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Evangelical Friend

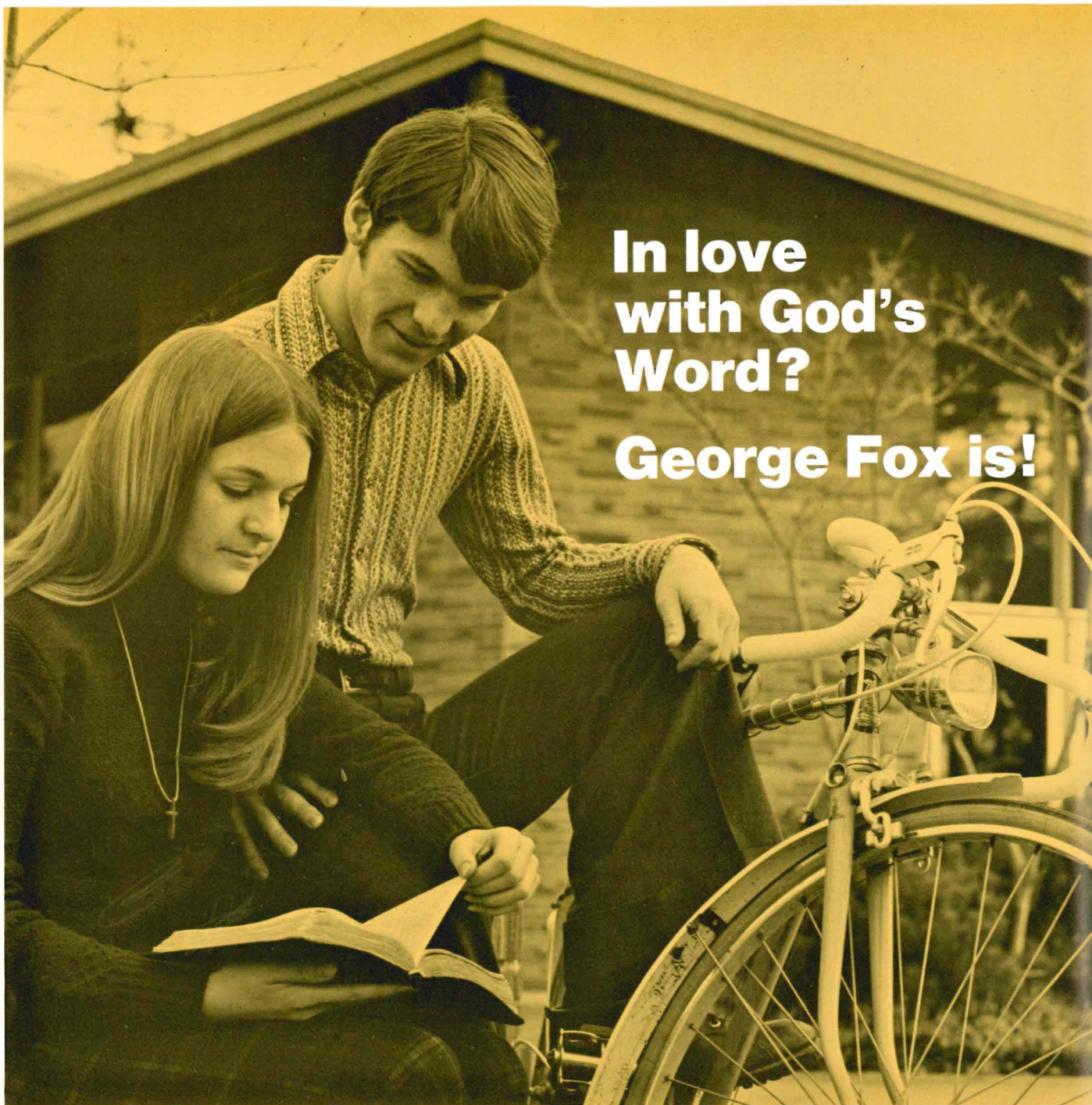
A sepia-toned photograph of a woman with long, dark, wavy hair, resting her chin on her hand. She is wearing a light-colored, off-the-shoulder top with ruffled sleeves. She is surrounded by tall, thin stalks of wildflowers, some with small, dark buds. The background is a soft, out-of-focus field of similar flowers.

February 1974

Vol. VII, No. 6

**"We are tempted
not to see the rebirth
of faith in the midst
of clutter."**

See "Philosophy and Faith," page 6



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Cover

A study in contemplation enhances this month's cover relating to our feature article, "Philosophy and Faith." (Photo by Hiroshi Iwaya).

Antecedents

Oklahoma City was the site in mid-January of the Coordinating Council meetings of the Evangelical Friends Alliance. Following the Council sessions, the seven-member editorial board of the EVANGELICAL FRIEND met for two nights and a full day of concentrated planning. As we probed each other's minds for new ideas, this proved to be the most stimulating such session we have ever had.

In coming issues, as a family-oriented, general church paper, our pages will deal more with the day to day needs of readers of all ages. There will be a new youth emphasis, a new series on meeting life's crises, news features on what's happening in churches across the nation. In addition, a random survey of reader interest will be made to help us determine new directions the magazine could take.

We cannot satisfy everyone's taste, but like Avis, "we try harder!" One "grass roots" reader, a delegate at Oklahoma City, was "used" to test one of our survey questions: "What do you read first in each issue?" With tongue in cheek he answered, "Since there's no sports page or comic section, I turn first to 'The Face of the World.'" Well, we've probably satisfied his desire for comics this issue—24 whimsical but meaningful cartoons illustrating the profound "Philosophy and Faith" article. As for sports? My unnamed Friend may have to wait for that. But based on our brainstorming projections in Oklahoma City, that may come too!
—H.T.A.

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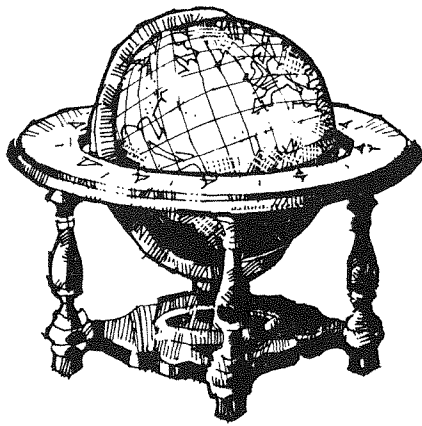
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The Face of the World



SENATE PASSES APRIL 30 PRAYER DAY

WASHINGTON, D.C.—A resolution calling for observance of a "national day of humiliation, fasting, and prayer" on April 30 has been adopted by the U.S. Senate.

Introduced by Sen. Mark O. Hatfield (R-Ore.), the resolution was adopted by voice vote with no debate or opposition.

The lawmakers indicated that because of the nation's failings, it "behooves us to humble ourselves before Almighty God, to confess our national sins and to pray for clemency and forgiveness."

The Hatfield proposal was modeled after a proclamation issued by Abraham Lincoln fixing April 30, 1863—when the Union cause in the Civil War had reached a low point—as a day for reflection.

"We witness a country torn apart with division and lacking the spiritual foundation which would restore its vision and purpose," Hatfield said in a Senate speech. "We, as a people, through our own acquiescence to corruption and waste, have helped to create a moral abyss that produces a disdain for honesty and humility in high levels of national leadership." —E.P.

LUTHERAN FORUM HEARS MRS. KUHN RAP CHURCH PROGRAMS FOR AGING

CLEVELAND—Church-sponsored clubs for the aged have a "shuffleboard mentality," and many nursing homes are run by "benevolent despots who treat people like inmates," a crusading senior citizen told a workshop at the Lutheran Forum on Social Concerns here.

Mrs. Margaret Kuhn, organizer of the Gray Panthers, lashed out at virtually everything about the way U.S. society treats aging persons.

The 68-year-old woman from Philadelphia noted that one nice thing about growing old is that "you can speak your mind and get away with it."

And she spoke hers. Church and society, Mrs. Kuhn declared, oppress older

persons by placing undue emphasis on youth and newness, institutionalizing age discrimination by making 65 the compulsory retirement age, and shuttling them off to nursing homes.

Churches, she said, tend to stereotype the elderly and offer insufficient help to persons who need to come to grips with aging. —E.P.

'EVANGELICAL NEWSLETTER' BY ETERNITY EDITORS MAKES DEBUT

PHILADELPHIA—The Evangelical Newsletter, containing news analysis and article capsulization, has been launched by the editors of *Eternity* magazine.

Edited by Bruce Gunther, the Kiplinger-style biweekly periodical is designed to serve evangelical Christians.

"The time is ripe for a newsletter of this type," *Eternity* Editor Russell T. Hitt commented. "I'm very encouraged by the initial response we have had; circulation is climbing about twice as rapidly as we had anticipated."

Hitt, also executive of the Evangelical Foundation, says the newsletter will telescope important and significant reading for busy Christians. —E.P.

QUAKERS SEEK NIXON IMPEACHMENT

NEW YORK, N.Y.—A committee of Quakers voted here to recommend the impeachment of one of their own, President Richard Nixon. Theirs was the first action of its kind by a Quaker agency.

The 12-member legislative body made the decision during an annual meeting of New York, Connecticut, and New Jersey Quakers.

The stated reasons for impeachment were the secret bombing of Cambodia and the President's alleged direct or indirect involvement in campaign financing illegalities.

President Nixon's home church, East Whittier Friends, California, has resisted pressure from other Quakers to ask the President to resign his membership or to drop him from the church rolls. —E.P.

BIG JUMP IN CANADIANS WITH NO RELIGION

OTTAWA—Canadian citizens who claim they have no religion increased some tenfold in the decade from 1961 to 1971.

"Statistics Canada" officials said census figures indicate that the number of Canadians claiming no religion increased from 94,763 to 1961 to 929,575 in 1971.

The statisticians warned that the apparent splurge in godlessness—most noticeable on Ontario, Alberta, and British Columbia returns—may be deceiving. They said that the 1971 census indicated that for the first time people filled out

their own census forms in private rather than by answering questions asked by a census taker.

"In the past we listed only the hardcore atheists and agnostics who didn't mind admitting to anybody what they were," an official explained. "This time, because there was no personal confrontation, people apparently were more honest with themselves and with us." —E.P.

ZONDERVAN ISSUES NEW TESTAMENT OF 'NEW INTERNATIONAL VERSION'

GRAND RAPIDS, MICHIGAN—The 573-page New Testament of the New International Version of the Bible has been issued by the Zondervan Corporation here, a Bible whose translators say is destined to succeed the King James Version as the universal translation from the original tongues to be used throughout the English-speaking world.

The project is sponsored by the New York Bible Society, which has produced a version, with the help of scores of biblical scholars, that attempts to present the Scriptures in the language of the common man without slang or coarseness. —E.P.

CHICAGO GROUP PLANS CHRISTIAN TV STATION

CHICAGO—A local Christian group here has announced plans for the establishment of a religious television station for the greater Chicago area. Called Christian Communications of Chicagoland, Inc., the group has fixed a goal of raising \$4,000,000 in front money by early next year. —C.I.S.

EFA summer conference postponed

Several reasons, including the uncertain fuel problem, contributed to the reluctant decision made by the Evangelical Friends Alliance Coordinating Council to postpone for a year the second General Conference previously scheduled for July 10-14, 1974. It is scheduled for the summer of 1975 at a time yet to be announced. It is still planned to hold the conference in Newberg, Oregon.

Of course, this will give more time to save money for the journey for most of us and also more time to better arrange for what is hoped to be a significant convention of Friends across America.

—Jack L. Willcuts, Editor

'I want to be saved. Do Friends still believe in that?'

Our friendship began a few weeks ago when he dropped by for Sunday evening worship. His life had fallen apart: problem drinking, health problems, job in jeopardy, family divided, financial difficulties, self-respect and self-confidence gone, lonely, broken, desperate. But, more than 25 years before he had attended a small Friends meeting in the Midwest, and the intervening time on various military bases had not obliterated this memory and influence. His hidden sense of values, outwardly invisible and often unrecognized by himself, still were rooted in these religious experiences of youth. At the edge of his mind and memory he was "someday going to get back." Now that his present situation had mushroomed into overwhelming disaster, he searched through yellow pages until he found a Friends church. He came.

This was step one. He was immediately in spiritual contact with a vital fellowship group who surrounded him with concern, invitations to a prayer breakfast, inquiries on how he could be helped, Christian friendship, and love.

The next scene starts with a frantic phone call, "I am dropping everything and coming to see you," and we dropped everything to see him. So it wasn't entirely out-of-the-blue when he arrived and blurted out, "I want to be saved. Do Friends still believe in that?" It doesn't always happen this way, but we both got on our knees and God was there. "You know, I feel the best I have in years. It is true, isn't it?" was his quiet comment as he left.

This is an old-fashioned story—except it happened last week. After a month of caring, sharing, praying, and encouraging acceptance, this former Friend became a new Friend and has become another one of us whom the Lord has redeemed, who will now bless our lives as we learn together how to walk the Christian way.

It is an old question, the ultimate question. It was put differently by a businessman: "I have come to realize that my

problem with Christianity is really not intellectual at all. It is moral. I have not been willing to meet the moral requirements of Christianity."

Or the college girl who stopped by: "I just can't go on. Can Jesus really help me?"

Some are Lydia-like who matter-of-factly, without fanfare, simply respond to the Gospel and become Christian leaders. Lydia's ministry blossomed into a fellowship, then a church that became a continental movement.

Another, like the crass, cruel jail administrator, had a hole punched through the callousness of his soul by the lives and love of Paul and Silas. It took an earthquake at midnight to bring him to his knees when he finally found these two men. And sure enough, they were still calm, real, and loving, so the loudmouthed jailer bawled out a last-ditch demand: "What must I do to be saved?"

Jesus made salvation simple—not easy, but simple. We have made it complicated. His directness and simplicity and never-to-be-forgotten stories and examples turned some people off. He made the point that:

You become believers by choice, no other way.

You don't have to straighten out your life first; you just start where you are—blind men came still blind; lepers came as lepers; Mary Magdalene came with her seven devils; the thief on the cross came, still on the cross.

You aren't saved by giving up some habit or other, or by giving money in any amount.

You come to Jesus just as you are—in the earthquake or under a shady tree, in the hospital or at home, on your knees or sitting down, in sickness or in health. "Just as I Am" is a very good song.

Conversion can be defined with one word, *turning*. God holds up a mirror of conviction and realism; we take a look and see we have been caught red-handed in our wrongness, and we exclaim with those throughout history who have been

through the process: "God, be merciful to me, a sinner!"

Conversion! An experience at the recent EFA meetings in Oklahoma City made a forceful example. About 50 of us stayed in a large dormitory room. These men when dressed, shaved, and combed were rather impressive, executive types who handle themselves quite well. But you wouldn't believe what they look like in the morning before they shave, comb, and dress! (I feel sorry for men with hair, especially long, wavy locks.) These men were converted every morning from sad sacks to church leaders, commission chairmen, and dignified ministers. All it took was a washcloth, razor, and comb.

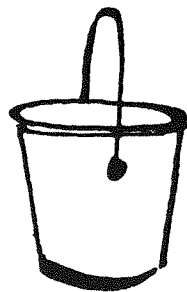
Repentance means I look horrible inside, I feel lousy inside, and I know it. I am tired of kidding myself about myself and how I want people to think I am. Being "saved" is a kind of formula of faith plus a relationship with a person. I'm not making it alone, my problems are beyond me, what shall I do? Get more education? Make more money? Work harder? Just cover up? Muddle through? It is good to be pushed to the wall sometimes, to have to look in that mirror.

"Believe on the Lord Jesus Christ, and thou shalt be saved." "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the . . . Son of God." Who is saved? The believer. Who is not saved? The one who is still trying to figure out what to believe.

"The Son of God . . . loved me, and gave himself for me." (Galatians 2:20) You can hesitate and say you don't really understand that. I don't either. *But I believe it*, and that is what counts.

—J.L.W.

PHILOSOPHY AND FAITH



A recent philosophy student overwhelmed by the apparent complexity of the subject said, "Philosophy is saying more than you know."

Philosophy is an organized way of asking questions ("saying more than you know"), and that may explain why philosophy threatens some people, especially uneasy believers of any faith. Certain Christian people consider philosophy not only a waste of time or a luxury to keep Christian colleges looking respectable, but actually an enemy of religious certainty. Some would include almost any study within the humanities in such an anti-intellectual indictment.

I will tell you now: there are philosophers and philosophers, atheist and theist, Christian and non-Christian. A faith subjected to philosophical tests, however, can be stronger than a faith never reflected on.

In any case, philosophy has been feared or fought in the name of religion. Liberal, mystic-type Christians as well as evangelical, anti-intellectual types give the Christian philosopher a lot of flak. He is considered a notch down on the scale of sainthood in comparison to those who "simply trust."

THE NATURE OF THE CONFLICT

There is a conflict between religion

Like a bucket, philosophy enables us to carry things too fluid or numerous otherwise to handle. So it is a quest for meaning, for God.

Arthur O. Roberts is professor of philosophy at George Fox College. This article is taken from three chapters of "What Is Philosophy?" a lecture series presented to philosophy classes at GFC. Mimeographed bound copies of the complete series are available from the GFC Book Store at \$2.50. Illustrations by Artist Stan Putman are adaptations from the author's sketches used in his lectures. "Philosophy and Faith" Copyright 1974 by Arthur O. Roberts.

and philosophy. Tension may be a better word. I support the view that the philosopher is not necessarily an enemy of faith but may indeed be a helpful interpreter of it like a rifle barrel, or a plumb bob, or a commentator, or "the

loyal opposition," or a medical examiner, or a church discipline.

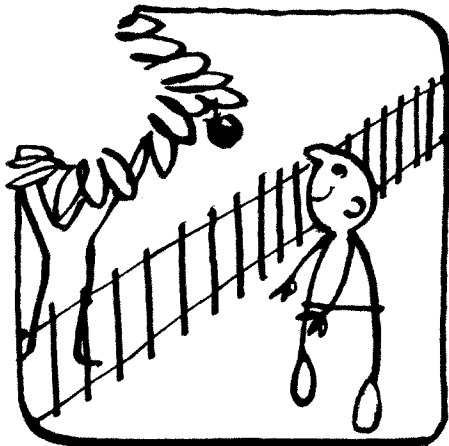
Consider the following sets of words that depict the tension between religion and philosophy:

faith	reason
freedom	authority
certainty	uncertainty
order	chaos

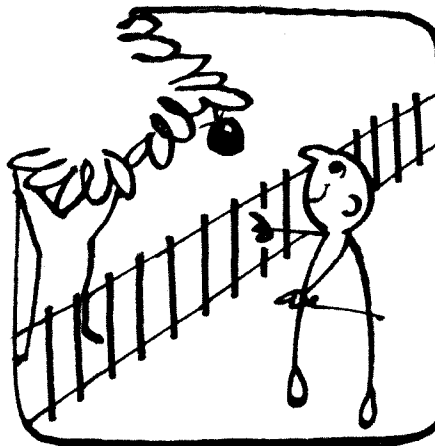
Can you say one column belongs to philosophy and the other to religion? Not without mashing the words you can't!

Sometimes the conflict is merely a matter of style. A preacher proclaims; a philosopher questions. Religion exhorts; philosophy searches. Religion drives down the roads of culture; philosophy heads for the open field. The religionist is tempted to hide his difficult questions behind a wall of dogmatism. The philosopher is tempted to bury his in the cave of uncertainty. The religionist may look ridiculous because he jousts at windmills; the philosopher may look ridiculous because he won't come out and fight.

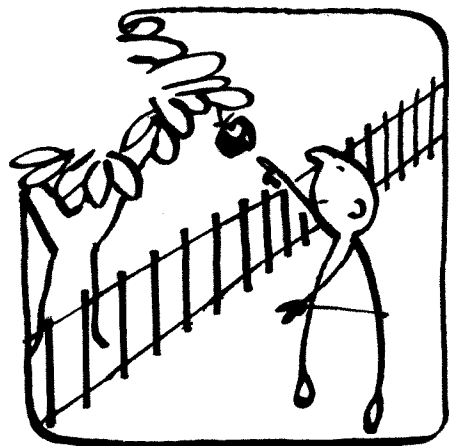
Obviously religions are of all kinds, "secular" as well as "sacred." Certainly the philosopher's interest in language makes him an indispensable scribe in sorting out the assumptions on which faith rests. C. S. Lewis performed this function superbly for two generations of Christian youth after he found his way



"A SEARCH FOR MEANING"



FAITH IS REACHING



HOPE IS GETTING CLOSER

from atheism to Christianity via Greek mythology. Francis Schaeffer currently does this sort of thing.

Increasingly in the modern world, inner states of being (as well as external) came to be described scientifically. Modern man substituted systems of anthropology and psychology and sociology for theologies.

Philosophically the peak of modern secularism occurred when Russell and Wittgenstein (who later repudiated his own view) sought to develop a perfect language to handle all kinds of meaning—"outside" facts and "inside" facts. This quest for a perfect logic with quantifiable symbols constituted the upper story of the Tower of Babel before God dispersed the tribes.

That dispersal occurred in the 20th century with a bloodbath the like of which the world had never seen. Millions upon millions of people have been

killed with increasingly sophisticated weapons. Disillusionment about inevitable progress set in. Cynics have destroyed the gods of the nations. A spirit of anarchy is abroad in the world, permeating all cultures, denying any public meaning at all except perhaps for tolerance so that people can find their own world of meaning.

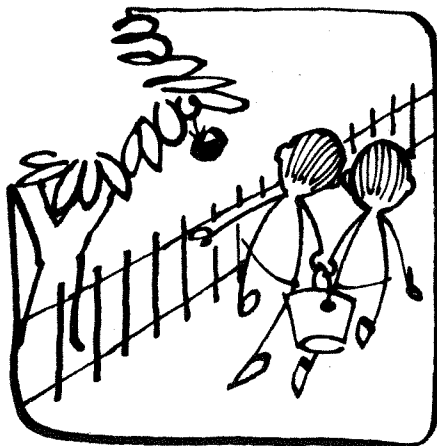
The estrangement of faith and reason created despair greater than at any time since the fall of Rome. But with the *convergence* of two philosophical moods, linguistic analysis and existentialism, the stage is set for a new synthesis that may be as significant as that of the 13th century! The world is torn by the cries of this difficult birth.

HOW PHILOSOPHERS HAVE INTERPRETED FAITH

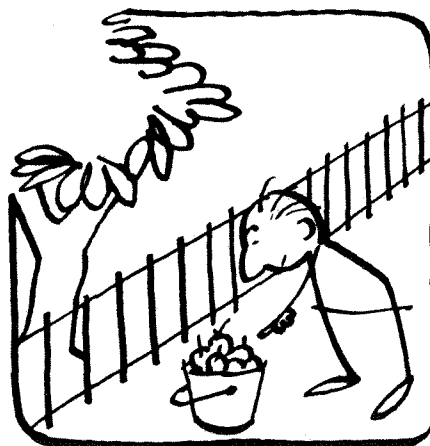
In setting guidelines for regulating the practice of "tongues-speaking" in the

early Corinthian church, the apostle Paul stipulated that there should always be an interpreter. The philosopher serves this role in respect to faith. Faith-claims always include an intuitive grasp of reality, frequently emotionally charged. Philosophers refer to this kind of religious experience as *ineffable*. The interpreter of tongues makes sense out of what excites the ecstatic brother. Love requires this courtesy. In the same way an interpreter stands between persons of different languages. He translates meaning from one person to the other. To philosophize is to translate religious expressions for wider understanding.

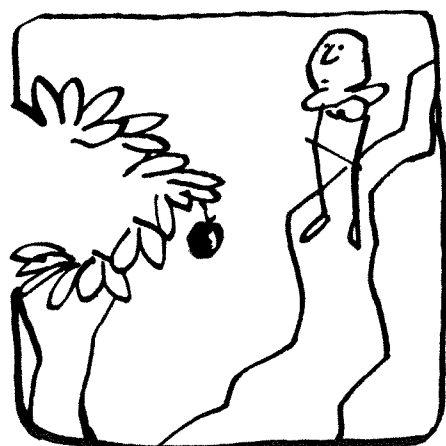
Philosophers serve faith in another way. They unmask the idols that have fooled people. Our Judeo-Christian heritage has repudiated the pantheon of gods and has insisted upon the worship of the one sovereign God. In the 17th century Francis Bacon made famous this particu-



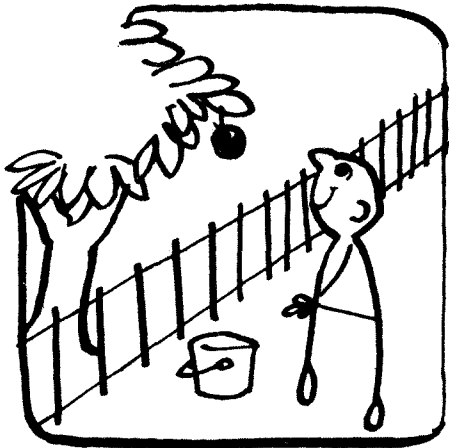
LOVE IS SHARING



REASON ORGANIZING WHAT WE KNOW



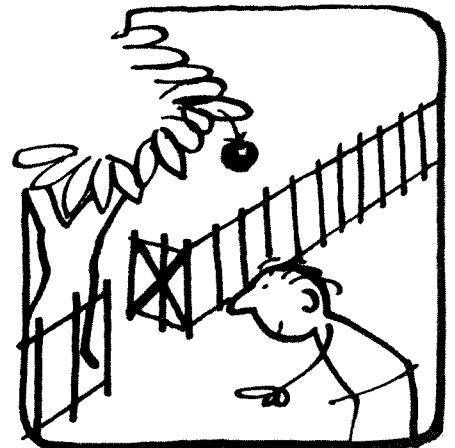
UNDERSTANDING MEANS SEEING WHERE WE'VE BEEN



WISDOM - IS THANKING GOD



PLATO - "AN IDEA BUCKET IS BETTER THAN A THING BUCKET."



AUGUSTINE - "THE OWNER OF THE TREE PROVIDES THE BUCKET."

lar role of the philosopher when he warned against the idols of the cave and tribe (prejudice), idols of the theater (intellectual fashion), and idols of the marketplace (propaganda). The Old and New Testaments are full of warning against idols. Perhaps Tertullian's late contemporary, Origen, equally well-trained, was wiser to start a Christian school than to scold philosophy. He understood the need to unmask idols.

SOME EXAMPLES

In a recent movie the lead actor, Marjoe, depicts himself, a 28-year-old evangelist who began his religious racket at the age of four. He blandly accepts the charge of hypocrisy, arguing that he gives people what they want, a religious high. That he is a hypocrite is hardly new. Hypocrites have been around a long time. More reprehensible is his shamelessness. It implies that there are only masks. Perhaps we have all been

conditioned to suppose there is only role playing. The philosopher is more inclined to criticize sophistry than to indict one insufferable merchandiser of emotional jags among lower middle-class people in small towns. The philosopher says keep it honest.

Bear in mind that the critical function may be served by philosophers whose unbelief may not coincide with tenets of the believer but may have the effect of strengthening belief by requiring consistency. The Hebrew prophet Jeremiah learned that his task was to "tear down and to build and to plant." Some of our philosophers have torn down, others have built or planted. Some philosophers have done all three. When social fragmentation occurs and anarchy threatens free expression of humanness, the philosopher calls for authority and community. When the kingdoms of this world stifle freedom, the philosopher stands beside the in-

dividual in his fight against the system. To illustrate the latter point, Socrates was the gadfly of Athens. Athens had become sophisticated, no longer believing in the ancient gods but using them as social cement. Educators charged whatever the traffic would bear, and popular democracy suffered under the pressure of interest groups. Socrates kept the door of free inquiry open with his own body.

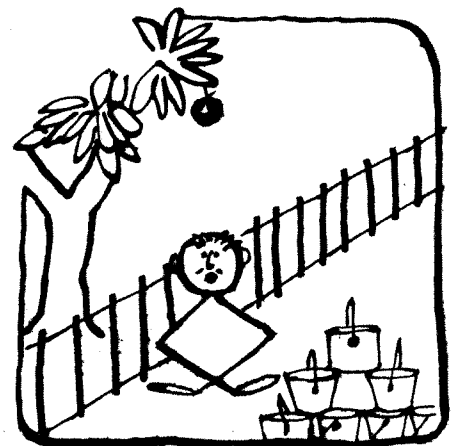
Consider three early 19th century irrationalists — Nietzsche, Kierkegaard, Marx. Said Nietzsche, if God is dead let superman arise. His transvaluation of values forced religion to rediscuss faith. Marx thought religion was used as a tool to keep people weak. He referred to this as the "opiate of the people." Whether you agreed with his particular solution or not he saw how tyranny could hide behind religion, a condition epitomized in Czarist Russia. Dostoevsky's parable of the "Grand Inquisitor" in his book,



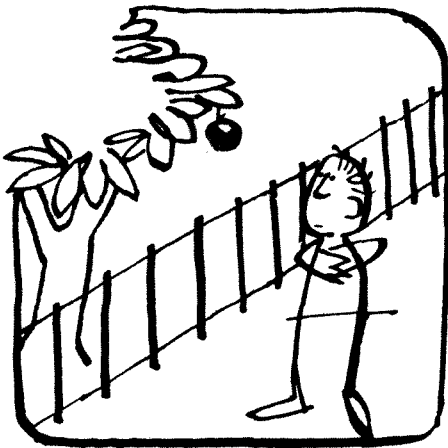
AMONG - "A BUCKET HAS TWO HANDLES - FAITH AND REASON"



HUME - "BUCKETS ARE JUST IMPRESSIONS!"



HEGEL - "WHEN BETTER BUCKETS ARE BUILT, WE WILL BUILD THEM."



KANT - "WHERE THERE IS A WILL... THERE OUGHT TO BE A BUCKET"



MARX - "BUCKETS ARE TO STAND ON."



SØREN KIERKEGAARD "THE FARMER WILL GIVE ME A GOOD BUCKET."

Brothers Karamazov, illustrates the same theme. In his parable Christ comes back to the earth for an interim visit. The grand inquisitor lashes out at Christ for coming back and trying to spoil everything. The inquisitor thought freedom too great to be borne by individuals; in the name of love the church offered priestly palliatives. Søren Kierkegaard, the 19th century Danish existentialist, a prophet before his time described "How to be a Christian in Christendom." He was trying to separate the wheat of Christianity from the chaff of idolatry.

Don't dismiss philosophers as idle dreamers. Behind every revolution, every literary or political cry for justice stands one, commissioned or used of God, to tear down the groves of Baal.

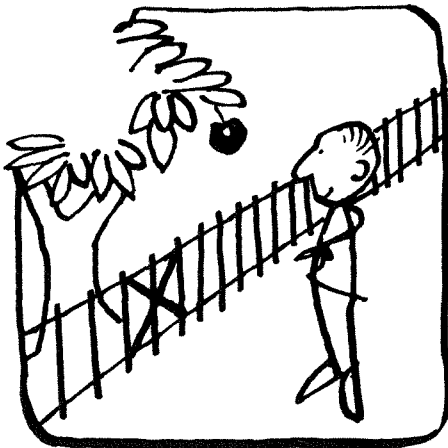
Many philosophers have interpreted the faiths by which men live with effective timeliness. Augustine in *The City of God* gave men hope out of the ruins

of Rome. Jacques Ellul, a contemporary French thinker, deals with similar issues for our times. (See *The Meaning of the City*, Grand Rapids, Eerdmans, 1970.) John Calvin in the aftermath of the reformation drew up the guidelines for the protestant era in his monumental *Institutes*, which did for the protestant age what Thomas Aquinas' *Summa* did for the Catholic middle ages. Calvin recovered to man his stewardship of the earth. He defined the common wealth for which men organize their institutions under the sovereign will of God. That colonialism has made a parody of his vision renders a judgment more upon lack of integrity than upon lack of insight.

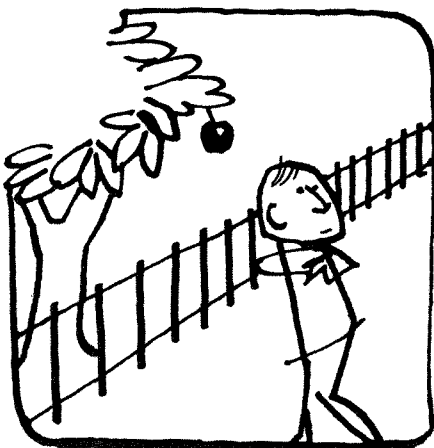
Other philosophers have planted new ideas, herbs as it were for the healing of the nations. I think of Anselm in the 12th century, whom Karl Barth of our own century rediscovered. For him

philosophy began with prayer, treating God as subject rather than object. The Jewish philosopher, Martin Buber, in our times has caught the significance of this in his book, *I and Thou*. The mathematician Pascal planted seeds, too. His warm religious faith coupled with rigorous mathematical logic constituted both an affirmation of the intuitive and humble recognition of the limits of descriptive knowledge. Currently Gabriel Marcel and Erich Fromm interpret the meaning of community and show the forms by which it grows in the exercise of human love and awareness. Elton Trueblood has planted the logic of belief in the common man's garden.

The rationalist era is over. This is a new age of faiths. Chaotic as it may seem with Satan cults, merchandisers like Garner Ted Armstrong, and a bewildering array of Catholic, Protestant, and Oriental religions competing within and



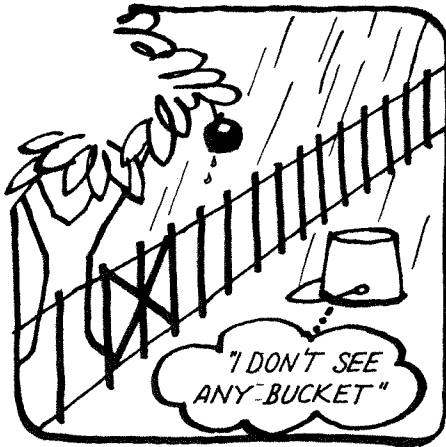
WILLIAM JAMES - "BUCKETS APPEAR WHEN THEY'RE NEEDED."



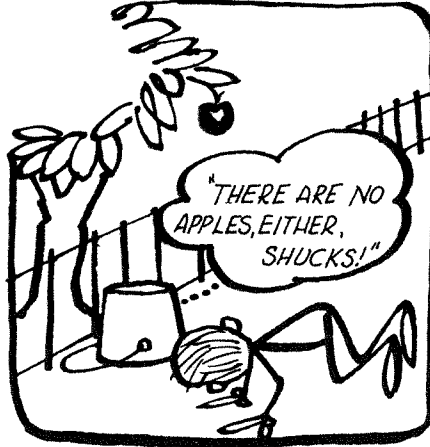
JOHN DEWEY - "BUCKETS GROW ON TREES!"



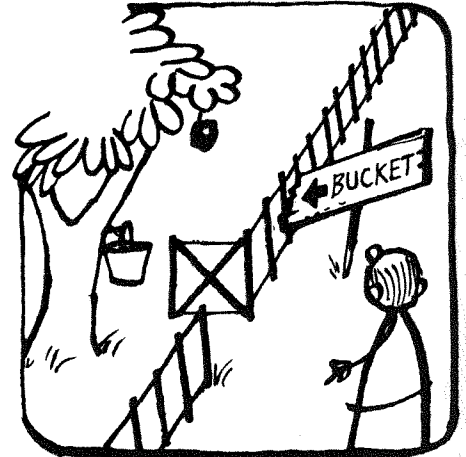
J. HUXLEY - "DARWIN AND FREUD'S BUCKETS SUFFICE, MY DEAR."



HEIDEGGER



SARTRE-



TILlich-"SIGNS ARE HELPFUL"

without institutions, we are tempted not to see the rebirth of faith in the midst of clutter.

Obviously not all philosophers are Christian. A biblical insight is that God can make even the wrath of men to praise Him. Sometimes that wrath takes the form of philosophical protest. The wrath often embodies a measure of truth, a wounded spirit, bruised sensibilities. God has many spokesmen. Our own Christian expressions may be so culture-bound we fail to see how radical early Christianity was. In his own way, Stephen, the early Christian martyr, like Socrates, threw his life down to keep the door open. He understood what Paul meant by saying that men of faith were Abraham's sons. And in his long-winded sermon before they stoned him to death he saw how faith must act in the world. I suppose we could call him an interpreter of faith.

STEPHEN'S SERMON

"What kind of house will you build for me—a showplace for idols?"

Abram, the farmer,
Abram will leave.

"What kind of house will you build for me—commercialized altars?"

Joseph, the dreamer,
Joseph will wait.

"What kind of house will you build for me—chapels for chattels?"

Moses, the thinker,
Moses will march.

"What kind of house will you build for me—a desert-trapped tent?"

Joshua, the runner,
Joshua will get out.

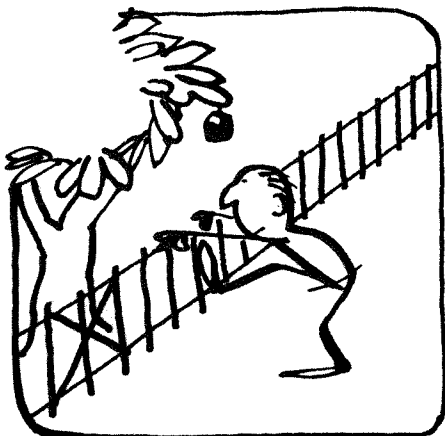
"What kind of house will you build for me—monument of stone?"

David, the singer,
David will pass.

"What kind of house will you build for me—cult without Christ?"

Stephen, the server,
Stephen will die.

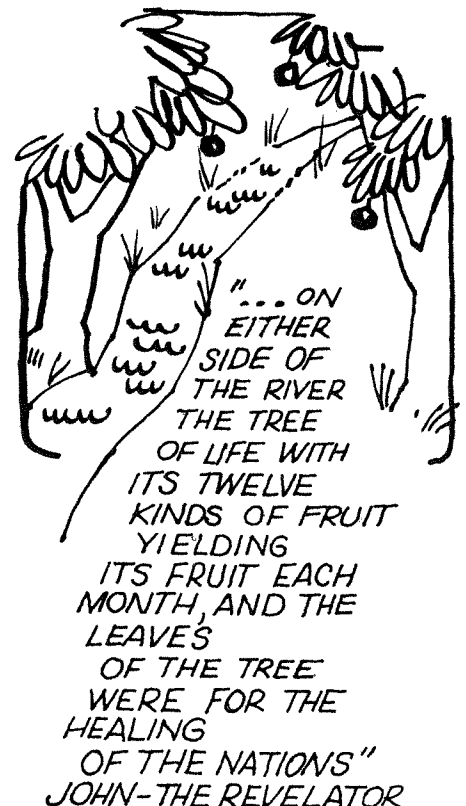
—Arthur O. Roberts



MERLEAU-PONTY "IT'S FOOD WE NEED, NOT BUCKETS"



TRUEBLOOD - "A PLACE TO STAND"



JOHN-THE REVELATOR

Pray for your pastor

Dear Friends, I have a deep and growing concern for the people who take spiritual responsibility and leadership in our churches. I think the people in the pew have little realized how important it is that we pray for our pastors and spiritual leaders.

With a great sense of urgency I call the entire church to rethink our responsibility to our pastors. There is an intensified spiritual warfare going on right now. If your pastor has not yet had a terrible battle with Satan and he is challenging the forces of evil and obeying the Lord, he will. I doubt that there is any other work that can be so exhilarating or, on the other hand, can be so demanding and so discouraging as the work of the pastor.

There is probably no other occupation that gives so many opportunities for failure. When your spiritual leaders face not only their own personal temptations but also the criticism of unsanctified church members and the hatred of sinners, they become a special target for Satan's fiery darts. Pray that God will help them not only to wield skillfully "the sword of the Spirit, which is the word of God," but also to handle deftly "the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked." (Ephesians 6:16-17) Ephesians 4:26 says, "Don't let the sun go down with you still angry—get over it quickly; for when you are angry you give a mighty foothold to the devil." (LB) We know that anger gives a foothold to the devil but consider several other things that give him a mighty foothold—prayerlessness, yielding to temptation, discouragement, the coddling of heart sins like jealousy, envy, bitterness, selfishness. And all Satan needs in the life of your pastor is just one foothold, and he is off and ruining. He would love to destroy the ministry of every man of God.

While you pray for your pastor, remember it's not preaching, calling on the sick, administrative duties, and so on

that tax the physical energy and break the spirit of the pastor. Rather, physical weariness and nervous exhaustion usually result from strained relationships between him and his congregation. Richard DeHaan in a little book entitled, *Your Pastor and You*, says, "It is when there is misunderstanding, and he faces opposition based on some petty and personal difference of opinion that he feels the pressure of his position most greatly. It is the inability to please the very ones he loves the most and the disappointment of being continually faced by unjust criticism that would tempt him to throw up his hands in despair."

Continuous criticism, lack of appreciation, and discouragement kill a man's enthusiasm, and without enthusiasm life becomes unbearable, a weariness to body and mind.

Look for ways to encourage your pastor and put him up. John Newton once said of his father, "I knew my father loved me, but he never seemed to want to let me know that he did." Let your pastor know you love him and appreciate him.

When you are praying for your pastor remember he is just a man, with all the imperfections and deficiencies that other men have. True, he has a divine call, but he may be no more perfect than you are. DeHaan quoted an article on "Qualifications of a Good Pastor," which reads "A good pastor must have: the strength of an ox, the tenacity of a bulldog, the daring of a lion, the wisdom of an owl, the harmlessness of a dove, the industry of a beaver, the gentleness of a sheep, the versatility of a chameleon, the vision of an eagle, the hide of a rhinoceros, the perspective of a giraffe, the disposition of an angel, the endurance of a camel, the bounce of a kangaroo, the stomach of a horse, the loyalty of an apostle, the faithfulness of a prophet, the tenderness of a shepherd, the fervency of an evangelist, the devotion of a mother, and even then he would not please everybody!"

Remember that your pastor, just like you, may have some spiritual gifts for ministry. But also, just like you, he probably doesn't have them all. Encourage him in the cultivation of use of his gifts and don't complain if he doesn't seem to have other gifts. Thank God for the abilities and qualities that he does have but don't criticize him for the aptitudes he may not possess.

Friends pastors have very little authority, and some have wondered if our churches might grow faster if qualified pastors were given more liberty to lead. None of us want the pastor to be a church boss, but at least in relating to our pastors and spiritual leaders we can take to heart the instructions of 1 Thessalonians 5:11-13, "So encourage each

other to build each other up, just as you are already doing. Dear brothers, honor the officers of your church who work hard among you and warn you against all that is wrong. Think highly of them and give them your wholehearted love because they are straining to help you. And remember, no quarreling among yourselves." (LB) □

Planting seed

BY LAURENCE PAYNE

I am learning to plant things. Today I planted *Polyanthus Regal Doubles*. My teacher warns me to be careful to follow instructions. I prepared my flat obediently with the plastic on the bottom covered with moss and screened compost. On this I carefully screened the sand and peat, gently smoothing it to an evenness with cardboard so as to not press too firmly, then the coarse sand and the fine sand-and-peat screened over all, and the thorough soaking and stirring in of water until the last bubble of air was out. Finally the seed so gently scattered as to effect an even sowing, a light sprinkling of fine sand-and-peat, and I was finished. I did my best to do it right, as these were precious seeds. They weighed 1/128th of an ounce, and they cost \$10.41. I hope I planted them right.

I have other seeds. These are more costly than the ones I planted today. They have been in preparation forever. The universe exists that I might have them to plant. Unlike those I planted today, which will come to flowering, shrivel, and die, these seeds, if proper preparation is attended to, will germinate and sprout and grow and bloom and blossom and spread fragrance and more seed and more blossoms and fragrance and other bloomings in other places on and on without ever themselves losing aught of their own beauty and fragrance. These seeds are for people. They are to be planted by love in hearts through minds. There is a *big book* of instruction by an expert on living things, and there are teachers around to help when it's hard to understand the *book*.

I have planted some of these seeds and have found that every one is fertile whenever proper attention has been given to the preparation of the culture. Husbandmen have to be patient, though; it says that right in the *book*. I have enough for everybody; the difficulty is that I am able adequately to prepare so few cultures at a time. □



BY JAMES E. BARCUS

"Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church, of which I became a minister according to the divine office which was given to me for you, to make the word of God fully known, the mystery hidden for ages and generations but now made manifest to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ. For this I toil, striving with all the energy which he mightily inspires within me." (Colossians 1:24-29 RSV)

"The parson," said George Herbert, "is the deputy of Christ for the reducing of Man to the Obedience of God." The temptation is to dress this definition in new robes, of more contemporary fashion, cut from a flashy double knit fabric. Herbert's definition, however, does not re-

James E. Barcus, a member of the Salem First Friends Church, Salem, Ohio, is professor of English and chairman of the Division of English and Speech at Houghton College, New York. "Of Priests and Parsons" is taken from an ordination address given in the First Presbyterian Church, Pittsburgh, Pennsylvania. In the current interest of changing roles of ministry and laymen, this concern gives helpful insight.

quire updating, for it expresses the essential points about the minister of God, whether he be a ghetto clergyman, a 17th century Anglican country parson like George Herbert, or a 20th century pastor in suburbia. The parson is the deputy of Christ—herein lies his authority—and his mission is the reducing of man to the obedience of God.

The authority for a man's vocation may be either explicit or implicit. Few men claim an authority for their vocation, but, in fact, all men either believe they have an authority for their life's work or they rationalize to construct an authority. The career marine elevates patriotism and love of country to this level, and the public school teacher believes that molding lives repays what salary lacks. But for the minister of the Gospel, like the priest of ancient Israel, the authority for his life's work derives directly from God. The apostle Paul, describing his pastoral concern in his letter to the Colossians, writes that he became a minister according to the *divine* office that was given to him for the benefit of the church. For Herbert, the parson was the deputy of Christ, the vice-regent of the Lord and Savior, with the authority to act for the Lord Jesus in His temporary physical absence from this world. At first glance this assertion of divine authority may appear to elevate the office of minister of the Gospel to near autocratic, even despotic levels, but like many of the gifts of God, it is paradoxical and has many sides. As the deputy of Christ, the minister of God

functions as God's representative to the people, with all the rights and privileges appropriate to that high and holy calling, but he also represents the people to God and must, therefore, as the representative of the people, suffer and minister to the people following the example of Him who suffered and died for His people.

The divine and historical precedent for the minister of God was given to Moses, who, obeying God's command to establish the Israelite worship after the pattern "which was shewed thee in the mount," made for Aaron an ephod of blue, gold, purple, and scarlet linen set with 12 stones, one for each of the tribes of Israel. And the writer of Exodus says, "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." (Exodus 28:29)

But bearing the people of Israel before God was and is a dangerous enterprise, so fraught with danger that Aaron's skirt was fringed alternately with pomegranates and bells. So long as the bells rang when Aaron moved before the altar, the people without the Holy of Holies knew he lived. If the bells stopped, they knew he suffered the wrath of a holy and living God. In an interesting New Testament parallel, Paul, writing to the Colossians, rejoices in his sufferings because in his flesh he completes what is lacking in Christ's afflictions for the sake of Christ's body, that is, the church. Does Paul mean that Christ's sacrifice was insuffi-

cient for the salvation of His people? Not at all. Does Paul mean that he himself is a savior of the people? Certainly not. Paul does, however, know that his suffering, which may have been an embarrassment to the Christians (for who cares to brag about a leader serving a prison sentence?), is a part of his very special office as a minister of God to the people and that by his fleshly sufferings the body of Christ is encouraged and built up. The application may seem distant because persecution for our faith, in spite of dire predictions, does not loom on the immediate horizon, but Paul may not be referring only to his persecutions. Elsewhere, he says, "Are they ministers of Christ . . . I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in death oft." (2 Corinthians 11:23) Here, he includes his labors, punishments, and imprisonments as a part of his sufferings in the flesh for the people of God. Without a doubt the psychological pressures of pastoral counseling, the physical debilitation of too little sleep, the quickening of pulse, and the exhaustion of mind that accompany the diligent and faithful preaching of the Word are, in fact, sufferings in the flesh that complete what is lacking in Christ's afflictions. Paul is certainly not very explicit about the exact relationship between his ministry and Christ's, but the fact that the relationship is undefined and a mystery does not deny its truth.

But, the primary objective of this office and the purpose of the afflictions is, in Paul's words, to make "the word of God fully known." "The pulpit," said George Herbert, "is the parson's throne." No doubt 17th century preachers fared little better than now in spite of reports that Herbert's mother heard and took notes on thousands of sermons. We know, for example, that Herbert's contemporary, John Donne, dean of St. Paul's Cathedral, was reprimanded for not maintaining order in the Cathedral and for failing to keep vagrant dogs out of divine service. But Herbert was right; the pulpit is the parson's throne, whether he stand on stump or street corner. Whether sitting in the hospital bedside chair or at the coffee-stained table in an incensed and smoke-filled room, the pulpit is the parson's throne. And the preaching of the Word demands more respect and reverence than that accorded any temporal monarch.

As Paul tells the Colossians, the kingly message of the minister of the Gospel is "Christ in you, the hope of glory." Although a mystery hidden for ages, the Aaronic priesthood proclaimed this message as well. Following God's command, Moses prepared a gold plate for the forefront of the high priest's miter with the

inscription, "Holiness to the Lord." Thus, when the priest entered the Holy of Holies on the Day of Atonement, the high priest himself exemplified both the paradox of the human condition and the mystery of the solution. "All our righteousnesses are as filthy rags," but without holiness no man shall see God. Potentially for Aaron and historically accomplished for Paul, this unrelenting paradox was solved in Christ who "entered . . . into heaven itself, now to appear in the presence of God on our behalf." From Aaron's day until ours the continuous priesthood understands that its high and holy calling is reconciliation.

Not only does the preacher proclaim the reconciliation of man to God, but he declares that in Christ man is reconciled to man. The polarities that beset our Christian communities ought to be our special concern. If, as Holy Scripture announces, "God was in Christ reconciling the world unto himself," then all who are reconciled to God are potentially reconciled to each other. The hymn writer wrote, "In Christ there is no East or West." We ought to be proclaiming, In Christ there be no young, nor old. In Christ there are no customs, no traditions, no prejudices, no life styles, no worship patterns that divide. The parable of the Good Samaritan is instructive. When asked how to find eternal life, our Lord replied, "Love the Lord thy God . . . and thy neighbour as thyself." "And who is my neighbour?" The Lord answers in effect: The Samaritan who helped when Priest and Levite would not; he is thy neighbor. No wonder the Jews hated Jesus for parables like this. The Samaritans worshiped the same God as the Jews, but they were of mixed ancestry with Gentile blood. Since their worship was schismatic from Jerusalem, Jerusalem Jews would not accept them but counted them as enemies religiously, culturally, historically. Jerusalem Jews cursed Samaritans in the synagogues and would not permit them to witness in a Jewish court. Jerusalem Jews were even forbidden to proselytize or witness to Samaritans. Therefore they, in effect, were cutting the Samaritans off from eternal life. And our Lord says, if you want eternal life, love your neighbor, i.e., the Samaritan who is culturally, religiously, and historically your enemy, as you love yourself. A ministry of reconciliation is an imperative for the preacher of the Gospel.

Moreover, the Gospel of reconciliation preaches that not only is man reconciled to God, and man to man, but also man is reconciled to himself. To every man who is honest with himself, the ultimate horror is not physical punishment in hell, but the self, the horror of knowing the evil of the self, and the possibility of being for-

ever enslaved to the self. This is good news worth reporting—that in the death and resurrection of Jesus Christ power was made available to free us from ourselves. Paul wrote, "And you, who once were estranged and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and irreproachable before him." To administer this kind of reconciliation to the 20th century mind, to the artists, poets, and musicians who feel this alienation of self from self most intensely, demands a suffering and preaching ministry that will indeed "make the word of God fully known" in a way we have not yet witnessed. To replace estrangement with integration of personality and hostility with peace of mind is a healing ministry more miraculous than making the blind to see and the lame to walk.

Why does a man, knowing himself for what he is, undertake such an office and ministry? Because he must. And now we have come full circle to the divine call given by God through Moses to Aaron, passed to Paul and the other apostles by our Lord, and celebrated by us this evening in this sanctuary. The invisible robes we celebrate were never made by human hands. They surpass the glory of temple worship. The timeless robes we consecrate were fashioned before the world was, and by them this world consists. In them, as our 17th century parson, George Herbert, says in this poem with which I conclude, "Aaron is fully dressed."

AARON

Holinesse on the head,
Light and perfections on the breast,
Harmonious bells below, raising the dead
To leade them unto life and rest:
Thus are true Aarons drest.

Profanenesse in my head,
Defects and darknesse in my breast,
A noise of passions ringing me for dead.
Unto a place where is no rest:
Poore priest thus am I drest.

Onely another head
I have, another heart and breast,
Another musick, making live not dead,
Without whom I could have no rest:
In him I am well drest.

Christ is my onely head,
My alone onely heart and breast,
My onely musick, striking me ev'n dead;
That to the old man I may rest,
And be in him new drest.

So holy in my head,
Perfect and light in my deare breast,
My doctrine tun'd by Christ, (who is not dead,
But lives in me while I do rest)
Come people; Aaron's drest. □

NEW GENERATION OF MISSIONARIES

BY CHERYL BERRY

"Hello" in the fourth tone of Mandarin was the word heard continuously from Chinese children during my summer spent helping the Friends missionaries in Taiwan.

Daily life was filled with unique experiences. My first reaction upon seeing laundry on horizontal bamboo poles was, "How in the world do you get it off?" The trains had stewards who poured hot water for tea and stewardesses who served snacks. I had never before seen such service offered as part of the price of the ticket. The buses had their doors at the back (the wrong end to me) with bus girls who handled the monies, tickets, and the constant flow of passengers. Watching a mother move gracefully through tight crowds with a baby slung on her back tied neatly under its arms and across its bottom with a long piece of cloth was fascinating. Observing the haggling, picking out the new fruits and vegetables, inspecting the intestines of many animals, and getting used to the smells of a meat vendor's stall were a few of the intriguing first-time experiences on the streets and in the local markets.

Personally never having been around missionaries before, I found that helping

HELLO

them gave me insight into their real life and daily activities. Missionary life is tough! The mental, physical, spiritual, and emotional demands are constantly high. There never seems to be a letup. The ordinary things we often take for granted; running down to the local grocery store for a wide variety of groceries or to the mini-store to pick up a forgotten item or two takes us only a few minutes. By contrast, in Taiwan the local market is open daily and depends upon the rural farmer to supply the produce. Almost all the food is fresh, meat included. Since the Chinese don't believe in frozen foods or many canned products, they have not as yet produced food of this nature in great quantity. Therefore, the food cannot be stored or kept for a long period of time. Food is purchased and prepared on a daily basis according to what is available in the farmers' market. This is a time-consuming task for the missionary wife. Some delegate this part of the daily routine to the *amah* (maid).

A missionary needs to be so organized that when unexpected problems arise they can be handled smoothly. It may be a "power out," a water shortage, or a pastor arriving unexpectedly telling of a special need or emergency. When the power is out they light the previously prepared candles. When they learn (hope-

fully) of an upcoming water shortage, buckets, bathtubs, and all available containers are filled with precious water with a prayer that the shortage won't last too long. After the pastor has arrived and the missionary is preparing the polite

cup of tea, a prayer is sent up that the Lord will direct and guide both the missionary and pastor as they seek for an answer to the problem.

A combination of Taoism and Buddhism is still the dominant traditional religion of Taiwan. The buildings are very ornate with gold, silver, and carvings of miniature faces, skeletons, bells, animals, and intricate designs. It is heartbreaking to see adults and children alike bowing with incense in hand to a god that does not hear or care about them. Many idol and candle shops are easily accessible in any town for the worshipers to obtain the objects with which to worship. In spite of this great influence over many years, the Chinese are very receptive to the Gospel when they have a chance to hear it. We are definitely lacking in missionaries to help spread the Good News.

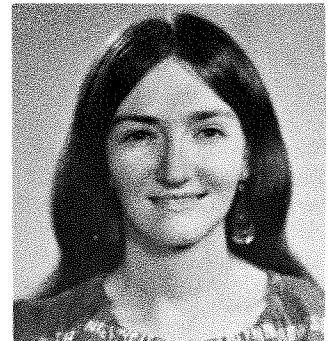
The Chinese people are a very warm people who immediately accept a newcomer. In this sense being readily accepted made me feel *at home*. This was one of the first feelings I had when I attended the churches of Taiwan. I was always thankful that the Holy Spirit could speak to me when there was no interpreter to translate the Chinese message.

The Chinese English students at Chung Yuan Christian College in Cuungli, Tai-

Cheryl Berry of First Denver Friends, Rocky Mountain Yearly Meeting, is a graduate of Friends University. She is in her second year of teaching on Guam. She not only taught English during her summer on Taiwan but did secretarial work and fitted in anywhere she was needed. Her spirit and work were much appreciated.



Upper right is Darlene Moore in front of her home church at Gilead, Ohio, with (l. to r.) Sherman Brantingham, Ronny Robinson, and Pastor Charles Robinson. Above, Darlene is welcomed home to Chiayi, Taiwan. Kathy Hess is pictured at right. Below, Jeanne Brantingham, left, of Taipei, is seated next to her grandmother, Catherine Cattell, at an anniversary dinner in August.



wan, were the sweetest and warmest people I encountered. Their immediate acceptance of me put me at ease in their presence although my physical surroundings were quite different from what I was used to. This feeling was in the classroom as well as at mealtime. The students could converse on almost any topic. If one person did not know how to express himself in English, usually there would be someone who could help him out with the needed word or phrase. The Lord was really working in their hearts. All the teachers in the English Seminar were Christians, and we had many opportunities to witness to the students. Praise the Lord for many conversations and times of sharing with the interested students.

Sharing with others is an opportunity no matter where you are. This summer was a special blessing to me in being able to give my testimony and to witness to Chinese people and especially the students. We all can be missionaries right where we are if only we let the Lord lead us. This has been an unforgettable summer in many ways—meeting our missionaries, seeing their daily problems, physical surroundings, conditions under which they work in order to share with others about Christ, and the joy they have in constant giving of themselves to the Lord. Pray daily for our missionaries that they may continually do the Lord's will in their lives and as they strive to reach others. Maybe a program of summer workers could be started so that other young people will be able to share in blessings such as mine. Praise the Lord! □

"MKs": WHAT THEY ARE DOING

An exciting trend in missions surfaced this year among Evangelical Friends—Eastern Region when children of missionary parents found their own mission fields. One of them returned to the same country where her parents are serving. Another chose service in Thailand, while a third still in high school substituted for a missionary needing a furlough.

Darlene Moore, daughter of Howard and Mary Evelyn Moore, who are serving a three-year term in Taiwan, left the U.S.A. in August for a short term at Morrison Academy in Taichung, Taiwan. With a registered nurse degree from Aultman Hospital in Canton, Ohio, and a year's service in a Cincinnati hospital, she went
(Continued on page 17)

"I got back my exam results today!" said the young girl. One could tell by the way she brought up the topic that she had passed! The young girl's excitement was shared by her entire family. Next door another young girl received her exam results, but there is no celebrating. Her paper didn't receive a passing mark. At the age of 11, this young girl could find no hopes of returning to school.

This is the fact many young Jamaicans must face each year—no more school. Many U.S. students would celebrate at that news—or would they? Why must a student in Jamaica pass an exam before being allowed to further his education?

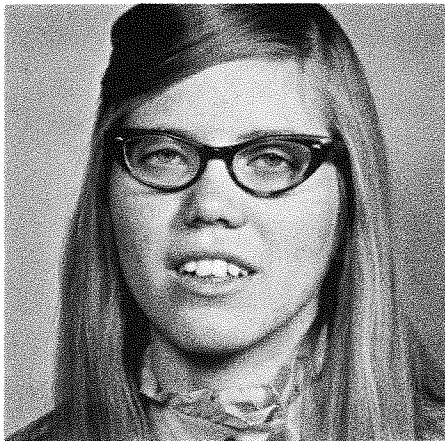
Jamaica is a young country just beginning to develop since receiving independence from England 11 years ago. The only place with mandatory education is Kingston, the capital city, and that is only until age 11. However, no truant officer is hired to make sure the students attend school. Why the lack of interest in getting all children of school age in school?

If all school age children were to show up for classes, the buildings couldn't possibly hold them all. The classes in public schools are known in many cases to exceed 100 to one teacher. The Ministry of Education in Jamaica has passed a law permitting only 50 students to one qualified teacher.

The Friends have answered the call of the students in Jamaica. Working with many limitations and restrictions, the Friends have started schools. What are the Friends schools like? This depends upon which school you are referring to. From my observations this past summer and the summer of 1971, I would like to share with you the needs and accomplishments of the Friends Educational System in Jamaica that has led them to this level of success.

Cascade is a Primary School nestled amid the Blue Mountains in a remote area of Jamaica. A school with 200 students is operated with no electricity or running water and has limited facilities. The classes are taught in a one-room church building with only six teachers. Of these six teachers three are qualified and three unqualified. By unqualified I mean usually they have finished only Primary School or possibly Secondary School with little or no teacher training. Presently an old church building one mile away is being prepared to house the

WITH FRIENDS IN JAMAICA



Judy Parks is a Friend from Wilmington Yearly Meeting, presently a student at Malone College. She spent last summer working with Friends schools in Jamaica and hopes to return to that work after graduation.

school in the future. This building will have six rooms, hopefully. Audrey Burgess, a Christian worker serving the Friends Meeting at Cascade, is currently operating the school and is in charge of hiring the teachers and trying to obtain the needed materials.

Happy Grove celebrated its 75th anniversary last year, making the school the oldest Friends school on the island. Along with being the oldest Friends school, Happy Grove is also the largest. At present the school has an enrollment of 640 students. This total includes all the students in the Basic, Primary, Junior Secondary, and Secondary schools on the compound. Happy Grove employs 35 teachers. Many of the teachers come from the United States, Australia, Canada, and England. John Searchwell, a Jamaican, is the headmaster of the entire Happy Grove School. It is located on a hill overlooking the ocean. The village of Hectors River near the school is large when compared to the other villages on the island. Kingston is 50 miles away or about a four- to six-hour trip by public bus. Happy Grove receives government aid and follows the government standards of education to a certain extent. This will be the first year for the school to be non-

fee paying, but it still will remain selective. By selective is meant the Government and exams will determine who will attend Happy Grove.

Ivor Wilson, a Jamaican, is the first man to be the headmaster at the Highgate Continuation School. The school has eight teachers including the headmaster, who teaches part time. Ivor Wilson has hopes of increasing his staff to a total of ten this fall. Highgate is different from the other Friends schools on the island. The school receives no government aid. Therefore, the students are required to pay \$30 per term. In this the Friends are setting an example, since most other private schools charge \$60-\$80 per term. Highgate is also different because the students are not required to pass the government exams. The exams serve only as a guideline. The Continuation School has a special mission; students who otherwise would not receive further education are admitted to Highgate.

The Worthington Prep School is located in the center of Kingston, Jamaica's capital city. Since the younger generation gravitates to this city, Worthington Friends decided they had a unique function. They felt that if the church could influence the children at school age it would help in later development. In 1968 a Prep School was started with a total of six pupils. The school now has 100 students and five teachers. Recently the school started a new project, hoping to involve more parents in their children's education. Many parents are now coming to help with the school. Worthington School houses students up to the age of 11. The facilities could be compared to the schools in the States. Blackboards, desks, and even a movie projector are available.

Most of the students who attend Cascade, Happy Grove, and Highgate come from plantation environments. The average family income on a plantation is \$40-\$80 per month, so the added income of the children is needed. With this pressure many children drop out of school rather than spend the needed money on an education. Exam failure and lack of money account for one out of two adults (over age 15) in Jamaica being illiterate.

I hope this has acquainted evangelical Friends with the needs of Jamaican Friends and that you will pray for me as I enter that field of service. □

What are they doing?

Continued from page 15

back to the boarding school where she received her secondary training. Darlene is dorm-mother to some dozen girls whose parents are missionaries or in Taiwan for military or business reasons. She also teaches some classes and acts as part-time nurse.

Darlene's three sisters, Karen, Beth, and Linda, are attending Morrison Academy this year. In fact, Karen, a junior high student, is one of Darlene's "girls." All four girls will be able occasionally to visit their parents in Chiayi, less than two hours away by train.

Before leaving the U.S. Darlene had two exciting weekends in deputation. She shared her convictions and sang at the August Michigan District inspirational hour at Battle Creek Friends Church. In the afternoon youth meeting she was asked to sit in the center of a circle while the young people prayed prayers of dedication for her as representing them in her mission. A few days later she bravely sold her year-old red Malibu. Then on Sunday morning in her "home church," Gilead Friends, she heard her pastor, Charles Robinson, preach a message of challenge and assurance. At the close the pastor conducted a dedication service, assisted by Sherman Brantingham, representing the yearly meeting; Ralph Henry, representing the Missionary Board; and Ronnie Robinson, representing the Friends Youth. Her grandparents, Joseph

and Mae Mosher, were present. The next day she left for the West Coast and Taiwan.

Another girl, Kathy Hess, daughter of Dr. and Mrs. Robert Hess, former missionaries in India, has gone this year to Thailand as a teacher. Kathy grew up in India where she early came to have a world view. When she was graduated from Malone College in June 1972, she began to look for a place of service. Prince Royal's College in Chiang Mai, Thailand, which receives some support from the Christ United Presbyterian Church in Canton, Ohio, had need of an English teacher. Kathy was accepted. She teaches three levels of English and is assistant residence counselor in the girls' dorm. Her letters reflect a vast fulfillment as she shares her life with young people in Thailand.

Her father was privileged to drop in on her for a three-day visit in late November. Dr. Hess was on a trip to the Far East for Malone College seeking out opportunities for exchange-study programs and work openings for graduates.

Another Friends missionary daughter found a rewarding summer ministry in a leprosarium. Last year when her humanities class visited the Pescadores Islands, Jeanne Brantingham saw the plight of two women missionaries. A missionary nurse badly needed to return home for conferences and rest. However, her assistant, who had recently come from the United States, had not learned the language. Jeanne was concerned. Her par-

ents, John and Barbara (Cattell) Brantingham, Friends missionaries in Taipei, were incredulous when Jeanne announced her intention to volunteer to help. (After all, the exciting summer youth activities were just beginning!) But when she began to pack her clothes they felt they had better make further inquiries of the missionary. Jeanne was accepted. She spent the summer as "chief interpreter" and nurse's assistant. For recreation she enjoyed learning an ancient exercise performed on the beach in the early morning: shadow boxing.

Writing to her grandmother, Ellen Brantingham, she said, "When I get lonely, I think of one of you and pretend you are here. Then the loneliness goes away."

Jeanne is home now, completing her senior year at the Chinese-American School in Taipei. She was on hand to greet her maternal grandparents, Everett and Catherine Cattell, when they arrived in Taiwan in September. Dr. Cattell is teaching in the China Evangelical Seminary this year. (It is significant that Catherine Cattell is again living among Chinese, since she was born in China to missionary parents, Drs. George and Isabella DeVol. It is her daughter Barbara who is ministering to Chinese—a third-generation missionary.) For the summer at least, Jeanne was a fourth-generation missionary. □

Dorothy Brantingham, Salem, Ohio, is the wife of Sherman Brantingham.

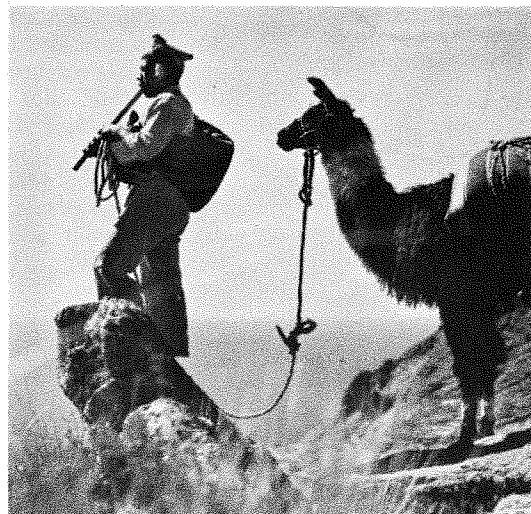
Other Sheep

Snow lies cold on Illimani;
Titicaca mirrors blue;
Air is thin and always chilly;
Clouds enhance this lonely view.

Earth is brown on altiplano;
Grass grows sparse where llamas browse;
Walls of rock enclose each barnyard,
Safely guarding sheep and cows.

Lost and straying on this landscape,
Fear-filled men must now be told,
Christ, the ever-loving Shepherd,
Seeks Aymaras for His fold.

—Frank N. Haskins



To learn or not to learn

BY BETTY M. HOCKETT

"Let's don't learn these Bible verses after all," said Polly Thomas as she closed her Bible and put down the list of verses for Junior Club.

"Let's don't," agreed her friend, Vicki Mason. "I don't like to have to memorize stuff. And besides, I don't see any point in learning more verses."

"I know. Anyway, we have Bibles and can always read the verses."

Vicki closed her Bible, too. "I'm glad we decided not to try to memorize more. I was getting bored."

"Me, too." Polly looked at her watch. "Hey, it's almost time to go over to the church."

"Oh yeah! Almost forgot about going with Mrs. Barton to visit Janie in the hospital."

"Boy, I sure do feel sorry for her. Just think! Both arms broken. That'd be awful! All she can do is just be flat on her back, Mrs. Barton says. I hope she likes it when our class goes to visit her."

The girls hurried the few blocks to meet the others. Anne and Sherri and Mike and Bill and Allison all came from different ways at the same time. Mrs. Barton pulled up to the church in her blue station wagon. "Come on and get in. We'll have prayer before we go."

Vicki and Polly quickly crowded into the car with the group, chattering and giggling.

"Don't sit on the flowers," warned someone.

"I'd rather sit on the flowers than on some girl's lap," said one of the boys. This gruff remark brought out giggles from the girls.

Mrs. Barton smiled. "I used the money that you brought last Sunday to buy Janie this lovely plant. What do you think we could do to cheer her up while we are there?"

"She might like to know what we've been doing at Junior Club and at Friends Youth," suggested Vicki.

"I read a new joke that I plan to tell her," Anne said.

"We can tell her we miss her at church," decided Polly.

Praying for Janie came as an idea

from Mike. They all agreed that this would be good to do.

"I brought my Bible," said Mrs. Barton. "I thought we could read some Scriptures to her."

"How about the 23rd Psalm?" asked Sherri.

Several heads nodded. "That's a good suggestion. Now, before we go, let's ask God to help us. Dear God," prayed Mrs. Barton, "please help us to show Janie how much we love her and how much we are missing her. Help us to say and do the things that will make her feel better. Thank you for being especially close to us when we are sick or hurt. Amen."

It was only a few minutes later that the boys and girls were following Mrs. Barton down the hospital hall to room 315.

"Here it is," whispered Polly to Vicki.

"Hi, Janie," said everyone at the same time. Then they couldn't think of anything else to say. All eyes were taking in the fact that both of Janie's arms were lifted and held up off the bed by a complicated-looking system of ropes and pulleys that were attached to a large frame overhead.

Janie looked surprised. "Hi, you guys. Boy, I'm sure glad to see you. I'm really getting tired of having my arms in this traction stuff. But the doctor says they are getting okay. He said the bones are growing together just right."

"That's good news," said Mrs. Barton. "We've been praying for you every Sunday since your accident. And I'm sure we've all been praying at home every day, too."

"We've been working on a new junior musical program at Friends Youth," said Vicki.

"We wish that you were there to help us. It's got real neat songs," said Polly.

Anne told her joke and Mike remembered something funny that he had seen on television. Then, anything seemed funny, and soon the giggles that had started quietly turned out to be uproarious laughs.

"It's almost time for us to go," Mrs. Barton reminded. "But first, we want to read some Bible verses to you."

Janie smiled widely. "I'd like that. I can't read the Bible now because I can't hold it. And I can't even think of Scripture verses to say. I sure wish I'd learned more of the verses in Bible school and Sunday school. Then I could at least say those to myself."

Polly looked at Vicki. Vicki looked at Polly. Each one knew exactly what the other one was thinking.

After the Bible reading and prayer the hospital visit was over. Janie thanked the class for the flowers and for coming to see her and for their prayers. The girls each said "bye" several times and the boys said a quick "See ya," as they went out into the hall.

As they drove away from the hospital, Polly said quietly, "I guess I never thought about not being able to read the Bible."

"I didn't either," Vicki replied. "I hadn't thought about being sick or hurt and not being able to hold up the Bible. I guess maybe it's more important than I thought to learn Bible verses by heart."

"What do people who live in countries where they aren't allowed to have Bibles do for their Scriptures?" Mike wanted to know. "I've read stories about places where people can't even have a Bible of their own."

"Hopefully they have learned the Scriptures at times when they did have Bibles. Or else maybe they know people who have memorized parts of the Bible and they can share with others who have not," Mrs. Barton explained.

Bill spoke up with another idea. "My Dad heard a guy speak who had been a prisoner of war. He said that no one had Bibles in the prison camp, of course, so when the guards weren't too close the prisoners would whisper Bible verses to each other. He said that was really what kept them going."

"They were probably really glad they'd learned verses when they had the chance," Polly decided out loud.

"Yes," answered Mrs. Barton, "no doubt they were very, very thankful for the time they had spent memorizing. And it is so wonderful how God helps us remember those verses just at the time we need them."

Suddenly Polly poked Vicki. "I think I know what I'm going to do the rest of the afternoon."

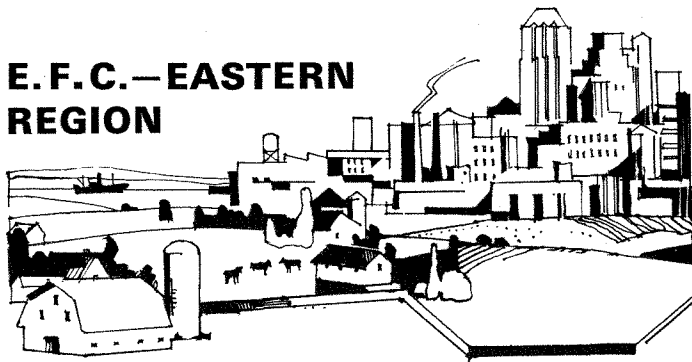
Vicki looked at her friend and nodded. "Uh-huh! Me, too. Hey, you guys, guess who's gonna be the first one to have the list of verses for Junior Club all memorized?"

"Me!" shouted the seven junior voices all at once.

Polly grinned smugly. "Not you—ME!"

"And me!" added Vicki with a determined sounding voice. □

E.F.C.—EASTERN REGION



Portsmouth Friends Conserve Energy

First Friends Church in Portsmouth, Virginia, is one of many churches around the country that have taken measures to conserve their use of energy. The Administrative Council of the church has voted to hold their Sunday evening services at 5 p.m. rather than their usual 7 p.m. time. Savings on both fuel and lighting are small each week, but the cumulative savings over the long term are expected to be significant. Pastor Bryan Teague hopes other churches in Portsmouth will take similar measures to conserve energy.

Meanwhile churches in other parts of the country are taking similar measures. For some churches the debate concerning the reality of the "energy crisis" is irrelevant. They have already discovered that fuel oil suppliers cannot furnish as much fuel as last year. Like the homeowners in their areas, these churches must find ways to conserve available fuel. Rescheduling of services, consolidation of activities and meetings, and even house meetings as substitutes for church prayer meetings have been suggested by some church officials. Lowered thermostats and limited use of some church lighting are common in some areas.

The current international energy situation ought to at least inspire local churches to evaluate their own stewardship of the earth's resources.

Friends Mobilization Fellowship Explained

Ben Brantingham, member of the pastoral team of Reedwood Friends Church, Portland, Oregon, spent the afternoon of January 2 sharing with pastors of the Northeastern Ohio District the origin and vision of the Friends Mobilization Fellowship. He told the area pastors of how his life and ministry began to change as the result of an experience with breakfast meetings in a restaurant. The group shared meals but began to share themselves also. The fellowship that developed was noticed by others in the restaurant, and they were attracted to the group. Ben Brantingham believes this breakfast group became a natural instrument of evangelism because Jesus was there in the fellowship and strangers could see the difference. He explained, "Every person in the world would accept Jesus if they saw Him as you see Him. How can they best see

Him? Only as believers interact and fellowship with Him. Then we can tell people about Jesus and they will agree and believe."

A major emphasis of the Friends Mobilization Fellowship is the fulfillment of needs in order to make people happy. Brantingham told the Ohio pastors that Christians need to dream and confess their needs. "The desires that God puts in the heart and mind of a Christian are basically dependable. The Holy Spirit leads you in your desire system." There is power in the fellowship of Christians helping other Christians to fulfill their desires to minister in various ways.

One of the long-range goals of the Friends Mobilization Fellowship is the establishing of a ministering presence in every city of the world. Already the Fellowship has raised \$40,000 for the releasing of men for ministry and now has 60 active members developing some kind of ministry in various parts of the country.

A Note of Thanks

So many individuals and groups have helped recently in contributing clothing, toiletries, and food for the needy in the inner city of Canton that we have lost track of who you are! We have chosen this way to say "thank you" to each one who helped in any way. Your gifts have meant so much to many people.

Sincerely,
Ashley Primes

Editor's Note: Even though a special effort was made for the holiday season, the Primes come into contact year-round with those in need of food and clothing. These items may be sent to the First Friends Church, 2130-31st St., N.W., Canton, Ohio 44709.

Did You Know?

■ That the supply of the Yearly Meeting brochure, "Introducing the Friends Church," is fast diminishing? Pastors, order your supply immediately from Friends Book Store in Damascus, as almost 75 percent of the initial printing has been sold.

■ That the Malone Chorale Tour to the Orient in June is fast filling up? There is room for only about 20 more at press time. Eligible persons include those belonging to the Friends Church as members of the "Malone Constituency." Contact Dr. Alvin Anderson at Malone College if you are interested in going.

■ That the Christian Education Board, through Dr. Charles Guscott of Malone College, is working with George Primes in the Canton Project

to provide inner-city pastors with an understanding of Transactional Analysis as a counseling technique?

■ That late in January the Christian Education Board conducted Teacher Training Seminars for our two churches in Rhode Island? The teaching staffs of other area churches were also invited to participate in these seminars.

Focus on Malone

The Division of Religion and Philosophy at Malone College invited Dr. Bruce Metzker to the campus to speak January 31 and February 1. Dr. Metzker is professor of New Testament at Princeton Seminary, and his chapel address to faculty and students was entitled "The Form and Content of the Lord's Prayer."

The Malone Fine Arts Division is sponsoring four Faculty Artist Series concerts throughout the year. Chairman Donald Murray explains that it gives Malone teachers opportunity to perform professionally and also provides for the concert enjoyment of the entire campus and community. Three professors—Marie Kassouny, pianist; Carol Wunderle, organist; Charles Sims, baritone—have already performed. The final recital in the series will be the March 30 Faculty Ensemble.

Friends concerns

MINISTERS' INSTITUTE will convene this year on April 30 to May 2. The date has been revised to permit ministers and their wives to come to Malone College to hear an outstanding group of speakers headed by Dr. Vernon Grounds, president of Conservative Baptist Theological Seminary, and Howard Jones of the Billy Graham Evangelistic Team. Watch for further announcements from the planning committee as to the schedule details.

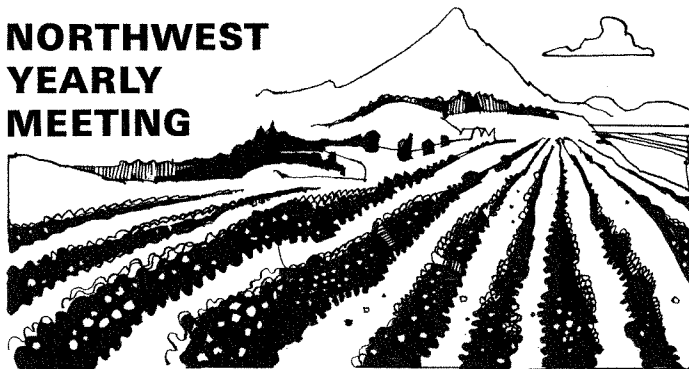
On February 5 the Malone Language and Literature Division sponsored "An Evening with Shakespeare—Soliloquy and Song" featuring the College Chorale.

Dr. Lon Randall spoke at the Winter Academic Convocation January 7 on the topic, "Let's Begin at the Beginning." His challenge to listeners was to begin the term "with a renewed commitment to Jesus Christ and the discipline of complete obedience added. By doing this, our lives will be changed."

CALENDAR OF EVENTS

March 8—Winter Term ends
March 8-14—Spring Chorale Tour
March 18—Spring Term begins
March 26-28—Malone Missions Conference

NORTHWEST YEARLY MEETING



Superintendent's Corner

I recently attended a conference in Chicago of the Evangelism and Home Missions Association of the National Association of Evangelicals. During the conference, heads of 15 or 20 denominations shared what is happening in their evangelism programs. I've been haunted

by two questions that were asked me.

An executive from a Baptist denomination asked me, "In view of all that Friends have going for them, why aren't you growing faster?" He referred to his feeling that we have a great deal of truth and proclaim it correctly. We have an unstructured service and procedure, which is attractive to many at this time. We have a peace emphasis, which has

■ Read in "Friends Gather" about the inspiring Missionary Conference at Hunter Hills and about pastoral calling with a plus at Alum Creek.

become very popular, and we are thoroughly evangelical. How would you have answered him?

The other question during the session came from the head of the Assembly of God Church, "Why are you Friends so passive about starting new churches?" He explained that his people go at this work with everything they have. The Baptist head of the session concurred that Friends seemed too passive to him also.

I was looking for answers to these questions during the rest of the conference. These thoughts have come to me. The faster-growing denominations have national headquarters with strong leadership and large budgets of grant money and loan money for helping to start new churches. With several of them there is greater respect for and subjection to church leadership than is the case among Friends. Ken Stracken said the growth of any organization is in direct proportion to the ability of its leaders to mobilize its entire constituency in continuous evangelistic endeavor. Friends could certainly work harder at that.

My Baptist friend was right. We have a lot going for us, and we should be growing faster.

—Norval Hadley

Tilikum to Sponsor Day Camp Workshop

Perhaps your church should become involved in day camping—running a program in a park or on a nearby farm. (See Dorothy Barratt's "What's New" page on church-sponsored day camps.)

Because of increasing interest among churches in the summer day camping ministry, Tilikum is conducting a training workshop on March 15, 16. Tilikum's staff and area day camp directors will be available to assist you in training of counselors, in programming, and in finding good Bible curricula.

From 7 to 10 p.m. on Friday, slides will be shown of several day camp programs, with special emphasis being directed to the variety of activities possible. Saturday's program will run from 9 a.m. to 4 p.m. Criteria for finding a campsite will be suggested, and workshop personnel will help you begin to develop the "right" program for your site.

Fee for the workshop will be \$10, which will include lunch and take-home materials. Overnight accommodations and breakfast will be available for \$4.50 per person. Send your name, address, and church along with \$3 registration fee to: TILIKUM c/o Gary Fawver, Rt. 3, Box 177A, Newberg, Oregon 97132.

'One Step Closer'

With a theme of "One Step Closer," Midwinter 1973 was structured so everyone, no matter where they might be in their spiritual walk, could grow closer to the Lord. Bob Schneider, pastor of Hayden Lake Friends Church and speaker for the conference, challenged everyone to evaluate whether they were spending their energies and time for the Lord or themselves. Not more than a handful of the 183 campers and 40 staff members went away from the conference without some type of deeper commitment or first-time decision of accepting the Lord Jesus Christ.

The class leaders for the conference were Billy Lewis, executive secretary of Christian Education and Youth for California Yearly Meeting, who taught a class on leadership in the church, and Dick Martin, a member of the team ministry of Reed-

wood Friends Church, who shared some concerns about the heritage of Quakers and Christian involvement in the community. Both gave insight and strength to the importance of the Christian walk with the Lord. A third class, led by a few of the counselors, gave opportunity for sharing in a small group setting, using the book of Ephesians as a catalyst for discussion.

The lighter side of the conference was during the recreation period and meal time. The fellowship and good times along with the moving of the Holy Spirit in classes and services gave a solidarity to the camp that will not be forgotten by any who attended.

Continue to pray for those who made commitments and decisions during the conference in order that their experience can grow in the Lord.

—Mark Ankeny
Midwinter coordinator

Meadows Church Building Burns

On November 17, 1973, fire completely destroyed the Meadows Valley Church building, leaving behind a long history of memories for residents of this remote Idaho valley. Built from pitch pine in the early 1900s as a Congregational church, it became a Friends church in 1946. The building had become a historic landmark, the only remnant of the once booming town of Meadows, which had moved to a site now called New Meadows to be near the railroad.

Then came the tragic night of November 17. Fire was reported about three hours after the coal stoker furnace was started in readiness for Sunday services. The fire department was there in record time, and the valley people turned out together, but it was too late. Within an hour from the first report, the fire was over, and people were returning to their homes saddened by their loss.

The members have joined in special times of prayer. They feel it was God's building and He saw a need to take it away. The church still remains, only the building is gone. There are still people here who need to know Him, and as He directs they are planning a building program. A building fund has been established and is growing. As a group of people we need the prayers of God's people to support us, as well as the financial aid for rebuilding a church.

—Merlin Roberts, pastor

Young Friends Conference

The Young Friends Conference will be held April 5, 6, 7 at the Indian Hills Motel in Pendleton. Special guest will be James Dobson from Southern California, author of the book, *Dare to Discipline*. Dobson is a specialist in child rearing and personal discipline and one of the most captivating speakers of our time. He is in great demand, speaking for major conferences across the nation. This conference will be an experience of tremendous value and challenge. Every church should try to get its young Friends to the conference.

—N.H.

YM Superintendent in Idaho

Superintendent Norval Hadley and his wife Mary plan to move to Idaho for two months from mid-March to mid-May. Marilyn and Marcia, both students at GFC, will move into the dorm during that time. The Hadleys will be in Idaho in time for the dedi-

cation of the Melba Friends Church building March 10. They plan to live in an apartment in Nampa. The phone there will be the office phone, and Norval wants to remain available to the entire Yearly Meeting. He will be in regular contact by phone and dictated tapes with his secretary, Beth Bagley, and the office in Newberg. Assistant John Fankhauser and Beth will be authorized to handle some matters that will not need the superintendent's personal attention. Items needing direct and immediate attention can be sent to Norval Hadley at 1733 Juniper Street, Nampa, Idaho 83651.

GFA Christmas Dinner

Dr. Milo Ross emceed Greenleaf Friends Academy's third Annual Christmas Dinner Thursday evening, December 6. Over 300 guests attended the dinner as Friends Academy provided a program of testimonials, music, and a slide presentation of what's happening on campus.

Highlight of the evening was the receipt of pledges totalling over \$16,000. Friends Academy faculty and staff presented their pledges totaling \$3,330 for the coming year, to start the pledges rolling.

The academy hosted dinner was termed a great success. Christmas Dinner '71 pledges totaled \$5,000, and in '72 \$9,500 was pledged, so a genuine interest of ongoing support continues to be reflected at GFA.

Coming Events

March

- 1-3 High Calling Conference, Twin Rocks
- 9 Hadleys in Idaho till mid-May
- 10 Melba Friends Church Dedication
- 15-16 Day Camp Workshop at Tilikum
- 14-24 GFC Spring Vacation and Band Tour
- 20-24 Spokane Outreach Conference
- 22-24 Hayden Lake Outreach Conference

April

- 5-7 Young Friends Conference



ROCKY MOUNTAIN YEARLY MEETING

Navajo Work Presented

Over the weekend following Thanksgiving, Vern and Lois Ellis spent time in several churches to present their work at Rough Rock Mission in Arizona. Special services were held at the Las Animas, Denver, and Colorado Springs churches. Each group appreciated getting to know the Ellises more personally and learning more of their work.

The following article by Mary Gafford, their co-worker, gives an inside look at their work.

George Fox College

George Fox College is expanding its continuing education adult evening program to the Reedwood Friends Church in Portland. "We want to capitalize on our strengths and make our specialized courses available to a larger metropolitan audience," according to extension program director Roy Clark.

The Reedwood Center courses will be Studies in Pauline Epistles taught by Dean of the College William Green and Philosophy for Moderns taught by Dr. Arthur O. Roberts. The Portland courses are in addition to six evening courses being offered in Newberg winter term.

* * *

George Fox College has been selected as the 12th college in the nation for membership in the Christian College Consortium. The association has as a primary purpose "to sharpen the identity of the Christian college as an institution which has the freedom to develop its total program around a religious perspective." The Christian College Consortium, formed three years ago, seeks to become a model for higher education through sharing of resources and exploration of new options.

Other members are Seattle Pacific, Westmont, Wheaton, Greenville, Bethel, Taylor, Malone, Messiah, Eastern Mennonite, Houghton, and Gordon.

* * *

Nearly 200 Friends Church youth are attending George Fox College. The number is believed higher than at any other U.S. college.

On campus are 191 Friends students or 41 percent of the student body. The number compares to 44.4 a year ago and to 40.7 the year before that. There are more than 30 other denominations represented on campus this year. The second leading denomination is the Evangelical Church of North America with 50 students or 10.8 percent of the students.

Is the Welcome Mat Outside?

Stepping on the threshold of a door, we were greeted with an English word, *welcome*, engraved on a cement slab. Perhaps we should expect to find persons who could communicate in our language as we entered the home. Such was not the case, however. No doubt the children who attend school could do so. The father, who is away working much of the time, probably knows some words and phrases in his working situations. Nevertheless, the mother seems to show no evidence of knowing English. One ponders

the situation, what prompted placing the English word *welcome* at their door?

We approached another home. Although we do not see the word *welcome*, a face greets us at the door. This is not the usual custom. If they are too busy or for some reason they cannot have a service, they may come to tell us. Usually, however, they close the door, become seated, and say "come in" in their own language.

This lady acted as if she might have been anxious that we not miss her. After some conversation, Helen Descheeny proceeded with the Bible lesson. I was soon aware that tears were being shed as this soul listened to God's Word. When the Bible lesson was finished, the lady revealed she had been deeply stirred on another occasion as Amos Redhair had spoken God's Word to her. Helen helped to further explain how to accept Christ. How it thrilled our hearts as she prayed for forgiveness of sin!

A short time later, Amos and Marie Redhair returned to give her encouragement. They were greeted by her father, who believes strongly in the medicine man. The lady who had recently found Christ was now being subjected to the influences of a sing by a medicine man. This ceremony was being performed for her because of a physical illness. Therefore, Amos and Marie were forbidden to enter the home to see her.

Thus far, she has not come to church. Such strong opposition as this is impossible for a new convert to stand against except for a miracle of God's grace. In attitude, the lady had formerly put out the "welcome mat" by her heart and allowed Christ to enter. As soon as this takes place, Satan begins a real fight. He does not want to lose another soul to the cause of Christ.

As Christ stands by the door of hearts, are we ready to teach them how to welcome Christ within and then how to resist Satan's attempts to defeat them?

NOTE FROM REGIONAL EDITOR:

PRAY with the mission staff for this lady who has accepted Christ. Also, our mission staff needs your PRAYER support. Those at the Rough Rock station include: Vern and Lois Ellis and Mary Gafford assisted by Helen Descheeny and native pastors, Amos and Marie Redhair.

New phone number for
Rough Rock Friends Mission
(602) 728-3272

Christmas Celebrations

Throughout Rocky Mountain Yearly Meeting, the Christmas season was celebrated in a variety of ways, each with the purpose of looking to the birth of the Christ child and presenting His love to those around us.

Early in December, the people of the Wiggins church gathered for a Hanging of the Greens Service. This meaningful service prepared the people for celebration of this special season while pointing their thinking to the ever-living Jesus.

As with other churches, the choir of the Omaha meeting presented a Christmas cantata to tell the story of Christmas.

Albuquerque Friends were busy in December with a variety of programs and service to others. A few days before Christmas, they held their an-

nual Moravian Love Feast for 44 people.

The Outreach Committee of the Denver church sponsored a special Christmas thrust. Money and gifts were collected, with 40 turkeys being presented to families in a neighborhood Head Start program. A food basket and personal gifts also made Christmas happier for two other families.

Reports of Midwinter

On December 26-31, 75 young people from Rocky Mountain and Kansas Yearly Meetings gathered for Midwinter. This six-day retreat was held at Quaker Ridge Camp amid the scenic snowcapped mountains of Colorado.

Paul Moser, youth director of Rocky Mountain Yearly Meeting, reported that speaker Gary Dahl laid basic foundations on Christian living while challenging the young people with the theme, "Come as You Are; Go as You Want to Be." Other seminar sessions were led by Fred Johnson of Friends Bible College; Charles Mullen, member of the KYM youth board; and Clark Pickett, a senior at Friends Bible College. Clark Pickett also represented the Kansas area and codirected the joint effort with Paul.

Recreation time was spent tubing, snowmobiling, throwing snowballs,

and playing table games around the dining room fire.

Selected youth from both yearly meetings, headed by Clark McQuigg, presented a special seminar entitled, "The Blurred Image." This seminar dealt with our heritage as Quakers.

An outstanding feature of these days was the Sunday morning worship service, which took its form as a silent meeting. Approximately two hours were spent sharing, singing, praising, and praying.

Did you or someone you know miss this great adventure? If so, plan now for summer youth camps. Paul and Sharon Moser will be directing each camp program, which will be at Quaker Ridge Camp. Make note of the following dates on your calendar:

Junior Youth Camp July 5-12
Junior High Youth Camp . July 12-19
Senior High Youth Camp . July 19-26

Clerk A. J. Ellis Moves

Rocky Mountain Yearly Meeting Clerk, Jim Ellis, for the past year and a half has served as education coordinator at Denver Friends. In December, he resigned this position to assume duties as assistant superintendent of schools in Goodland, Kansas. All correspondence may be addressed to him at: 1207 Caldwell, Goodland, Kansas 67735.



KANSAS YEARLY MEETING

Rocky Mountain Yearly Meeting-Kansas Yearly Meeting Midwinter/73

THEY WERE THERE!

A week in the Rockies!
Snow covered mountains!
Nine thousand feet high—30 miles
northwest of famed Colorado
Springs!

A Winter Wonderland 20 miles from
imposing Pikes Peak—always in
view!

A camper's dream!

By Clark Pickett

Seventy-three high school students from four states (40 from Rocky Mountain YM and 33 from Kansas YM) met at Camp Quaker Ridge near Woodland Park, Colorado, with 27 counselors and seminar leaders for five days of sharing, instruction, and recreation.

The speaker was Gary Dahl, a carpenter in Denver, who recently completed two years of ministry with Campus Crusade for Christ in Nashville, Tennessee. The messages he delivered emphasized Christ's power in every believer (John 14:12). His ability to keep a believer safe (John 10:27-30), and the need for every Christian to realize that the Spirit of Christ is in him (Romans 8:9). Many graphic illustrations Gary took from real life, drawing especially from insights into his family, his wife Cathy,

and five-month-old daughter Dawn. The students listened intently to his illustrations and appreciated his sincere, straightforward expression of the concerns he had, mingled with gentle humor. He included instruction in witnessing with the use of the Four Spiritual Laws.

The seminar leaders included Professor Fred Johnson, director, Bible Department, Friends Bible College; Clark McQuigg, president, Kansas Yearly Meeting Friends Youth; Paul Moser, Rocky Mountain Yearly Meeting youth director and director of the camp; Charles Mullen, science teacher, Wilbur Junior High, Wichita, Kansas; Frank Penna, vice-president, RMYM Friends Youth; Clark Pickett, senior, Friends Bible College; Gerald Teague, associate superintendent, KYM.

Areas discussed in the seminars were finding God's will in one's life, the Christian family, the Christian in high school, and Quaker heritage.

Both yearly meetings supplied counselors, mostly college students. Those from RMYM were Janet Blackledge, Paul Bock, Ron Boschult, Galen Burnett, Gene Glover, Linda Haines, Michael Haley, Mary Moyer, Debi Nacita, Ed Rehinkle, Jeanie Smuck, and Nannette Sommers.

KYM counselors were Nancy Alfalter, Anneatte Beaty, James Custer, Steve House, Linda Kissling, Allen Smelser, Gary Townsend, and Hal Townsend.

Highlights of the week were *A Thief in the Night*, a film showing the world situation at the Rapture; a talent festival of vocal and instrumental music; a banquet, and an old fashioned unprogrammed Quaker Meeting, which was a good time of worshiping together and sharing expressions of need and of faith.

Recreation included sliding down a slope on inner tubes, snowball fights, hikes, fun with snowmobiles, playing Wells Fargo in the snow, and times around the fireplace. The weather was generally clear and very cool but not very windy, with gentle snowfall from time to time. Among the many things campers expressed appreciation for was the food, which was in delicious abundance.

Many of those who planned: the camp felt the theme, "Come as You Are; Go as You Want to Be," was fulfilled. Each camper was accepted as he came and was given opportunity to choose seminars he needed most. Counselors were always available for counseling about spiritual needs, and from time to time reports came of spiritual victories through confession and prayer to God.

Clark Pickett is a senior at Friends Bible College, Haviland, Kansas, and is a member of the Kansas Yearly Meeting Education Board.

Women Behind the Wheels!

■ A Volkswagen Double-cab Pickup for CABCO (Central Africa Broadcasting Company) of Burundi, Africa.

■ A Motorcycle for the Quarterly Meeting Superintendent in Burundi, Africa.

Wheels for Missions is the goal for WMU ladies this year. Because of the size of the project, we have combined the women's general project and the WMU Area Mission Conference project to gather funds for the VW pickup.

WMU youth and juniors are planning to supply the motorcycle. Funds are coming in very well for these projects.

The WMU Yearly Meeting Luncheon offering of \$344.57 was used for Grace Memorial Press at Mweya, Burundi. There are also several funds to which each society is asked to contribute. They are the library, postage, Friends Special School in San Antonio, Texas; maintenance for our mission homes in Haviland and Wichita, and the Thank Offering for general use.

Let's be faithful in giving—and faithful in prayer!

—Myrtle Kinser
WMU Treasurer

Burundi News

Ferne Cook returned January 8 from Burundi, where she had an enjoyable visit to every mission station, plus several of the hill churches. She held several meetings for the women's groups, preached at several different churches, at the hospital, and Normal School.

The missionaries all met together at Kibimba for their annual Christmas party. The children planned the devotional program and later had fun playing games and having a gift exchange in the evening.

—Paul Thornburg, "Booker Bulletin"

Urbana 73

Bonnie Jacobson and Kathy Jay of Kansas Yearly Meeting attended Ur-

bana 73 at Urbana, Illinois, from December 27 to January 1. Urbana 73 was an international, interdenominational missionary convention sponsored by the Inter-Varsity Christian Fellowship held on the campus of the University of Illinois.

The girls' reaction to the convention follows:

BONNIE—"It was the most exciting week I ever spent, and I learned more in it than any other week of my life."

KATHY responded with the following resumé:

"What impressed me most about Urbana 73 was the crowds. Bonnie and I never saw each other from the

time we went to our separate dorms the first day until we boarded the bus to come home.

"The speakers were excellent, internationally known missionary speakers who had very worthwhile things to say.

"The small Bible study groups met twice a day and gave us a chance to get to know the others in our group fairly well before the week was up.

"I came away thoroughly convinced that those who support missions either by praying, sending, or going, are definitely the 'cream of the crop,' among Christians. I heard of at least four staff members who accepted Christ as a result of the living witness of the delegates of Urbana 73."

Friends gather



ALLIANCE, Ohio

It was good to welcome Robert Hess back from his trip to East Asia and to view his beautiful slides on December 9. Our Moral Action Committee is setting up a volunteer emergency corps to go into action as needs arise.

ALBUQUERQUE, New Mexico

Eight young people from Friends Bible College were with us for a service. They had just come from a six-day trip to Rough Rock Mission, so they shared their experiences with us.

The women of the church have started meeting every two weeks for Bible study and the promotion of mission work. The men have also started meeting on a regular basis.

The Billy Graham film, *Isn't It Good to Know*, was shown in our church.

For Christmas activities we sang Christmas carols for a nursing home and later for an area hospital.

A watch-night service was held at the church on New Year's Eve.

ALUM CREEK, Marengo, Ohio

Our pastor took the New Life Quartet with him when he went calling on the afternoon of December 8. Members of the quartet attend the Cardington High School and are active in our church. Besides individual homes, they visited the Harding Hospital in Worthington, Ohio, where a program was presented for the patients. In the evening service, December 9, the New Life Quartet shared the impact of the afternoon's experiences upon their lives by means of a question-and-answer period led by the pastor.

BELLEFONTAINE, Ohio

Our annual Christmas/Family Service was held on Sunday night, December 23. One of the highlights of

that service was the surprise gifts of food baskets presented to the four retired ministers and their wives who are a part of our fellowship: Edgar Phelps, Omar Jacobs, Jason Sherwood, Archie Crockett, and wives.

The Teen Choir presented "Love Transcending" before a capacity crowd on Christmas Eve. The service was beautiful in the candlelight setting of the Fireside Room in our new building. The lighted fireplace added warmth to the occasion.

BYHALIA, Ohio

A Sunday school party was held on the evening of December 16. A cartoon of a child's visit to Bethlehem was shown, and then a time of fellowship took place in the Annex, where refreshments were served and gifts were exchanged. December 23 the church presented a program entitled "Colors of Christmas." The inspirational program included the showing of slides of local families around their Christmas trees.

DEERFIELD, Ohio

The Southeast High School Chorus presented several numbers in song at a Sunday morning service during the Christmas season. The Children's Christmas program was presented on December 23, and the adult choir presented the cantata, "Song from the Sky."

EAST RICHLAND St. Clairsville, Ohio

Stan Scott, former news director of Steubenville, Ohio, WSTV-TV, held a crusade at our church December 6-9. Attendance for the five services averaged 196. Many received the Lord and were specially helped.

Christmas caroling and a soup supper were highlights of our Christmas observance. The entire church was invited to go Christmas caroling

on December 16. They were to return to the church for a soup supper. Everyone brought enough chili, vegetable, or chicken noodle for their family. Three large kettles were provided for the soup.

ENID, Oklahoma

Our Education Committee recently had charge of the Sunday evening service and as part of the evening's program showed the filmstrip, *How to Lead a Child to Christ*.

The Friends Bible College Singers from Haviland, Kansas, were with us for a concert recently. A soup and sandwich supper preceded the concert.

Our Outreach Committee had planned a special Missionary Outreach series to run throughout this winter and spring. For the first of these, Norval Hadley, general superintendent of Northwest Yearly Meeting, was speaker.

FIRST DENVER, Colorado

Forty women enjoyed a special WMU tour of homes prior to Christmas. This progressive salad brunch was the annual Christmas gathering. Three ladies opened their homes for this tour, which ended with Dottie Davis of International Students speaking on Christmas in Laos. Dottie and her husband were missionaries in Laos prior to joining International Students.

Each family of the Friendship Class sponsored a VIP person for a special holiday spaghetti dinner as a means of showing love and respect. VIP members are those in our church who are 62 or older or who are retired.

On December 1, David Hickman joined our pastoral staff as assistant pastor.

FULTON CREEK, Radnor, Ohio

Hello from Fulton Creek Friends! Our church helped our pastor, Harold Wyandt, and his wife celebrate their 45th wedding anniversary on December 15. A card shower was followed by the presentation of a gift during church services on the 16th.

The evening services on December 30 said good-bye to the old year and hello to the new. Several poems read by members of the congregation were followed with appropriate congregational hymns. Special music and testimonies were also part of the program. Fulton Creek wishes a happy and prosperous New Year to all our Friends.

HUNTER HILLS Greensboro, North Carolina

Hunter Hills experienced a week of spiritual strengthening under the ministry of Dr. John R. Church and the musical inspiration of Sam Allred during our fall revival. God spoke in a real way and dealt with the hearts of those who attended.

"Not Somehow, but Triumphant!" was the theme for the first annual Missionary Conference held at Hunter Hills November 29-December 2. Elsie Matti and Mr. and Mrs. Ron Forrider were our guest missionaries, and David Gould was the guest speaker who challenged us on the opening night of our conference. Each Sunday school class had a project and display, and the Maranatha Class and the Junior Class, winners from each division, received a prize. A ladies' tea, a men's prayer breakfast, and a banquet were other highlights of the weekend. Much stress was given to Faith Promise giving. Our people prayed, listened, and obeyed, and the total figure reached was \$8,000. There were tears of joy as the congregation

closed that service by singing "Praise God from whom all blessings flow."

KLAMATH FALLS, Oregon

We are praising the Lord because in December we were able to make the final payment on the church property one year and three months ahead of schedule!

All-church Christmas programs included a Sunday morning portrayal of the story of the birth of Christ by the children and youth. An evening candlelight service was very meaningful, as each person told what Christmas means to him.

Five young people attended Midwinter Convention and enjoyed it. From their testimonies Sunday morning, they each came *one step closer* to their Lord.

Twenty-seven young people and adults enjoyed a Friends Youth formal banquet in the church. Kenneth Mainwaring, an active Christian police officer from Medford, was emcee and main speaker. A film, *To Forgive a Thief*, was shown.

Prior to the George Fox College-Oregon Institute of Technology basketball game here January 19, the GFC alumni attended a dinner meeting with Gene Hockett, alumni director.

As regular parts of the outreach program, we continue to be responsible for services at a local mission the first Monday night of each month. Prayer meetings are held each Thursday night at Sprague River.

LAWRENCE, Kansas

CHURCH FAMILY GROWS: On Sunday, December 23, we welcomed 35 new members into the fellowship of the church family. We are happy to have these new Friends worship with us.

PRAISE GOD: Our second annual candlelight Christmas Eve service was attended by about 165 midnight worshippers. Pastor Jerry Kintzel received many phone calls and comments from those who attended expressing how much their lives and Christmas were affected by the movement of the Holy Spirit in that service.

FILM: Our Body Life Service viewed the film *Bangladesh* during a January evening service. It helped to explain what the World Relief Commission funds are used for.

YOUTH: Dorothy Barratt, EFA education consultant, was with us on January 21 and 22. Bible school teachers and Friends Youth sponsors had several enriching sessions with her.

Our Senior High FY under the direction of Keith White, our minister of education, and their sponsors, hosted a city-wide youth rally January 26. The following Sunday they were in charge of the morning worship service.

Steve Wright, Dennis Hanlon, Rick Logan, and Eddie Hamilton attended the KYM-RMYM Midwinter Retreat at Quaker Ridge.

LIBERAL, Kansas

Late October was the date, and the Fellowship Hall the place of much merriment as ghosts and goblins and people dressed in costumes of other times and of story books gathered to honor the Young Married Sunday School Class, who won the Sunday school contest earlier in the year.

Pastor Ron Brown, as vice-president of the Ministerial Alliance of Liberal, brought greetings from that organization to the new Nazarene Church at their dedication service.

An interesting new Sunday school class for college-age youth has been organized with Mrs. Avis Brown as the capable teacher.

Associate Superintendent and Mrs. Gerald Teague were with us one Sunday this fall. Mrs. Teague brought special music and Mr. Teague a thought-stirring sermon. That afternoon several journeyed to Gate, Oklahoma, to attend the Western Area Rally, where they were inspired and informed by the speakers, the music, and fellowship.

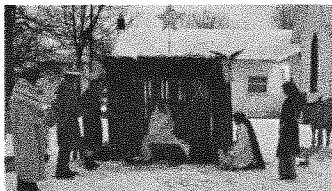
The church holiday dinner had Ernie Coleman from Lawrence, Kansas, as the speaker. He brought the meeting up to date regarding Yearly Meeting finances and plans for the future, then gave an inspirational talk about the wonderful love of God. He illustrated his remarks with a Ping-Pong ball representing this planet to show how small each of us is in relation to the universe, yet God keeps track of us and loves us.

Pastor Brown was chef for the Men's Fellowship chili supper. Funds raised from this project will be used to put the lettering, *Friends Church*, on both sides of the front tower and to start a fund for painting the parsonage.

Both our young and our elderly people participated in our annual Christmas program. There were group songs, solos, readings, instrumental music, and skits. Following the program, all gathered in the Fellowship Hall for coffee, tea, cake, and cookies served by the Ernest Boles and the Paul Boles families. A money tree provided a nice birthday gift to the infant Jesus, which was sent to Oklahoma Indian Missions. Also, a gift of money was given to the pastor's family.

MARYSVILLE, Ohio

This year the Marysville Friends Church choir presented the cantata, "The Carol of Christmas" by John Peterson. The young adults and "Christians - Under - Construction" classes from our Sunday school staged with the help of Friends Youth a live nativity scene on the side lawn



of the church. The scene was staged three nights prior to Christmas from 5 p.m. to 12 p.m.

MERIDIAN, Idaho

We are finding out that Friends do have a message and a future; in our evening services we have been studying and discussing the unique history and beliefs of Friends. Our pastor has opened the service with an outline for discussion on the beliefs or history, and then different ones of the people have led the time of discussion. Harry Hoskins' study in history and beliefs has been very helpful during the discussion time. Other leaders have been Jack Newell and Bob Beeson. The services have stimulated many to research their own background and reaffirm their beliefs in Friends doctrine.

During the month of December our pastor and his wife went to Salem to perform a marriage for Edith Cammack and Barry White. They are now living in Boise and attending Meridian Friends Church. A reception was held for them the

first Sunday evening of January in the church fellowship hall, and the meeting gave them a Hamilton Beach mixer.

Our Christmas program was held Sunday evening, December 16, with each class contributing a part of the program. Judi Birch was the overall chairman for the program, and the theme was "Christ Is Born." On Sunday evening, December 23, there was a vesper candlelight service with a real sense of worship and rededication of lives as people took part. Following the time of worship, there was a time of fellowship in the fellowship hall, with hot spiced punch and snacks served. Our pastor brought a series of messages for Christmas concerning the "Hopes of Christmas," concluding on the Sunday before Christmas with our "Hopes Fulfilled in Christ."

New Year's eve there was an informal time of gathering at the parsonage in a watch-night service with games, refreshment, watching the Billy Graham Telecast, and worship at midnight.

There is a sense of anticipation as we in Idaho look forward to midyear board meetings. We are looking forward to guest speakers and a joint area rally with the Greenleaf Area.

MT. PLEASANT, Ohio

A new Bible study group called "Discovery Group" has been started. It consists of 4th, 5th, and 6th graders. It meets every Monday evening at the home of the teacher, Kristy Welshans. They discuss different problems and questions of today with answers from the Bible. At Christmas time the group made 12 fruit baskets and took them to elderly people.

NORTHSIDE, Grinnell, Iowa

The annual Children's Christmas program was presented Sunday evening, December 16. A large audience was present for the event. Treats were given to all children at the conclusion.

A special song service was held Sunday night, December 23, with members of our church singing Christmas songs.

NORTH VALLEY Newberg, Oregon

December 14 and 15 the WMU had a Christmas Bazaar and Taster's Choice sale in our Fellowship wing. The Lord blessed us with sufficient proceeds to purchase a new sink for our kitchen. We have also just purchased two stove tops so that our volunteer carpenters, Warren Moor and Herschel Louthan, can finish the cabinets they have been so faithfully working on.

Our Christmas choir presented a program December 16 under the direction of Louise Sperling. The same morning the Sunday school program directed by Carolyn Staples was presented. Both programs were much enjoyed. That evening a 5 o'clock potluck dinner was held preceding the evening service. Afterward 125 stayed to fellowship and trim the Christmas tree in the fellowship wing. Then while some went caroling, others stayed at the church watching children and playing games.

About 15 of the Junior Boys Sunday School Class enjoyed a party in the fellowship wing December 19. It was a time of games, food, and devotions around the fireplace.

December 31 our church joined West Chehalis Friends for their watch-night service.

We appreciated the presence of our superintendent at several of our

meetings and the couples retreat. We already feel helpful suggestions have come our way from him.

Camp Tilikum January 4 and 5—what a retreat! Friday at 7:30 p.m. 15 couples met at Camp Tilikum—Ken Medema and Gary Fawver were in charge of the retreat. Wonderful experiences were had together. Times of playing together, eating together, singing, praying, sharing—we developed a deeper love for each other. Praise the Lord! Fifteen tired couples returned home Saturday evening about 8 p.m. Sunday evening they had charge of the services.

Sunday, January 6, we had an all-day planning meeting. Due to God's blessing of growth, we are planning to provide for another worship service in the future under God's guidance.

On Wednesday evenings pastor's classes have started for those interested in Bible doctrine, Friends testimonies, helps in Bible study and devotional life, Christian maturity, and others. Classes are taken for informational and/or membership purposes.

Missions Conference is being planned for February.

SEBRING, Ohio

Our "Reds" and "Blues" contested on bringing in visitors for two "duet Sundays." Those with visitors were grouped for a snapshot picture.

Youth from Malone College conducted a recent evening service. Charles Nutt spoke, and Beth Conkey and Bruce Bell also participated in the service.

SMITHFIELD, Ohio

The Young Adult Class and High School Class had a wonderful experience visiting a nursing home in our area and singing Christmas carols and taking a small gift to each of the patients. Money for the gifts was donated by the entire congregation. We sensed the great joy our visit brought to many of these older people.

Our Senior Choir had a challenging experience this year as they prepared for and presented the cantata, "Night of Miracles" by John Peterson. This was a new experience for our choir but an enjoyable one.

A watch-night service was held New Year's Eve, beginning at 8 p.m. Recreation and refreshments were followed by devotions and communion. As the evening progressed, we had a sharing and thanking time as we sat in a circle. Many have been blessed and helped and have grown in the Lord this past year, but we are looking for greater things to happen this coming year. We greeted the new year gathered around the altar in prayer.

TACOMA FIRST, Washington

Exciting times and the Lord's continued blessings at our church! November 25 was a full day of such with the men very capably having full charge of the morning service, with songs, instrumental numbers, and messages. For the evening a group of young people, representing eight denominations, called Voices of the Rock presented a sacred concert—a blessing to us all.

Our Sunday school Christmas program received such words of praise as "that was one of the best programs we have had in years." That evening the choir did a wonderful presentation of "The Night of Miracles," directed by Steve Hoerauf. Greg Thompson was narrator, and Andy Merz interspersed the cantata with slides depicting some of the scenes.

December 7, 8, 9 was our Outreach Conference, resulting in about \$5,000 in Faith Promises being received.

December 30 was another time of blessing in the form of talent night, arranged by Steve Hoerauf from pre-requested numbers by the congregation for solos, duets, instrumental numbers, and a quartet. Those participating were Keith and Jerry Nottage, Patricia and Dave Davenport, Mary and Richard Hendricks, Pastor Clark Smith, Steve Hoerauf, Mike Conroy, and Richard Kulawinski. Roy Marvin, former director of the Tacoma Rescue Mission, closed the service with a solo and short message.

1973 was closed out with a time of fellowship, prayer, and refreshments at a night-watch service.

TECUMSEH, Michigan

A late fall canoeing trip will be remembered for a long time by our Friends Youth and their sponsors. A fabulous vacation lodge was provided for our group's use. Excellent fishing was available in Lost Lake and just north was Pine River, well-known in Michigan for its scenic canoeing. Four hours of canoeing down a challenging river had left most tired, some soaked, but all happy. Leftover energy was used for hiking, boating, fishing, volleyball, and group games.

Not only was our Christian fellowship great, but times shared in spiritual challenge gave the weekend a crown of completeness. Chuck Townsend, missionary intern and youth sponsor, conducted devotions each evening as well as bringing the Sunday morning message. That morning there were those who were born into the family of God. The group returned in time for evening services at the church, each thanking God for the "abundant life."

Friends record

BIRCH—A girl, Peggy Lynn, December 31, 1973, to Coy and Patty Birch, Booker, Texas.

BULL—A boy, Cory, January 4, 1974, to Dennis and Cammie Bull.

CHAPMAN—Mr. and Mrs. Russell Chapman, Sebring, Ohio, a daughter, Sheila Mae, November 20, 1973.

BIRTHS

BAKER—A son, James David, November 23, 1973, to Mark and Stanla Baker of Friendswood, Texas.

BARRON—Bob and Lynn Barron of Dillonvale, Ohio, a daughter, Natalie Lynn, December 19, 1973.

SYRING—A daughter, Darcy Lee, November 26, 1973, to Roger and Nedra (Cramer) Syring of University Friends, Wichita.

ZWEIFEL—Joseph and Charlotte Zweifel, Byhalia Friends, Richwood, Ohio, a daughter, Rebecca JoLynne, December 6, 1973.

MARRIAGES

ABBOTT-CONANT. Connie Abbott and David Conant (from Haviland, Kansas), December 29, 1973, in Fairport Avenue Friends, Dayton, Ohio.

AMERINE-REAMS. Elaine Amerine and Jim Reams at Bellefontaine, Ohio, First Friends, November 23, 1973.

BAKER-PRATT. Ruth Baker of North Valley Friends, Newberg, Oregon, and George Pratt, December 8, 1973.

BRADLEY-LUTZ. Mrs. Virginia Bradley and Thomas Frank Lutz of Sebring, Ohio, Friends, November 24, 1973.

CODER - EGGLESTON. Marcia K. Coder and R. Dale Eggleston, December 29, 1973, in Northridge Friends, Wichita, Kansas.

JACKSON-JOHNSON. Jane Jackson and Tim Johnson of Northridge Friends, were married December 28, Wichita, Kansas.

JOLLIFF-HILLMAN. Vicki Lynn Joliff and Dennis Ray Hillman of Fulton Creek Friends, Radnor, Ohio, December 30, 1973.

DECKER—A son, John Dustin, December 31, to Ken and Nancy Decker of Lawrence, Kansas, Friends.

HEINZMAN—A boy, Earin Eugene, December 31 to Ken and Pat Heinzman of Northridge Friends, Wichita, Kansas.

HOLCOMBE—Doug and Suzanne Holcombe, Denver, Colorado, a girl, Amy Colleen, December 6, 1973.

FORD—Twins, a son, John Wesley, Jr., and a daughter, Christa Janette, December 28, 1973, to John and Joni Ford of Northridge Friends, Wichita, Kansas.

KIRKWOOD—A son, Preston Wilber, December 22, 1973, to Ivan and Carol Kirkwood of University Friends, Wichita, Kansas.

LINEBERRY—A son, Mark Dustin, November 22, 1973, to Wesley and Judy Lineberry, Friendswood, Texas.

MERCER—A son, Jesse Erik David, November 17, 1973, to David and Ethel Mercer, Haviland, Kansas.

PARRY—To Alan and Janie Parry of North Valley Friends, Newberg, Oregon, a daughter, Jackie Mechelle, December 19, 1973.

KILLIAN-PETERS. Vickie Killian and Ben Peters at Bellefontaine, Ohio, First Friends, December 29, 1973.

McBEE-WRIGHT. Cynthia Dee McBee and Tilman Lee Wright December 1, 1973, in Pueblo, Colorado.

ROBERTS-McKINNEY. Phyllis Roberts of Medford Friends, Oregon, and Stephen McKinney, September 22, 1973.

ROBERTS-NIELSON. Pattie Roberts of North Valley Friends, Newberg, Oregon, and Anthony Lee Nielson, December 22, 1973.

SEIBERT-HUGHES. Susan J. Seibert and Danny L. Hughes of Sebring, Ohio, Friends, November 17, 1973.

SEXTON-POWELL. Deborah Sexton and David Powell, September 29, 1973, in Medford Friends, Oregon.

SMITH-CABASSA. Ellen Smith to Russell Cabassa at Alliance, Ohio, First Friends, December 15, 1973.

STAHLMAN-HAYES. Martha Stahlman and Lawrence Hayes, November 22, 1973, at Northridge Friends, Wichita, Kansas.

VANCE-KERNS. Susan Vance and Michael Kerns at Bellefontaine, Ohio, First Friends, December 15, 1973.

WARD-STURGEON. Katherine Ward and Homer Sturgeon of Winona, Ohio, Friends, November 24, 1973.

DEATHS

HILL—Ray A. Hill, lifelong member of Lawrence, Kansas, Friends, January 2, 1974.

IRVIN—Anna May Irvin, 84, member of Mt. Pleasant, Ohio, Friends, December 2, 1973.

MOUNSEY—Clarence Ivan (Bud) Mounsey December 26, 1973. Burial was at Booker, Texas.

PAGE—Daniel C. Page of Chivington, Colorado, Friends, October 8, 1973.

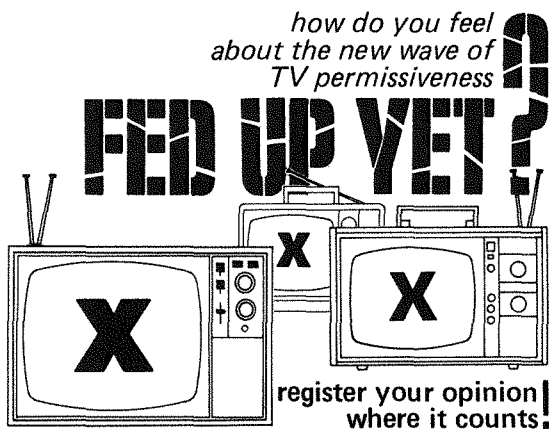
SIVLEY—Richard Slater Sivley of North Valley Friends, Newberg, Oregon, December 1, 1973.

SMITH—Mrs. George Smith, age 47, December 30, 1973, Coldwater, Kansas.

TUNING—Charles Tuning of South Salem Friends, Salem, Oregon, September 13, 1973.

TURNER—Amy Shewell Turner, 77, member of East Goshen Friends, Be-
loit, Ohio, December 23, 1973.

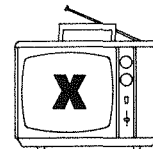
WILLIAMS—Cecil Williams, pastor of Chivington, Colorado, Friends, August 20, 1973.



NAE is concerned about the rising degree of permissiveness concerning sex, violence, and profanity on TV. We feel evangelicals across the country share this concern. You are invited to join this nationwide effort to register evangelical opinion with those who make the decisions. Please fill in the blank to the right and mail it today. We will see that the Federal Communications Commission (FCC), TV network VIP's and sponsors get the message. This campaign can only succeed with your help. A united voice can make a difference.

NAE
NATIONAL ASSOCIATION OF EVANGELICALS
BOX 28, WHEATON, ILLINOIS 60187 312/665-0500

CLIP AND MAIL THIS PORTION TO:
NAE, Box 28, Wheaton IL 60187



Dear FCC:

☐ I am fed up! I find the following programs especially permissive in the area of:

☐ profanity ☐ sex ☐ violence ☐ occult

other: _____

Please list specific programs (and sponsors, if known):

☐ I am convinced good programming is possible and especially commend the following:

Please list specific programs (and sponsors, if known):

Signed _____

Address _____

City _____ State _____ Zip _____

15

What's New!



*Dorothy Barratt
EFA Christian education
consultant*

recipe for a successful day camp

*Day Camps are emerging
as a significant summer
program for many churches.
This is the well-founded
belief of the director of
Oregon's Camp Tilikum.*

BY GARY FAWVER

Place 30 to 40 kids, grades 1-8, in an outdoor setting, pour on lots of fun, add the spice of new experiences, season with Bible-in-life teaching, blend thoroughly with counselor-centered Christian love. Let this work for the length of the camp, and you will have one successful day camp experience.



Camp Tilikum, Northwest Yearly Meeting related campsite, near Newberg, Oregon, conducts up to ten five-day day camps each summer. Last summer, camps were held for Friends youngsters from Clackamas Park, Lents, Newberg, Piedmont, and Reedwood, in addition to Junior Yearly Meeting.

As director of Tilikum, I am convinced that *any* church can conduct an exciting day camp program by following the above recipe and using the following suggestions:

1. The mixing bowl for this experience is the outdoors—a campsite, vacant lot, church lawn, large backyard, farm, or city, state, or national park.

2. Fun, fun, fun! The activities Tilikum offers are those things that can best be done in a woods and lake setting—canoeing, swimming, archery, exploring, nature crafts. At *any* day camp site, however, games and activities can be found that spell fun to kids.

3. A uniquely "Tilikum" program has been created through its emphasis on Northwest Indian lore, games, and language. An exciting new experience for older campers (over 4th grade) is the challenge of climbing up Tilikum's 40-foot silo by use of mechanical climbing aids. *Any* day camp can provide every camper with some new experience, such as playing a new game—broom hockey; learning a new skill—practical first aid; adding a new twist to an old game—putting sheets over the volley ball net so the players cannot see the ball coming. Use your "sanctified imagination" for other ideas.

The two ingredients that can make a day camp become a quality experience are its method of Bible teaching and its caliber of counseling. People who work with youngsters are interested in seeing them grow and change. In a camp it seems to happen best by combining direct Bible teaching, counselor modeling, and making the most of the camper's personal experiences.

4. Bible teaching is important, but Bible concepts and truths must be translated into behavior and action with the camper so that he knows *the Bible works* at camp and at home. For example, it is no less easy nor less important for today's young people to purpose that they will not defile themselves as Daniel purposed in his day.

5. Tilikum uses volunteer counselors, many of them high school and college youth. At camp they become live examples of behavior. Each team of counselors is with a small camper group throughout the day in the entire program. They know it is their lives touching campers' lives that will most likely give the impetus for significant change, whether it is staying healthy, or overcoming anger, or showing care.

Day camping can provide your church with three major opportunities. 1. It can help you do the job of developing character in your children. 2. It provides an opportunity to share Christ with young people who might not come to church but would come to *camp*. 3. It provides opportunities for high school and college students to minister to boys and girls. □

Tilikum will hold a
Day Camp Training Workshop
March 15, 16
See Northwest Section for details.

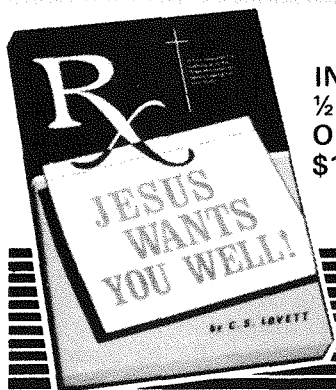
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Over the Teacup



A place for you

BY CATHERINE CATTELL

Some time ago in America we were awakened early one spring morning by a strange, loud, persistent pecking sound that we could not identify. The next morning we heard it again, and it became an every-morning puzzle—what is that noise? And then one morning, upon investigation, my husband discovered a robin pecking at a basement window. It was fighting its own image mirrored in the glass. We inquired of an ornithologist about its meaning. "He is just staking out his territory, and he thinks the image in the glass is another robin contesting his rights. He wants every other robin to understand this is *his place*—with exclusive rights for the season."

Since then I have found people doing much the same thing. Here on the other side of the world one hears so much about looking for a place: a place to settle—a place suitable for the seminary—a place where children can play—a place to have a retreat—and a place in the community where one feels a part of things—or a place in the church where one can serve effectively. On and on we go, looking for and staking out our own little territory in which we feel we are not only at home, but contributing—a place where we belong.

Mrs. Dickson, of the Mustard Seed fame, found her place in Taiwan—not only a place for a retreat center that is unsurpassed in beauty and perfect in every way for quiet contemplation and spiritual renewal, but also her place in the hearts of orphans, lepers, people of all sorts who had need. It is a wonderful thing to find your own special place; but it is even more wonderful when God finds a special place for your special needs and talents.

Everyone needs to find her special place in life. Children need to find a place for themselves in school. A child who does not fit in anywhere—who feels

out of things—is sad and often embittered.

One of the speakers at a conference brought out the beautiful thought that I want to share with you. Jesus said, "I go to prepare a place for you." We always think of the place as being in heaven, but He also prepares a place here for each child of His who trusts Him to prepare a place—rather than stake it out and fight for it.

It is so precious to realize that God picked personally this place for me to live and serve; so much unhappiness could be avoided if we were willing to let Him pick out our "places" in all of life's situations rather than seeking our own.

Since coming to Taiwan we have been so aware that the Lord prepared this place—with open doors, and these special and personal joys and opportunities for us. On this earth His "places" are often places of need and not always the easiest or friendliest or most fruitful, but if it is *His place* for us, the rewards—the comfort of knowing this—is precious beyond words—whether it is a "place" to live or a "place" in the sense of an opening for service. We fit in the place He prepares now—and eternally.

You, too! ☐

News of Friends

California and Northwest Yearly Meeting will hold a joint ministers' conference, the third occasion for such a gathering, in April in Northern California. This will bring about 60 pastors from each yearly meeting together.

Friends Book Store

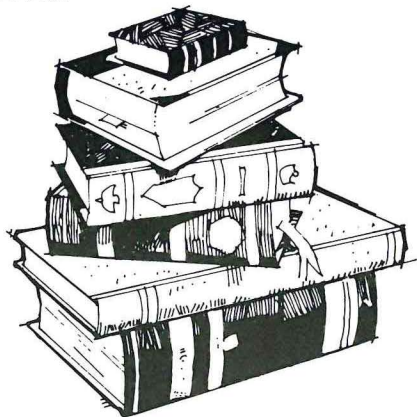
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Christine Hunter, The Guiding Light, Zondervan Publishing House, 152 pages, \$3.95.

Set in the picturesque rural area of Scotland, this novel tells the story of Sally Laurie's twin daughters, born the day their father died. The older was Margaret, the name chosen by her father. The younger was Mary.

The girls were opposites, and their mother chose to favor Margaret, who was outgoing, aggressive, and strong-willed. Mary, the shy, patient, quiet sister, was required to stay at home and work to give Margaret all the advantages.

This is the story of two girls in quest of life and the divergent paths they followed in their search for fulfillment. The characterization and plot are a little too pat to be really exciting, but it is worthwhile reading. The author is a resident and native of England who has written a number of novels and is the wife of well-known British Bible teacher and author, John Hunter. —Mildred Minthorne

Douglas Hall, The Kirsty Affair, Zondervan, 192 pages, \$3.95.

The author of this book is a successful Canadian newspaper reporter and radio and TV personality. When the little granddaughter of a wealthy industrialist is kidnapped from a church nursery, guest evangelist and amateur criminologist Paul Brainerd becomes interested in the case. Mistakes and mixups in delivering the ransom, the suspicions of the kidnappers, relatives who are ignorantly caring for the missing girl, and numerous "helpful" friends create suspense and complications in the "Kirsty affair." The appeal of the average mystery depends on the personal appeal of the detective, who in this case is dry, cold, and rather uninteresting. Skillful plotting only partially holds the reader's interest. This story has no overtly Christian themes, but it is a good choice for the mystery lover who finds the average commercial product too pornographic or too violent for his tastes. —Barbara Worden

John H. Yoder, The Politics of Jesus, Eerdmans Publishing Company, 1972, 266 pages, \$3.45, paperback.

Inasmuch as the Quaker and Mennonite traditions bear certain similarities regarding the practical meaning of discipleship, this book will be of interest to many pastors and Sunday school teachers for its insights into Christian living. Dr. Yoder is associate director of the Institute of Mennonite Studies and president of Goshen Biblical Seminary. The book is characterized by strong biblical support for accepting the authority of Christ in all areas of life. Yoder stands in company with many evangelicals today who feel that we cannot completely separate private and public life. In his analysis of the structures of society, Yoder shows how all are to be brought under the judgment of Christ, whether religious, intellectual, moral, or political.

The book is really a call for the church to speak to these powers in accordance with the words of Paul in Ephesians 3:10, "So that the manifold wisdom of God should henceforth be made known by means of the church to the principalities and powers." As such it is a treatise on reconciling love in the world as we know it.

This is an excellent book! I recommend it to adult elective classes as well as to individuals for whom Watergate and erosion of confidence in public institutions has caused a rethinking of the application of the Christian Gospel to our common life. —Arthur O. Roberts

E. C. McKenzie, 1800 Quotes, Quips and Squibs, Baker Book House, 77 pages, paperback, \$1.25.

Speakers and writers will find this a gold mine of short modern lines with punch. This is high level material and can be used in church bulletins and magazines, and on bulletin boards as well as for spice in sermons and speeches.

Robin Jensen, Cop-outs and Church Idbits, Zondervan Publishing House, paperbacks, 95 cents each.

Satires of the attitudes and excuses of people concerning church and Christianity are presented in modern line cartoons with a few appropriate words.

The author as a youth was a church dropout who called Christians "big phonies." At 27 years of age it occurred to him that he was the real phony, and he turned to Christ. He expresses in cartoons the phoney, self-centered nature of people, which is the basis of humor.

Youth will enjoy these cartoons, and all with a sense of humor will recognize themselves or others. Ideas for posters can easily be derived from these cartoons. —Walter P. Lee



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