, a daughter, Randi Lin, August 30, 1973, Friends Chapel, Coyle, Oklahoma.

SPIKER—Norman and Leona Spiker, East Goshen Friends, Beloit, Ohio, a daughter, Tracie Michelle, September 11, 1973.

SPURLOCK—Mickey and Grace (Morton) Spurlock, Ypsilanti, Michigan, a daughter, Lisa DeEtte, July 25, 1973.

SWAIN—David and Cindy Swain, Bethany Friends, Wadsworth, Ohio, a son, David Joseph, August 25, 1973.

WHITEMAN—Jim and Esther Whiteman, a son, Gary Duane, September 13, 1973, Oklahoma City Friends, Oklahoma.

Marriages

BLAKE-VAUGHN. Wilma Blake and Russell Vaughn, Barberton, Ohio, Friends, August 11, 1973.

CANNON-DEARBORN. Annette Cannon and Darrell Dearborn, October 15, 1973, Bayshore Friends, Texas.

CRAVEN-FRIESEN. Judith Anne Craven of Newberg Friends, Oregon, and Charles Friesen, September 8, 1973.

FIELD-HESTER. Laurie Field and Brian Hester, Lynwood Friends, Portland, Oregon, May 15, 1973.

FITZPATRICK-FERGUSON. Sandra Fitzpatrick and David Ferguson (member Liberal Friends, Kansas), August 11, 1973.

GAMET-GLEASON. Marsha Gamet and Darwin Gleason, August 25, 1973, Hayden Lake Friends, Idaho.

HARRIS-SULLIVAN. Cindy Harris and Scott Sullivan, August 19, 1973, Omaha, Nebraska.

JOBE-HAMILTON. Angela Jobe and F. Joseph Hamilton, Alum Creek Friends Church, Marengo, Ohio, September 2, 1973.

JONES-OLIVER. Catherine Jones and Stuart Oliver, University Friends, Wichita, Kansas, August 25, 1973.

KNIGHT-MACY. Karen Knight, daughter of Roscoe and Tina Knight, and John Macy of Metolius Friends, August 18, 1973.

KNOWLES-SNYDER. Toni Knowles and Bruce Snyder, Barberton, Ohio, Friends, September 1, 1973.

MELVIN-SLAUGHTER. Janet Lea Melvin and Danny Rae Slaughter, September 15, 1973, Hunter Hills Friends Church, Greensboro, North Carolina.

MILLER-ANDERSON. Sue Miller and Roger Anderson, Hudson, Michigan, August 18, 1973.

MOORE-EARLING. Eva B. Moore and Bernard Earling, both of Lynwood Friends, Portland, Oregon, August 3, 1973.

PERRY-MORSE. Ellen Perry of Denair, California, and Stanley Morse,

Forest Home Friends, Camas, Washington, August 11, 1973.

POTTER-POTTER. Phyllis Lamb Potter and David Potter, Mt. Carmel Friends Church, Mingo, Ohio, September 16, 1973.

SCALES-WARNER. Debbie Scales and Larry Warner, September 7, 1973, at Lynwood Friends, Portland, Oregon.

SUMNER-BAYHA. Donna Sumner and Charles Bayha, Fowler Friends, Kansas, August 18, 1973.

WARNER-REED. Janet Warner of Lynwood Friends, Portland, Oregon, and John Reed, October 5, 1973.

WINN-BALL. Mrs. Virginia Winn and Lester Ball, September 15, 1973, Damascus Friends Church, Damascus, Ohio.

Deaths

BEDSOLE—Fred Bedsole, Portsmouth, Virginia, First Friends, August 16, 1973.

CARTER—Esther Terrell Carter, 74, Spokane, Washington, formerly of Newberg Friends, Oregon, September 26, 1973.

CROSS—Elsie Cross of Netarts Friends, Oregon, July 22, 1973.

DAUTERMAN—Gladys Dauterman, Willoughby Hills Friends, Ohio, August 16, 1973.

GARDNER—Ellie Herring Gardner, 84, of Newberg Friends, Oregon, October 2, 1973.

GOSSARD—Dale Gossard, 74, of Greenleaf Friends, Idaho, August 8, 1973.

HALL—Harold F. Hall, 65, First Friends, Williamsport, Pennsylvania, September 9, 1973.

HAVENS—Mrs. Homer (Easter) Havens, 68, Vilas Friends Church, Vilas, Colorado, September 25, 1973.

LEDBURY—Esther Ledbury of Lynwood Friends, Portland, Oregon, February 1973.

MAXSON—Clyde Maxson, Portsmouth, Virginia, First Friends, August 18, 1973.

MURPHY—Pearl H. Murphy, Tacoma First Friends, Washington, September 10, 1973.

NEELY—Bessie Neely, 90, Mt. Carmel Friends, Mingo, Ohio, August 29, 1973.

PICKERING—Hallie Pickering, 82, University Friends, Wichita, Kansas, September 14, 1973.

PICKLESIMER—Gracie Picklesimer, 84, Mt. Carmel Friends, Mingo, Ohio, September 12, 1973.

SCHARSU—Wayne Scharsu, 21, Willoughby Hills Friends, Ohio, August 31, 1973.

SMITH—Fred Smith of Forest Home Friends, Camas, Washington, August 12, 1973.

STUBBS—Albert L. Stubbs, 86, charter member of University Friends, Wichita, Kansas, September 23, 1973.

THORNTON—Emma Bells Thornton, 89, of Albuquerque, New Mexico, Friends, August 17, 1973.

WEATHERLY—Tamara Weatherly, 27, of Newberg Friends, Oregon, September 11, 1973.

WILLIAMS—John Russell Williams of Lynwood Friends, Portland, Oregon, May 10, 1973.

Friends record

Births

BARBER—Ken and Sarah Barber, a son, Kent Duane, August 28, 1973, Newberg, Oregon.

BARNES—Arthur and Sally Barnes, East Goshen Friends, Beloit, Ohio, a daughter, Elizabeth Ellen, August 27, 1973.

BURNS—Dennis and Janice Burns, a daughter, Jennifer Lynette, August 4, 1973, Enid Friends, Oklahoma.

BUZZITTA—Cesare and Jean Buzzitta, a son, Steven Andrew, July 25, 1973, Enid Friends, Oklahoma.

CARNEY—Steve and Jan (Piersall) Carney of Hayden Lake, Idaho, a daughter, Angie Jolene, September 29, 1973.

COMFORT—Dwight and Leanna Comfort, a son, Scott Eugene, October 5, Greenleaf, Idaho.

CONANT—Ray and LuAnn Conant of Evangelical Friends, Omaha, Nebraska, a son, Jason Ryan, September 2, 1973.

CRAVEN—Richard and Valerie Craven, a son, Mark David, August 23, 1973, Newberg, Oregon.

CREEKMORE—Buddy and Sharon Creekmore, Portsmouth, Virginia, a son, Randy, July 14, 1973.

FULLER—Stephen and Mary Ann Fuller, a son, Craig Stephen, July 7, 1973, Greenleaf, Idaho.

HAMLIN—Jack and Toni Hamlin, a son, Justin Shane, September 11, 1973, Lone Star Friends, Hugoton, Kansas.

HISKEY—Sam and Margaret Hiskey of Parma, Idaho, a daughter, Sharrie Kathleen, September 30, 1973.

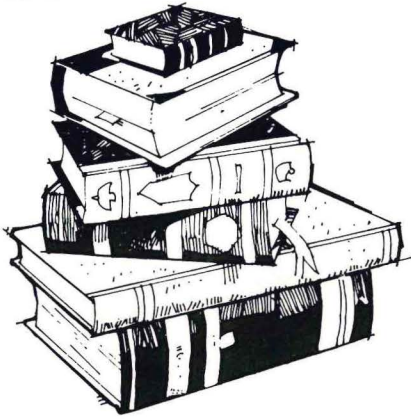
HOYLE—Henry and Yvonne Hoyle, Newport News, Virginia, a daughter, Julie Kay, August 26, 1973.

MACY—Maurice and Margaret Rose (Williams) Macy, a daughter, Rachel Elisabeth, October 4, 1973, Haviland, Kansas.

MARONI—Mr. and Mrs. Michael Maroni, St. Clairsville, Ohio, a daughter, Amanda Kay, September 20, 1973.

MYRICK—Mr. and Mrs. Jerry Myrick, a son, Arron Shane, September 13, 1973, Liberal, Kansas.

PARKER—Mr. and Mrs. Pete Parker, a daughter, September 21, 1973, Booker Friends, Texas.



John H. Yoder, Nevertheless: The Varieties of Religious Pacifism, Scottdale, Pennsylvania, The Herald Press, 1971, paperback, 142 pages plus index, \$1.95.

This small paperback is useful for Sunday school or a church group studying the Christian peace witness. It handily classifies the different anti-war positions from Jehovah's Witnesses to the prophetic activism of the Berrigan brothers. Yoder, president of Goshen Biblical Seminary, is a much-sought-after speaker.

Although some of the concluding exhortations are addressed to fellow Mennonites, they are pertinent to Quakers.

—Arthur O. Roberts

William S. Deal, Counseling Christian Parents, Zondervan Publishing Co., 125 pages, paperback, \$1.95.

This book is one you will read a little and then ponder a while before reading on. The author deals with the various phases of home life, pointing out important attitudes and activities that vitally affect the atmosphere of the home. He also gives guidelines for the relationship of the parents, the nurture and disciplin-

ing of the children, handling of finances, and growing as a family. One chapter discusses the problems of teen-agers.

It was with mixed emotions that I finished the book. Some situations are dealt with rather dogmatically, but as a whole I feel here is sound counseling for difficult family situations and good suggestions as to how Christian principles can be progressively experienced in the home.

Dr. William S. Deal has been a professional counselor in marriage, family, and youth relations for many years, and much of the material in this book is in answer to the many questions that have been directed to him. He was formerly a pastor and a college president. He is the author of more than 30 books.

—Phyllis Hickman

E. Margaret Clarkson, Grace Grows Best in Winter, Zondervan Publishing House, 205 pages, \$3.95.

Based on the statement by the old Christian, Samuel Rutherford, "I see that grace groweth best in winter," this book is a series of essays dealing with the problems of suffering, leading Christians to better understand and love God's character and ways. A poem precedes each Bible study, these taken from various sources, including the author herself, Amy Carmichael, Elizabeth Barrett Browning, Isaac Watts, Frances Ridley Havergal, Christina Rossetti, and others.

This book contains comfort for the sufferer, but the sufferer may be too distracted to read it during his pain; there are very few illustrations and no dialogue. It may be best to read this book when the mind is clear and unharried.

Chapter four seems especially valuable, entitled "Spiritual Healing," especially for those whose limitations are of a physical nature. It discusses a Christian's attitude of availing himself of all possible means of cure, both scientific and spiritual. The author shows a beautifully balanced view on the subject of healing.

The poems and the short quotations included in the chapters are inspirational and can be summed up in this short verse found at the close of chapter three:

Faith came singing into my room,
And other guests took flight;
Fear and Anxiety, Grief and Gloom
Sped out into the night.
I wondered that such peace could be,
But Faith said gently, "Don't you see?
They really cannot live with me."
(Source unknown)

—Phyllis Cammack

God's Minute, Zondervan Publishing House, 365 pages, paperback, \$1.95.

A reprint of a book of prayers by various clergymen, appearing first in 1916.

—Arthur O. Roberts

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