

3-1974

Evangelical Friend, March 1974 (Vol. 7, No. 7)

Evangelical Friends Alliance

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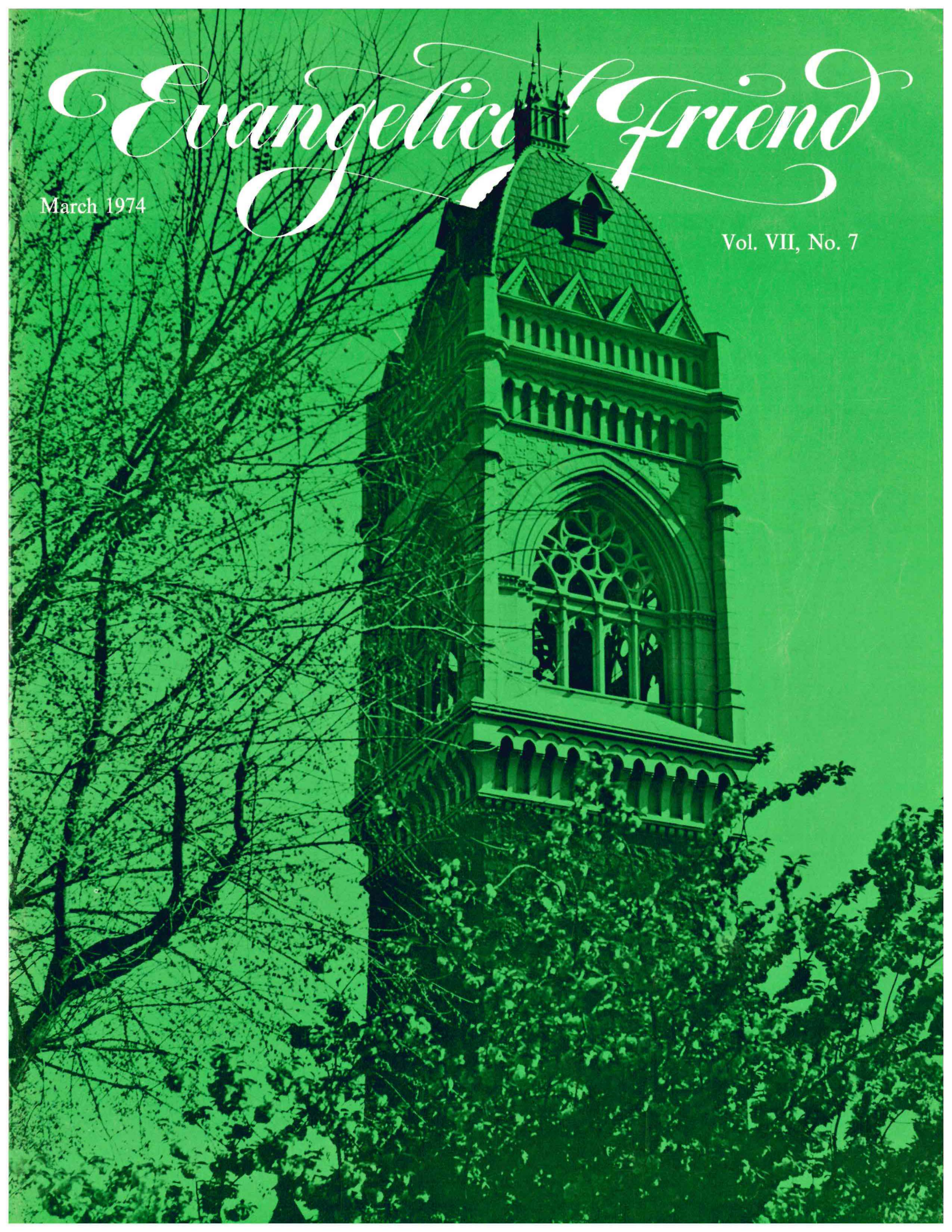
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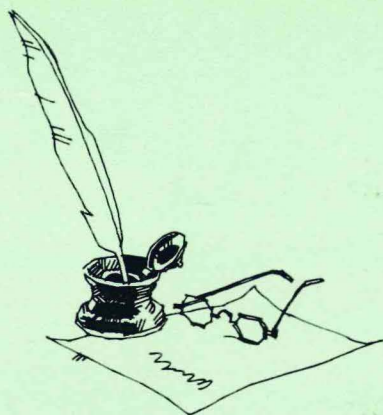
Evangelical Friend

March 1974

Vol. VII, No. 7



Friends Write



When our church (Melba Friends) burned down in December of 1972, word got around fast that our Women's Missionary Union was collecting Betty Crocker coupons with which to get silverware, etc., for our new kitchen. Many ladies from other Northwest Yearly Meeting churches, and even outside our Yearly Meeting, contributed coupons to help us furnish our new kitchen, and at this time we want to express our thanks. Those who contributed demonstrated genuine concern for the Melba WMU and our church, and we appreciate your help and thoughtfulness. May God bless you all.

THE LADIES OF
WOMEN'S MISSIONARY UNION
Melba Friends Church
Melba, Idaho

... I would wholeheartedly quote Billy Melvin [NAE]: "It is not one of the best, it is the best. How do you do it?" I am proud of our magazine.

OLEN R. ELLIS
Pastor

Friends Church
Grand Junction, Colorado

I was shocked and deeply grieved to find an article in your February issue concerning the impeachment of our President.

The affairs of his campaign were no more in error than those of many other Presidents before him.

Because the Democratic Party is down and out at this time they are doing everything in their power to break up the Republican Party. All the powers of Satan are at work to tear asunder our government and they are doing a fast job of it.

I have belonged to the Quaker church for 56 years but if it has this kind of people in the driver's seat I believe I'll find another church.

President Nixon's church should be on their knees in prayer for him rather than considering impeachment. Our

little Quaker church has a membership of 130 and much time is given in prayer for our President and our government. We are just a little country church so of course have not much say in the big things but God still hears and answers prayer here.

What would a 12-member legislative body know about making a decision such as they are undertaking? Only God is capable of making such decisions.

MRS. B. FRANK WILKINS
Urbana, Ohio

Thank you for the great job you are doing with the EVANGELICAL FRIEND. The layout is par excellence and your editorials are always on target. I was especially impressed with the article that Wesley Voth wrote on contemporary music [October, 1973]. It seemed to me that he handled his subject with mature discernment. Also Milo Ross' articles on team ministry [November and December, 1973] should provide a vehicle for the understaffed church, and establish hope for many churches desiring solid growth.

DAVID M. LEACH
Pastor

Friends Memorial Church
Seattle, Washington

The quality of the magazine [EVANGELICAL FRIEND] is continually improving. I especially appreciate its uncrowded openness. Rather than being wasted space, as some might suggest, I feel this serves to accentuate the material and improve its readability. . . . May the Lord continue to increase the numbers reached by this instrument of blessing.

EDITH L. WINES
Administrator

Friends Center
Columbus, Ohio

News of Friends

Church dedicated; books and reports available

FAIRBANKS, ALASKA, DEDICATES NEW FRIENDS CHURCH

Friends in Fairbanks, Alaska, dedicated a new church on January 16, 1974, with 154 present. Marlin Witt is pastor. The building is a memorial to Franklin Harris, Quaker Eskimo, a former pastor killed while hunting.

BOOK PREPARES WAY FOR OCTOBER CONFERENCE

In preparation for the forthcoming all-Friends conference at Indianapolis, Indiana, in October—a follow-up to the 1970 St. Louis Conference—a paperback, *Quaker Understanding of Christ and of Authority*, has been prepared by a study panel sponsored by the Friends World Committee's Faith and Life Central Planning Committee. This book, containing papers written by Verlin Hinshaw, Arthur Roberts, Ferner Nuhn, Francis Hall, and Dean Freiday, may be purchased for \$1 from the Friends World Committee office, 203 S. East Street, Plainfield, Indiana 46168.

INDIAN AFFAIRS COMMITTEE TO MEET IN PHILADELPHIA

The 1974 Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs will occur May 3-5 at the Arch Street Meetinghouse in Philadelphia. Some of the business will center around the report of the Survey Committee, which has been active during the past year. This committee, which is made up of a representative from each of the cooperating yearly meetings, was organized to make an in-depth study of the work being done in Oklahoma.

—Ardelle F. Cope

HATFIELD'S RICHMOND ADDRESS AVAILABLE

Copies of Senator Mark Hatfield's address given November 17, 1973, at Richmond, Indiana, may be secured as reprints from *Congressional Record* (10¢ each). Ask for Minute No. S23736 in the December 21, 1973 issue.

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

Cover

Blossoming trees of spring in the downtown Park Blocks of Portland, Oregon, frame the imposing steeple of the city's historic First Congregational Church. (Photo by Shirley Putman)

Antecedents

Among decisions made at the recent EVANGELICAL FRIEND editorial board meetings was an updating of our list of contributing editors.

It was the late Dean Gregory, our first editor, who was most instrumental in making the original choice of contributing editors in 1967. Some were chosen because of positions held; others were recognized as spokesmen for the Friends Church. Some were selected because they were people who often expressed concerns in writing.

At our January meeting, the list was revised according to some of the same criteria. Since 1967 some people have changed leadership roles and others have taken their places. As a result, these names have been changed. We have had a concern to broaden the representation among Friends. Names have been added to fulfill this desire. Some have readily submitted articles on assignment or voluntarily. We have added these.

Space here does not permit a relisting of the contributing editors, their present positions and location. We would, however, like to welcome the ones who are new to our list as now composed (above): Wayne Allman, Lucy Anderson, T. Eugene Coffin, Kara Cole, Harold Cope, Norval Hadley, Wanda Mitchell, Stanley Perisho, and Edith Wines. By the way, a review of our new list will show that "Women are OK—in the Friends Church!" —H.T.A.

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The Face of the World



The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in Face of the World, but simply tries to publish material of general interest to Friends. —The Editors

RELIGIOUS REVIVAL'S GREATEST NEED: AN EFFECTIVE TEACHING MINISTRY

DALLAS—A United Methodist bishop declared here that the lack of an effective teaching ministry is the main ingredient that is preventing a religious revival in America and the world.

A new revival has failed to come, he said, "not because we have no desire or that we have failed to work diligently . . . maybe we have not been capable or understood the essentials of teaching the faith."

Noting that most great religious revivals have been led by great teachers, Bishop Stowe called on pastors to act as "theologians in residence" and to transmit the heritage of Christianity to their people. —E.P.

QUAKER WINS OPENING ROUND IN PROTESTING 'WAR TAX'

PHILADELPHIA—A Quaker woman has won the first round in what could be a continuing legal battle over the right of a citizen to refuse to pay taxes that support government activities in violation of religious beliefs—such as war.

The first round victory involved a Federal district court ruling that declared unconstitutional the withholding provision of the Internal Revenue Code when such withholding by an employer conflicts with the religious tenets of the employee.

Mrs. Lorraine Cleveland, who has been struggling since 1949 to reach a point where she could directly confront the government on the use of its taxes, was joined in the suit by her employer, the American Friends Service Committee, and another employee who has since left the AFSC.

U.S. District Court Judge Clarence Newcomer, in effect, ruled that the withholding requirement—over which the plaintiffs had no control—was an unconstitutional "abridgement of the free exercise of the religion of plaintiffs . . ."

However, the ruling does not exempt Mrs. Cleveland from paying taxes. It presumes that the IRS will continue to collect the full tax bill from the plaintiff individually by attachment of bank account or other measures.

Mrs. Cleveland in 1969 formally requested the AFSC to stop withholding from her salary 51.6 percent of the tax—a figure that represents that portion of the Federal budget that went for military spending. —E.P.

PROTESTANT MISSION FORCE WORLDWIDE EXCEEDS 50,000

MONROVIA, CALIFORNIA—The number of Protestant missionary workers worldwide now stands between 50,000 and 55,000, according to the Missions Advanced Research and Communication Center (MARC).

The agency's mission handbook, *North American Protestant Ministries Overseas*, just released shows that 35,070 originate from North America. This means that between 65 and 70 percent of the missionary personnel come from North America and serve in other areas of the world.

Of the non-North American missionaries, some 3,000 now originate from "Third World" (Africa, Asia, Latin America) countries.

Short-term missionaries are included in the calculation. Youth with a Mission has 896 short-term missionaries out of its listing of 1,009.

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It is estimated \$393 million was spent in the operation of the missions programs of the North American agencies. The countries receiving the largest numbers of North American missionaries are Brazil, Japan, Mexico, India, and the Philippines. —E.P.

CONVENTIONS OF INTEREST SCHEDULED FOR SPRING MONTHS

The 32nd annual convention of the National Association of Evangelicals will be held in Boston, April 23-25, the first New England site in NAE's history.

* * *

The fifth National Educators Fellowship Convention will be held in Green Lake, Wisconsin, August 12-16, 1974. The theme of the conference will be "Teaching That Makes the Difference." Program and other information may be obtained from E. A. Patchen, NEF, 1410 West Colorado, Pasadena, California 91105.

* * *

The National Black Evangelical Association (formerly NNEA), which Aaron Hamlin serves as field secretary, will hold their annual convention in Dallas, Texas, April 2-5, 1974. Jack Willcuts will be a speaker, one of the few white ministers and the first Quaker to be invited to participate on the program.

ENERGY CRISIS CALLED NEW OPPORTUNITY FOR CHURCH

GARDEN GROVE, CALIFORNIA—The current energy crisis means greater opportunities for the local church, according to Wilbert B. Eichenberger, chairman of George Fox College Board and former Friend, now executive director of the Robert H. Schuller Institute for Successful Church Leadership.

"No longer will families take off for the mountains, the beach, or the desert for a long weekend," he says. "Now it will be weekends of opportunity to visit friends and places of interest all within a tankful drive home."

Eichenberger warned Christians not to confuse economizing with wise investment that will overcome falling values. —E.P.

METHODIST LEADER SEES REPORTS EXAGGERATED ON NUMBER OF GI-FATHERED VIETNAM CHILDREN

NEW YORK—Reports that American military men "fathered" and left behind tens of thousands of children in South Vietnam are "totally erroneous," a Protestant relief executive said here.

Dr. H. Harry Haines, head of the United Methodist Committee on Relief (UMCOR), challenged estimates that have ranged as high as 200,000.

(Continued on page 26)

Friends. Also spelled friends

BY JACK L. WILL CUTS

It's a small, mostly white frame church on the corner of Grampa Hadley's quarter section in the Oklahoma panhandle, where prairie dogs dig mounds at a safe distance from the front door and bird-singing contests happen every early spring Sunday morning.

It's a small, mostly white frame church on the corner of 49th and McKinley Avenue in Puget Sound's Tacoma, saturated with the special smells of the "tide-out" before Sunday school starts, suddenly only a short way from a freeway lined with rhododendron, and high-rises rising high above the snowcapped Olympic horizon.

It's a small, mostly white frame church in Sebring, near Goshen, near Damascus—near heaven—in Ohio's half-town, half-city, half-farming, half-industrial middle America village with a cemetery close by giving a Quaker genealogy of stalwarts whose sons and daughters have girdled the globe with the Gospel of peace.

It's a small, mostly white frame church in Colorado's mountain grandeur, a landmark for the fall roundup, where clean, sweet air carries only the aroma of alfalfa and ripening fruit, where children are Quakerized one by one, not mass production.

It's Piedmont. It's Columbus. It's Wichita. It's Newberg. It's Colorado Springs. Friends are in the city, but mostly in the country (even while in the city). It's an academy and then a college. It's quiet, then an organ, and a piano, camp meetings (carefully controlled by the elders), revivals, crusades, yearly meetings, lay witnesses, choirs . . . then, yet, a stillness of the spirit that persists in Quakerness.

It's a small, mostly white frame church stretched out of shape by growth and contemporary architecture; it's different, it's colorful, it's stained glass, it's somewhat blended into the patterns of the religious setting. Somewhat. The meetings are mostly programed but not pre-programed; the worship menu is printed

but not prefrozen—no Quaker penguins on the platform.

In spite of almost everything, Friends are still Friends from the day they were born. Strangely, too, many new to Friends are more "birthrightly" than the slightly-embarrassed-about-it pedigreed Quakers—like Taiwan, La Paz, Nairobi, Burundi, Puno.

Friends! What's to become of them?

The Christian Family

The other day I was on the answering end of a two-hour radio program where people phoned in to "ask the clergy" questions. One thrown to me was, "What do you think of Larry Christenson's new book, *The Christian Family*?" I had to blushing admit I hadn't yet read it. But now I have. And it has some fine things in it. In fact, on the whole it is one of the best books on this subject I have recently read. Also, it has an honest, lengthy list of acknowledgments suggesting careful preparation.

But I wish the diagram on page one of the first chapter were not in it. It distorts, in my opinion, the dual role of father and mother in not only their relationship with their children but to each other. To state categorically that the mother is always a "secondary authority" in the home as an order for the family given of God simply does not square with the spirit, logic, meaning, and understanding of Christian faith. To lift this interpretation from 1 Corinthians 11:3, "The head of every man is Christ, the head of a woman is her husband, and the head of Christ is God," is basically non-Christian. Colossians 3:20: "Children, obey your *parents* in everything, for this pleases the Lord," makes the whole arrangement quite clear. This places responsibility and privilege on both parents as well as a comfortable security to the children. The mother shouldn't have to wait until daddy gets home to handle

the situation—or the weekend, or maybe forever if she is "always a secondary authority."

God's salvation, God's blessing, God's wisdom, God's help is not distinguished on a male or female basis. Let no parent, either father or mother, feel left out in his importance in the parental role or responsibility in the home.

It is a good book if the illustrations are taken in this perspective.

But Jesus did it

Restaurants were segregated in Jesus' time. And when he sat down to eat beside a sinner, demonstrations began. That there was no good reason for this segregation spirit that was religiously acceptable didn't matter—it just wasn't done. After all, what might happen if God were shared and shared alike with all kinds of people, especially the bad people?

But Jesus did it! And, when asked why, He gave another amazing, simple, conclusive answer. "They that be whole need not a physician, but they that are sick." In the next breath he went on, "Go and learn what that means . . . for I am not come to call the righteous, but sinners to repentance."

There is a Quaker story I once thought happened in my childhood meeting, but I have since found every Quaker meeting has its own version and names to match. It was the first organ purchased for the meetinghouse, just in time for quarterly meeting. But the night before, a concerned Friend came under cover of darkness with his team and wagon, wrestled the new organ into his rig and hid it safely in his hayloft until the quarterly meeting sessions were over, much to the consternation of those who had hurried to have it ready for the same sessions.

One of my most respected and dearest Friends becomes spiritually agitated with shaking hands *in* meeting rather than *after* meeting. It is hard for us to be blessed with "Amazing Grace" sung with any other tune.

The Lord seems to be saying, and almost sharply, that any custom or law that keeps any person from finding and following the Lord is wrong. One of the purposes of worship, preaching, and other meetings is to adjust our sense of spiritual values, to get into focus again the practices and habits of life to determine what needs to be kept, improved, or changed. How often we react to new light in a negative way until repentance and humility break out.

Jesus was quite a problem to most of the Pharisees and other proper people.

Quakers and the Scriptures

The question of religious authority is one of the most vexing that confronts those who would think seriously about their Christian faith. We may not simply declare that God is the final authority, for that leaves unexpressed in a practical way just how divine authority meets us. Creeds and statements of faith likewise come short of saying all that needs to be said. What we need is some larger design or pattern that can help us see how God's authority is concretely expressed.

Two Friends of outstanding gifts who have dealt with this problem in the past were Robert Barclay and Joseph John Gurney. Both seemed to realize that the problem must be met head-on, and they dealt boldly and courageously with the subject. Both thought and wrote in times when the church was racked by conflicts. At the present juncture, the question of authority is raised anew among Friends in many faith and life conferences across the United States. It is an appropriate time to review the events and thinking that have brought evangelical Friends to their present position regarding the authority of Scripture.

Without knowing English religious history at the 17th century, one would quickly get the drift of events by reading Barclay's *Apology for the True Christian Divinity*. The order of Barclay's propositions and his arguments strongly counter the prevalent 17th century fear of inward, unmediated revelation of God. The whole thrust of Barclay's first three propositions is toward recognizing the finality and authority of the unmediated revelation of God speaking within. He was reacting against the excesses of his Calvinistic contemporaries, who themselves were reacting against the excesses of earlier Anabaptism and the subjectivism that had created such religious and social turmoil on the continent in the previous century.

Although Barclay wrote in the midst of controversy, he kept a cool head. He took up in the *Apology* all the significant components that belong in a discussion of



Myron D. Goldsmith

religious authority. He declared that God is the final authority in Proposition I, but he did not simply leave it at that. Barclay's discussion sets forth both a principle of authority and a description of how that principle is expressed concretely and practically.

The real discussion regarding authority begins when one attempts to describe how divine authority is expressed. Is it through the church? Is it through the Bible? Is it by means of the living Word? Does it coincide with man's best reasoning? Barclay's answer is carefully set forth in Proposition II. *God's authority is expressed to us by inward and unmediated revelation of himself by the Spirit of God.* The word "unmediated" is the key word in the statement. Barclay was deliberate in bypassing the Scriptures as God's medium of revela-

tion, as will be seen from the following extract, quoted from Dean Freiday's *Apology in Modern English*:

"Those who currently deny this proposition use a distinction. They grant that God is to be known by his Spirit, but they deny that revelation is unmediated or inward. They find it instead in and through the scriptures. They say that the 'Mind of the spirit' is fully and amply expressed in the scriptures, and that it is by these that we are to know God and to be led in all things."

Quoting Barclay out of context runs some risk of misunderstanding. A close reading of his second proposition makes clear that what he was upholding was an experiential, immediate revelation of God. What he was opposing was the danger that in having the Scriptures and knowing them one might suppose he had a sufficient revelation of God. Barclay's meaning is clear from a summary of his position in which he declared,

"Where the true inward knowledge of God exists through revelation of his Spirit, everything essential is there, and there is no absolute necessity for anything else. But where the best, highest, and most profound knowledge exists without the revelation of his Spirit, there is nothing, so far as the great object of salvation is concerned."

Throughout his second proposition, it is clear, nonetheless, that Barclay was one who loved the Scriptures, knew them well, and used them to make his points. It is also obvious that he was concerned with the question of defining the authority of Scripture. Of the inward revelation of the Spirit he wrote: "These divine and inward revelations do not and cannot contradict the testimony of scripture, nor are they contrary to sound reason." They are neither contradictory nor contrary because as Barclay went on to declare in Proposition III they proceed from the same source, which is the Spirit of God. But he points out that

". . . because the scriptures are only a declaration of the source, and not the source itself, they are not to be consider-

An obvious concern of many Christians today is a re-examination of the Scriptures and foundations of our faith. We easily take for granted what has been laboriously and carefully developed as the doctrinal structure of our faith and church. Myron Goldsmith, chairman of the Division of Religion at George Fox College, expresses clearly and concisely a contemporary view of an evangelical Friend's understanding of the "authority of the Scripture" from a theological position. Caught up as we are in Christian action, religious change, and social turbulence we do well to establish our own moorings of belief. We must be busy in the Lord's work, but a sense of direction is found only when we have a firm base in Christian faith. The EVANGELICAL FRIEND is pleased to present this "position paper" with the hope it will be well read.

—J.L.W.

ed the principal foundation of all truth and knowledge. They are not even to be considered as the adequate primary rule of all faith and practice. Yet because they give a true and faithful testimony of the source itself, they are and may be regarded as a secondary rule that is subordinate to the Spirit . . . We truly know them only by the inward testimony of the Spirit."

The chief value of the Scriptures, Barclay goes on to say, is that "they give us a looking glass in which we can see the conditions and experiences of ancient believers. There we find that our experience is analogous to theirs. . . . This is the great work of the scriptures, and their usefulness to us. They find a respondent spark in us, and in that way we discern the stamp of God's ways and his Spirit upon them."

Barclay's radical separation of the inward and the external principles of authority gives one uneasiness. Because George Fox's mind was steeped in Scripture and knowledge of God's mighty acts in history through Christ, the Spirit could say to him, "There is one, even Christ Jesus, who can speak to thy condition." The revelation of God in Scripture is first of all of value in leading us into the knowledge of Christ and the way of redemption before it is of value as a mirror, confirming us because we see our experiences to be the same as those of saints of old. One need not deny that there is light given to every man, which if minded will grow in him and lead him into the perfect way. But it is a demonstrated fact that the knowledge of God's mighty acts as described in the Bible and the biblical propositions concerning those acts, when preached anew and taught, have very frequently contributed to great periods of renewal and divine visitation to men.

Barclay's formula of authority served his own day well enough, because the minds of so many were then well taught in the truth as contained in Scripture. But within 150 years of Barclay, there were Friends who were having serious second

thoughts about Barclay's view. Hannah Chapman Backhouse, traveling in America after 1830 and surveying the sad wreckage of the Hicksite schism, confided to her journal that she wished Barclay had never said that the Bible was only a secondary rule. In the light of events, one is compelled to agree with her viewpoint and to wonder, although statistical evidence is unobtainable, if Barclay's depreciation of the Bible did not play some part in the slight use that many Friends were making of Scripture in the late 18th century. In that critical time when so many essential Christian doctrines were under attack, Friends needed the external authority as a reference. But to many Friends there seemed to be two sources of authority, the inward light and Scripture. Rufus Jones described the situation precisely in his study, *The Later Periods of Quakerism*, as follows:

"Individual Friends used one or the other source of authority as suited their convenience or bent of mind. For a whole generation, the Society had tacked, like a ship sailing against the wind, in a curious zig-zag, back and forth from Scripture to inner Light and from inner Light to Scripture."

But the shattering event of the Hicksite schism changed all that. There were many contributions to that catastrophe, but looming very large was the debate over inward Light versus Scripture. After the schism, there was an extreme swing of the pendulum as a reaction of the separation in America. Isaac Crewdson published his *Beacon to the Society of Friends* in England in 1835. That brochure vigorously rejected the idea that we can expect to be taught the true knowledge of God and his salvation immediately by the Spirit, independently of the Scriptures. Crewdson fixed on one basis of religious truth—the revealed word of God as recorded in Scripture primary and paramount as a test of all experience. Christianity he declared to be founded "on the testimony of the

Spirit of God transmitted to us in holy Scripture." Crewdson thus would have nearly enslaved the Holy Spirit in Scripture, but he obtained no large following. The controversy he aroused, however, so turmoiled the already agitated question of authority that London Yearly Meeting dealt clearly with the issue in its sessions of 1836. The general Epistle of London Yearly Meeting for the year contained the following emphatic passage with respect to the place and authority of the Bible:

"It has ever been, and still is, the belief of the Society of Friends, that the Holy Scriptures of the Old and New Testament were given by inspiration of God: that therefore the declarations contained in them rest on the authority of God Himself and there can be no appeal from them to any other authority whatsoever: that they are able to make us wise unto salvation through faith which is in Christ Jesus; being the appointed means of making known to us the blessed truths of Christianity: that they are the only divinely authorized record of the doctrines which we are bound as Christians to believe, and of the moral principles which are to regulate our actions: that no doctrine which is not contained in them can be required of any one to be believed, as an article of faith: that whatsoever any man says or does which is contrary to the Scriptures, though under profession of the immediate guidance of the Spirit, must be reckoned and accounted a mere delusion."

The most critical statements in the passage with respect to authority are the following: (1) that there can be no appeal from the declarations contained in Scripture to any other authority whatsoever, and (2) that they are the appointed means of making known to us the truths of Christianity. In spite of these strong statements, we can take it as certain that London Yearly Meeting did not mean to abandon the doctrine of immediate revelation, but it is also clear that London completely abandoned Barclay's view of

the Scriptures as a mere secondary rule. The crucial nature of this point is suggested by the fact that some American yearly meetings later radically altered the statement by inserting the word *external*, making it read that there could be no appeal from Scripture to any other external authority.

The influence of Joseph John Gurney in this troubled period was undoubtedly significant. He was a recognized minister, gifted intellectually, fluent of speech, attractive in person and bearing—a charismatic person in every way—and at the height of his powers. At a time when Friends were shaken and shattered, both ecclesiastically and doctrinally, Gurney sought to hold Christian doctrines in proper proportion and in their right place, being sure that otherwise one truth would invade and displace some other truth. He sought to occupy moderate ground and as a result found himself maligned by the extremists of both sides. But the large body of the church occupying middle ground willingly followed him.

He had first published his *Observations on the Religious Peculiarities of the Society of Friends* in 1824. That work had enormous circulation and had gone into its seventh London edition by 1837. His *Essays on the Evidences, Doctrines, and Practical Operation of Christianity* was first published in 1825. In these works, I am concerned only to note what he had to say bearing on the continuing problem of authority. In the *Essays* he declared,

“Religious instruction is, indeed, communicated through a variety of channels besides the Scriptures; such as the more modern writings of pious Christians, and especially the ministry of the gospel. But . . . they are found by experience to be efficacious for the purposes of conversion and edification, only inasmuch as they present to the mind the truths already revealed to us in the Bible. It is no inconclusive evidence of the Divine origin of the Scriptures, that in them we find both the *foundation* and the *boundaries* of all secondary means of religious improvement. That the ministry of the gospel ought to be exercised under the immediate direction of the great Head of the church . . . will probably be allowed by many . . . yet we are not to forget that, when that ministry is most spiritual in its origin, it is still found to dwell on the declarations of Scripture. The purest gifts of the Spirit, as they are now administered, are almost exclusively directed to the application of those materials. . . . It is Divine truth, as applied to the heart of man by the Spirit of God, which converts, sanctifies, and edifies; and of this Divine truth the only authorized record—a record at once original and complete—is the Bible.”

The most significant indicator in the foregoing is the statement that the purest

gifts of the Spirit, as they are now administered, are almost exclusively directed to the applying of the biblical declarations. By the words, *almost exclusively*, Gurney closely unites the Spirit with Scripture, but not so utterly as to bind the Spirit as did Crewdson. And Gurney emphasizes the Scripture as an important means of the Spirit's utterance in that which is of most significance to men, their salvation.

The seventh edition of Gurney's *Observations* appeared in 1837, the year following London Yearly Meeting's momentous statement on the Scripture. That statement had not spoken on the question of the Spirit's relation to Scripture. In a lengthy introduction to the seventh edition, Gurney pointedly discussed both the authority of Scripture and the work of the Spirit. The statement on Scripture is basically that of London Yearly Meeting. In his doctrine of the Holy Spirit he labored to link his view with that of ancient Friends and also to emphasize Scripture as the medium of the Spirit's expected utterance, as the following extract will suggest:

“What a noble view did our forefathers take of the doctrine of the Holy Spirit! They were bold to assert that as, on the one hand, Christ died for all men, so on the other, all are made partakers of a measure of the light, life, power, and spirit, of the Redeemer of men—that there is not a man born into the world who has not his day of visitation—that a law is written with the finger of God, on the hearts of all men, by which, in *various degrees*, the natural conscience is enlightened and guided . . . although this light may not always shine brightly, yet *according to its measure*, it will still be a sure ally to the word preached; it will be found *invariably* on the side of truth, and holiness, and God. . . . Yet nothing could be farther from the minds of our early Friends, than so to misapply this truth, as in any degree to justify the disuse of the Holy Scriptures. They were themselves diligent readers of the Bible; and they well knew that it was in the use and not the neglect of this blessed means appointed by Providence for our instruction, that we are to expect the more abundant light and influence of the Holy Spirit.”

Gurney's emphasis here is again upon Scripture as the divinely appointed means through which we may primarily expect the illumination of the Spirit. At this point he was close to the typical Protestant position of the Holy Spirit speaking in the Scriptures as the principle of authority for the Christian church. But Gurney hints that if pressed, he would not abandon Barclay, as the following passage suggests:

“If we assert the essential superiority of the Holy Spirit, it is not that we regard the sacred writings as a fallible standard,

or do not truly reverence them; but only that we are anxious to distinguish between that which is produced, and the power which produces it; between the work which we can see, and handle, and *its divine, unchangeable Author*.”

Even so, Gurney's position was more guarded than Barclay's, and nowhere does he refer to Scripture as a secondary rule. With Barclay, he was insistent that only by the influence of the Spirit could the contents of Scripture be impressed with power on the heart. In perhaps his clearest teaching on the relation of Spirit and Scripture, Gurney called them “two practical guides to righteousness,” which would “ever be found in accordance with each other.” Functionally, the Scriptures give general directions, and the Spirit gives specific directions for applying those to daily life. In addition to these published views, given also the heavy emphasis that Gurney made on the study and use of the Scriptures in his wide ministry over the next ten years, it is not surprising that he eventually carried the majority of Friends with him.

Rufus Jones thought that for Gurney the Scriptures plainly took the first place in the spiritual economy and the direct word of God in the human soul a remote second place. This puts it too strongly, for Gurney's writings show a careful effort to balance the inward and external authorities and also to unite them without binding the Spirit. He deserves credit for clarifying an important issue and for giving Friends a clear direction and one that the times urgently demanded. More importantly, his focus upon Scripture opened the way for a period of great renewal and growth of the church.

In America, Gurney's efforts led young Friends to take up study of the Bible in small groups. At the same time, the decline of the old separating barriers and the rise of social concerns that leaped denominational boundaries gave Friends more appreciation for other Christian groups. When the awakening of 1854 began to touch lives in New York City, in a very short time it was felt also in isolated groups of Friends. These events led to the awakening of Friends in America that moved so powerfully during the years 1860 to 1885. In that awakening the church was greatly enlarged and benefited.

Those yearly meetings that have appreciated and followed Gurney were spared the two-authorities problem that Jones described as being like a ship tackling before the wind, going now one way and now another. The Scriptures were now given a primary place alongside the illumination of the Holy Spirit. The Spirit is not bound within the Scriptures, but it seems His good pleasure to use and bless the Scriptures in speaking to His people. □

LIBERTY OF CONSCIENCE ON THE ORDINANCES

BY
RICHARD SARTWELL

In the October 1973 issue of the EVANGELICAL FRIEND, Richard Foster of California Yearly Meeting shared a Friends view of the ordinances entitled "Quaker Sacramentalism." Richard Sartwell, a young pastor of the Evangelical Friends Church—Eastern Region (formerly Ohio Yearly Meeting) shares a well-written expression of a different viewpoint held by some Friends. Richard Sartwell is a regional editor of EVANGELICAL FRIEND, a graduate of Earlham School of Religion, and pastor of the East Goshen Friends Church, Beloit, Ohio.

his home meeting in Mt. Pleasant, Ohio, when at a prayer meeting he experienced what he called "a second work of grace." His description of finding reality and joy where there had previously been only form is reminiscent of the religious experiences of early Friends. This experience transformed him into an enthusiastic and intensely active minister. His ministry was welcomed throughout his own yearly meeting as well as in interdenominational "holiness" concerns, notably Mountain Lake Park in Maryland and Pitman Grove in New Jersey.

His newfound zeal in studying the Scriptures led Updegraff to believe that water baptism was instituted by Christ as an outward symbol of the inward washing of regeneration. Similarly, he believed the Lord's Supper a proper symbol and memorial of the sacrificial death of Jesus. He, and others who believed as he did, never attributed saving efficacy to these outward symbols. In fact, he considered himself to be in possession of a "full and free" salvation long before he participated in these outward rites. He distinguished between what was necessary for salvation and what was necessary for "complete obedience." As an exponent of holiness, David Updegraff was concerned to be obedient to what he considered the example of Jesus and the practice of the New Testament church.

Many Friends in his own yearly meeting did not consider the practice of the New Testament church normative and did not feel that participation in the ordinances was necessary for full obedience to Scripture. Some Friends were so concerned to uphold the higher reality of Holy Spirit baptism and spiritual communion that they felt it necessary to remove from membership Updegraff and all others who had submitted to water baptism and participated in a celebration of the Lord's Supper. But Updegraff strongly defended his own position and claimed the right to liberty of conscience. In an address before Ohio Yearly Meet-

It is so universally known that Friends do not observe the ordinances practiced by the overwhelming majority of Christians that it is a surprise for some to learn there are Friends who do baptize with water and partake of the Lord's Supper. Members of the Evangelical Friends Church—Eastern Region have permitted for almost 100 years the use of these outward symbols by some of their members. Though Eastern Region Friends believe with most other Friends that the only saving baptism is that of the Holy Spirit and the only true communion is a spiritual one, they do not make the non-observance of nonessentials a matter of issue. In perhaps half of the churches of the Eastern Region the Lord's Supper is celebrated at infrequent intervals for those who wish to participate. In a few churches water baptism is provided for those members who request it. These baptisms usually take place at some time other than a regular church service and often in the building of another denomination.

The origin of this mixed practice is found in the revival movement that swept across America about a century ago. Friends, as well as many other Christian groups, were stirred deeply by the new life of the Spirit that spread from congregation to congregation. David B. Updegraff was one of the Quaker leaders who was touched by this revival. He was in his late 30s and a respected leader in

ing (now known as the Evangelical Friends Church—Eastern Region) in 1885 he presented lengthy arguments to support his own position and to ask for tolerance. His arguments included the following: (1) That while many attribute saving virtue to the use of water in baptism, many others attribute saving virtue to the disuse of water. "We must address ourselves to our own diseases, and not those of England or the English Church. Our ritualism is not theirs, but it is antipode." (2) That it was senseless to refuse the use of the ordinances in order to testify to their lack of saving virtue. He asked if there were not other things Christians were called to do but which in themselves did not yield salvation. "Shall we refuse obedience lest some think we seek salvation in act of obedience?" (3) That abstinence from water baptism was not any more a testimony to the value of Holy Ghost baptism than disregard of marriage vows is a testimony to the value of the institution of marriage.

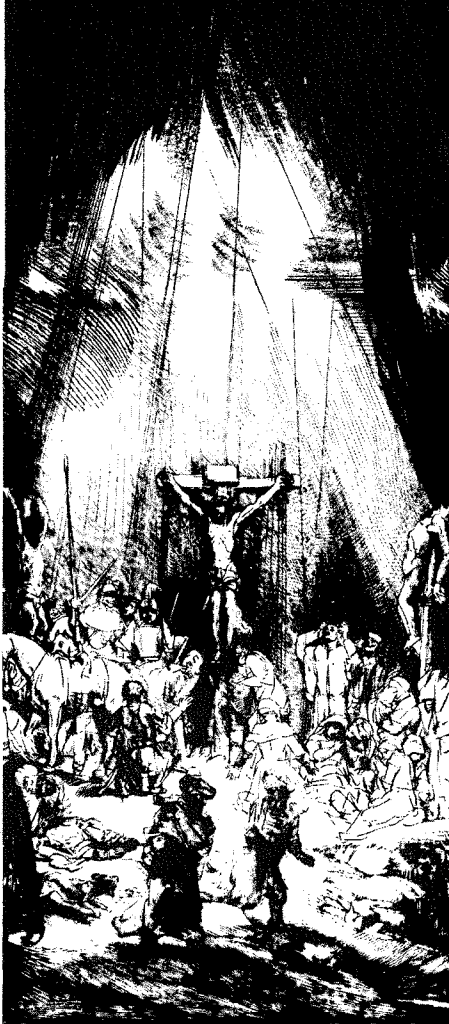
The early 1880s was a period of difficult struggle for Ohio Friends as they sought to understand the issues at stake. By 1886 the Yearly Meeting had reached unity on two basic principles. They reaffirmed (Updegraff among them) their *"sincere faith in the truth of the Holy Scripture concerning the baptism with the Holy Ghost, as the only saving baptism, and administered by Christ Himself to His own dear children who will consecrate themselves to Him and claim the promise of the Father; and, also, no outward rite can ever be substituted for the eating of the flesh and drinking of the blood of Christ, without which no man can have eternal life."* But they also agreed not to make the nonobservance of nonessentials a test for membership. They were determined to "lovingly uphold each other's hands in the work of the Lord."

The views of Jacob Baker, a prominent minister from Michigan, were typical of the large number of Friends who personally saw no scriptural basis for the ordinances but nevertheless respected the practice of others. He wrote:

"I became convinced that for me to battle a nonessential was not my calling, and would endanger my own experience. . . . I also believed in the sincerity of dear brethren and sisters who desired toleration in these matters. I was willing to grant them unabused liberty and extend to them brotherly kindness and fellowship"

Since that time Eastern Region Friends have provided in their discipline for the expression of liberty of conscience on the part of individual members and monthly meetings in regard to the observance or nonobservance of the ordinances. □

THE CRUCIFIED LIFE



Edward Escolme

The concern expressed here, while primarily prepared for members of the meeting of ministry and oversight, may have meaning for all of us.

I would encourage each one to cherish all the means of grace available to us. We are all well acquainted with these, such as private prayer, the reading and study of the Scriptures and of good solid books by Christian authors.

In addition we have the means of grace afforded us in public worship where we join with others in prayer, praise, thanksgiving, and sacrificial devotion. Then, too, our hearts are inspired and challenged by the public ministry of the Word.

But there is still another form of public worship I would encourage us to cultivate, and that is personal testimony. Our people should be ready at all times to speak a good word for the Lord Jesus, and they should have the opportunity so to do.

I like the account of the little Welsh girl who stood up in her church, and, although timid and shy, gave her testimony in three words: "I love Jesus." Whereupon the Holy Spirit swept through that Christian assembly like a sweet summer breeze, bringing blessing to all present.

We turn now to another who bore witness for Christ our Lord, the apostle Paul. In Galatians 2:20 we read:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Five times in this verse the apostle uses the pronoun "I" and three times the pronoun "me." He is writing of a personal spiritual experience. It is a clear, warm statement. It is a statement that serves as a beacon light to you and me. It indicates the possibilities and the privileges of grace. It calls us to the depths and to the heights. It reminds us

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that we cannot scale the heights unless we are willing to descend to the depths.

THE CHRISTIAN LIFE—A CRUCIFIED LIFE

We are crucified with Christ. Death and resurrection with Christ is the theme of the sixth chapter of the Epistle to the Romans. Christ our Lord identified Himself with us in His death and resurrection, and we are called upon to identify ourselves with Him in those great realities. Christ died for us. In the reckoning of God we were crucified with Christ. Through repentance, faith, consecration, and obedience we are called upon to reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Crucifixion for our Lord meant the agony of Gethsemane, involving as it did the testing of His absolute surrender, perfect submission, and complete dedication to the will of God. It meant also the mock trials, the cruel scourging, and the fearful ordeal of crucifixion. Above all, it meant that "he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Corinthians 5:21)

For the apostle Paul, too, crucifixion had its inward and its outward aspects. Inwardly it involved absolute surrender, perfect submission, and complete dedication to the will of God. But more than this it meant the complete cleansing of his heart from all enmity against God by the power of the blood of Christ, and the entire sanctification of his spiritual nature by the Holy Spirit.

Outwardly it meant the giving up by the apostle Paul of ecclesiastical power and preferment. It meant the giving up of an honored place in Judaism. It meant the loss of an easy and a comfortable living. It meant the loss of lifelong friends and acquaintances. Paul's martyrdom was the final fearful proof that the words, "I am crucified with Christ," were words of profound spiritual reality.

Paul experienced the shame and the reproach that the world bestows on those who espouse a righteous but unpopular cause. We can well imagine the attitude of young theologians in Jerusalem toward Paul when he espoused the cause of

Christ. They no doubt said, "Saul, you are making a fool of yourself. You are throwing your life away. You are just a religious fanatic." But the name of Paul shines with ever increasing luster as one of the brightest names in the history of the Christian church, whereas many of those who opposed and ridiculed him undoubtedly found nameless graves in the destruction of Jerusalem by the Roman legions under Titus in A.D. 70.

Let me at this point share a word with the young people, especially, who are reading this message. If, under God and by the grace of God, you want to achieve greatness of *character*, don't be afraid to stand for an unpopular cause if you are fully persuaded it is in harmony with the will of God.

The words, "I am crucified with Christ," depict a life fully yielded to God. Paul was able to say wholeheartedly and unreservedly, "Not my will, but thine be done."

THE CRUCIFIED LIFE— AN ABUNDANT LIFE

One of the tricks of the devil is to tell people that if they make the will of God the guiding rule of life their lives will thereby be impoverished. But what an insult this is to God! This is to assert that God is a heartless and a cruel tyrant and that He waits to take advantage of our yielded and submissive wills.

I like to think that Paul fairly shouted the words, "Nevertheless I live," as though he would hurl this lie into the face of the devil. For the truth of the matter is only those who are crucified with Christ really know what life is. Only they are able to live at their fullest capacity, for a divided heart leads to a defeated life. Oh, that we might sing with the poet:

"Now rest my long divided heart
Fixt on this blissful center rest
Nor ever from thy Lord depart
With Him of every good possessed."

Those who can sing thus taste of life in its heights and in its depths, for the way of crucifixion leads to life. Crucifixion is a station on the way, but it is not the terminal. Life now and hereafter is the outcome of such a course. This is but

another way of saying that we lose life by saving it, but that we find life by losing it in the will of God.

The psalmist prayed, "Unite my heart to fear thy name." Within the united heart there are no traitors that mutter and snarl against the will of God and against the lordship of Christ Jesus. Within the united heart there are no stretches of desert land, but the heart is watered with the water of life that flows clear as crystal from the throne of God. The grace of God causes the desert to blossom as the rose.

You and I may be of meager capacity, but if we want to live to the limit of our capacity let us yield our lives fully to God. If within our hearts we have deep unsatisfied longings let us bow before God, to the end that we may learn, and embrace, and experience, and do the will of God. As we do this, we will experience a life purified, quickened, and empowered by the Holy Spirit.

THE CRUCIFIED LIFE— A CHRIST-SUSTAINED LIFE

Paul hastens to remind us of the deep and unfailing well from which he drew newness of life. "Nevertheless I live; yet not I, but Christ liveth in me." His life of power and victory had its source not in himself but in Christ who dwelt within him. Our resources are soon used up. Our moral powers are soon exhausted. Left to ourselves our hearts soon get lean and dry and cold. We need contact with Christ. Our major task in this respect, then, is to establish and maintain contact with Christ in order that our recurring spiritual needs may be constantly met. We may operate an electric train by storage batteries, or we may operate it by contact with a powerhouse. The latter way is the better way. Our major spiritual task is to establish and maintain contact with Christ so that His resources are available for all our needs, at all times.

THE CRUCIFIED LIFE IS FAITH-MAINTAINED

We read: "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." It is not enough to

establish vital contact with Christ; such contact must be maintained. Colossians 2:6 gives us a helpful word at this point: "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

Entire consecration involves not only inward submission and dedication but also outward obedience to the will of God. Willful disobedience breaks the vital contact, and it must be restored immediately by repentance and a reaffirmation of dedication.

God will deal tenderly with all our mistakes of judgment and of practice. He remembereth our frame. His relationship with us is parental rather than judicial. He deals with us as our heavenly Father rather than as our divine judge. But stubborn, willful, and deliberate rebellion and disobedience nullify our consecration and break our contact with the source of spiritual life and power. Disobedience destroys faith, and without faith it is impossible to please God.

But on the other hand we may daily reaffirm our consecration, and we may daily reaffirm our faith in the will of God and in the cleansing power of the blood of Christ and in the purifying and empowering ministry of the Holy Spirit.

We are indebted to Paul S. Rees for the following timely words: "Faith is the vital nerve that connects a needy soul with a giving God." You and I will do well to remember that. It is by faith, not feeling, that the crucified life is maintained. The late Will Huff used to say, "We may not always be conscious of the presence of the Holy Spirit, but we may always be confident of His presence."

We do not always experience exuberant joy. You and I know that our religious feelings vary. Our feelings may run the whole range from being in heaviness through manifold temptations to feelings of ecstatic joy. We also know that many factors, physical and otherwise, affect our feelings. Some people are a living barometer. They feel all the changes in the weather.

Let us also remember that every mood expressed by our Lord Jesus Christ may properly be expressed by the Spirit-filled believer. Those who have the mind of Christ may experience joy, grief, holy anger, and spiritual concern.

Undoubtedly when one has met all the divine conditions of entire consecration and perfect faith there will be a sense of being right with God: a consciousness of deep peace. Then, too, we can thank God for our mounts of transfiguration. We need the mount of vision and of fellowship with God and His children. Herein we see the value of the meetings of the local church, the district meeting, and the yearly meeting and other Christian gatherings.

But while this is all so true, as we walk

along life's way, instead of looking at our feelings and instead of examining our feelings, let us turn our full gaze upon the Lord Jesus Christ, who loved us and who gave Himself for us, and declare with the apostle Paul:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." □

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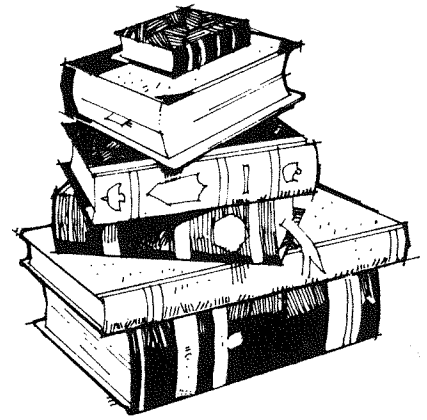
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Books



Nancy Covert Smith, Journey out of Nowhere, Word, 1973, 124 pages, \$3.95.

This is a unique book on mental illness by one who has been there. As Nancy Smith revealingly shares her experiences of a mental breakdown, the reader becomes very aware of past misconceptions and ignorance concerning this subject. In Mrs. Smith's words, "It is more sad than funny that ignorance is still holding people in terror of the emotionally ill."

Many questions are answered in such chapters as "Behind Locked Doors," "This Is Progress?" "The Cry for Help," and "Love, Compassion and Understanding." The reality of "Suddenly It Happens to You," the tragedy of "Where Have All the People Gone?" and the excitement of "Coming Back," make this a living story of today. The chapter on "Faith and Hope" reveals the effect, both negatively and positively, of religion in Mrs. Smith's illness. Her versions of Psalm 23 are most revealing.

The National Association for Mental Health says that conservative estimates indicate that at least one American in every ten will at some time in his life have some form of mental or emotional illness that could benefit from professional help. Christians should read this book for knowledge as well as interest.

—Harold Antrim

NEW BOOKS

Is the Day of the Denomination Dead? by Elmer L. Towns, a strong case for the viewpoint that the heyday of the denomination is dead simply because the big independent church not only can do all the denomination does but it does it better. Nelson, 160 pages, \$5.95.

The Search for the Twelve Apostles, William Steuart McBirnie, an uncovering of the missing trails of the apostles. Tynedale House, 317 pages, \$3.95.

I'm Human, Thank God, by Robert McMillan, direction on maintaining a warm relationship with God in light of human realities. Nelson, 160 pages, \$4.95.

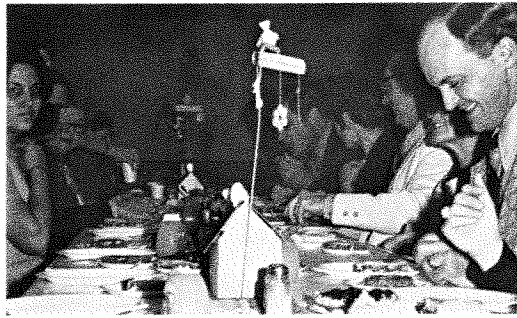
—Walter P. Lee



Dorothy Barratt
EFA Christian education
consultant

how to say 'thank you' to your christian education staff

*How does your church
communicate love and
appreciation for the
dedicated workers in your
Christian education ministry?
Here are some ideas!*



*Christian education workers
at Northridge Friends
Church in Wichita, Kansas,
enjoy fellowship at
'Appreciation Night.'*



How do you say "thank you" or "we appreciate you" to the dedicated workers in the Christian education ministry of the church? Maybe we cannot "say it with flowers," but there are many ways that we can communicate our love and appreciation.

■ **APPRECIATION NIGHT** Northridge Friends Church, in Wichita, Kansas, said "thank you" at an *Appreciation Night*. "Happiness Is Serving the Lord" was the theme when the Christian Education Board showed their appreciation to those involved in the education program at Northridge. Approximately 60 people attended the evening meal, which featured some of the best homemade vegetable soup in Wichita, thanks to Elaine Rochholz. Nearly everyone had two and even three bowls! A variety of salads and pies was also on the menu. Arthur Wayne Binford, son of Wilbur and Edith Binford, was the speaker, and he challenged the group to continue their good work. He cited from his own experience what teachers and individuals had meant to him, particularly in his younger years. Bill Harvey did a superb job as master of ceremonies, even though he did pick on the preacher! Everyone left with the feeling, "This was a good night and I'm happy I can serve the Lord in the education program." (Northridge midweek news sheet)

■ **WORKER OF THE MONTH** Another method for saying "thank you" is to honor the "Worker of the Month." Here's how it is done at Northridge. One midweek news sheet included the following item: "Our congratulations to Regina Baxter, who was selected as 'Worker of the Month' in the Christian Education Department. This honor was bestowed

upon her at the staff meeting last Sunday morning and she was presented with a corsage. Regina, who is a public school teacher, teaches the third grade Sunday school class and is allowing God to use the talent and training she has.

"The Education Board would like to invite you to nominate persons you feel deserve to be honored for an outstanding job. You may know something your teacher does that is a little beyond the call of duty, and we may not know about it.

"A box has been placed in the library, and we would like you to write your nomination on a slip of paper: 'I would like to see _____ receive the Worker of the Month award because _____.' These will be considered each month as we try to honor someone for a job especially well done. Please sign your name; we may want to contact you for further details."

■ Churches may express their appreciation to their Christian education staff by highlighting one Sunday school department each Sunday during the worship service until each one has been presented. In a five- to seven-minute period the workers could be introduced and a spokesman for that department could tell briefly about their specialized ministry to that age group. The pastor could then have a special prayer for the ministry of this department.

■ Sincere appreciation notes sent to workers from the Sunday school superintendent, Christian education chairman or pastor on various occasions can be great morale boosters. These can be sent by mail or put in the teachers' mailboxes that have become the hub for communicating with the Christian education workers. □

Happy birthday, Cordac first decade of Christian broadcasting in Africa

BY HENRY HARVEY AND DORIS MORRIS

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." "... your old men shall dream dreams, your young men shall see visions." (Joel 2:1, 28)

From high atop the continental divide in the tiny country of Burundi, Africa, sounds the trumpet of salvation. From that dedicated mountaintop thousands of Central Africans hear the truth proclaimed daily via God's airwaves and Radio Cordac. His airwaves have been there since earth was created, but Radio Cordac has only been on the continent for 10 years ... on the mountaintop less than that.

Dreams and visions of men in their 30s, 40s, 50s, 60s, and 70s were melted together in the organizational meeting of the Executive Board of Central Africa Broadcasting Company on January 4, 1963, in the offices of Kansas Yearly Meeting in Wichita. This was only the formal beginning. In the hearts of many, a missionary radio station in Burundi had been envisioned for years, and now thoughts would turn to deeds, and immediate action was taken. On Christmas day 1963 Radio Cordac and the parent organization, CABCO, were *blowing the trumpet in Burundi*. Africa's third Christian radio station was airborne.

Ten years later, December 23, 1973, an anniversary observance was held in Burundi commemorating a decade of broadcasting the Christian message to all who would hear.

Just as in America, birthday parties in Africa require planning and preparation. The Cordac Executive Board decided to have a praise service in the Anglican church at Bujumbura and reception at Cordac's bookstore.

Doris Morris writes of how everyone had a part: "Someone suggested painting the grills on the front windows white instead of black. That sounded like a nice idea except ... the painter had to paint with a mirror in one hand to see what he was doing, and because the grill pattern was so close together, he had to have a crooked brush. No kidding! Jim

[Morris] had to make a special one for him by cutting off the brush part and mounting it on an angle to reach in behind the bars. Buildings were painted inside and out, and we have never been in such a good state of repairs, except the bookstore roof still leaks badly at times. Annie Riley worked hard on the yard for six weeks or more, and it never looked nicer. Jim and Carl Andersson got matching speakers made in the big studio, and Jim did the corner speaker in Control 2. Lois Luesing planted various kinds of cactus in the planters, made name tags and a large Cordac seal for mounting on the pulpit that was used in the service.

"The Kirundi custom 'to бага inka' (butcher a cow) was by-passed in favor of serving lighter foods. Lois and I began making fancy sandwiches a month or so ahead, and freezing them. Altogether we had more than 750 sandwiches and about that many cookies (made by Annie and daughters). Gene Little made hundreds of little round cheese nibblers, and I made over 300 small meat balls. Special napkins, calendars, and programs were printed, and 200 special invitations to the reception were mailed.

"Folks really turned out well. We had quite a few from up-country, missionaries who brought their pastors and school directors, and there were some government officials in attendance. The Minister of Communications had to be out of town but sent his regrets. Approximately 250 attended the reception.

"We thank all of you who have been praying for us and for this occasion, for the Lord has answered prayer and we praise Him for His help and for 10 years He has given to send out His word."

NEW PROJECT

As a 10th anniversary project, Radio Cordac plans to build a new transmitter building at Nyakarago. The much-needed building would replace the present housing structure, which is highly inadequate from the standpoint of operations, security, and protection from the extra cold and dampness caused by the high altitude of the site. The new building would be

the hub of all shortwave broadcasting in the years ahead since it is designed to house four 2.5 kilowatt transmitters and one 10 KW. The site is centrally located to serve our present shortwave antennae, the soon-to-be-erected omnidirectional one as well as future-planned, high-gain LPA antennae.

The amount of \$10,000 is the goal set for this project, representing a thousand dollars for each year of service to God through broadcasting.

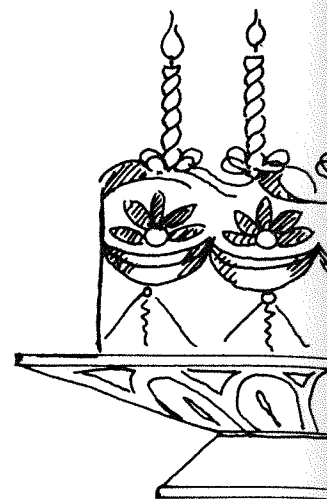
The CABCO-Cordac boards and staffs are already looking forward to a 20th anniversary celebration if the Lord tarries. He through radio is able to knock on many doors. It is our aim and prayer that we in some measure can help Him enter. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelation 3:20) □

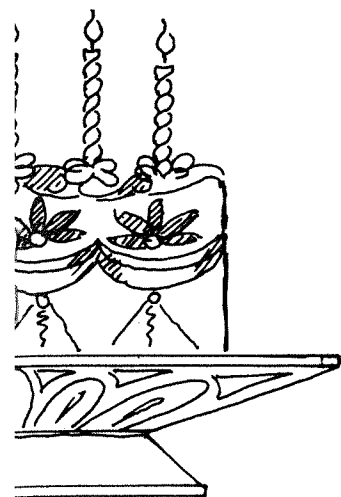
Where are

Graduates of Union Biblical Seminary, Yeotmal, India, have gone throughout Southeast Asia to serve the Lord. May we share a letter from one Francis Sunderaraj, who works with congregations of Indians in Malaysia:

"Greetings to you in His precious name.

"I write this newsletter as I sit in the counselling room of the Anglo-Chinese School in our town. Just now a Muslim student came to me with his problems. Now that he has gone back to his class I am alone in the room waiting for the





Happy birthday, Union Biblical Seminary Yeotmal, India Dreams and decisions

BY ROBERT HESS

The prophet Joel indicated that one sign of the outpouring of the Holy Spirit would be that men would dream dreams and see visions. It is said that one is really old when he can no longer dream. My personal evaluation of the 20 years of UBS history is that it has combined in a convincing way dreams and decision, vision, and practical vindication.

Robert Hess, former principal of Union Biblical Seminary, Yeotmal, Maharashtra, India, enumerates what he feels are five secrets to the success of UBS as he looks back over its 20-year history. The seminary has now grown to be the largest B.D. Seminary in India (150 students presently enrolled) and is considered by many as one of the most strategic of missionary efforts in South Asia. It has graduated some 600 Christian workers and teachers. Anna Nixon is presently serving on the UBS faculty.

The creative dream of Union Biblical Seminary preceded the concrete manifestation, and one prays that the years ahead shall witness yet new visions and their implementation. Some of the dreams that I have observed in the seminary these years are the following:

(1) A vision of *Bible Study* that produces reverence for God's Word and compassionate application to Asia's needs. Thus, love for the Word of God calls for thorough scholarship and careful obedience as one understands it.

(2) A vision of the causal relationships produced in *private and group prayer*.

Depth of spiritual ministry is directly proportioned to consistent prayer. Some of our most precious memories are of times of prayer in Yeotmal.

(3) A vision of *God's ability to use the insignificant*. Many of the antecedents and associates of the seminary in

Yeotmal were considered inauspicious and rather unimportant by the more established Christian groups in India. God has honored UBS not because of its insignificance but because this sent us to Him in humility for strength and success. May we never lose this awareness!

(4) A vision of the *necessity of evangelism*. As a result of the other visions, this one follows unescapably. If God is controlling world history, if man plagues himself in rebellion against divine rule, and if God loved through the cross, then we have no alternative to evangelism.

The love of Christ leaves us no choice, for we must persuade men.

(5) A vision of the *possibility of victorious living*. The dynamic power of the Holy Spirit is experienced in inner cleansing and deliverance from sin's downward pull. His fullness is gloriously possible and results in a new plateau of Christian living. □

Yeotmal graduates?

A graduate of Union Biblical Seminary in Yeotmal shares the challenging opportunities of his work in Malaysia.

other students to come. The counselling sessions in the school have been started recently to help the student to help himself. As the chaplain of the school I make it a point to spend some time with the students.

"Well, at home everything is alright now. Both Mallika and little Vinodh had measles in April. Poor Vinodh was very much affected. On May 20 we celebrated his first birthday by inviting our Sunday school children. It seems to us that he is going to be a tall fellow. From January this year, Mallika goes to the Methodist Girls School. She is in standard one.

Since the medium of instruction is in Malay language, she will learn all subjects in Malay.

"The church work, though heavy, is challenging and thrilling. God gave me the privilege of being the speaker at the Youth Institute held from April 6 to 10 at Kuala Lumpur. About 200 young people from different parts of Malaysia and Singapore attended the Institute. More than 20 young people committed their lives to Jesus Christ, five of them for full-time Christian ministry.

"On Easter day we had special services in all the three churches I serve. Ten

young people were received into full membership.

"Recently we have started a new type of evangelism in this area. Once a month, three of us visit the ships that come to Port Klang, which is about four miles from here. Ships from all over the world come to this port. This gives us a glorious opportunity to share the Christian literature with people of different nationalities. We carry with us parts of the Bible, tracts, etc., in different languages. When we visit a ship we always look up the Christian officers and crewmen, and share

(Continued on page 16)

Prayer partner promotion

BY SHIRLEY FIRESTONE

The response for praying for the missionary children is GREAT! Several churches have written or called and wanted more missionary children prayer cards for all their young people or primary pupils in Sunday school. Isn't this tremendous? These kids can feel they are a part of our missionary work!

The question came to my mind, "Would this kind of prayer promotion go over or would there be any response at all?" I had written to the one I had chosen for my prayer partner telling her that I was praying for her daily. In fact, I had her picture sitting in such a place that I would see her quite often through the day and would lift a prayer in her behalf every time I passed by. Here is an excerpt of her reply to me. "Your letter came at just the right time. I had been wondering if anyone was my prayer partner and had asked the Lord to have someone write and tell me! So you did!" Further in the letter she tells about being in a service and feeling so weary but when it was time to speak a "lift" and inspiration was felt, and she was sure that prayer helped to present Jesus and the missionary work.

Now my own personal testimony to the Prayer Partner Promotion. A couple of mornings ago at 7 a.m. I was in the kitchen preparing my husband's lunch . . . the phone rang . . . a person from Battle Creek called person-to-person for me. This dear, sweet lady called to tell me God had laid me on her heart because she knew I was in charge of the Missionary Prayer Promotion and she wanted me to be her prayer partner. You cannot imagine how touched I was . . . not just for her willingness to take me on as a prayer partner, but also how my heavenly Father is taking care of me. I have never had a special prayer partner like this before, and what a beautiful uplift I felt all day. My thoughts started getting carried away through the day . . . What if we, as concerned Christians, would just look around us and pray that God would show us someone who really could use and be uplifted by us as a prayer partner. . . . What possibilities! We wouldn't just pray in generalities—Bless all the missionaries; bless our church members; bless all the Sunday school teachers, etc.

Now, I do know how the missionaries would feel if they heard from their prayer partner. It really would encourage them and lift them up in spirit to know we care. God answers prayer. Praise His name! □

Evangelical Friends Church—Eastern Region has just launched a Prayer Partner Promotion program. Members are urged to choose a person as a prayer partner and use the printed cards as a daily reminder. The chairman, Shirley Firestone, reports on this new effort.

Yeotmal graduates

Continued

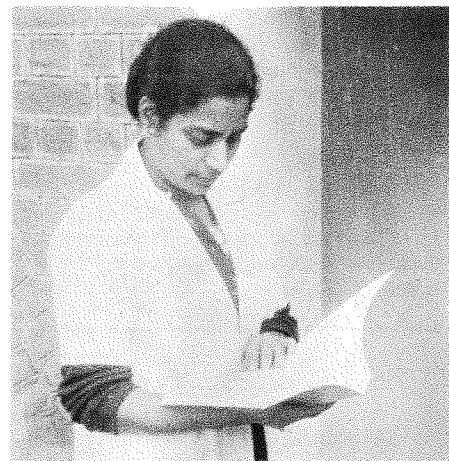
with them the new life found in Christ, and leave with them the Christian literature encouraging them to share it with the others. I find this ministry highly satisfying and refreshing.

"Perhaps you might have read about the plane accident near New Delhi. We lost one of our Cabinet ministers. Sheila's brother was to have been on that plane. At the last minute he changed his mind and cancelled his reservation. God's ways are mysterious.

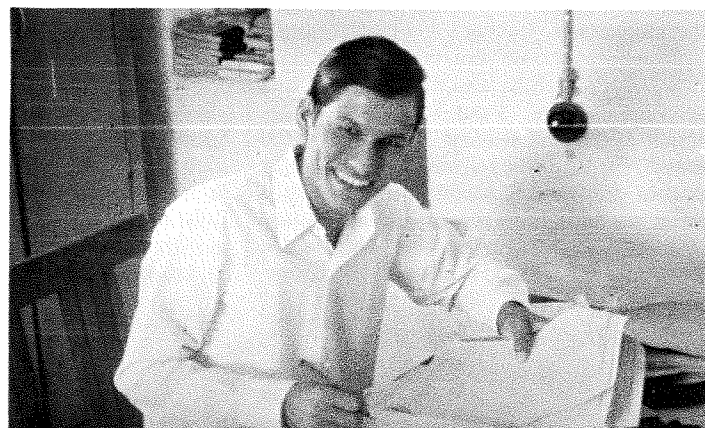
"God has given me some additional responsibilities in the Conference level. I have been asked by the Conference to be in charge of the Rural Workers' Training Institute to be held August 30 to September 2 and the dean of the Conference Study Institute for the pastors and lay people on September 8 and 9. Please pray for us and all our efforts here."

Yours in Christ,
Francis Sunderaraj
Klang, Selangor, Malaysia

The Lord continues to provide needed staff



Dr. Margaret Sharma, (above) M.B.B.S., with Diploma in Gynecology, has joined the staff of the Christian Hospital, Chhatarpur, India. She is a recent graduate of Ludhiana Christian Medical College. Another recent staff member coming from Badrinath area from among the Hills is Bachhan Bhandari (below). He is assistant cashier in the hospital. His cheerful assistance in both hospital and church has already won a place for him in the hearts of the people and especially the young people, to whom he is giving good leadership. —Anna Nixon



Visitors to mainland China

During the past year many Chinese living in the States have gone back to Mainland China on short visits to see their relatives. Probably most of these visits do not exceed one month in length. We are all interested in what they are finding out. One of my friends recently went back and saw his elderly parents and younger brothers and sisters.

As he traveled by train he noticed they no longer had the little paddy fields. There were only large farms, but he saw no tractors or farm machinery. He only saw people working in the fields, and some were using water buffaloes.

City walls had all been removed except that in some places a small section was retained as a reminder of the past.

He and his daughter were a curiosity wherever they went. Crowds quickly gathered around them whenever they got off a train or bus. Everyone else was dressed in the same color and style of clothing, so their clothing made them very conspicuous.

He found no Bibles, no hymnals, no places with church services, but he found earnest Christians. In spite of all the indoctrination, ridicule, and persecution there are still those who love the Lord. He found those who had memorized Scripture in their youth who could still repeat many passages.

He was much restricted in where he could go and whom he could see. Places he would have loved to have seen were off the list, at least so far as he was concerned. And he had no way to find out about people concerning whom he wished to inquire, but he was permitted to travel on nice coaches and live in good hotels.

It was wonderful for him to see his loved ones again, but his heart was saddened to hear of what they had suffered, and the fear that something might be said that would bring added suffering to them, or make it difficult for others to return on similar visits, makes him very cautious of his words. □

By the Livin' God that made you, you're a nitwit, Gunga Din!

With that rejoinder and the following story, *Esquire* magazine punctuated its 13th Annual Dubious Achievements Awards issue with a note of tragic irony.

Seventy-eight Indians drowned when their bus overturned into a river near Delhi. The passengers belonged to two different castes and refused to use the same rope to pull themselves out of the water.

It is perhaps difficult to imagine the supreme sacrifice made by these two groups of pilgrims in their extreme contempt for those of another caste or order of society. Yet our culture, even in its most pious and holy enclaves, continues to exempt more than it accepts.

The Hindus in the river had no difficulty in deciding their fates. They had been trained from birth to despise the stranger, the stranger's way of life, his manners, his language, his religion. With a total lack of hypocrisy, they followed their training through to an ignominious or glorious monument to their respective faiths, depending upon one's point of view. The marvel, perhaps, is that they were on the same bus, apparently traveling toward the same expected destination.

Our methods of exclusion are more private, and thus more civil. One cannot imagine Billy James Hargis and Abby Hoffman refusing the other's assistance in a life-and-death emergency. It would be equally imponderable to consider Billy Graham obstinately fending off the aid

of the Berrigan brothers. We can smile wanly (and grimly) at our superiority in this respect.

But consider the secret covenants we join with the secret God who rules our heart. We cannot openly express the hatred for differences, for strangeness, which is common to more "primitive" cultures. This is a decided advantage. We can be more selective in the targets of our wrath, more arbitrary. Our passions can be directed by our will, not by the precepts our parents taught us.

Our disrespect for persons must therefore become circumspect. Statements that define the limits of our tolerance are used to make us appear accepting. "I don't mind long hair, but there are matters of pride . . ." "Certainly my son can live as he pleases, but he can't expect me to . . ." "She is a nice person, but her taste in friends . . ."

All the statements are marked by the ambiguous inferences they inspire in the listener. They also mark the speaker as a person of no small discrimination, able to see clearly the line separating loathing from loving where no such line exists. Another explanation for this ability is the fallacy of the beard. In logic, it is difficult to define the beard from the non-beard. At what point is a growth of hair a beard? One hair? Ten? A hundred?

At what point does a person become too dirty? Too lazy? Too poor? Too immoral? Too much? Our secret covenants allow us these choices. But does the God who has publicly and openly expressed His acceptance and His love for all? Does our lack of acceptance become the refusal to accept a line with others trapped in treacherous waters? Like the unfortunate Hindus, in denying others salvation, we deny ourselves. The public God who denies no one cannot honor our secret covenants, our inmost separation. □

Dean Sigler is a teacher in the Portland, Oregon, schools, a "new" Friend with keen concerns for Christian attitudes. This provocative article puts into focus the distortions encountered in viewing the world around us.

The big question

BY BETTY M. HOCKETT

Kerrie looked at Konnie!

Konnie looked at Kerrie!

Suddenly they both exploded into happy laughter.

"Mrs. Atkins thought I was you!" giggled Kerrie.

"And she thought I was you!" Konnie added between her giggles.

The twins looked at Mrs. Atkins, who by that time was down at the end of the block. "She still can't tell us apart," said Konnie, shaking her head.

"Well, you know Grandma always did say we were as much alike as two berries on a holly branch. She always can tell us apart, though," Kerrie reminded.

"But remember the time Uncle Ed got us mixed up?" said Konnie with more chuckles.

"Oh, yes!" answered Kerrie, clapping her hands. "He gave you two candy bars and me none! That was really funny!"

"Well, at least *we* know which is which," Konnie said as she started into the house. She went straight to the kitchen.

"Kerrie, please put away the pile of things I just finished ironing," their mother said without looking up from the ironing board. Then she raised her voice as she said, "Konnie, when you come from the other room please get some more empty hangers."

Konnie looked at her mother with raised eyebrows. She put her hands on her hips. "Mother! I'm Konnie, not Kerrie."

Mother looked up. Now *she* had the funny expression on her face. "Oh, so you are. Guess I just didn't look up. I caught a glimpse of a red hair ribbon and I thought that Kerrie had the red one on today. But I see that you do."

Konnie laughed. "That's a real joke on you, Mother. Or maybe it's a joke on us. Especially after what just happened outside."

Kerrie came just then with a handful of hangers. "I'm not Konnie but is it okay if I bring these?" Then she began to laugh, also.

"Tell me, what happened outside?" Mother asked.



The girls quickly got their Bibles. Then they perched themselves on the high stools by the long kitchen counter.

"First, turn to Matthew 10," Mother suggested. "The 29th verse says that not even a sparrow will fall without the heavenly Father knowing about it. Then the next verse says 'Fear ye not therefore, ye are of more value than many sparrows.'"

"Just think, God knows when a sparrow falls," said Kerrie with surprise.

"Yeah, but it says we're more important than the sparrows. God must love us a lot."

"Now, turn to Isaiah," Mother said. "In chapter 45, verse 4, it says that God has even called us by our names. So see, He really knows you." She turned more pages in her Bible. "But of course that isn't all. 1 Peter 5:7 in *The Living Bible* says, 'He is always thinking about you and watching everything that concerns you.' Then, you remember the verse you learned in Bible school one year—the one in 1 Samuel 16:7 that tells how God doesn't look just on the outside of people like we do."

"I know that verse," replied Konnie enthusiastically.

"Me, too," Kerrie added.

"... for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." The twins laughed as they finished saying the verse together.

"I like knowing that God is always thinking about me," Kerrie said. "Those are good verses. They help to answer our big question."

"Yes they do. And He thinks about *me*, too. It's neat that God knows us that well—even better than Mother and Daddy know us."

"But *He* won't ever get us confused even though people do. People like Mother. . . ." Kerrie looked at her mother with a mischievous twinkle in her eyes.

"I don't really mind people getting all mixed up about us," Konnie said with a shrug of her shoulders, "but it is awful good to know that God won't ever be wrong!" □

The girls looked at each other and laughed all the more.

Kerrie began the explanation. "Mrs. Atkins just walked past. She said 'Hello, Konnie,' to me. Then she patted Konnie on the shoulder and said, 'How are you today, Kerrie?' We just smiled and said 'hello and fine!'"

"We really get people confused by looking so much alike," added Konnie.

Mother nodded. "You are surely doubles, no doubt about that. But we love you just the way you are."

"You and Daddy hardly ever get us mixed up," observed Kerrie.

"Well," Mother answered slowly, "sometimes we do—like awhile ago. At times we have to stop and look very closely to be sure which twin we're talking to. Of course we know you so well that usually we can tell one from the other."

Konnie stood quietly watching the wrinkles melting away from the gay striped tablecloth that was across the ironing board. Teeny clouds of steam puffed their way out from under the hot iron as it slid back and forth. Her face was very serious as she asked, "Do you think God ever gets us twins mixed up?"

Kerrie joined right in with "Yeah, that's the big question. Would God get us mixed up? Maybe He'll answer Konnie's prayer, thinking it was me who was praying. Or maybe sometime He might do something two times for me and forget about Konnie."

"I'm sure God never gets confused," Mother answered pleasantly. "He knows you even better than Daddy and I do. Let me turn off the iron and we can get our Bibles. I will find some verses that tell you just how well God knows you."



KANSAS YEARLY MEETING

Friends concerns

A Matter of Survival

By Frank Gordy

The future of the church is held in question by a good many people inside as well as outside the fellowship of the church. One thing is certain, however, most of us in the fellowship of Christ intend to go on praying, paying, and working within the framework of the institution until God shows us the institution no longer has any redeeming value.

An often neglected but indispensable agency of the church has been and still is Christian education.

Few if any of us can say we do not owe a debt to the Sunday school.

If the church is to be a viable force for Christ in the community, we must address ourselves to the importance of Christian education.

This cannot be accomplished with Christian education near the bottom of the priority list. Check the budget of your local meeting and see just how much money is spent on Christian education.

The reference here is not to Sunday school literature. Providing the basic curriculum for Sunday school pupils can hardly be considered in the question of how much is spent on the promotion of Christian education.

How much is spent for the recruitment and training of teachers? If you feel your meeting is too small to carry out such a program, consider the possibility of joining with other meetings in your Area in this effort.

What about sending some of your leaders to a state Sunday school convention? Do you even allow your chairman enough money to carry on correspondence? Letters are seldom written unless stationery and postage are available.

The list of things that can be done to promote the cause of Christian education is an endless one, but to explore all of the available techniques, methods, and innovations possible is not the intent of this writer. Hopefully you will take a second look at where your meeting places Christian education with respect to priorities this next year.

We love, pray for, and support missions, but consider for just a moment the logic of our failure to duly promote the cause of Christian education.

Isn't the strength and depth of commitment of the local meeting to some extent determined by the local Christian education program?

Doesn't the numerical strength and depth of concern in the local

meeting determine, to some degree, the ability and faithfulness of support to missions?

Christian education is not an option. Without it we will not survive.

Midyear Board Meetings

Midyear board meetings, held at the University Meeting in Wichita, Kansas, found the superintendents, clerks, and board presidents working together on goals, budgets, programs, and reports. To help you place a face with a name, they are listed below.

EFA Report

Fifteen Friends from KYM participated in the Coordinating Council sessions of EFA held in Oklahoma City, January 16-17, 1974. Superintendent Robinson served as council secretary, Merl Kinser was Travel Pool Committee chairman, and Dale Lewis was Nominating Committee chairman. Verlin Hinshaw gave the



Seated from left are John Robinson, superintendent; Maurice Roberts, clerk; Gerald Teague, associate superintendent; Ernest Coleman, reading clerk; standing, from left are Wayne Conant, outreach; Leroy Brightup, spiritual life; Loren Lutes, education; Burgis Taber, stewards.



Kansas Yearly Meeting Area Superintendents: Front row, left to right—Galen Hinshaw, Friendswood Area; Patsy Boles, Western Area; Milton Ross, Haviland Area. Back row, left to right—Elmer Ludwig, Northeast Area; Vaden Winslow, North Central; Roman Ward, Jr., Tri State; Merl Kinser, Central Oklahoma. Not pictured—Alfred Miller, Wichita Area.

report of the Publications Commission, and Gerald Teague attended as regional editor for the *Evangelical Friend*.

Thelma Jay served as secretary for the Social Concerns Commission, with Frances Smith an alternate.

Frank Gordy and Dave Robinson, secretary, met with the Education Commission as they made important decisions regarding the work of the education consultant, George Fox Press, and the implementation of goals.

The Youth Commission appointed Dale Lewis chairman for 1974-75, with several summer projects for youth being endorsed. Casey Davidson also met with the commission.

Henry Harvey was appointed chairman of the Missions Commission, with Veryl Hinshaw as secretary.

Francis McKinney, with Merl Kinser as secretary, served on the Evangelism and Church Extension Commission. Maurice Roberts, member-at-large, met with the Executive Committee.

Burundi Snow



David and Mae Kellum's back yard in Burundi, Africa. The white is mounds of hail that fell, causing much excitement and some loss of crops.

Burundi Prayer and Praise

Praise—for some of the young men who have withdrawn from some of the problem groups and have come back to the Lord.

KWIBUKA

Pray—for the girls' Bible Club started this month.

—for Mae Kellum as she works with these 20 girls.

—for Tezera, a widow woman with four children, who had thieves break into her house and take nearly everything she had, that God will give her courage.

KIBIMBA

Pray—for the normal school and its staff.

—for the hospital and its staff.

Frank Gordy is pastor of Northshore (Texas) meeting, a member of the KYM Education Board, representing the Friendswood Area, and a member of the EFA Christian Education Commission.

GENERAL

Pray for the schools—for the few good Christian teachers, that they will stand true and be a witness for Christ.

—for the children who attend, as many are from non-Christian homes.

—for the missionaries as they study further into the goals and aims of the work.

—for the new church located in the suburb of Buja and for the leaders as they set up the church and accept members.

—that the people will be burdened more to support the church with their tithes and offerings.

Friends Committee on National Legislation

"Integrity in Government" was the topic for special emphasis at the Annual Meeting of the Friends Committee on National Legislation held January 24-27 in Washington, D.C.

KYM personnel in attendance were Thelma Jay, Haviland, and Gerald Teague, Wichita, as representatives. Paul Boles, Liberal, was a regional representative.

Legislative reports were made by the staff, workshops on local action were held, and there was a panel discussion on what people should expect of the FCNL.

Friends University

Friends University's recent efforts to conserve fuel have had gratifying results, according to figures released by Ed Cramer, Friends business manager.

During the period from December 21, 1973, to January 22, 1974, natural gas consumption at the school was reduced by more than 25 percent over last year. Friends used 5,476,000 cubic feet of gas during the 30-day period, compared with 7,335,000 cubic feet in the same period last year.

The main effort at conservation came over the holiday vacation period, when all campus buildings except the library were reduced to 40 degrees. University staff members worked in the library during that period rather than in their offices. In addition, temperatures in most buildings have been reduced to 68 degrees at all times.

The resulting saving has been substantial, Cramer said, although the dollar amount was not reflected in the gas bill due to a rate increase.

Harold Cope, Friends University president, attributed the success of the conservation efforts to the co-operation of all members of the campus community.

it for you." (Matthew 18:19 LB) When your spiritual fellowship has developed to a high point of unity, agreement, and real caring for one another, go out in the energy of that fellowship and meet the first need you come to that can be met. And as you do so, declare, "The Kingdom of God is very near you now." (Luke 10:9 LB) Or as Peter said in Acts 4, this is done in the name and power of Jesus. Consider also that sometimes the entree will come when we in the fellowship let someone meet our needs, as Jesus did with the woman at the well.

—Norval Hadley

Midyear Board Meetings

Midyear board meetings were in Idaho this year for the first time. The Idaho area superintendents, Executive Council members, and people of Greenleaf hosted the group royally. More than 300 people attended the Sunday evening rap sessions with board leaders. Then the rally at the Jewett Auditorium was attended by more than 400. Russell Myers, superintendent of Evangelical Friends Church—Eastern Region, was the speaker. His message on "Sent One" was timely and challenging, leading to a prayer service for Mark and Wilma Roberts, "sent ones" to Bolivia this June.

The boards made a very careful and financially conservative approach to widening horizons of service and outreach opportunities. The Executive Council adopted a proposed Unified Budget of \$229,321 net for the fiscal year 1974-75. This represents a net increase of less than 2 percent over the 1973-74 Unified Budget of \$225,067.

More couples are sorely needed on the mission field. Extra budget money will be raised after their appointment. The Board of Evangelism reported that Friends Ministries has contacted new people in 11 communities where we do not now have Friends churches, and in four of these fellowship groups are meeting regularly.

The boards seem to be moving smoothly into the new organization, thanks to the excellent counsel from Milo Ross and his committee on re-organization. Each of the boards made divinely inspired plans and have committed themselves to communicate these plans and the inspiration of what God is doing for the benefit of each local church and to the glory of God.

1974 Young Friends Conference

The 1974 planning committee for the Northwest Yearly Meeting Young Friends Conference is proud to announce that Dr. James Dobson will

keynote this year's Young Friends Conference at Indian Hills, in Pendleton, Oregon, April 5, 6, 7.

Dr. Dobson is the author of *Dare to Discipline*, a widely hailed book on child management now in the 11th printing.

Beside being the man behind *Dare to Discipline*, he is also the man behind a number of highly important projects and positions that qualify him uniquely to be heard on a wide range of child rearing subjects. He is assistant professor of pediatrics at the University of Southern California School of Medicine, director of behavioral research in the Division of Child Development at the Children's Hospital of Los Angeles, and associate director of the Department of Education at the American Institute of Family Relations in Los Angeles.

He also teaches "Family Forum" teaching seminars on raising of children, marital harmony, and related family problems when his schedule permits.

Dr. Dobson is an outstanding Christian layman and dedicated to the cause of fighting overpermissiveness.

Plan now to participate in this conference April 5, 6, 7. For information on cost and reservations consult your pastor or chairman of the planning committee, Dave Wilhite, 8723 Stynbrook Drive, Boise, Idaho.

Couples Retreat

Friday night we packed our sleeping bags and another couple and their gear into our small car and headed for Camp Tilikum. On the road we chatted about the retreat for couples from North Valley Church. The cold January air blowing off the lake speeded us into the lodge to enjoy hot coffee and a blazing fireplace.

As others arrived they joined the games until it was time to assemble around the fire. The newness of the situation soon dissolved as we sang, "Lord Open Up Another Window to My Heart," shaking hands and literally rubbing shoulders with all present. Our leader, Ken Medema, a



Ken Medema at the piano

pianist-composer from New Jersey, instructed us to paint a picture in our minds while his deft fingers played a moving melody. People began to share their mental pictures with the group. I was impressed by the intense manner of sharing and the sincerity of the listeners. Small prayer groups formed as we sang, "Lord, Listen to Your Children Pray." For the first time in days I felt a freedom in prayer.

The whole retreat was peppered with generous amounts of unstructured time. People talked, walked around the lake, played games, or took naps. I couldn't help but feel it was just what these busy couples needed.

That Sunday night I listened as many of the participants declared,

NORTHWEST YEARLY MEETING



Superintendent's Corner

A pattern is emerging by which Friends are helping people to see Jesus. It is a movement. Friends promoting a seminar last fall used these words: "Once again it is day-break for Friends, even as it was for George Fox and the Valiant Sixty in the 1650s and 1660s. The Spirit has revealed to us a new means to reach the lonely seekers in contemporary America with the truth of Christ. It is not enough for us to simply know the truth, however; it is only as our local congregations become powerful ministering fellowships that men and women who need to know God's love will truly see Jesus." I agree with this statement.

Let me share some ideas Ben Brantingham shared with us at the EFA Coordinating Council. "God only reveals Himself and His plans in the presence of love." "God can't answer your prayer while you hold a grudge against a brother." (Mark 11:25) I mentioned that recently in a planning meeting, and the whole plan took on a new direction.

In Acts 1 they waited together until they became one. The Holy Spirit came upon them in Acts 2, and the chapter ends with many statements revealing their oneness. Next Peter and John went out in the energy and unity of the spiritual fellowship and

met the first need they came to: they healed the lame man by the temple gate. As the result the numbers of believers grew to 5,000 men. That's church growth in its most exciting dimension.

I agree with Ben's observation: "Jesus met people at the point of their deepest dream or greatest need. If we could catch this we wouldn't have to worry about church growth. Take the energy Jesus has given you and start making people happy. It's easier to make people happy than you think. Paul says that's the purpose of the gifts."

In Acts 3, Peter and John simply carried out the commission given them in Luke 10. Don't say your church can't grow until you have tried this. But don't underestimate the importance of the foundation, the beginning point—spiritual unity. "If two of you agree down here on earth concerning anything you would ask for, my Father in heaven will do

Giving to date on the current Unified Budget is up 9 percent over a comparable period last year. The monthly requirement to meet the current budget is \$18,755. Actual receipts to date have averaged \$17,198 per month, creating a deficit of \$9,342.



Dr. James Dobson

"Now I feel like I know some people," "It was just what I needed," "I like the way people shared love." I've received a new awareness of the meaning of fellowship. Maybe there is a dimension of group power yet to be explored.
—Craig Hayes

Five Choirs To Present Concert

Two hundred singers from five colleges will present a concert of sacred music on April 19 at Newberg Friends Church. The 8 p.m. concert is part of the George Fox College Fine Arts Festival. The singers are from Multnomah School of the Bible, Western Baptist Bible College, Judson Baptist College, Warner Pacific College, and the host, George Fox College. All five choirs will combine for one number.

Coming Events

April 5-7 Young Friends Conference, Pendleton
April 14-20 George Fox College Festival of Arts
April 23-25 NAE Convention, Boston
April 29-May 2 Joint Ministers' Conference with California Yearly Meeting, Richardson Springs, California

Friends Ministries

Friends Ministries wants it to happen. We don't care where; we don't care with whom or whether we are involved or get the credit. As long as Jesus is getting the credit, we will encourage any person or group and their ministry. Because of this base Jesus is blessing the movement. More opportunities are opening than we can keep up with. So, other area Friends Ministries are being formed. Arthur Pruitt, president of the Friends Ministries board, was in the eastern United States February 16-21 to help set up boards in the Midwest and East. Friends Ministries is an outreach program working under the Board of Evangelism of Northwest Yearly Meeting.

A recent Friends Ministries board meeting considered possible ministries to Chicanos in the Willamette Valley. Arthur Roberts brought a very commendable report of the work being done by a concerned fellowship in Newberg who are dealing with this opportunity.

Milo Ross reported on their recent meeting with a Friends Fellowship in Hawaii. Tom and Doris Johnstone and their family, former members of Reedwood, form the nucleus of the group. Norman Hammer, pastor of the Prince of Peace Lutheran Church in Honolulu, has welcomed and assisted Friends wishing to form a fellowship there. His vision for a ministry to the South Sea Islands is being encouraged by Friends Ministries. Frances Hicks is presently working in Hawaii with Mr. Hammer under authorization of Friends Ministries.
—Ben Brantingham

George Fox College

"Extranos," Latin for "Outside Ourselves" was the theme for the eighth annual George Fox College Missions Conference. Students proved they care for those around them, pledging \$3,613 to back a person-to-person missionary endeavor this summer. Pledges averaged \$57. At the same time, 18 students volunteered to become short-term missionaries on behalf of the college this summer.

George Fox College has begun a new radio program series. The program, *College Perspective*, is aired

Fridays at 6:45 p.m. on McMinnville station KMCM. Taped on campus, the program features President David LeShana as host. The 15-minute weekly program revolves

around interviews of campus guests and college personnel. Technical work for the program is being provided by the college's Instructional Media Department.



ROCKY MOUNTAIN YEARLY MEETING

A Lay Couple's Ministry



Elwood and Mary Harrison of Colorado Springs and their pickup loaded for a trip to Arizona.

Elwood and Mary Harrison of the Colorado Springs church have a unique ministry, which centers around service to Rough Rock Mission. Since their retirement last year as Kansas farmers, they have traveled throughout Rocky Mountain and Kansas



A display of Navajo materials used in telling of the work at Rough Rock Friends Mission.

Yearly Meetings gathering boxes for the mission; then they deliver the goods to Arizona.

This service is greatly appreciated, as packing and shipping to the mission has become increasingly difficult. This ministry has saved on postage and freight bills throughout the yearly meetings.

The Harrisons perform the same service for Friends Special Schools in San Antonio, Texas, and also make themselves available to help at Quaker Ridge Camp when needed.

We praise and thank God for this couple who are using their time in such a worthwhile ministry.

—Sara Sutton, Outreach Chairman
Colorado Springs Church

Pastors and Wives Meet

Announcement has been made of the Rocky Mountain Yearly Meeting Ministers' Retreat to be held March

22-24 at Quaker Ridge Camp. This year's theme is "Behavioral Psychology." Guest speaker, Dr. John Faul, a practicing counselor from Denver, will share around these topics: "Behavioral Engineering," "Behavioral Change and Christianity," and "Behavioral Change and the Family."

Hiawatha Area Meets

South Fork Church at St. Francis, Kansas, was the setting January 19-20 for Hiawatha Area Meeting. Satur-

day morning's message was given by Robert Sanders on the "Calls of God." The Marvin Jenkins family of Sharon Springs, Kansas, provided a musical program for the young people of the area at a Saturday evening program. Yearly Meeting clerk, Dr. Jim Ellis, brought the message Sunday afternoon.

Filmstrips Available From Library

Twelve years ago a Visual Aids Library was started by the Education Board of our Yearly Meeting. Since that time, sets of filmstrips, records, and tapes have been added and enjoyed by many.

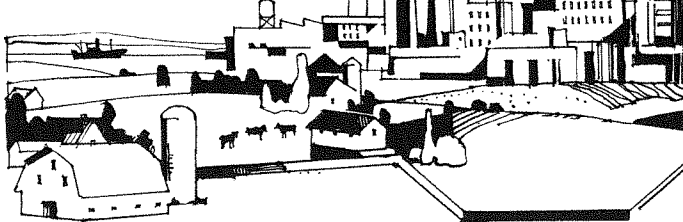
The library contains stories on a variety of subjects. Some of these include hero stories of Paul, Joshua, Gideon, and Samson; topics for study, such as the "Christian Witness" series, a "Teacher Training" series; and a series for young people entitled "Getting to Know God Better." Fun stories with a meaning such as "Parables from Nature" and Dr. Paul White's "Jungle Doctor" stories are also available.

Recently, Denver's Little Friends Pre-School experimented with filmstrips from the "Parables of Nature" series to see if a three- to five-year-old's attention could be held during a 15-minute filmstrip geared for primaries and juniors. After several weeks of showing the strips, they found the four- and five-year-olds very attentive, and the three-year-olds were fascinated by the cartoon animals. The children even asked for reruns. The experiment proved to be successful in teaching Bible truths to the children, many of whom are unchurched. The filmstrips certainly reinforced the fact that more is retained through visual contact than just hearing. The school recommends that you consider using these visual aids in your Sunday school.

Wayne and Diana Street are in charge of the library and would be happy to answer any questions you might have concerning use of visual aids or what is available on specific subjects. A complete list of all library items may be obtained by writing them at: 3395 West 93rd Avenue, Westminster, Colorado 80030—phone (303) 466-2958.

The more we use these visual aids, the bigger our library will become. They're still the best bargain you can get for a dollar.

E. F. C.—EASTERN REGION



Over the Top In M.O.B.!

Thanks to an overwhelming response by our people in December, last year's giving to the Missionary Outreach Budget went over the top! The 18-month budget for July 1, 1972, to December 31, 1973, was \$462,150.00, but actual giving for the

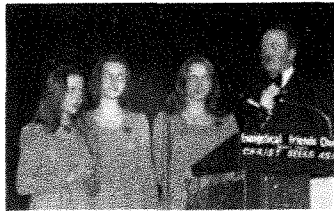
budget period came to \$464,494.06, leaving a balance for the current year of \$2,354.06. Receipts for December alone totaled \$43,270.28. To God be the glory!

Men in Missions Sweetheart Banquet

The Eastern Region Men in Missions Sweetheart Banquet brought 278

men and their "sweethearts" to the Cathedral Buffet in Cuyahoga Falls, Ohio, February 7 for food, fellowship, inspiration, and challenge.

The Sid Boyd family of the Boston Heights Friends Church and the Bond of Love Singers from Gilead



Sid Boyd family



Bond of Love Singers

Friends provided beautiful music to enhance the evening. Dr. Lon Randall, president of Malone College, addressed the group on the topic of "The Perfect Man." Noting that while man has conquered just about everything else he has yet to conquer himself, Dr. Randall suggested the need to rest in God, depend on His Spirit for strength, and discover the secret of the "exchanged" life—"For God took the sinless Christ and poured into him our sins. Then, in exchange, he poured God's goodness into us!" (2 Corinthians 5:21 LB)

Men in Missions Treasurer Glen Miller reminded the group of this year's project goal of \$7,500 to aid in support of Dr. Charles DeVol and the Keelung church in Taiwan. Each member was challenged to ask the Lord to lead him to others who could be enlisted in the support of this project.

Announcement was made of the Men in Missions Conference to be held in Wakefield, Virginia, May 10-12.

Pastors Attend NAE Seminar In Columbus

Jack Rea, Mike Thornburg, Mike Grogan, Dan Frost, Fred Clogg, Wayne Ickes, Milton Coleman, Joe Roher, Vernon Diggs, Charles Robinson, Rendell Cosand, Earl Kelbaugh, David Brown, and Ralph Blackburn were among some 150 pastors and lay people attending a special seminar on church growth in Columbus, Ohio, at the Trinity Assemblies of God Church, February 6.

The workshop, sponsored by the National Association of Evangelicals (NAE), was one of several held in Midwest states in February offering practical principles of church growth for local church leaders.

Leading the meetings was Rev. Peter Unruh, pastor of the Wooddale Baptist Church in Minneapolis, Minnesota. In several sessions and times of discussion, he emphasized the importance of the qualitative aspects of church life (such as healthy families with God at work in their lives) over against larger church budgets or higher attendance figures as a measure of church success.

Rev. Gordon Bacon, national field representative of the NAE, presented the program of services available to

local churches from the national group. NAE currently represents some 30,000 churches from 60 denominational affiliations.

Focus on Malone

"Remember When?" was the theme for the annual Malone Homecoming held this year during basketball season February 22-23. Students, faculty, alumni, and guests enjoyed an activity-packed weekend complete with Queen's court, drama, music, the president's dinner, and climaxed with the final basketball game of the season.

The Conference on Faith and History was held February 25-26 with two special guest speakers—Dr. Robert Swierenga, professor of history at Kent State, and Dr. Richard Mouw, associate professor of philosophy at Calvin College. Professors Eugene Collins and John Oliver co-sponsored the event.

Youth '74 Weekend (Youth Conference) is scheduled this year April 19-21. High school juniors and seniors are asked to write the Malone Admissions Office for information for that weekend. Church groups are especially urged to reserve the date to visit Malone.

Ella Mae Miller will lead the women's groups at the Malone Ministers' Institute April 30-May 2. Mrs. Miller is a resident of Harrisonburg, Virginia, where her husband Samuel teaches Spanish at Eastern Menno-

nite College and she ministers on the Heart to Heart broadcast each week.

Dr. Vernon Grounds and Dr. Howard Jones are also guest speakers for the institute, which this year is expected to be attended by over 200 area pastors.

CALENDAR OF EVENTS

March 26-28 Missions Conference
April 1-2 Language and Literature Conference

April 19-21 Youth '74 Weekend

April 30-May 2 MINISTERS' INSTITUTE

Did You Know?

■ That a student gospel team from Malone conducted a Youth Revival at Mt. Carmel Friends Church February 1-3? Pastor Don Esch reports that the church was greatly blessed and appreciated deeply the ministry of Dale Chryst, Chuck Nutt, Bruce Bell, Marilyn Albaugh, and Beth Conkey.

■ That when John Powell of the Urbana Friends Church lost his glasses at Yearly Meeting last summer the young people present for the sessions took up a collection and bought him another pair? He wishes to express his great appreciation.

Need an Idea?

■ To cut down on church committee meetings? Read the report of Marysville, Ohio, First Friends in "Friends Gather."

■ To encourage Bible Reading? The Peniel church held a "Bible Readers Banquet." See the details in "Friends Gather."

Friends gather



ALUM CREEK, Marengo, Ohio

The Men's Glee Club of Capital University, Columbus, Ohio, presented a sacred concert in our church January 27. The concert was an experience of celebration, inspiration, entertainment, and fulfillment.

An increase in attendance at our prayer meeting service, particularly among our youth, has caused us to be thankful. New carpeting has been laid in the sanctuary, vestibule, and pastor's study. We are looking toward building a new parsonage, and plans are now being developed by an architect in Columbus.

ALVA, Oklahoma

Sunday, December 9, 1973, Alva Friends had a special ceremony: "The Burning of the Mortgage on the Education Annex." Emerson Wheeler, Hudson Cummings, Kevin Jackson, and Evelyn Hock participated in the ceremony.

Alva Friends Youth have ordered a new bus. With the Education Annex paid for, we can now turn our attention to paying for the bus.

We rejoice in the ministry of Don and Cammie Andrews.

Greatly missed from our services and our community will be Grover McArthur, beloved member who passed away in November. He and his deceased wife Vivian and daughter Shirley (Mrs. Hudson Cummings) have played important roles in the development of the Alva Meeting and served on various Yearly Meeting boards.

We also will miss Retta Shelite (Mrs. Charlie), mother of Mrs. Wiley Schwerdtfeger, who passed away in January. She was a member of the Alva Friends Church and mother of 11 children, 10 of whom survive.

BARBERTON, Ohio

The Christmas Candle sales by the senior Friends Youth for the benefit

of Teen Challenge was a great success. They profited \$217.50 for their hard work.

Sunday afternoon, December 9, 14 of our church members received Christian baptism in a service conducted by Pastor Bancroft at the Faith Baptist Church. A great time of fellowship and praising the Lord was enjoyed by about 45 persons who were present for these services honoring His wonderful name.

BELLEFONTAINE, Ohio

A "Spiritual Advance" weekend was held January 24-27. Several of our members were involved in these special services. Retired ministers Jason Sherwood, Ruth Crockett, Archie Crockett, and Edgar Phelps each preached one evening of the series, and our pastor brought the Sunday morning message.

The Spirit of God has been very evident in our church. Our attendance continues to grow, and our pastor has challenged us to reach 50 totally new families for Christ and has also challenged every Christian to serve in some capacity for Christ this year. On a recent Sunday morning more than 30 responded to the invitation to accept Christ. Miracles are happening here, and we are praising the Lord.

BOISE, Idaho

Several of our couples attended the Greenleaf Academy Christmas dinner December 6. Dr. Milo Ross was the emcee.

As part of the Christmas program, "Songs of Christmas" were sung by the various Sunday school classes during the Sunday school hour on December 23. Following the singing of "O Little Town of Bethlehem," Bessie Coffin gave some relevant remarks about Bethlehem. Bessie visited this town last summer when she toured the Holy Land. A Christmas play was presented by the Friends Youth during the evening worship hour. Let us say with Mary, "My soul doth magnify the Lord." (Luke 1:46)

The "Love - in - Action" Sunday school class went caroling after the evening service on December 23.

Fourteen from our church, including the youth minister and his wife, attended Midwinter Convention at Twin Rocks, Oregon, December 18-January 1. They came home with the thought that, as followers of Christ, the work of each one is a part of God's plan for the world.

The Northwest Yearly Meeting Rally, sponsored by the Boise and Greenleaf Areas of Friends Churches, was held in Caldwell Sunday, February 23. The meeting began with a "Rap Session" at 5:30 p.m., a buffet luncheon at 6:30 p.m., and the rally at 7:30 p.m. Four major Yearly Meeting boards were represented. Russell Myers, superintendent of Evangelical Friends Church—Eastern Region, was the guest speaker, and Norval Hadley was emcee. People were encouraged to bring their questions and participate in the "Rap Session."

BOSTON HEIGHTS Hudson, Ohio

Our district-wide missionary conference brought revival to our church. The Sunday morning worship service has become an evangelistic service. The Holy Spirit has been moving beautifully in our midst, and several new families have been brought into the church.

We have also felt a new surge of anticipation for the soon return of Jesus Christ. We attribute this to our excitement over hearing the David

Wilkerson tape of his vision and to the dynamic film, *A Thief in the Night*.

Many have committed themselves to new spiritual growth and outreach. Nearly all our Sunday school teachers are directly involved in home Bible study groups. Last quarter our attendance in Sunday school increased 20 percent over the same period last year, and morning and evening services are up 8-10 percent. We have sent clothes, food, and financial help to a family with an ill child. Also we sent many things to our black brothers in Canton through Rev. George Primes.

CALDWELL, Idaho

The first anniversary of the busing program was celebrated December 2, 1973, with an attendance of 155. All the children who rode the bus on that first Sunday were present at the celebration. Dale Field presented gospel messages, using magic and ventriloquism.

Sam and Charlotte Bass wrote and directed the Christmas program titled "What Does Christmas Mean to You?" The parents of the children riding the bus swelled the attendance to 175.

On the evening of December 30 Divonna Cossell, daughter of former Caldwell pastors Dick and Esther Cossell, presented pictures of Bangladesh taken on her recent visit to that country.

We appreciate the ministry of the Greenleaf Friends Academy Choir, who presented a full service of sacred music January 27. They were superb!

We are looking forward to a missionary conference with a revival emphasis March 17-24. Clair Lund of Southwest Indian Mission and Frances Hicks, who is affiliated with Gospel Recordings, will be the principal speakers.

An ushers workshop (the first of three classes) was presided over by Dr. Bob Mangum February 4 with 18 participating.

CANTON, Ohio

The young married women of our church have a Bible study each Thursday morning in the church lounge. They are presently studying Jill Reinich's book, *To Have and To Hold—The Feminine Mystique at Work in Marriage*.

The Small Group Ministry has been a very effective tool for Christian growth in our church. At the present time we have 17 groups meeting at various places most every day of the week. On February 15 and 16 our Evangelism Commission sponsored a Small Group Workshop with Rev. John Smith as the keynote speaker. During the workshop there was opportunity to share experience and problems and to explore different resource materials.

COLORADO SPRINGS Colorado

Sunday, November 25, Vern and Lois Ellis of Rough Rock Mission were with us for a service. Vern challenged us from the Bible and their experiences and showed some recent slides. Many of the slides showed the work being done on the road from the mission to the church on Black Mountain. During a question and answer time, we learned many new concepts about why missions as well as our own personal witnessing are important.

DAMASCUS, Ohio

Robert R. Routh, president of the Routh Packing Company of Sandusky, Ohio, was our guest lay

speaker on January 20. Our annual winter picnic was held January 23 at the Junior High building. A circus theme prevailed, and a white elephant fun auction was a highlight of the evening. Games and basketball were also included in the evening's activities.

EAST RICHLAND St. Clairsville, Ohio

Members of the Omega Teens high school group presented the allegorical play, "Let the Son Shine In," to 130 at our Sunday evening service, January 20. The play speaks of the condition of the world and of the church and emphasizes the true gospel message of salvation by grace through Jesus Christ. The play is contained in the book by Jerry Halliday entitled *Spaced Out and Gathered In* by Revell publishers.

FIRST DENVER, Colorado

Our January Missions Emphasis centered around two features. In the morning service, John and Dottie Davis of Denver presented their work with International Students in the area. The Davises formerly had been missionaries in Laos and so brought illustrations from both ministries to challenge us. The film, *For Pete's Sake*, received a good response in the evening service.

Several of our classes have spent a weekend at Quaker Ridge. These times were spent playing table games, tubing, and relaxing.

FRIENDSWOOD, Texas

Loren Wood and Dr. Ernest Kistler received awards recently in Washington D.C. The American Institute of Aeronautics and Astronautics (AIAA) presented the national award to Ernest Kistler for his service as chairman of the Houston Section of AIAA, which was selected No. 1 Local Section in the nation. Loren Wood received Top Recognition in the nation for the Special Event—a Rapid Mass Transportation Conference in October, for which he served as general chairman.

Both men participated in discussions on Aerospace programs. Loren also will participate on a national committee selected from government and industry officials to recommend "Applications of Aerospace Technology to Society."

FULTON CREEK, Radnor, Ohio

Hello from Fulton Creek Friends! Bible study classes on Wednesday and Tuesday mornings have been well attended. We praise the Lord for the need of new classrooms. Yes, we are at it again! A special offering for the building fund yielded \$784.71.

GILEAD, Mt. Gilead, Ohio

Marcia Michael, Christian education director of the Bellefontaine Friends Church, recently led our teachers in a Sunday School Workers Conference. She shared an evening packed with practical information and inspiration for a more effective outreach in the Sunday school.

Two of our young people have recently received honors. Dan Bowers, member of our Sunday school, received the Eagle Scout Award in an impressive ceremony at the church. Ronald Robinson was honored as Mt. Gilead High School's "Most Outstanding Marching Band Member" for 1973. He gives God the glory.

GRAND JUNCTION, Colorado

Thanksgiving Day several families enjoyed a turkey dinner at the church. The turkey was provided by Raymond Drewery.

November 30 through December 2 we held a Lay Witness Mission. Our lives have been noticeably changed and enriched. Many rededicated their lives to Christ because of this ministry.

HIGHLAND AVENUE Salem, Oregon

Highland Friends had the privilege of having as guest speakers for one meeting in November Enock and Judith Imbuye of East Africa Yearly Meeting. They attended earlier meetings of the FUM in Richmond, Indiana, with Enock Imbuye participating in those of Friends Partnership for Productivity, planning for the future (whereby Kenya-made articles may in the future hopefully be available in USA). The Imbuyes are very active members of the Kitale Friends Church in Kenya. They spent five days with our pastors, since Paul Barnett was Enock's pastor during two years of his earlier study in Friends Bible College. He is a graduate of Friends University, with a major in agriculture, and is an outstanding farmer in western Kenya. The Imbuyes also visited Newberg and enjoyed a tour of George Fox College, directed by Milo C. Ross.

Highland Friends are serving as host church for the weekly Good News Club (sponsored by Child Evangelism), whereby an average of 30 children come from Highland Elementary School by released time arrangement.

We are glad for two new families who have recently come to be a part of our church constituency, thus contributing new life and interest in our meeting.

HOWLAND, Warren, Ohio

For our Wednesday evening services our pastor has been leading us in Bible study. Also for this service we have incorporated certain aspects of the lay witness idea. It has been a great success and we plan to continue with it.

We have emphasized fellowship in our church program in two ways. Once each month we have a potluck dinner at the church. Also, each month we have an Adult Class party in a different home.

We have a Savior to serve, a will to witness, and a world to win. We know the Lord will continue to bless and to guide our people and our church as we begin this new year.

LAWRENCE, Kansas

Praise God for 35 new members who were accepted into our fellowship December 23, 1973. *Evangelistic Goals* are our vision.

Family Night was January 30 with a supper hour and a musical program by the Del Steffuy family, who also led a sing-along. The entire community was welcome, and special invitations were extended to students of the Haskell Institute, an Indian university, and Kansas University.

Youth emphasis was scheduled February 2, with a singing rally involving all churches in Lawrence. The following Sunday services were led by our young people, including 12 university students.

Sunday school preparation has included classes in Marriage and the Family, Parent - Youth Relations, Teacher Training, and Christian Doctrine, as well as classes teaching the standard lesson.

Home Bible Studies are divided into six groups on Wednesday evenings. Youth studies range from the first grade through grade twelve, with a variety of activities.

LIBERAL, Kansas

Henry Franz, 73, faithful attendee at Liberal Friends passed away November 5, 1973. He was born February 23, 1900, at Buhler, Kansas, and moved with his bride to Beaver County, Oklahoma, in 1923. They moved to Liberal, Kansas, in 1968.

Raised a Mennonite, Henry Franz attended the Liberal meeting about 40 years. He is survived by his widow, a son and a daughter, three brothers, three sisters, and five grandchildren. He was buried in the Liberal Memorial Gardens.

We are pleased to announce our new youth minister, Mark Anton. He faithfully served our meeting during the holidays while the Browns were on vacation. His parents, Mr. and Mrs. Richard Anton of Ensign, Kansas, recently visited our services.

Nuel and Gertrude Mitchell celebrated their Fiftieth Wedding Anniversary on Sunday afternoon, December 23. Friends and relatives from Colorado, Kansas, and Oklahoma came to help them celebrate this special occasion.

Janet Bond entered an essay on wildlife in the soil conservation contest in Stevens County. She was awarded 1st place in the annual Soil Conservation Dinner in Hugoton in January.

MARYSVILLE, Ohio

Our church is trying a new schedule for our business meetings. All meetings will be held on Wednesday night prior to midweek Bible study. On the second Wednesday of each month we have a potluck dinner followed by family devotions, then we split into our separate missionary groups (women's, men's, and children). It is really a time of fellowship to look forward to each month.

Our Men in Missions are really getting into "full swing." They now have a prayer breakfast at a downtown restaurant on Saturday morning. This month they have started cutting down trees and splitting for firewood. This will go on safe next fall.

The Friends Youth have been collecting newspapers since October, and this month it paid off. They filled a semi-truck trailer almost full and earned \$368.

Bill and MaryAnn Jolliff's son Chad was the first baby born in Union County in 1974.

MELBA, Idaho

We are happy to report that our new church building is finished! One of the nice things about our new building is the Prayer Room, included by request of individuals in the church. Even when the rest of the church is locked, the Prayer Room will remain open for anyone in the community who wishes to use it. The furniture is in memory of Delbert Tuning.

Our first worship service in the new sanctuary was February 17 and the dedication of the entire facility is March 10. Superintendent Norval Hadley will attend our dedication—he was also our guest speaker on February 3. The church architect, Ed Arnold of Huntsville, Alabama, will also be present at the dedication. Our Junior Choir will provide some of the special music.

We are trying a new program of having Fellowship Dinners every other Sunday with an informal service immediately following the dinner. The evenings of these days are then left open for family activities. The pastor reports the response is favorable—on two Sundays each month we travel to church only once. This is ENERGY SAVING, especially

for those who live in Nampa. And of course we enjoy the Christian fellowship. February 10 this afternoon service featured the Gideons and on February 24—special music.

Our teens are collecting newspapers and cans to earn money, to become aware of our environment and recycling, and to give them a chance to work together. During February they are studying dating, marriage, and sex, presented in light of Christian principles and the Bible. On February 14 they had a semi-formal Sweetheart Banquet and invited the young marrieds. A male quartet from Northwest Nazarene College provided special music.

Our pastors, Gordon and Norma Bennett, traveled to Montana for the marriage of his brother Calvin to Becky Edwards late in February. Calvin lived in Melba last year and contributed much work to the new building, the music program, and our teenagers.

In March our Sunday school will experiment in electives, making several Sunday school classes with varying topics available to the adults to choose from.

Our WMU made a quilt for the Melba Community Auction (purpose—charity) and one for the Greenleaf Auction (purpose—Friends Academy). The ladies have chosen elderly ladies in the community as Secret Friends.

We wish to extend our thanks and love to Marion Hoyt and his wife, who were our guest speakers three Sundays in January. The Hoyts presented gifts of love (in the form of decoupage plaques they made) to Junior Department Superintendent Alice Martin for the junior Sunday school rooms and to Gordon and Norma Bennett for each of their studies.

We thank God for the miracles He has given to His Church (people) in Melba.

MT. AYR, Alton, Kansas

Robert Sanders, pastor, Benkleman (Nebraska) Friends Church, was the speaker for our revival services, November 1-11.

Ministering in two of our fall meetings were Superintendent John Robinson and his wife Betty, and Associate Superintendent Gerald Teague and his wife Marjorie.

The Women's Missionary Society had a Christmas luncheon at the church dining hall, with our husbands as guests.

The annual Christmas program was presented Sunday evening, December 23. A surprise fellowship hour was held afterward honoring Craig and Winifred Peterson on their 40th wedding anniversary.

Plans are being made for a centennial observance of the Mt. Ayr Church in the fall of 1974.

NEWBERG, Oregon

The Sunday school Christmas program, directed by Jim and Judy Settle, was given on December 16. The Christmas music program was given by all the choirs of the church on December 23.

The Christian film, *In the Presence of Mine Enemies*, was shown on January 6.

George Fox College Missionary Conference week began at our church on January 13.

The Rogue Valley Youth for Christ Choir "Reflections" from Medford, Oregon, sang at our morning services on January 20.

Newberg Area Rally was held in our church on Saturday, January 26. Vocational stewardship, missions, and service were emphasized. Speakers

included Kent Miner, Russell Baker, Stuart Willcuts, Wayne Chapman, Denny Conant, Sheldon Newkirk, Kenneth Williams, Duane Comfort.

"Life Changing Teachings" is a teachers' workshop being taught by Betty Hockett.

February was our Month of Missions. Missionary speakers included Duane Comfort, Phyllis Brown, Fred Littlefield, Clair Lund, Paul Cammack, Russell Baker, Forrest Cammack, Norval Hadley, Denny Conant, Wayne Chapman, Patty Meireis, and David Hampton. The birthday potluck dinner was held at Heacock Commons, George Fox College. The Junior High Choir gave the cantata "Joy."

The all-church Sweetheart Banquet was held February 12 at Todd's Restaurant in Tigard. Ron Crecelius and Norval Hadley provided the entertainment for the evening.

NORTH LEWISBURG, Ohio

Each Monday evening our members meet in an informal time for prayer. This is a special time when prayer is given for particular needs: a lost soul, an individual burden, or needs of the church. This prayer time is in addition to our usual prayer and Bible study on Wednesday evenings.

On a recent Sunday evening, 17 in attendance were blessed by the outpouring of the Holy Spirit.

NORTHSHORE, Houston, Texas

"Give, and it shall be given unto you; good measure, pressed down . . . and running over." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We thank God for the victories won under Phil Arms' ministry in recent evening services.

We thank God for the \$6,000 pledged in faith promise giving. We thank God for faithful stewards. We thank God for the prospects of our property on Manor being used to reach youth for Christ through the Peacemaker Coffee House ministries.

We thank God for the new bus ministry. Our hearts are full of praise and thanksgiving for the gift of a church bus. The bus was given to us by our dear friends of the *Bayshore Meeting*. Their generosity is an actual example of our belief that you just can't outgive God. We are grateful to them and Him!

PELHAM, Ontario, Canada

Ten persons attended an adult retreat at Hespeler, Ontario, in January. An intensive Bible study was conducted by our pastor on growth, faith, and trust. A time of fellowship and sharing brought all a real sense of God's presence. Because of the success of this retreat, another was planned for February.

The youth of Ypsilanti Evangelical Friends were the guests of our youth for a retreat February 8-10.

PENIEL, Onemo, Virginia

A large number of members and visitors attended our Bible Readers Banquet in January. Those who completed reading their Bible through in 1973 received recognition. Bible questions were asked and discussion followed. Our program included devotional poems, special music, and a presentation by our special guests, the Reverend and Mrs. Willis Miller, who showed slides and gave vocal information of the Holy Land.

An effective worship service planned around the theme, "The Good Old Days," was held January 27. The purpose of the service was to remember our own church's heritage

but also the beginning of our nation 200 years ago. A large number of church members dressed in period costumes and walked to church by lantern light. The sanctuary was lighted by candles, kerosene lamps, and lanterns. All music was a *cappella*. The pastoral message theme was "Our Heritage" and was based on Psalm 16:6, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

PLAINS, Kansas

Iola Steen of Portland, Oregon, spoke in our morning service December 2. On a visiting mission to churches she had once pastored, her tender message and brief time in the community blessed and encouraged old friends as well as new.

Patricia Harper of Lone Star spoke and sang under the anointing of the Holy Spirit in our pastor's absence recently. For our evening service "The Inspirations," Nancy Kramer, Kay Classen, and Sharon Haverly of Meade, presented a thrilling ministry of personal witness and gospel music.

The FBC Singers, under the direction of Mauri Macy, recently presented a fine concert for our meeting.

PRATT, Kansas

A number of guests have been with us this new year. We believe they have come to worship with us as a result of the leading of the Spirit of God. This is a real blessing to our congregation. Services at Pratt Friends Church are blessed with the presence of the Holy Spirit.

A January service in which Gerald and Marjorie Teague ministered to us in music, testimony, and God's message to us from His Word brought challenge and inspiration to pastors and people.

A faithful family who recently moved from this area to relocate in Hutchinson left many vacancies. We thank God for those who are accepting new responsibilities. Fred and Drula McKinney and Frances McKinney will be greatly missed, but the Hutchinson meeting will be richer receiving them.

An encouraging and informative time was shared with the area churches as we all met here for the February Area Rally.

With a burning desire among pastors, Sunday school superintendent, and teachers to revive and liven our Sunday school, it is the feeling that in an opening session, with all departments meeting together and participating in various ways, we may better understand the accomplishments of the classes. It is the feeling that the coffee pot with its buzz sessions cannot replace what God's Word, inspired songs, and sharing can do for our church families. We pray and believe that God will help us to grow in this venture.

PRINGLE, Salem, Oregon

In the absence of our pastor January 6 and 12 due to the death of his stepmother in Michigan, Bob Parker and Dave Arnett ably filled our pulpit. Bob is a student at Western Evangelical Seminary, and Dave is our own former Friends pastor now employed with the State of Oregon.

Clairence and Mary Ann Nieurvsma, missionaries for 19 years in the Philippines under Far Eastern Gospel Crusade, were with us morning and evening on Sunday, January 20. Inspiring music, slides, and words were used to share God's blessing on their work.

Friday, Saturday, and Sunday, January 25, 26, 27 we had our first

lay mission conference. We had planned potlucks on Friday and Saturday nights. Representing our lay people were Russell and Irene Baker, Denny Conant and Wayne Chapman, and Forrest and Orpha Cammack. Missionaries were Paul and Phyllis Cammack and Duane Comfort. Norval Hadley gave the missionary challenge Sunday morning, followed by faith pledging that exceeded our goal of \$1,500. Praise the Lord!

ROCK HILL

Eagle Springs, North Carolina

An "1846" bell has been purchased by our congregation and placed in the steeple of the church. Another addition to the church is a new Lowery organ for the sanctuary. We are praising the Lord for the renewed love among our people and for the spirit of evangelism.

SHERWOOD, Oregon

Nancy Minthorne, a high schooler, reported on her two months of missionary service at Kotzebue, Alaska, last summer during a January Family Hour. She showed slides of the California Yearly Meeting work being directed by Earl and Janice Perisho. Her presentation was greatly appreciated by the congregation and revealed Nancy's enthusiasm for the Lord's work.

Leo Thornton, executive vice-president of Western Evangelical Seminary, Portland, represented the seminary in a recent morning worship service.

A large number of tween and high school FYers attended the four-area roller skate in Portland. Nancy Minthorne, Mark Box, and Scott Taylor (with harmonica) sang a personalized version of "This Little Light of Mine," and Casey Corum, GFC student and Tween FY sponsor, gave the devotional.

A large portion of our people have been to see the Billy Graham film *Time to Run*. Serving as counselors have been Mark Box, Steve Taylor, and Bill Moore. Most of the youth went on a Wednesday evening, then returned to the church for refreshments and a time of sharing.

Another "gym night" was enjoyed by our church. The recreation consisted of volleyball, basketball, wrestling, weights, and trampoline.

TV personality James Allen, better known as the clown "Rusty Nails," was with us for the entire morning of February 10. Mr. Allen is an ordained American Baptist Convention minister and spoke during the morning worship. We had a Sunday school assembly for the hour following the worship service, during which Rusty Nails, in full costume, did magic and used visual aids to illustrate the love of Jesus Christ. This emphasis was very effective in outreach for us. Our annual Outreach Conference continues through March 10 with guests during the morning worship and evening Family Hour services, including Duane Comfort from Northwest Yearly Meeting (Peru); Forrest Cammack, Salem farmer who recently visited our mission fields in South America; Arnold Fosse of Child for Christ Crusade in Portland, Ben Brantingham of Friends Ministries, Mike McGrady of the Seamans Center of Portland, and the film *Explo 74* from Campus Crusade for Christ.

Our annual Valentine Dinner was held in the fellowship hall on the 16th with Brian Beals of the Hillsboro Friends Church as emcee.

Our Sunday school and morning worship average attendances for the

month of January were the highest January averages on available records.

SOUTHEAST, Salem, Ohio

Special meetings were held January 11-13 with Bert and Carol Jones of *A Visit with the Joneses* radio broadcast. Bert is an accomplished organist, and his sister Carol sang each night. Music and message were mixed most effectively and our congregation enjoyed the relaxed, "at home" atmosphere of the meetings. Some remarks of those attending were: "They're beautiful people . . . it is nice to know there are still people who preach such fundamental messages . . . I feel like I've known them all my life . . . Everytime I listen to the tapes of their meetings, the Lord points out something new to me for my life."

The church has begun the new year by striving to memorize one verse per week. The memory verse is printed in the bulletin each Sunday.

We have started to mail bulletins out each week. We send to everyone each week, whether or not they attended services, and hope this will encourage some who have been absent to come to church.

SPOKANE, Washington

Dwaine and Becky Williams, who left our congregation in December for a two-year term in Vietnam, are now in Dalat, where they are in language school.

Two home Bible studies have been meeting with 10 couples being involved.

The Friends Youth group sponsored a pancake feed on January 30. They also had a Valentine Banquet with Mike Goins as special speaker. Twenty-three were in attendance.

The Junior Club, which involves grades 4 through 6, has been active since its beginning in October of 1973. Their December program included a visit to the Union Gospel Mission and a Christmas play. In January they had a policeman speak on "Law and Order" followed by a visit to the County Safety Building; 15-20 juniors have been participating in these activities.

TACOMA FIRST, Washington

January 6 Gene Hockett, his son Steve, and Carol Seibert were with us to bring inspiring messages in word and song. Also worshipping with us was Donald Millage, George Fox College business manager and son of Mrs. Clark Smith.

January 11-13 a fruitful seminar was held with Duane Comfort as guest speaker. The meetings closed with a fellowship dinner after the Sunday morning service.

We have enjoyed having Mr. and Mrs. Raymond Marvin, formerly of the Tacoma Rescue Mission worshipping with us. Their messages and singing have been a blessing to us. They have gone out under Friends Ministries to start missions, the first one being in Fairbanks, Alaska.

Our new program of Prayer Partnership is proving to be a real blessing. We have a partner for a week at a time, sharing our concerns and praying about them, getting to know each other in a more personal way. Everyone participating has mentioned it has been a great experience and thrill to see prayer answered in marvelous ways.

February 3 Mark Fey of Puyallup brought us a multimedia presentation on "God's Creation." How can anyone doubt there is a God when seeing the beautiful things He has created?

TULSA, Oklahoma

The Tri-State Area Rally was held here late in February. Gerald and Marjorie Teague were in charge of the program. Dave Cox, director of Tulsa Youth for Christ, was guest speaker. Music was supplied by "His Lovin' Co."

Our goal for 1974 is for every Tulsa family to begin tithing. Why should we tithe? *God asks for it*—"Bring the full tithes into the storehouse." (Malachi 3:10) *God needs it*—fantastic programs and projects for God are on the drawing board. They only wait for people to release their tithes to propel these projects into holy orbit. *God expects it*—He has no other plans. *God blesses it*—if we give, He will return abundantly. *You can't afford not to tithe!* It never costs to tithe to God; it always pays manifold.

WILMORE, Kentucky

The Wilmore Friends Fellowship, including Friends from several yearly meetings, continues to meet on a monthly basis. As in past years, we seek to avoid conflicting with hours of services in the churches of the city. Part of our gatherings have been in the homes of Friends. We are now looking forward to holding our meetings in an established place, with facilities for our gatherings for both worship and fellowship. Friends attending Asbury College and Asbury Theological Seminary, together with Friends who serve on their faculties, are looking forward to the establishing of a Friends Foundation with personnel to give larger attention and spiritual leadership and care to Friends who spend their years of training in Wilmore. The interest and prayers of evangelical Friends are solicited in support of this project, which seems to

us to be a real need and a genuine opportunity.

WINONA, Ohio

"Praise God from whom all blessings flow." Miracles are still happening at Winona. We recently purchased an organ and in faith had it installed even though we still owed \$539 on it. Our cups were running over when two weeks later more than enough had been contributed to pay in full for the organ.

A "singtime" was held recently with six churches in our area. Many brought special music and shared in a time of testimony.

WYANDOTTE, Oklahoma

The local response to the Tri-State Billy Graham Associates Crusade in Miami in early November was terrific! We are happy about the many decisions that were made and the continuing interest since that time. It was a time of spiritual renewal, decision making, and lasting results. The unity of the area churches in praying and working together was a real blessing.

Recently, we had all the students who had made a decision for Christ so far this school year stand at the close of the worship. There was good response, with 20-25 doing so. We then gave an invitation, and our pastors counseled and prayed with 21 who stayed for such. We are continually challenged by the openness of our students this year but overwhelmed with our inability to find the time and place for enough follow-up and training to see them grow. How we need help!

A Conn spinet organ was recently purchased for the church. This has added to the worship atmosphere, and we are grateful to those who provided the necessary funds.

Friends record

BIRTHS

CADD—To Jon and Cheryl Cadd, a son, Joshua William, February 5, 1974, Newberg, Oregon.

CASTO—To Garry and Sherry Casto of Gilead Friends, Mt. Gilead, Ohio, a son, Aaron Richard, October 20, 1973.

CLARK—To Tom and Sharon Clark, a daughter, Kristie Sue, January 22, 1974, at Lone Star, Kansas.

FLEENER—To Frank and Mary Fleener, a boy, James Matthew, January 24, Bayshore, Texas.

FRITZLAN—Walter and Naomi Fritzlan, a daughter, LaVenda Lois, November 23, 1973, Grand Junction, Colorado.

GAULT—To David and Pat Gault, a son, Jonathan Mark Gault, November 5, 1973, San Antonio, Texas.

GREGORY—Fred and LaVonne Gregory adopted a daughter, Crista LaShel, age five months, in Bangladesh February 2, 1974.

HEIZER—To David and Frances Heizer, North Lewisburg, Ohio, a daughter, Jennifer Christine, October 21, 1973.

JOHNSTON—To Paul and Laura Johnston, Alliance, Ohio, a daughter, Rebecca Ann, January 6, 1974.

JOLLIFF—To Bill and MaryAnn Joliff, Marysville, Ohio, a son, Chad William, January 5, 1974.

JONES—To Max and Mudy Jones of Gilead Friends, Mt. Gilead, Ohio, a daughter, Chrystal Lynn, September 1, 1973.

MCCRACKEN—To Dan and Jan McCracken of Newberg Friends, Oregon, a daughter, Heidi Lynn, December 18, 1973, Newberg, Oregon.

MCKINNEY—To Mr. and Mrs. Donald McKinney, Damascus, Ohio, a son, Brian, January 16, 1974.

O'HARA—To Pat and Cathy O'hara of East Goshen Friends, Beloit, Ohio, a son, Sean Patrick, in Indianapolis, Indiana, January 11, 1974.

ROSS—To Eric and Jody Ross of Lynwood Friends, Portland, Oregon, a son, Daniel Allan, November 27, 1973.

ROUSH—To Tim and Kathy Roush of Mt. Carmel Friends, Mingo, Ohio, a son, Timothy Jay, November 29, 1973.

SHERWOOD—To Larry and Carol Sherwood, Marysville, Ohio, a daughter, Teena Louise, January 15, 1974.

WEIMER—To Mr. and Mrs. Fred Weimer, Damascus, Ohio, a son, Brian David, December 9, 1973.

YOST—To Jim and Adelle Yost, Canton, Ohio, a son, Shawn William, January 21, 1974.

MARRIAGES

BARNETT-HURT. Roberta Barnett of Newberg Friends, Oregon, and Tom Hurt December 15, 1973.

CAMMACK-WHITE. Edith Cammack and Barry White December 1, 1973, at Rosedale Friends, Salem, Oregon.

DUNLAP-JACKSON. Sharon Dunlap and Gary Jackson December 29, 1973, at Eugene Friends, Oregon.

DYER-HOBSON. Robin Dyer and Shane Hobson, August 28, 1973, at Gilead Friends, Mt. Gilead, Ohio.

EVANS-HENRY. Debra Gay Evans and Richard Henry, October 26, 1973, at Gilead Friends, Mt. Gilead, Ohio.

MCCLURE-WORDEN. Darla Anita McClure and Dennis Lee Worden January 1, 1974, Friendswood Friends, Texas.

SWAREN-WARREN. Suzanne Swaren of Trinity ECNA, Tigard, Oregon, and Bob Warren of Lynwood Friends, Portland, Oregon, June 2, 1973.

WARD-STURGEON. Cathy Ward and Homer Sturgeon, November 24, 1973, at Winona, Ohio.

DEATHS

BOWLES—Joel Walter Bowles of University Friends, Wichita, Kansas, December 7, 1973.

CARPENTER—Clyde E. Carpenter, Grand Junction, Colorado, December 25, 1973.

CASTO—William H. Casto, 69, of Gilead Friends, Mt. Gilead, Ohio, January 20, 1974.

FRANZ—Henry Franz, 73, November 5, 1974, in Liberal, Kansas.

GREER—James E. Greer of Lynwood Friends, Portland, Oregon, January 18, 1973.

HANKINS—Ralph Hankins of University Friends, Wichita, Kansas, November 25, 1973.

JEFFERY—Lewis Jeffery of Northbranch Friends, Burr Oak, Kansas, December 30, 1973.

KLINE—Edmund C. Kline, 60, of Pelham, Ontario, January 17, 1974.

MCARTHUR—Grover McArthur of Alva Friends, Oklahoma, November 27, 1973.

MOHLER—George Mohler, 86, Canton, Ohio, January 29, 1974.

MOSHER—Elsie Mosher, wife of Rev. Robert Mosher, Damascus, Ohio, January 2, 1974.

NEEDEL—Wm. Roy Needels, 85, Arkansas City, Kansas, Friends, February 5 in Oklahoma City.

PICKERING—Royce Pickering of University Friends, Wichita, Kansas, January 15, 1974.

SHELITE—Retta Shelite (Mrs. Charlie) of Alva Friends, Oklahoma, January 6, 1974.

STRAWSER—John Strawser, Orange Road Friends, Delaware, Ohio, December 25, 1973.

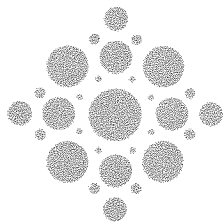
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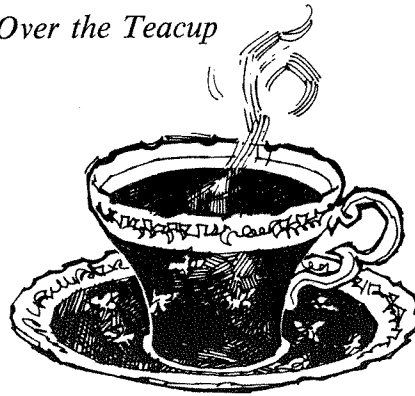
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EF34

Over the Teacup



A slower pace

By CATHERINE CATTELL

The newscasts out here carry a great deal about the gas shortage and what America is going to do about it. For one thing, we hear Americans are traveling at a slower pace, with a 55-mile-an-hour limit.

My husband loves to tell that years ago, when the family first had a car, they went for an outing one evening and father hit 25 miles an hour. Mother, who loved to enjoy the countryside as she rode along, asked father to slow down. "I can't enjoy the scenery when you go so fast," she said.

The scenery in Taiwan is so beautiful. A horseshoe of mountains around Taipei makes an ever-changing picture as one moves along, but one must walk really to see the scenery. Traffic out here is wild beyond description. Many of my friends refuse to use taxis. They either go so fast one can't see, or they are in some traffic snarl of such alarming proportions that we shut our eyes to pray, or else gaze with horror at the predicament, and with amazement, at the miracle of untanglement! The idea of a slower pace is catching on out here—on paper, that is. There is no sign of it on these bumper-to-bumper streets, as yet. The slow-moving and restful East is not to be found in this city—at least, not on the streets!

And yet, there is something here that impresses me very much. On holidays people walk—great endless lines of humanity—whole schools of children, companies with all employees carrying banners, families with babies strapped to the backs of mothers—everyone out to see beauty.

Once it was an orchid display in Chiang Kai-shek's garden very close to us. It may be to walk leisurely through the rose garden next door. Once we saw hordes of people going to the Palace Museum, where art treasures from the Mainland are stored and on display. People walked slowly past the artifacts from ancient China, taking time to study, enjoy, and ponder ancient art from Abraham's day down through the dynasties of

China's colorful history. There is such pride in her culture and the objects of art in jade, ivory, coral, cloisonne, and in the calligraphy and painted scrolls, and much, much more.

If America were to slow down, what would she do? Would she discover treasures forgotten in the mad rush? Would she discover her own family and things to do together? Would the fireplace and the backyard or the porch swing or an orchard be used again as places for good, wholesome fellowship?

There are many forgotten treasures buried in the past. It takes time to think and ponder the meaning of life and to rediscover priorities and basic principles. Do you think a slower pace might give Friends the desire once more to "practice the presence"? To recognize the "holy One in the midst" (the most priceless treasure of all)?

Of course, we have a choice of fretting at the slow pace, frustrated at being held up and inconvenienced, or we can use the slower pace to rediscover lost treasures and the great beauty around us that we haven't had time to notice. You might even see a miracle! □

Face of the World

Continued

He said there are currently 800 to 900 children of mixed blood in South Vietnamese orphanages. Dr. Haines added that the number of such children outside orphanages is not known but that "1,000 to 2,000 is the conservative estimate."

—E.P.

LOUIS CASSELS DIES AT 52; UPI COLUMNIST ON RELIGION

AIKEN, SOUTH CAROLINA—Louis Cassels, religion columnist for United Press International and author of several books on religion and ethics, died of a heart attack at his home here at the age of 52.

His last work, *Coontail Lagoon: A Celebration of Life*, will be published by Westminster Press in April. It is a book of reflections about his love of nature and his marriage.

—E.P.

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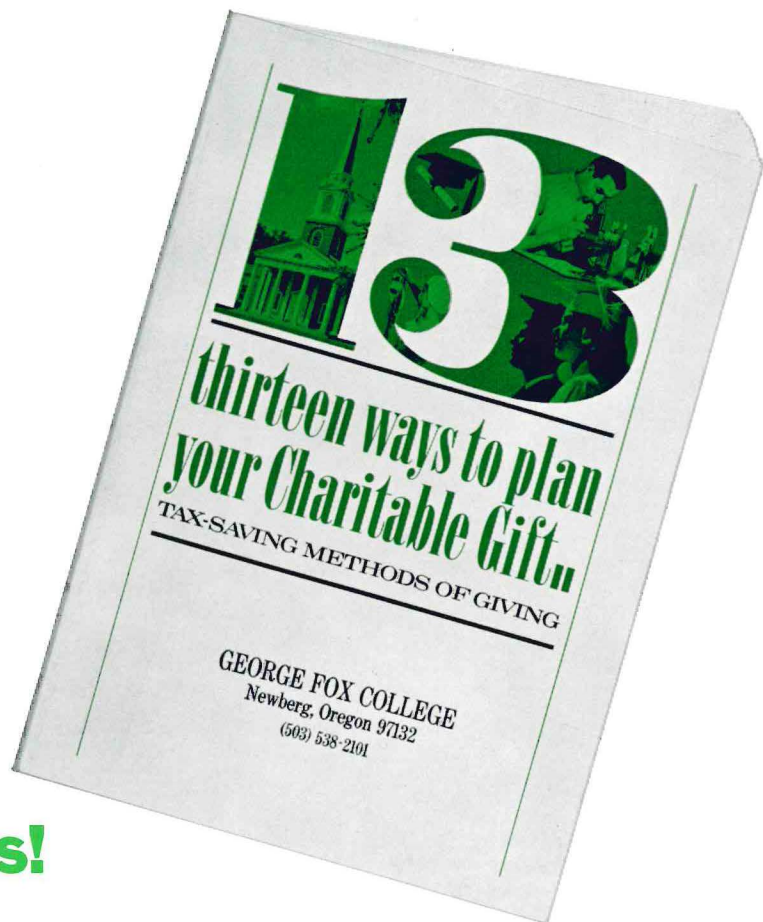
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