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Evangelical Friend

May 1974

Vol. VII, No. 9

Innovations in Christian Camping



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issues more of an adventure than a hassle. If George Fox, himself, were here today, he'd be proud. And we believe the Lord Jesus is pleased too.

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Evangelical Friend

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Cover

A family from Denver Friends walks a trail in the Rockies on a weekend of church/family fellowship. Innovative Christian camping is discussed on page 6. (Photo by Wayne Bryant.)

Antecedents

Disasters are part of each day's news. Television portrays them for us instantly. The constant diet of such news makes us almost callous to human misery—that is, until we personally can identify with a name or place.

One day in mid-April, as our family performed the daily ritual of absorbing both our dinner and the evening TV news, came a report of killer floods in the South. Suddenly, a familiar name of a place struck my disinterested mind: Mendenhall, Mississippi! Air photos of the small inundated community flashed on the screen.

Now I became interested! I remembered we were to run a story in May's issue about John Perkins, founder of Mendenhall's Voice of Calvary. I have met John Perkins. We have visited in my office. Several times after the flood I called Dolphus Weary, director of VOC, for information, expressing our concern, thus becoming acquainted with another Christian brother working in Mississippi's rural poverty pockets.

Through God's leading, and some editorial re-paging, we now present two articles on Mendenhall (see pages 8-12)—the one about John Perkins, and one about the flood, which could very well fit our new "Meeting Life's Crises" series. After reading them, I hope Mendenhall, Mississippi, will be more than a name—a real community upon which we will focus our prayers and assistance.

—H.T.A.

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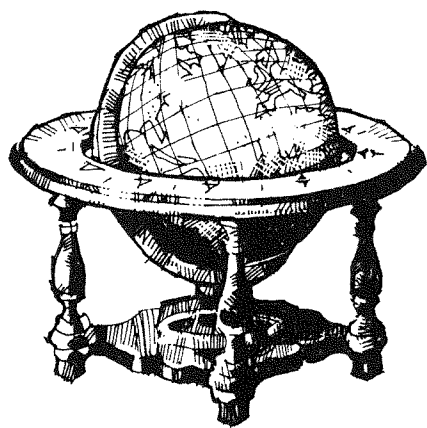
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The Face of the World



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

FAMILY GAINS AS TV APPEAL LEVELS OFF

PRINCETON, NEW JERSEY—George Gallup has discovered that watching TV remains the most popular evening pastime of about half of Americans, but that the proportion has not increased since a 1966 survey.

He found on the other hand that engaging in family activities at home is now the favorite way of spending an evening for twice the number of people since the 1966 survey.

Reading was the highest on the 1938 list, followed by the movies, the theater, and dancing. Each of these pastimes dropped sharply in the next survey—1960. TV had dominated the list for some 28 percent.

The 1974 percentages are: watching television (46%), reading (14%), dining out (12%), family activities at home (10%), movies/theater (9%), resting/relaxation (8%), visiting friends (8%), entertaining friends (8%), playing cards/games (8%), participating in sports (5%), listening to radio/records (5%), dancing (4%), sewing (3%), working in home workshop (3%), club or church meetings (3%), other responses (9%).

The college-educated group was found more likely to cite favorite evening pastimes as entertaining friends, dining out, and attending movies or the theater.

—E.P.

VICE-PRESIDENT FORD ADDRESSES NRB CONVENTION

WASHINGTON, D.C.—At the 31st Annual Convention of National Religious Broadcasters held at the Washington Hilton Hotel, January 27-30, 1974, Vice-president Gerald Ford congratulated NRB "for transmitting this [gospel] message during a period when it sometimes seemed that no one was listening. We know

now that they were listening, and we know that they are listening now in ever-increasing numbers."

Awards of Merit were presented to M. G. "Pat" Robertson of Christian Broadcasting Network for "Best Station(s) of the Year" and to Drs. Richard DeHaan and Paul VanGorder of *Radio Bible Class* for "Best Program of the Year."

—N.R.B.

PRAYER CONFERENCE HOPEFUL FOR SPIRITUAL REVIVAL

ARROWHEAD SPRINGS, CALIFORNIA—"You can organize evangelism, but you cannot organize revival," author Dr. J. Edwin Orr told 270 pastors and laymen who attended the Church Prayer Revitalization Conference at Arrowhead Springs, California.

Speaking on "Prayer and Spiritual Awakening," Orr said, "the only legitimate means to encourage revival are through prayer and the preaching of the Word of God. No revival has ever started without small groups praying."

The conference concentrated on four forms of prayer: Individual prayer, praying in pairs, praying in small groups of three or more, and praying in larger gatherings. After each of the four forms were discussed, the group then had an opportunity to practice them.

Directing the conference was Armin R. Gesswein, founder of the Ministers Prayer Fellowship for Southern California.

—E.P.

DAVID WILKERSON REAFFIRMS 'VISION' OF FIVE CALAMITIES IN OUR TIME

NEW YORK—David Wilkerson has reaffirmed his "vision" of five terrible calamities that will occur during our generation—a vision that he first reported last August.

In the face of mounting criticism, es-

pecially from Roman Catholic charismatics, Mr. Wilkerson declared again that "unbelievable disasters are roaring down upon us."

In a statement entitled, "The Party's Over," published in the February issue of *Cross and the Switchblade* magazine, the famed Pentecostal preacher and author said, "The vision I share with you . . . is only one of many born out of the recent great outpouring of the Holy Spirit. It is a vision completely endorsed by predictions of Jesus Christ Himself."

Reiterating what he told a Lutheran charismatic conference in Minneapolis last year, Mr. Wilkerson said he saw "five terrible calamities" that will take place during "our generation"—economic recession, earthquakes and famine, a "flood of filth" (pornography), hatred of parents by youth, and a period of Christian persecution—including the rejection of Catholic charismatics by the Pope and church leaders.

—E.P.

WORLD RELIEF COMMISSION PRODUCES AFRICAN FAMINE FILM

VALLEY FORGE, PENNSYLVANIA—NAE's World Relief Commission premiered their newest sound-color film, *Africa, Dry Edge of Disaster*, at the National Association of Evangelicals Convention in Boston, April 24.

WRC's latest sound-color film shows the effects of long and widespread famine afflicting six sub-Sahara countries, Sudan, and Ethiopia—a drought-stricken belt extending from the Atlantic to the Indian Ocean. People are existing on only five ounces of grain per day, when they can get it.

Scanty or no rainfall in five years, coupled with the Sahara Desert shifting at the rate of 35 miles a year, has brought severe drought resulting in serious famine and refugee problems to millions of people.

"If sufficient action isn't taken in the next few months, countries could disappear from the face of the map. I have never been so shaken by what I have seen in all my life," commented Mr. Kurt Waldheim, Secretary General of the U.N., on his African visit.

The Commission is stockpiling grain in cities, towns, and villages, in anticipation of even greater scarcity before the hoped-for October harvest. Long-range plans to help break the drought cycle include deep-well digging, improved food production, animal replacement, and reforestation.

WRC audiovisuals are available to church and community groups on a free-will offering basis by writing WRC, P.O. Box 44, Valley Forge, Pennsylvania 19481.

EXECUTIVE DIRECTOR WILL BE NEEDED COMMENCING SUMMER OF 1975— DUE TO RETIREMENT

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Concerns, calls, and commissions

Friends have found the Holy Spirit designates, in His own way, certain persons for particular ministries. While the one so concerned usually has walked closely with the Lord, it is yet an act of God as this person knows in his or her own heart that God has called. A similar sensitivity is experienced by the fellowship of Christians of the meeting or those close both to this one designated and to the Lord. Ideally, the one called does not file away this concern for future reference only but immediately becomes involved more thoroughly in Christian mission and service. A missionary working halfway around the world usually begins by teaching a Sunday school class at home; a future pastor starts by a noticeable consistency in private and public prayer life in the home meeting.

Certain gifts and callings of God are irrevocable. "For God does not change his mind about whom he chooses and blesses." (Romans 11:29 *Today's English Version*) The called-out-one, like any of us, may if he chooses disobey God's call and spend a lifetime in spiritual defeat and lost in eternity. To be called or concerned to serve the Lord is a serious consideration. Paul heard it put something like this: "Behold, what great things you must suffer for my name's sake." This is not to say there was not a great joy in

serving the Lord; it simply means there is also suffering.

A "sent one" is under orders, not of the church but of God. Perhaps it is time to *unglamorize*, to some extent, Christian service. It is a discipline to be learned as well as a release to be free. Radical Christianity, a term that again describes Friends, always makes us vulnerable to suffering, sacrifices, ridicule, discomfort, and persecution. A Friend moved with a sense of mission and ministry will be in tension with the false spirits of the world. This is hard to understand by a pragmatic generation where a quick, happy prayer meeting is supposed to smooth things out.

There are several checkpoints that might be programed into our devotional life to determine, by the Scriptures, where we are in our concerns. In the book of Acts, those concerned, called, and commissioned were persons "full of the Holy Spirit." Additional designations indicate they were also "full of faith," or "full of faith and power," but these qualities accompany Stephen-like courage, Paul-like tenacity and vision, John-like compassion and creativity. This is what lifts us beyond ourselves.

God is still doing this. Every generation has God's called-out-ones. There

are, of course, various levels of Christian mission and ministry, not status levels but functional and time-span differences. Some take an hour, some take a week, some take a lifetime. But it is not the type nor time factor that determines the validity or spirituality of the concern; it is the surrender to the will of God. Christianity is a way of life; for the concerned Christian, life is of one piece springing from a rootedness in Christ our Lord.

The Society of Friends in our world today faces varied and complex problems, as we always have. These demand immediate and wise attention, especially to the voice of the Spirit. Christian workers have always been involved in a critical age.

The minister is important, not because he is wiser or better than others, but because he has been so placed by the Lord that he may be able to serve others in a specific way.

In a sense, all Christians are ministers, but in a practical function of leadership, preaching, teaching, and service there is given of God a distinctive, compelling urgency to detach oneself from other pursuits to do the thing God asks.

Paul put it, "Woe is unto me if I preach not the gospel." —J.L.W.

Friends represented at National Black Convention

The 11th annual convention of the National Black Evangelical Association held in Dallas, Texas, in April found nearly a dozen Quakers in attendance, half of them black. With Friends of the Evangelical Friends Alliance jointly with California Yearly Meeting assuming a large part of the salary for NBEA Field Director Aaron Hamlin the past three years, an identity and mutual respect between black evangelicals and evangelical Quakers is growing. While the convention was not large (less than 1,000), it is significant that this was a much larger delegation from the black Christian community than Explo '73 attracted to Dallas a year ago. Unfortunately, the impression is clearly made that barriers between the NBEA and white evangelical organizations are widening rather than narrowing.

Lest this be interpreted as some kind of new militancy or radical behavior, it should be reported that black evangelical leaders, most of whom are spectacularly

capable, articulate, and spiritually discerning (including of course, Tom Skinner, Charles Williams, Drs. William and Ruth Bentley, to mention a few), are reluctantly deciding that white evangelicalism is simply unconcerned and unbending in making any significant changes in fundamental attitudes toward black Christian brothers and sisters. The article appearing on pages 8-10 of this issue of the EVANGELICAL FRIEND gives a glimpse of this problem. As long as prominent evangelical churches, colleges, Bible schools, mission boards, and agencies continue policies and practices of racial discrimination, however subtle or inadvertently followed, the distrust of blacks will deepen rather than heal.

Most of us feel no sense of racial discrimination or prejudice and therefore are perplexed about this problem. At the same time, large segments of the evangelical body in America still assume racial superiority on supposedly scrip-

tural grounds; sweeping generalizations are made that blacks as a race are lazy, on welfare, undependable, ruin the neighborhood, less intelligent, destined to be of lesser importance, etc., etc.

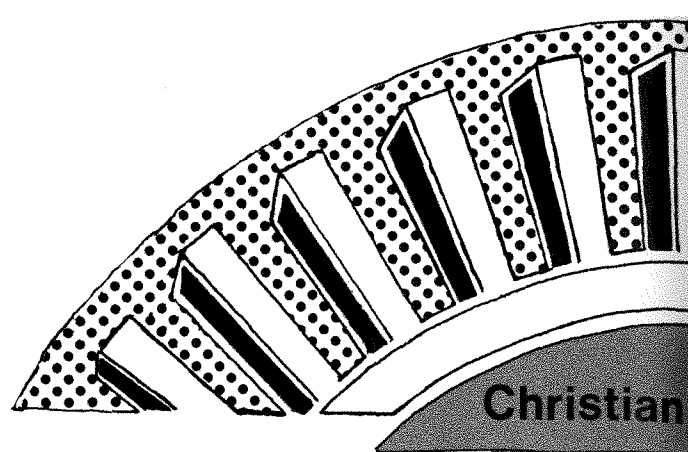
As speaker after speaker, without anger or clenched fists, simply related recent experiences of either deliberate or unintentional religious bigotry, the scene often turned to lengthy prayer meetings, exhortations of encouragement, and singing of spirituals born in the fires of slavery, discrimination, and fear.

To be specific, a Christian leader from Rhodesia who flew to the United States to speak at Urbana '73 and remained for a series of conferences told of being turned away at the door of the very church where the missionary belonged who had won him to the Lord in Africa; a black banker, one of the very few in the U.S., recounted the unspeakable disgraceful treatment received from the

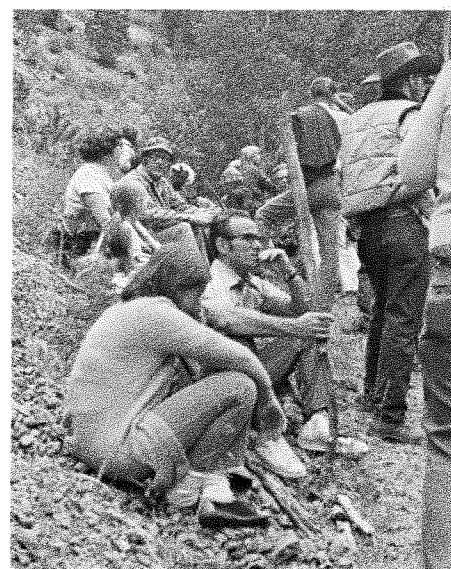
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Camping— a better way

By CHARLES MULLEN



All across the Evangelical Friends Alliance reports are coming of creative Christian camping. As the summer season is upon us we are happy to present two articles that reveal thrilling innovations taking place. Charles Mullen (with bicycle below), a public school teacher in Wichita, Kansas, has been camp coordinator for Camp Quaker Haven in Kansas



It's July 1973, and two long lines of bare-foot juniors seriously grab hold of the thick rope and begin to pull with all their might. Separating the screaming lines is a giant mud puddle, 12 feet square and two feet deep. In 10 short minutes few will have escaped the muck and mire and most will be unrecognizable except for the shining teeth and sparkling eyes. Camp is like a thousand recesses.

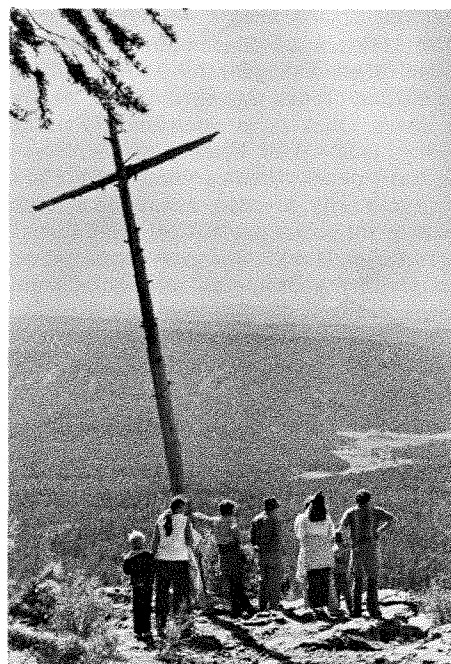
It's August 1973, and 15 tanned bicycle riders streak down U.S. Highway 77 in the Arbuckle mountains of Oklahoma at speeds up to 65 MPH. It's hot, and the air is 95°, with the pavement well over 100°, pushing the air pressure in each tire up to 100 pounds per square inch. The riders, glistening with sweat, their sun-bleached hair wind-parted down the middle, are all teenagers except the two sponsors. All are vibrant.

In September 1973, four "Keenagers," ages 91, 80, 82, and 75 make their way to the horseshoe pit to throw a few ringers. Their cheering section gathers nearby under the shade of big oaks and reminisce of years gone by. Their conversation is spiced with laughter as they banteringly spur on the winners. In this game no one loses.

December 1973—the logs in the huge fireplace are settling down from a long day of crackling. The hearth is still moist from long rows of gloves and boots that have been dried there. Outside the air is still, as the moonlight filters through the tall pines. It would appear that the campsite is vacant, but there is tension in the air. Suddenly, with a blood-curdling cry, the winter wonderland comes alive. Down from trees and out of the snow burst 50 high schoolers totally involved in a game of Wells Fargo. Happiness is a snow camp high in the mountains.

Some exciting things are happening in Christian camping across all Quakerdom, and you should be in on them. Why? Because when a person goes to camp he needs "TOTAL," not "KIX." The Word suggests in Romans 12:1, 2 that for a person to be transformed into the mature believer in Christ he must develop physically, mentally, socially, and spiritually. And looking at today's news of our national, state, and local scandals, we see supposedly mature adults with degrees from our best universities with no virtues or ethical standards whatsoever. This was recently confirmed in a two-year

(Continued on page 13)



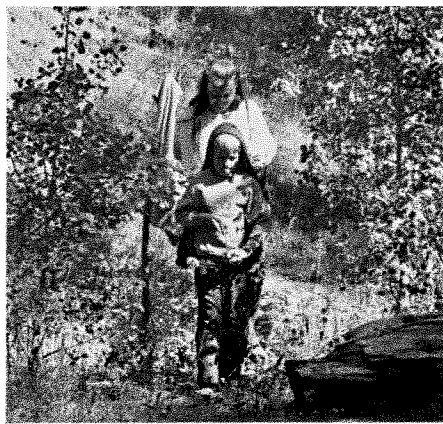
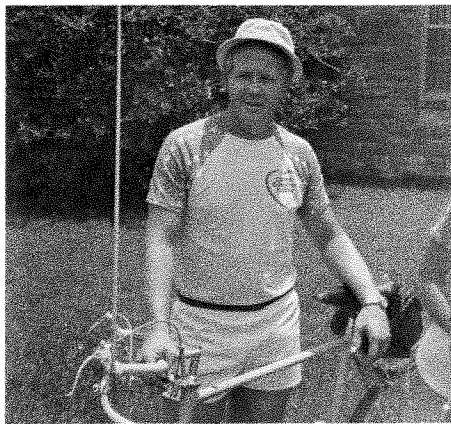


Camping

Church camping at its best

BY STANLEY PERISHO

Yearly Meeting for the past two years. This summer he will direct two bicycle trips—a girls' trip into the Ozarks, and a 1,500-mile boys' trip through the Rocky Mountains. Stanley Perisho, pastor of First Denver Friends Church, writes about how a single church weekend camp can bring families to a new knowledge of and appreciation for each other.



Photos at left show Denver Friends hiking, sharing, or worshiping together in the scenic Rockies. Charles Mullen, second photo from right with his bicycle, heads bicycle trips for Camp Quaker Haven.

The Browns, Bill and Jane, began to attend church and Sunday school just after the first of August. They thought a weekend in the mountains over Labor Day weekend sounded like fun, so they decided to attend the church's weekend family camp at Quaker Ridge.

* * *

We arrived a little late Friday evening, because Bill had worked late at the office. We were surprised to see how many were already there. Still more were expected to come. Before the weekend was over, almost the whole church was on the grounds. As they sat around the tables with coffee and popcorn and played games, we began to realize that these people really enjoyed each other. As more families arrived, everyone seemed so glad to see them; and Jane commented that they acted as if they hadn't seen each other for some time instead of just last Sunday.

The next morning at breakfast, we were joined by another family who introduced us to the families who had arrived after our family had gone to bed and who visited with us during breakfast. A volleyball game, softball game, and

hikes were announced; and a time was set for the pool to be opened. We kept waiting for the announcement of classes, but there wasn't one. We were encouraged to join the recreation.

Before we had finished breakfast, we had accepted the invitation to join another family on a hike. As we hiked up the mountain trail, they introduced us to those we didn't know, and our children began to get acquainted with the other children in the hiking group. By the time we completed the two-hour leisurely hike, we had learned a great deal about mountains and plants and had really gotten acquainted with several families. It seemed so easy to visit here in the relaxed, unhurried atmosphere. By the time dinner came, following a good swim and a round of volleyball, we really felt we were getting to know most of the people.

After dinner and visiting, folks gathered around the big stone fireplace and sang before returning to the tables for games or setting out on a moonlit hike. The evening closed with more popcorn, hot chocolate, tea, coffee, and laughter. As we went to bed, Bill mentioned that already we knew more families than we ever came to know at the last church we

had attended. It seemed so easy to get really acquainted in this setting. We were amazed that the day was not scheduled full, but we really enjoyed the time spent with our children and getting acquainted with people.

Sunday was another surprise. Bill thought Sunday would be full of services and classes, but at breakfast we were told that a family worship service would be held in the chapel at 10:30. There would be a songfest at 3:00 in the afternoon with the rest of the day open for family fun and fellowship.

As we looked around at those at the worship hour, we realized that almost the whole congregation from home was here. The service was centered around families with sharing time, prayer, singing, and a practical message in Christian family living. The warmth we felt was enhanced by the relaxing weekend, and we seemed to feel God's presence even more than in the worship at home.

Now that we knew the trail, our family took a hike together after lunch and had a great time together. More fun on the volleyball court, baseball field, and in the swimming pool followed, and a relaxed

(Continued on page 13)

Mendenhall, Mississippi, is a town of 3,000 located 30 miles south of Jackson, the state capital. Tradition dictates where the town's main structures are located. The large First Baptist Church, white pillars against red brick, stands alone on a hill. Down the street is the smaller Methodist church. The county seat is in the center of town, on the block where old men sit and talk under shade trees.

The Voice of Calvary Bible Institute is a little farther out. Rev. John Perkins, a fundamentalist black preacher, heads it. "A Bible-believing preacher," one of my missionary friends had described him. "Almost 25 of his young people have gone on to Christian liberal arts colleges or Bible colleges, and a good number now work with such organizations as Campus Crusade, Inter-Varsity, or Youth for Christ."

I met Perkins, a middle-aged man, when he picked me up at Jackson's modern airport. He wore unimpressive blue jeans, faded sports shirt, white socks, and dusty black shoes.

Perkins, an everyday worker with his people, was converted in Los Angeles in 1957. He worked with Child Evangelism but felt "the Lord wanted me back with my people in Mississippi."

The drive to Mendenhall along a modern highway is patterned by red clay banks of hills cut away when the highway was built, tall pine trees, and hot, dry air. We talked as we sped along the Mississippi countryside in a beat-up red Volkswagen.

"It's a good car," he said as the engine coughed at a stoplight.

"Yeah. Volkswagens can take a lot," I said diplomatically.

Perkins returned from Los Angeles to Mississippi in 1960. He knew many of his people didn't grasp the truth of the Gospel. And because he knew young people were the hope of American blacks, he began Child Evangelism presentations in public schools. The reception was overwhelming. With materials and lessons better than anything the kids were getting from their teachers, he succeeded in moving into an influential position that led to other ventures and deepening involvements that included organiz-

Will Norton, Jr., writer of this dramatic story of John Perkins, has his Ph.D. from the University of Iowa and is presently a newspaperman in that state. He is a close friend of John Perkins and through several appearances of this article has helped people see what this man through God has been able to do in Mississippi. This article is used with the permission of Campus Life where it first appeared in 1970, and the permission of John Perkins of the Voice of Calvary ministries.

'I wouldn't expect humans to believe this . . .'

BY WILL NORTON, JR.

The incredible story of how the head of a Bible institute, after a four-hour blackjack beating, was ordered to mop up his own blood!

ing over 25 economic cooperatives for black people in Mississippi.

Two nights before Christmas [1970] something happened to change his life and affect many young people who heard the Gospel at the Voice of Calvary Bible Institute.

Perkins and Doug Hummer, a white 22-year-old who works year 'round with Perkins, went to the grocery store in Mendenhall for some country syrup. There, a young black was having trouble getting a check cashed. He had been drinking, and Perkins sensed there might be trouble. So he asked the boy to get in the car with them and go home.

However, the grocer had already placed an emergency call to the police, and as the three men got in the VW, the squad car arrived. Seeing the boy with Perkins and Hummer, the police followed across the railroad tracks, down the dusty road past the huts and shacks that make up the black section of Mendenhall. When the Perkins car was a few blocks from Voice of Calvary Bible Institute and the Perkins' residence, the policeman turned on his red light.

Hummer got out of his car first and asked why they had been stopped. "You just shut up! Stand aside!" the policeman replied.

When the young black emerged, the policeman announced, "You're under arrest for public drunkenness."

"Public drunkenness!" Perkins said. "Wasn't he in the car with us?"

"Well, you shut up, Perkins!" the policeman answered.

And Perkins left and walked on home. A short time later Hummer brought the car. Perkins went to the boy's home and told his mother the police had her son in jail. Then he came back to the church where a group of kids were rehearsing a Christmas program.

One of the girls came up to him and

told about a different boy who had been dragged out of a nearby black church earlier that day, taken to jail and beaten. Perkins then related what had just happened.

"They're going to beat him up, too," the girl said. The others gathered around, with several wanting to go directly to the jail to see about it. They went to city hall and asked to see the boy. "We heard you'd beat him up," someone said.

"We haven't laid our hands on him," the chief said. "Go into the jail and see." So they did. And the man in charge locked them all in the minute they entered.

"The guy pulled a stupid trick," Perkins told me. "He got mad and locked us all up. When he called the sheriff and the highway patrol, he discovered he had some kids in jail who hadn't done anything but come to ask a question. Then he tried to get the kids to leave.

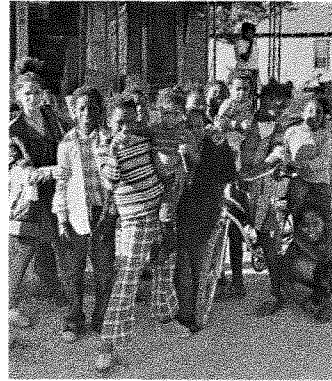
"But the kids said, 'We want to first find out why we're in here.'"

Eventually, the police took the kids out and charged Perkins and Hummer with disturbing the peace. Later, after they found a girl who said she was in the jail because the others went in, they charged Perkins with contributing to the delinquency of a minor.

Perkins and Hummer spent the night in jail. The next morning the kids from the Bible institute were on the streets in protest. They had gone home and had worked all night fixing signs and organizing. They were determined to boycott the town until Perkins and Hummer were released from jail.

By 10 a.m. the police came to Perkins and wanted to have his trial.

"You're not going to pull that kind of a trick on me," Perkins said. He realized they were beginning to feel the pressure. It was just before Christmas, and those



Photos at left show John Perkins, founder of Voice of Calvary ministries; Dolphus Weary, director of VOC, preparing to broadcast for radio ministry; Shirley Robinson, aide, with Ervin Huston, VOC Health Clinic administrator; and a group of Mendenhall children.

black kids were driving everybody off the streets. Mendenhall was losing money.

"I can't have a trial without a lawyer." They told him to call his lawyer and get him down to the jail. "You stay there," he told Perkins. "Make 'em sweat. Christmas Eve—just before nightfall—make bail then."

Perkins did. But before he was out, the protest grew to include more kids from Mendenhall and other nearby towns.

More than a month later Hummer, the white assistant, was chauffeuring a van load of Tougaloo College students back to Tougaloo (Mississippi) after demonstrating in a community-organized "selective buying campaign."

Hummer is of average height, slight of build, not weighing more than 145 pounds. He wears polo shirts with wash pants and heavy leather boots that come up over his ankles. His conversation is peppered with phrases like "institutionalized hatred."

As he tells it, "We were stopped by a highway patrol. He ordered me out of the truck, told me to sit in his car and that if I made one move he was going to put a bullet in my head. By then we were surrounded by about five or six highway patrol cars with those guys pouring out all over ordering the students out of the van. He stopped me for 'reckless driving.'"

As he talked, Hummer sat in his one-room tin building—his home in Mendenhall—while beads of sweat trickled slowly down his face. He seemed tranquilized, even passive.

But the frustration of working for another man's equality and justice was getting to the young white. He didn't roll with the punches like some of the blacks.

Later, Al Todd, one of the Tougaloo College students, said the highway patrol

stood all of the students against the van and shook them down. "They took us to the Brandon jail and booked us. They called us names and beat us with black-jacks and billy clubs, and they kicked and stomped us."

One other van that did not get stopped enabled Perkins and the Rev. Currie Brown to find out about the incident. The two men set out to make bond for them.

"Just innocent fools we were," Perkins said. "They set this up. We fell into their trap. When we got there, we told one of the marshalls standing outside that we'd like to see the sheriff."

"He said, 'Okay. You stay out here and I'll go tell the sheriff.'"

"Instead of the sheriff coming to see us, about 12 highway patrol came out and arrested Cur and myself and took us into jail. They almost beat us to death."

We were sitting in Perkins' office. The air conditioner, although roaring, would not blow anything cooler than lukewarm air. I coughed and wiped the sweat from my face. It was after midnight. Perkins continued with his story.

"They began to crack me over the head and to say that this was that smart nigger. And they began to just beat me and beat me and beat me and beat me on the ground. The floor was smeared with our blood.

"Meantime they got a call over the radio that the FBI was coming and so they had me mop up all of the blood. And when I got through mopping the blood, they had me go into the back room and wash my head.

"But the FBI didn't come and they took my picture and fingerprinted me, and this was when they really beat me. And there was big officers who knocked me down, knocked me unconscious for just a little bit.

"And when they were taking my fingerprints, one of them took a pistol, put it to my head and pulled the trigger.

"They were like savages—like some horror out of the night. One time they took a fork and bent the two middle prongs down and pushed the other two up my nose until the blood came out."

"A week later they had to draw out of my head almost a cup of blood. The knot was so big and soft that the doctor had to draw out fluid to get it to go down."

Perkins talked calmly, unemotionally. He didn't seem angry. There was no hate in his face. No hostility in his voice.

"You get upset," he admitted. "It's the momentum of the thing. The highway patrol is there with themselves as God. They can do what they please. We're really at their mercy.

"But I know man is bad . . . depraved. There's something built into him that makes him want to be superior. If the black man had the advantage, he'd be just as bad, just as bad. So I can't hate the white man. It's a spiritual problem—black or white, we all need to be born again."

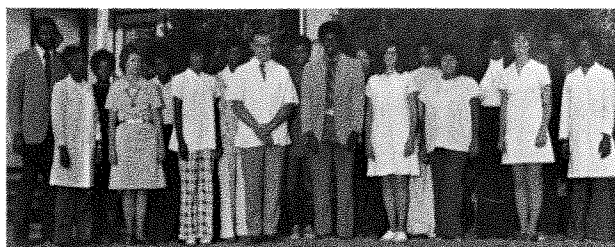
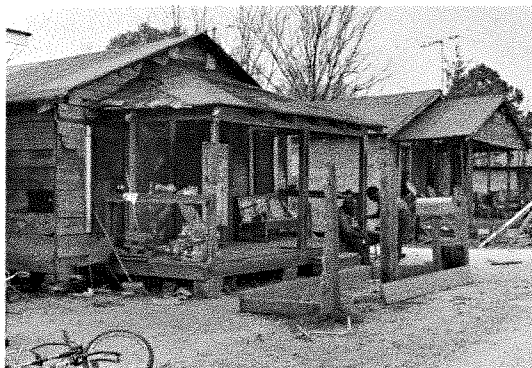
I saw photographs at the Jackson office of the Lawyers' Committee for Civil Rights Under Law—pictures of Perkins with his eyes swollen nearly shut and bruises all over his head.

"It's almost too much to believe," I told Perkins. "Who would be so stupid as to beat someone like that in jail?"

"I don't tell many people what happened because I wouldn't expect them to believe it," Perkins said quietly. "I wouldn't expect good Americans to believe how the police and highway patrol had that thing planned and how those people acted.

"You see," Perkins said, "most white Christians don't want to believe this. They close their eyes to it. Because if a

Some of the worst poverty areas in Mississippi can be found in the Mendenhall community. It is from these kinds of areas that many VOC staff members have come—and to which they have chosen to return to help others in a similar plight. The multiskilled VOC staff is an interracial community of believers committed to Christ and His work in rural Mississippi.



white person minds his own business, he goes up the ladder. He doesn't get in trouble. So they figure that a black guy who gets in trouble isn't obeying the law. And the press plays up this protest thing so much that it sounds like some more people just trying to get away with something."

It was after 2 a.m. when I left Reverend Perkins, finally feeling tired enough to sleep in the Mendenhall heat. The sky started to lighten a few hours later. Soon the sun was burning through the window, searing the lukewarm air of early morning.

After breakfast I walked through downtown Mendenhall. The friendliness of the people startled me out of my drowsiness as I walked along the main street. Just about everybody said, "Good morning, sir." With eyes half open, I tried to smile and say "Lo."

But shopping for film in a small store changed some of these impressions.

"How're you? Can I help you?"

"Yes, ma'm. I'd like some 35mm film."

"Let's see if we have any . . . No, we don't . . . I could order some."

"No. I'm just here for a few days."

"Stayin' with kin, huh?"

"No, ma'm, been visiting with Reverend Perkins."

"Oh, I see . . ."

The warmth is gone . . . It's time to look elsewhere.

A ride through town later with some of the black kids from Voice of Calvary gets the close attention of police. The heat of the day still is intense. There is no breeze. And the red dust of Mississippi clay tastes chalky. The close scrutiny by the police is frightening. I know most of the fear was caused by my imagination. Yet the unpredictability of the law's actions—the hatred—it all seems so

personal. There, a man is easily known by face and name. There's no anonymity.

"I'm scared to death when I drive," admitted a young white who works with blacks in Jackson. "I know they're going to get me one of these days. But I'm doing everything I can to prevent it. I've even kept my speed five miles below the posted limits . . . But I'm going to get it."

The inevitability about his fear of the law made me sick. Yet, I knew there was something for him to be afraid of. And I could understand why many blacks hate themselves and why young blacks find it so difficult to stay in their native towns.

"Here we have institutionalized hatred," Hummer said again one morning. "Many of the most systematic haters are ministers and Sunday school teachers. Most churches have substituted patriotism for the Gospel."

"Rev. Currie Brown and I went up to the First Baptist Church. Right in the middle of the doxology, the chief of police stomped up the aisle and said, 'You weren't invited here. The congregation, the minister, and myself don't want you. Get out.'"

The young people working for Perkins, struggling for their black identity, love and admire "Reverend Perkins." They're attracted by his commitment to help people. They all know he has suffered injustices in order to help his people. Some want to follow his example and help the black community in Mississippi. But others do not intend to return to Mississippi after college. "No way, man."

As for Perkins himself, he believes God is at work. "America has the power and the mechanics to do the job, if it will face the problem," he said as we drove home from a cooperative meeting

late one night under a full Mississippi moon.

"And I don't believe our leaders should listen just to the noisy guys. They would not be leaders if they did. I believe that black and white Christians will be able to deal with today's problems."

To a fellow whose few "luxuries" include a third-rate office air conditioner and an occasional visit to a swimming hole several miles up the road, such idealism is an expected necessity. What is startling is the quiet economic realism.

* * *

Perkins and I said good-bye in Jackson. I headed for an air-conditioned plane back to Chicago. I could hardly wait for revitalizing cool air. He was off to another co-op meeting in his VW.

On the plane that evening I thought of Perkins leading a meeting in some steaming little building, and I confessed to the native Mississippian next to me that the heat was devastating.

"It's not bad, now that we have air conditioning everywhere," the tall salesman responded.

"Not where I was."

"Oh?"

And I explained my visit. . . . There was a pause. I could feel him tighten in the neck and shoulders. Then in carefully measured words he said, "Well, you don't have to come all the way to Mississippi for trouble or heat. You have plenty in the North."

"Yeah, that's right," I said.

I thought of discrimination in the North which is just as vicious in its own way as Mendenhall's. And I remembered Reverend Perkins' words: "I know man is bad . . . depraved. There's something built into him that makes him want to be superior. . . . It's a spiritual problem. . . ." □

'And God's Spirit hovered over the waters'

BY HAROLD SPEES



This was the scene as floods hit Mendenhall, Mississippi, in mid-April. The Voice of Calvary gymnasium and chapel are in background.

In the beginning, God created order and life out of chaos. He hasn't changed His game plan. Today He brings order and life out of the chaos of both natural and human disasters.

Rain is about as much a part of Mississippi life as red clay roads and magnolias. So, when Dolphus Weary, the young director of the Voice of Calvary Bible Institute in Mendenhall, Mississippi, lay down on his bed on Thursday night, April 11, he thought nothing of the

FLOODS HIT MENDENHALL

Mendenhall, Mississippi, location of the Voice of Calvary ministries written about in the previous article, was one of many cities and towns hit by killer floods and/or tornadoes that swept across portions of the United States in mid-April. Since we had already selected to run the preceding story about John Perkins, we decided to learn more of the extent of damage in Mendenhall. In contacts with John Perkins and Dolphus Weary, pictures and information were sent including this up-to-date article (written April 24) by Harold Spees, a staff member at VOC. Because of its timeliness, we decided to run this story immediately. Conversations with Perkins and Weary indicate great need: "The VOC Health Clinic was damaged . . . loss of piano, chairs, beds, desks, typewriters, files, religious books and our regular library books . . . People are needed to help clean up and rebuild . . . Our most crucial need is for a doctor [our present one is leaving May 14] . . . if we have no doctor after June the clinic must close . . . Please pray with us." —Editors

rain tapping at his roof as he dropped off to sleep.

Tomorrow was a big day. The last 14 years of ministry to black poor people in rural Mississippi had seen the Voice of Calvary move from a tent ministry of preaching God's Word to rural home Bible classes, then on to child evangelism in the schools, and finally to a church. This church became the launching pad for Christians, locally and from around the country, to reach out to the community. They first began a tutorial school, then a Christian leadership development institute to try to get kids off to college (Dolphus was one of the first students enrolled), then developed a youth center, and finally the Voice of Calvary Cooperative Health Center.

Lately people in different parts of the country have joined local people in purchasing the \$13,500 worth of X-ray equipment needed to complete the clinic. And tomorrow, two days before Easter, would be the dedication of that newly installed equipment.

The rain beat all night and into the morning so that, when Weary left for work with other black men and women, he had to avoid the water in growing puddles on the ground. By 4 o'clock that afternoon these puddles, fed by the thick clouds blanketing central Mississippi from Mendenhall to Hattiesburg, had joined together, and water was beginning to run steadily across pathways, streets, and curbs: the first sign of flooding.

"No matter how many times it happens, you never get used to a flood," said Weary, "so when I saw these first signs of big water, I felt a funny sort of fear that you get when something is about to happen that is completely out of your control."

The flood of activity—rising waters, constant reports on the overflowing

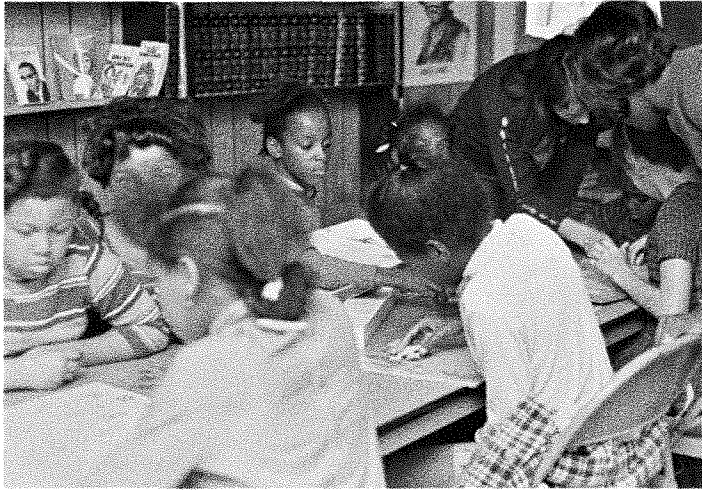
creeks, making sure that equipment like EKG and X-ray machines in the new Voice of Calvary Health Center were as high as possible, moving furniture up and people out, and the constant rain, a record-breaking 15 inches in less than 30 hours—all flashed by almost too quickly for reaction.

Ankle deep, then knee deep, the water kept rising, forcing Weary and the last people out to higher land. From up on an embankment Weary watched as the flood moved through the youth center and tutorial school, through the health center, eventually tearing away his own fence, moving up the sides of his house, and flooding the rooms. Thousands of dollars worth of damage was done to homes and businesses in the area. And the X-ray itself sustained almost \$6,000 worth of damage.

John Perkins, founder of the Voice of Calvary, stepped up beside Weary and together they walked down the embankment, silently thinking about the years of struggle in their black evangelical ministry and its attempt to reach peoples' felt needs as well as their spiritual needs. The dream that had grown from a tent and now included a small church, a Christian tutorial school, youth center, gym, and finally a health center was now all under water.

The two men heard women sob as they watched their homes gutted by the waters. Others made jokes to take their minds off the reality of the devastation. They reached the edge of a railroad trestle and heard somebody shout, "The Berrys' house, it's floating this way." And in awe they watched a home, lifted from its foundation, rocking like a ship, momentarily catch fire and crash into another home already broken on the trestle bridge.

But God had prepared these men for this night, for He had helped them meet



To the left is a Voice of Calvary tutorial school session as it took place "before the flood." At right is a picture of flood damage. Over 100 homes were damaged in one area of Mendenhall alone.

other crises. After growing up on a plantation, John Perkins had been forced to leave Mississippi at the age of 17 when his brother was killed in a racial incident. Yet after his conversion in California he returned to Mississippi to bring Christ to his people and was himself beaten almost to death in a jailhouse.

Dolphus Weary had grown up poor and without a father in a part of the country where the color of a person's skin affects the type of home he has, the kind of education he receives, and the size of salary he's offered! But although it seemed hopeless, after coming to know Christ through the ministry of Perkins, he overcame these handicaps. He has since earned two college degrees and has returned with his wife to take over the directorship of the Voice of Calvary programs.

Both men have overcome the crisis of poverty and racism in their own lives because God has given them an alternative way of life. They are now actively creating a Christian alternative to these crisis situations still faced by young black people in Mendenhall, Mississippi. And that is what was needed tonight—a Christian alternative.

The two men talked with urgency. How could they, as Christians, offer hope and develop a plan for the victims of the flood. They met for prayer in a small house with the other members of VOC's staff. Praying, they remembered the people: many stunned, some wandering aimlessly through the water. Their strategy for the situation became clear. It was the same strategy that was used to confront the crisis of education, poverty, and health care among rural blacks. It was the strategy of Christ Himself: finding needs and filling them.

The immediate need for the victims of the flood was unity. "So often the real

disaster in situations like these is the individualism they create. People, worried about only their individual survival, forget about their need for each other, for God. This can result in friction, sometimes theft, looting, and physical violence." So, at about 9 o'clock that night Weary, Perkins, and other members of the staff strode back through shallow water to the two small neighborhood churches packed with refugees. They went directly to other men in the community and spoke of getting the people together, having a meeting.

About 25 minutes later, John Perkins opened the meeting with a prayer for unity. And unity began to show itself as people shared their concerns and despair. Out of this unity of despair grew hope. A disaster committee was called for and formed of community leaders with Dolphus Weary as chairman. It was noted that this was one of the first times the people of Mendenhall had met together as a community.

Within 24 hours the Community Disaster Committee had drawn up a survey form and surveyed the total damage of their town before Red Cross could even get there. The unity had crossed racial lines as the primarily black victims called upon their white mayor to represent them to the governor, providing him with the latest damage statistics available anywhere.

Mayor Ray Layton gave testimony to the results of Christian action during the crisis: "The Red Cross was simply knocked off its feet when it realized that people were already mobilized, ready to cook and serve their own food, and that they could simply provide the commodities and forget the employment of cooks and other volunteers." The mayor continued to say that he had been made chairman of the county's disaster areas because of

the way in which the people of his own town were able to handle their own crisis situation.

So the Christian countdown for crisis—commitment to Christ that prepares a man for disaster, prayer for guidance, finding the basic needs and filling those needs—had paid off in this time of floods.

The original committee is still meeting today. Its plans include the raising of funds and the distribution of necessary household items to flood victims, an all-out campaign to get people to buy flood insurance, and an appeal to government agencies to create the type of flood control that could prevent these types of disasters in the future.

But what was the immediate fruit of this experience? According to Weary it was being reminded of the fact that "Christ is the answer. He motivated us to act in the first place. He created the unity and motivation for people from the various community churches and some from no church. But I'm a realist. I know that this unity may be very short-lived because I know that man's basic problem is a lot deeper than any flood water could ever be. Until men allow Christ to deal with their basic separation from God, there can never be any real unity."

Although recovery operations continue, Dolphus Weary, along with almost everyone in the community, is back at work now. But to him the disaster is far from over. The human disasters that the Voice of Calvary has been attempting to minister to for the last 14 years will not evaporate or run quietly down hill into bigger rivers far away. But he has hope, for he knows that the God who stood over the waters of chaos in the beginning, creating something out of nothing, stands today, ready to create something new and vital in the lives of men. □

Camping— a better way

Continued

study by the U.S. Office of Education, headed by James Coleman. In essence their conclusion was to separate even further cognitive (factual) learning from all the affective areas of feelings, emotions, and moral judgments. Ironically, the two cannot be separated.

Because of the technological demands of our society, students are required to stay in school longer and longer until they appear to be adults. Unfortunately, in the continual school environment they have not been required to make the psychological and emotional decisions necessary for maturing.

Doing what the school does best, teaching cognitive skills, cannot be accomplished without affective loading (making emotional and psychological impacts) as well. For example, if you ask the mathematics teacher what he is doing, he'll reply, "Teaching mathematics." And he'll be absolutely right, for most Americans can recite most of their multiplication tables at least through the 9 x 9s.

But why is it that most of these same Americans have a built-in dislike for mathematics? Because, somewhere in the course of learning mathematics, most Americans have also developed negative feelings toward mathematics.

Is it possible that the same process could be going on in our churches? I know it isn't in my church or your church, but maybe it is in the other person's church. Are we being taught to do the right things instead of doing things for the right reason? Some churches teach people how to act without teaching them to walk in the Spirit daily—a walk that results in proper action.

In an attempt to learn from the school and church environment, Christian camps have made recent innovations that deal very effectively with the growth and development of the whole person. These innovations have taken shape in the form of special camps away from the two-sermons-and-three-classes-a-day-type camp. Canoe trips, mountain survival camps, winter snow camps, and cross-country bicycle trips were all created to set up a *real* community. They offer reality in which the maturation process can be nurtured and guided effectively.

To be successful these camps must first be just and moral communities. By this I mean they must have environments in which everyone is important as a person and in which the big people don't crowd in line because their time is more valu-

able than the little people's time. Do you get the picture?

Secondly, these camps offer positive environmental inducements that can help to transform the total person. In Proverbs 23:7 we read that "as he [a man] thinketh in his heart, so is he." It has been my privilege in working with special camps recently to see the teenager's self-image blossom as does a flower in spring by God's transforming power. The positive environment contributes greatly to this end. Away from the don'ts, the cannots and the "fences of negativism," the camper learns that he *IS* really loved and that the counselor really *DOES* trust him.

Lastly, the camp you can attend this summer will have a stimulating environment, one that has just the right combination of structure and flexibility. On a bicycle trip, structure means that all riders arrive to eat in the same town not having been hit by a semi, while flexibility means that some riders breeze in at 4 p.m. and others drag in at 6:30 p.m.

Structure allows the camper to identify his niche in the proper role relationship between himself and his leader. Although much can be said about a camper learning from his peers, submission to a strong leader whose power source is Christ helps him to recognize immediately the chain of command that God has set up in His kingdom for each of us.

The stimulating environment also contains the proper mixture of togetherness and aloneness. We make new knowledge a part of us by three main processes: input, sharing, and reflection. Input is what we all do best. The preacher does it, the teacher does it, and the camp leader does it. "I've got it, you need it, open up, for here it comes." While I agree that input is absolutely necessary for all learning, it is when we begin sharing truths with others that we really *learn* the new concepts. Then even though we have learned the new material, it is only by inner reflection that it becomes a part of us, when we accept it or reject it. This

reflection is described for us in James 1:23-25 as the natural man becomes either a forgetful hearer or an effectual doer as a result of learning his new truth.

The canoe and bicycle trips and endurance camps lend themselves particularly well to the camper's need to be alone—to be alone to assimilate the truth of God's Word as he hears it and sees it being lived before him.

The Christian camp is not an addition to, or an entity separate from, the organized church but an integral part of it. A Christian camp can therefore be viewed and evaluated in the light of the overall goal of Christian education, which, in essence, is to guide souls to full spiritual maturity. Our biblical basis can be found in these words of Paul: "And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ. And for this purpose also I labor, striving according to His power, which mightily works within me." (Colossians 1:28, 29 NASB) □

Church camping

Continued

evening around the fireplace seemed the ideal way to complete the day.

Monday morning was spent largely as family units, hiking, relaxing, swimming or just visiting as the children played.

As we drove back to town, Bill commented that not only had we really gotten to know the church people but we had spent more time together as a family and relaxed more than we had in years.

* * *

For four years, Friends have been deserting the city for Quaker Ridge Camp in the Colorado mountains over Labor Day weekend. Most of the families take the opportunity to share together in the mountains, and Sunday mornings find over 80 percent of the congregation worshipping and sharing with us high in the Rockies. Denver Friends recommend this kind of all-church experience to everyone. Each year, we have this outing, and we have found the relaxed closeness is a great tool in building a united, caring, working, concerned church.

Many new families can testify to the value of this unique way of becoming one of the sharing families of Denver Friends. I believe that having such an experience as a church has benefits in building unity that such a camp with several churches together cannot produce, and I highly recommend it to every congregation. □

Reprinted — A Quaker Classic

CATHOLIC QUAKERISM A VISION FOR ALL MEN by Lewis Benson

"No one really concerned with understanding the nature of original Quakerism, the recovery of Quaker vision, or the future of the Society of Friends can afford to miss this book." —T. Canby Jones

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Come, Lord

BY NANCY THOMAS

I talked with Mateo today
and saw tears well up in
his brown country eyes.
Six kids to support and
he's losing his land,
losing his small well-tended fields,
his plot of potatoes and barley,
his familiar plot of home.
A provider of six, becoming
landless, wondering what
hungers tomorrow brings
and what ground his feet
will touch.

Come quick, Lord Jesus,
and speak with Mateo.
Give him visions of the lands
you're preparing for him,
the rich bright fields
of tomorrow, bursting with
life, warm with a heat and
light unsolar. Come to Mateo
in the night hours of his heart
with a foretaste of the light
and the future fruits his fields
will yield.

And come to me, Lord Jesus.
In this strange land I
strangely love, I, too, am homeless
and a little lost.
I, too, long for the land,
the permanent bright land
of all my tomorrows where I
shall see your face, touch your arm,
wander with you the rich
forever earth and call it home.
Come, Lord Jesus.

Come, come, come
in more than spirit,
come in the clouds
with trumpet welcome
and take us home.

Come, Lord of all landless peasants.
Come, Lord of Mateo.
Come, Lord of even me.
Haste us to the land and you. □

The poetic writing of Bolivian Missionary Nancy Thomas continues to give fresh insights into the lives of missionaries and nationals.

It was dry season, and the sun beat down on dusty shrubs by the road. Something was going on. Kids crowded around, while others more timid sought shelter. A woman decided to investigate. She saw a person with white skin, apparently very sensitive to the sun, with a sort of basket turned upside down over his head to protect it. He had a sort of leather case full of things, and he sang as he walked along, in spite of the crowd that followed at his heels.

This man was looking for young boys and girls to teach to read and write. It was in 1929 and this evangelist had already been in Burundi for a year. The turnout to learn all this new stuff was good—it all seemed to be a sign of progress. This foreigner did not know the language of the country, but he started right away to teach the young people who came. One day, as he was talking to his pupils, he saw a woman enter and lead out a girl from among those learning to read. The girl was told to return home because she was too old and was requested that she release her place in school to her little sisters. The girl began to cry since, like the others, she wanted to learn to read and write. But mother wasn't moved by the child's tears, and she took her home. In vain the teacher tried to plead for the child to return to school. Could you speak in favor of a child remaining in school when the mother insists otherwise?

Several times after this first incident, the girl would sneak off to school. But the mother knew where to find her. Finally, the girl gave up when she was threatened with a whipping if she didn't stop going to school.

Shortly afterwards, a young man who had stayed in school asked this girl's hand in marriage. This young man, one of the first Christians in Burundi, became one of the first pastors. They raised a nice family blessed by God. They had eight children, three girls and five boys. The mother raised her children well, and with a stern hand. She saw that all the children went to school, whether they wanted to or not. If any of her children disobeyed at school and she found out, that child was punished a second time when he got home. What astonished the neighbors was that this woman would make calls to the school to check on her children's conduct and progress. More-

This article, so appropriate to Mother's Day, was recently "rediscovered" in some Radio Cordac files, and it bore the name of an African woman who is no longer with us. She used to be director of programming. The article is a tribute to her mother. One of the sisters involved is in India at the time of this writing. The mother, too, is still alive.

over, she didn't take her daughters out of school once they could read and write. She made plain her wish to allow her girls to attend school—she didn't want them to taste the disappointment caused by her mother that she experienced as an adolescent. But she didn't pamper them at home; there were plenty of tough chores waiting when they got home from school.



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Who this in?

There came a time when one of the girls had to go to a neighboring country for high school. At that time there wasn't yet a high school in Burundi where girls could attend. The girl was only 14, and neighbors offered advice to the family not to let their girl go on such an adventure.

"After all," these well-meaning mothers would say, "girls don't have to study,

and your daughter, by so doing, will lose that submissive charm and feminine dignity."

The mother would reply, "Perhaps, but I know she wants to go on to school and here is an opportunity. I am not going to hinder her because I can remember how sad I felt when my mother came three times to take me out of school. Furthermore, God can take care of her and protect her from Satan, who would want to take her down the wrong path. Then, too, she will be learning useful things for her future life." Later, this prediction was to prove correct.

This woman could neither read nor write. Every time she received a letter from her children away from home, she had to have either her husband or one of her younger sisters, who continued to study after she had to quit, read it for her. When someone would write one of her letters for her, she would have the person read it back to her to make sure everything she had dictated was written down. Then she would always add: "My mother clouded my future by hindering me from studying, but I am happy my girls were able to go to school." This woman is happy that all her children took their schooling seriously. Two of her sons have finished college and one is still in college. Only the youngest is still in high school. For all this she is thankful to God. Who is this woman?

She is my mother, and I am proud to have her as a mother. When I think of my childhood days, I wouldn't trade her for any other mother in the world.

Oft towards even I love to gaze
Upon meadowed hills veiled in haze
And think on days of yesteryear
When my young heart scarce knew a tear.
Daily yon hills I used to roam
Then followed the pathway home.

As kids do in open spaces
We'd jump and skip and run races.
Thus time passed week after week,
And the warm touch of mother's cheek
As she told of God and life's goal
That guides tender feet of the soul.

Yes, the thoughts of my mother are tender ones. When I went to Europe to continue my studies, I found it hard to leave my mother behind—for dad was also to leave for Europe and two of my brothers were already there. So my mother was left alone to take care of my younger brothers and sister who were in primary school. But mother told me not to pass up the opportunity for further study. She urged me to leave, even when that meant a more difficult time for her.

Her courage made me even more determined to accomplish all that was expected of me while in Europe—whatever the difficulties might be. But there came a time when God changed my plans. While

in Europe I planned, according to the understanding between myself and my mother, to get a degree; but God called me to return home and preach the Gospel, as I already had teaching experience.

This call was hard for me to accept, since cutting short my schooling would mean a cut in salary. However, if one is a Christian, it is hard to out-argue God, because He is victor. If a Christian thinks he knows best by himself, he loses much and has no peace. When I accepted God's call, I spoke about it to the director of the school. He was very much saddened to hear of my intention to drop out, for he did not agree with what I felt was God's call. It is hard for unbelievers to understand a thing like that. They thought my plan to drop out an adjustment problem, since I was the only African woman in 600 students. But I tried to explain my motives and I was allowed to leave.

As He who gave the call had specifically ordered, I began trying to get in some radio experience. I ran into difficulties, closed doors because where I was in Europe they didn't speak French. In my country in Africa we speak French and Kirundi. So I asked permission to go to another country (Belgium) and study radio where they did speak French. Permission was granted, but I had no money for board and room. That took a little time, but finally everything was arranged. I got the training I needed and returned to my home country.

The very day I arrived back home, I received a job offer (from the government radio station), but I had to go visit my family first. Then, without waiting, I returned to town to work with Radio Cordac in order to answer God's call to the work He wanted for me. I did this work day after day for six (almost seven) years, and God testifies to me of His love and gives me the strength that moves mountains and casts them into the sea. In return, He requires my faith and obedience.

I praise God for giving me parents who try to obey His will. As mother often says, "I thank God for giving [my children] the opportunity to read, for books contain so many interesting things beyond description."

It makes my heart ache to think of those who cannot read and who do not know Jesus as their personal Savior. And I rejoice to see those who know how to read and write teaching others so that they will be able to read God's Word for themselves. Still others read aloud to those, like mother, who did not have the opportunity to learn. If you possess such talents, then don't be selfish, but distribute them to others.

"He who can read is rich," mother would say—and she is right! □

Tigard Friends Mission Fair

BY RALPH CHAPMAN

Annual Outreach and Missions Conferences are not a new experience for the members of Tigard Friends Church. A Missions Fair, however, was for us a novel feature of our 1974 Outreach Conference.

Tigard Friends, on the southwestern outskirts of Portland, Oregon, is not a large church, and at first the idea of a Missions Fair as a part of our Outreach Conference did not seem practical. Out

Ralph Chapman is director of Friends Missionary Literature Service of Northwest Yearly Meeting and a member of Tigard Friends Church. The photos are of various displays at the "fair."

of the various possibilities, we were attracted to the proposal of inviting representatives from Northwest Yearly Meeting boards and related organizations to set up booths for our fair. Due to present personnel associations with Tigard Friends, invitations were also extended to Child Evangelism Fellowship of Oregon and to a missionary representative of the United Brethren Mission in Sierra Leone, West Africa.

Response to all these invitations was rewarding, and booths were set up in the interest of Foreign Missions (Bolivia and Peru, South America, and Sierra Leone), Publications, Christian Education, Friends Ministries, Camping, Stewardship, Child Evangelism, George Fox College (New-

berg, Oregon) and Greenleaf (Idaho) Academy. The Tigard high school Friends Youth sponsored a "food" booth, and game booths were set up for the children. Following a free period for visiting the booths, pictures were shown in the interest of George Fox College and of our Peruvian mission field.

Our Missions Fair was a success—not because it was a large-scale, expensive production, but because it offered our people opportunity to view the material displayed and to talk personally with the various representatives manning the booths. Thus, an evening of instruction, fun, and fellowship provided additional vision of our task of outreach at home and abroad. □



Missionary Voice

How many loaves do you have?

BY LYNN BAKER

The weather was hot and humid on a mid-May evening, and I was searching for a way to find physical relief from the early summer heat of Taiwan. My mind focused on ice cream and a cold bottle of root beer. That's it—a root beer float! I had the ice cream but not the root beer. I went out to look for some in the neighborhood stores that remind one of the corner grocery of a few decades ago in America. I literally had to look because I didn't know how to ask for it in Chinese. As I approached about the fifth store, I noticed a group of students drinking cola. When they saw my futile attempts to explain to the proprietor what I wanted, one of them asked in English if he could help me. He understood what

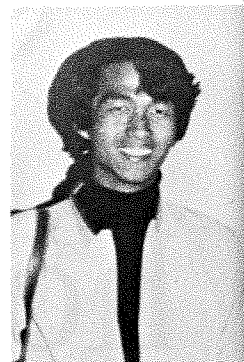
Lynn and Betty Baker are in their first term as missionaries to Taiwan under Evangelical Friends Church—Eastern Region, with teaching responsibilities at Morrison Academy in Taichung.

I was looking for, but there was no root beer at that store.

It was then my turn to be of help to the students. I learned that they were freshman medical students at the China Medical College and they were in the neighborhood looking for an apartment to rent for the fall semester. They also were members of the English Club at the college and recognized that I was a good prospect for their club sponsor for the next year. I was already conducting an English class at our Friends Chapel in East Taichung, so my thinking was that another class would be too much for me to handle along with my teaching responsibilities at Morrison Academy. However, I told them I would think about their invitation and they should come and see me in the fall if they were still interested in having me for their teacher.

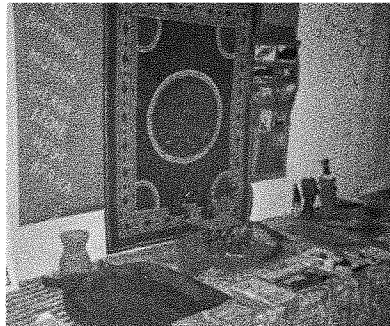
I invited the students to my home and learned more about the college and their English Club. Andy Chen was the spokesman for the group. When they were leav-

Photos at right include Andy Chen, second year medical student. The group of four includes Kenneth Ho, Robert Fang, and Mark Yen, all freshman students, with missionary Lynn Baker. Medical students at the Baker house for a Christmas party. Mr. Chen, a Taiwan banker and neighbor of the Bakers, is at lower left.



ing, Andy said, "Perhaps it is God's will that we met tonight." I wondered, could it be that he is a Christian or was he just using a phrase he had heard someone say? The evening started with a search for root beer but it became a turning point in my missionary service. God was at work in my life in ways that I was soon to witness.

During the summer my English class did not progress, so I proposed to the few who did attend that we stop meeting when school began. To my surprise they agreed. Shortly thereafter, I met Andy at the train station, and he said he would come and see me the following week when he returned to Taichung to begin his fall classes. He did come to visit me along with Robert Chen, his roommate, and Anthony Sye, the president of the English Club. To their delight I consented to be their English Club teacher. Andy and Robert both told me that they were Christians, but when I asked Anthony if he was, he replied, "No, not



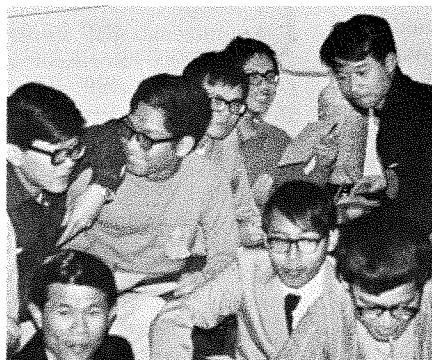
UBS is people

BY ANNA NIXON

Union Biblical Seminary is people. People from various states of India and from many different countries find their way to Yeotmal, Maharashtra, the seminary's locale. People from many different walks of life are drawn together, not because of their similarities or in spite of their differences, but because of a dynamic awareness that they are a part of the family of God and, as such, "have a story to tell to the nations."

At Christmas time this year the choir sang the cantata, "The Greatest Story Yet (Continued on page 18)

Anna Nixon, a frequent contributor to the EVANGELICAL FRIEND, is now working with Union Biblical Seminary in Yeotmal, India.



yet." Later I was able to give him the Gospel message when he visited me. I will tell of Anthony's conversion in a future article.

One evening when Andy brought me home from class, I shared with him my joy in having fellowship with him and his friends and I reminded him of his statement the first time we met. As we recalled the events that had taken place, we concurred that indeed it had been God's will that we had met that night. I sensed God's leading in all these circumstances, and I knew that He was behind all that had taken place. Furthermore, He had more in store for me.

Professor Lee of the English Department asked if I would conduct an English conversation class for his freshman students. Despite my feelings of inadequacy, I said I would. More opportunities for witnessing were opened to me as I met on campus three times a week with groups of students. One was with Mark Yen. One evening he brought me home

after class and shared his experience of the night before when he had visited a youth meeting out of curiosity. That was the first time he had heard a Christian testimony, and he was stirred by the peace and assurance of those testifying. He said his family's religion had very little meaning for him. This is the attitude of many young people in Taiwan. I was able to share with him my faith in Christ.

My involvement in personal evangelism has increased since I studied the story of the feeding of the 5,000 in Mark, chapter 6. My presence on the mission field is in response to Christ's command to shepherd and to feed His sheep. In this passage we see that Jesus had compassion on the multitudes because they were like sheep without a shepherd and He instructed the disciples to feed them. Their response was to question how they were to feed so many, but Christ's reply was to ask how many loaves they had. He asked them to bring to Him what

they did have. He then blessed and multiplied the five loaves and two fish to feed the multitude. I could parallel my life to that of the disciples in that I, too, wanted to feed the multitudes, but my predicament was how to feed them.

During the Spiritual Life Week at Morrison the speaker pointed out the five loaves and two fish were symbolic of what we have at our command to give to Jesus for Him to multiply and feed the multitudes around us. I then realized that my native language was a "loaf of bread" that Jesus could use to feed the sheep that I was sent to shepherd. When I gave this loaf to Jesus, He blessed it, multiplied it, and began to feed the sheep He had placed in my pasture. Jesus is still multiplying the loaf, and new sheep have entered my pasture for me to feed. I am now conducting a Bible study in my home.

How many loaves do you and I have? Let's bring them to Jesus and feed the multitudes. □

UBS

Continued

Untold." The curtain was drawn and the 36-member choir stood to sing. In the expectant stillness, the Scottish pianist waited for the downbeat of the Japanese conductor. When it came, voices arose together shaping words out of the context of some 15 languages in accents of Ceylon and Bangladesh, of Nagaland and Northeast India, of Kerala and the south, of west, central, and east India as well as Australia, Canada, and the U.S.A. With the first sweet notes of "God so loved the world that He sent His only Son to die," there was a consciousness of the tremendous possibility and reality of being one in Christ.

This is the secret that brings 20 faculty members and 152 students from a background of 31 denominations and eight countries into real fellowship and union.

The jets do not fly over Yeotmal, nor is the peace disturbed by the whistle and chug of many trains. Buses bring people from Nagpur, 100 miles away, or from closer railway stations of Wardha and Dhamangaon. Meeting the bus, tongas bring the people north and then west past the main post office to a double gate marked with the small sign, "Union Biblical Seminary," and then into the 20-acre campus.

This year food shortages, rising prices, the energy crisis, and other similar problems have been intensified. No rice on Wednesdays or Saturdays, recurring cooking gas shortages, and the price of some foods already doubled this year might cause students to riot in some parts of the world. But here the purpose of those present seems to be rooted in a very deep devotion, dedication, and determination that holds them steady through the storms.

"I will not leave Union Biblical Seminary until I have finished my studies, because I know God called me here," said one young man from Bangladesh. He was converted shortly after being rescued from political disaster and death in the recent war in his country. As he looked back over his life, he realized that many times God had saved him and that it had been for a purpose. The conviction that he was to go into Christian service even preceded his experience of knowing Christ as his personal Savior. God led him to UBS through a number of providential circumstances. This left no doubt about God's will for his life. Here at UBS he is finding intellectual challenge, rich fellowship in prayer and study, and new understanding of the Bible and the deep underlying truths of Christianity.

Young women also study in UBS. One young woman from Nagaland said she

became a real Christian through the work of the Union of Evangelical Students in her college. As she grew in Christ, she wanted to share her experience with all her friends. But she felt inadequate, and so she came to UBS to learn how to share Christ. Her family, though Christian, saw no necessity of this, but God led her on. After coming, her concept of Christian service has undergone radical change. Studying the Bible, she has come to a deeper understanding of God's purpose in the world and is filled with a passion to give her whole life to His service.

A young man from a Hindu home came to UBS against tremendous opposition. There was the "double crush," as he put it, of his parents' disappointment in his becoming a Christian and then his failure to take up lucrative employment to support them. But God called him. He wanted biblical background so that he could preach, but after coming to UBS his whole perspective changed. His compassion for the lost deepened. "I don't think so much about my preaching now," he said. "I think rather of how I can reach the goal of really winning people to complete dedication to Christ."

An international student family who came to UBS have since learned of such political upheaval in their country, Burundi, that many of their friends and family have been killed. They see the hand of God in bringing them to India to study and thus to protect their lives for His sovereign purpose. As they come to their final year, they recognize that studying the Bible in a culture where there are so many other living religions has highlighted the truth of Christ in a way that no amount of study could have done elsewhere. Friendships formed with people from many different countries are valued treasures they will take with them. They are members of the Friends Church and they need our prayers.

One young man who experienced total rejection by his family and disruption of his education when he received Christ as his Savior said, "I lacked nothing in moral foundation from my Hindu background. But I had no peace, no personal relationship, or sense of guidance by God. But in spite of the difficulties I faced after receiving Christ, I had peace. Every step He has led me. I have never done anything on my own. I know He will guide me step by step." So after 10 years of secular employment and working as a layman in the church, God opened the way for him to come to UBS from Malaysia. Here his vision has been lifted from the needs of his own church to include the vast mission of the church in the world and the needs for all kinds of ministry to win men to Christ.

Students in UBS aren't waiting to leave the seminary to begin sharing their faith. They started a missionary project ten years ago. Rs. 4,657 was collected in last year's offering for this purpose. Gospel teams go out during the month of October, the summer, and over weekends to witness and to proclaim the Word of God.

UBS is far more than a campus, or a school, or a union, though some two dozen churches and missions cooperate in its support. UBS is more than all these, for UBS is people—dedicated to God's call and disciplined for His service, responding to what God is doing in the world today. □

Editorials

Continued

business community of his city when he began to make housing loans to increasing numbers of blacks and other lower income families; the first black graduate of Dallas Theological Seminary (class of 1973! until less than 10 years ago no black was eligible in this prominent evangelical school) spoke of this current problem of acceptance and opportunity; considerable study was given to developing at last an all-black Board of Foreign Missions to begin candidating the large numbers who feel they cannot go out under any other agency. These were not examples of a hundred, fifty, or even five years ago. These are current conditions. "Without a college education," declared Dr. William Bentley, president of NBEA, "the black today has greater difficulty in finding employment than in any time since the Civil War in competition with other Americans."

There are 22 million blacks in the U.S. today; less than 20 percent are in any kind of church. The NBEA is determined to address its energies and resources to this problem, not in mass evangelism alone but attempting to meet the needs of the whole man with the Gospel of Christ. They are assuming that an indigenous effort, not dependent upon the finances or leadership of the white churches, will be most effective. "If God is working in and through us," declared one NBEA executive, "then we have no right to be discouraged, for it is His work not ours."

These problems are hard to understand for many of us who live at a safe distance from the intense, emotional racial tensions of our times. Let us not assume that this frees us from responsibility to try to understand, to pray to support in any way possible this great outreach ministry today. Racial pride is a vicious sin, whether held by black or white, red or yellow. The beauty of the true Gospel is the breaking down of these barriers.

—J.L.W.



From dark to bright

By BETTY M. HOCKETT

Paul looked down at the cement-white plaster cast that imprisoned his right arm from wrist to elbow. *If only I hadn't tried to ride down that hill so fast on my bike*, he thought for the hundredth time. *Now everything's ruined for sure.*

"Well, Paul, how's your arm this afternoon. Feeling any better?" asked his mother on her way through the living room.

"My arm's better. It doesn't hurt so much today. But the rest of me isn't very good."

"What's the matter? You're not getting sick are you?"

"No. Now that everything's ruined I just don't feel very sharp. This week's the big softball practice for our team, and here I sit with a broken wrist."

His mother put down the armload of clean clothes that was headed for the closet and sat down beside Paul. "I can surely imagine how black it all looks, especially right here at the beginning of the season. But we just have to learn to accept the things that God allows to come our way."

Paul stood up and looked out the window. He shook his head and frowned. "But why did it have to happen to me. Mr. Armstrong said I would be one of the best hitters on the team this year. He's counting on me. And then there's Teddy. He was counting on me, too."

"Teddy?"

"Yeah, you know. Teddy—the new guy who just moved here from some foreign place."

"Is he the boy who wanted you to help him learn to play softball?"

"Uh-huh. He really likes to play but he doesn't know how at all. Some of the guys laughed at him in P.E. class when he ran the bases the wrong way. But I like him and I wanted him to learn to play so he could maybe be on the team. Now there's no chance of me helping anybody with anything."

Paul sat down again, looking very much as if he was going to have another round of feeling sorry for himself.

"I know, Paul, that God is able to turn something that looks like a disaster into something with good to it. Just keep on praying. The Lord will help you be able to take this disappointment. God hasn't forgotten about you. At least you can be happy about that."

Broken wrist and all, Paul managed to get through the next few days at school. "What happened to your arm?" was asked so many times that he soon began to feel like a recording when he answered. It even got to be kind of fun to show off the cast and to have his friends sign their names all over it. But whenever the word *softball* was mentioned, that empty feeling down inside hit like a rock.

"Paul," said Teddy after school one day. "Do you think you can still help me learn to play softball?"

Paul shook his head. "I don't see what I can do. I'm no good now for much of anything, especially not for softball."

"But can't you pitch the ball to me so I could hit it? That's what I need most practice in. You can just *tell* me the rules and stuff." He looked at Paul hopefully.

Paul thought a minute. The little stand-up hairs at the back of his part waved in the spring breeze. "Well, I guess I could pitch the ball left-handed. It wouldn't go as good as if I did it with my right hand, but maybe it would be good enough for you to learn to hit. I have a book of softball rules that I borrowed from the library. We could read that together, couldn't we? Maybe I can be of some good after all."

The next days were busy for Paul and Teddy. All of their spare time was taken up with helping Teddy learn to hit the ball so that it would sail far out past the pitcher's hand that always seemed ready to snatch it down out of the air.

"This is neat," said Teddy breathlessly after a long practice. "Softball is a fun game. Bet my friends back home would like this, but we play other things mostly." Then his voice calmed down. "You know, Paul, you're a better friend than any of those guys ever were."

"I am?" asked Paul with surprise.

"It's funny, but you're different somehow." Teddy looked at Paul with a puzzled expression. "I can't quite figure out what it is. Of course, you're American and they're not, but some other ways you're different from the other guys I know."

Paul shrugged his shoulders. "I don't know. Maybe none of them were Christians."

Teddy looked more puzzled than ever. "I don't know what you mean."

"I mean like having Jesus as my Savior and having my sins forgiven and stuff like that."

"Guess I still don't know what you're talking about, but is that what makes you be friendly to me even though some of the kids laughed at me for doing something wrong? And I notice that you don't cheat at school or tell lies like a lot of the kids do."

Paul went on to tell Teddy about asking Jesus to be His Savior and finding out that He can help with everyday life. Before he knew what was happening, he was helping Teddy to pray for the same kind of experience.

When they finished praying, Teddy smiled very widely at Paul. "Will you help me learn how to be a Christian? You've helped me to be able to hit the softball real good now, and I think I know more about the rules of the game, but I don't know anything about being a Christian. I want to be like you are."

"Sure!" Paul answered enthusiastically. "And you can come to church with us, and my Sunday school teacher'll help us, too. We can learn things from the Bible together. That'll really be neat. Guess maybe I can still be good for something even though I do have a broken wrist. I was sure that everything was ruined because I didn't think about still being able to help you learn to play ball. And as far as helping you be a Christian—wow! That sure didn't come to my mind at all! I guess God answered my prayer even though I didn't see how He could help things go from dark to bright. Come on, let's go tell my mom."

As the boys headed for Paul's house, Teddy tossed and caught the softball in time with his fast steps. Paul hurried alongside. For some reason, the well-autographed cast did not feel nearly as heavy and bunglesome or as much in the way as it had before. In fact, the whole world looked different right then. □



ROCKY MOUNTAIN YEARLY MEETING

Yearly Meeting Set For June 19-23

Several hundred Friends from the Rocky Mountain area are expected to converge on Quaker Ridge again this summer for Yearly Meeting, which officially begins Wednesday evening with the opening service featuring guest speaker Gerald Teague in the Millard V. Powell Memorial Chapel at 7:30 p.m.

Gerald Teague is associate superintendent in Kansas Yearly Meeting with special responsibility for the oversight of home ministries. He has held pastorates in Virginia and Ohio and has a B.R.E. degree from Malone College and an A.B. in sociology from Oberlin College. He and his wife Marjorie have three children, 16, 17, and 20. Gerald is a violinist and enjoys accompanying his wife when she sings.



Gerald Teague

Once Yearly Meeting was considered an occasion when some of the church leaders congregated to conduct business. While the business of RMYM remains an integral part of Yearly Meeting, each year an increasingly large number come for worship, rest, relaxation, and the informal fellowship provided within this beautiful mountain setting.

All our families are invited to share in this inspirational experience whether or not they are participating in the business session. With a number of visitors expected and welcomed from other yearly meetings, this time becomes a wonderful occasion for renewing old acquaintances, meeting new friends, and sharing burdens and dreams as God's children.

Bunk beds and mattresses are furnished in the cabins and Lodge at the camp. Each person attending should provide his own bedding, towels, washcloths, soap, etc. Bring sufficient bedding for cooler nights. Camping in tents or trailers is welcomed.

To encourage greater attendance at Yearly Meeting from all the Rocky Mountain area, camp manager Ken Kinser has stated that in spite of inflating costs confronted by Quaker Ridge, the Yearly Meeting prices will remain the same as last year. Ken added, "A lot has taken place this last year, and I want as many people to see these accomplishments as possible. It has taken the combined talents of a lot of people to do all these things. Maybe it will be an inspiration for people to see what can happen when a board has a vision and works together to achieve that vision."

Meals are served in the Lodge. Meal tickets for the entire Yearly Meeting may be purchased for \$12 each, or \$6 for children age 9 and under. Charges for single meals are: breakfast, 75¢; lunch, \$1.25; dinner, \$1.50. No family regardless of size will pay more than \$40 for the entire time.

Sickness and accident insurance is required for everyone at a token cost.

Midyear Board Sessions Profitable

The attendance at this year's mid-year board sessions appears to have been the best ever. Nearly all boards reported close to 100 percent participation from board members. This was the first opportunity since assuming the new organizational structure for the boards to meet in this arrangement.

The Executive Council mandated a continued search for a Yearly Meeting superintendent. The Interim Leadership Committee is making inquiry of potential candidates.

The new *Disciplines* are expected to be printed in their revised form and be ready for distribution for Yearly Meeting time. The *Organizational Handbook* will be revised and updated during the coming year. Some consideration is being given to eventually again combining the *Discipline* and *Organizational Handbook*.

Hurdles To Overcome

By Mary Gafford, Missionary at Rough Rock Mission

It is amazing how God's Word is applicable to any age and culture. This alone makes it one of the most astounding books. Its truths speak

DON'T FORGET TO MAKE NOTE OF THESE IMPORTANT DATES:

Rocky Mountain Yearly Meeting Sessions . June 19-23
Junior Camp July 5-12
Junior High Camp . July 12-19
Senior Camp July 19-26

Friends concerns

to the heart's need, regardless of race or color.

One particular portion of such truths is a parable in which Jesus depicts a sower throwing seed that lights upon varied soils. These types are seen in both cultures that we work with: (1) a group consisting of Anglo workers at the Rough Rock School who have met weekly at the mission to study the truths of God's Word, and (2) our Navajo people to whom we present God's Word.

Jesus pictures a path from which birds are eating the scattered seed; thus, Satan proceeds to snatch away the remembrance of God's Word from a person's heart lest its truths will bring real conviction and forsaking of sin. How awesome to realize that man himself by his own will can be the means whereby this situation occurs! His very attitude of indifference and unwillingness to submit to God's authority allows Satan's intrusion of his mind and heart, thus closing the entrance for God's truths. This makes it impossible for the seed of God's Word to be understood or assimilated.

Another part of the field seemed rocky with very little soil. Seeds quickly sprout without depth of soil in which to implant the new roots. As hearts first hear the Gospel, they accept the truths with eagerness of heart, not counting the cost of persecution and ridicule from family

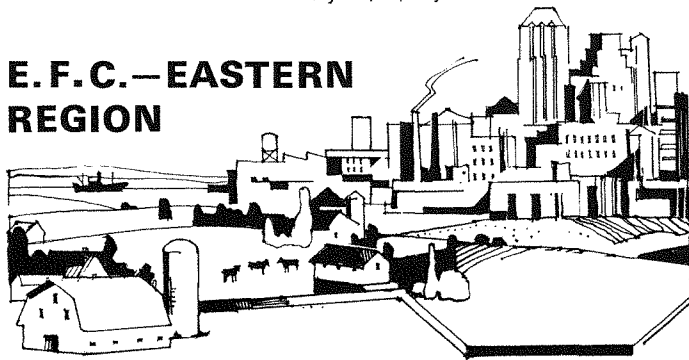
and friends. The hot sun of trouble causes the quick growth of new spiritual life to wither away.

The next seed proceeds to fall on ground whose soil and fertility is shared with thorns. This strong competing for nourishment is too great for the plants to survive. In the spiritual realm, competing factors are cares of this life, love of riches, and desires for other things along with other items. It is not difficult to see examples of these types from daily life of any culture.

How gratifying to note the good soil in which seed cannot only begin its growth but continue to the producing of a good harvest! I am convinced that a person who sincerely represents this type of soil has had to overcome all the aforementioned hurdles. He must fight any distraction that would detract his mind in daily devotions and prayer from real worship and meditation of his Lord. Persecution, trouble, or trials must be accepted as lessons to teach him to overcome, rather than to be defeated. Anything in life that would lessen his love for God or set his affections on other things rather than God must be counted as loss in order that he might gain Christ.

Please pray with us that as we work among the Navajos the seed will fall on the best soil and we may be able to cultivate and nurture it properly.

E. F. C.—EASTERN REGION



W. E. DeVols Return

After more than 25 years of service as missionaries of Ohio Yearly Meeting of Friends, Dr. and Mrs. W. E. DeVols have returned to the United States, where they will enter semi-retirement in central Ohio. Ezra, a medical doctor, and Frances, a surgical nurse, left India on April 15.

Born in China in 1909, Ezra DeVols was the son of medical missionaries. Following several years in the United States, during which time he was educated at Marion College and

Western Reserve University, Dr. DeVols in 1940 took his wife and family to China, where they hoped to serve with the Friends mission there. Because of increasing world tensions, Frances and the children returned to the States. Dr. DeVols stayed in China for two years and then was forced by the circumstances of war to come to the United States. After the war the DeVols tried again to go to China, but the doors were closing there, and they found the Lord leading them instead to India, where they arrived in April of 1949. They have



W. Ezra and Frances DeVol

served in India ever since, with the exception of a brief term of service with the United Mission to Nepal.

Spring Board Meetings

Major boards of our Eastern Region met throughout the month of March, and among their actions the following are of special interest to our membership:

■ The Executive Board decided not to take an option on a campground near Damascus, Ohio, that had been under consideration for purchase. A Task Force has been assigned to search out alternatives for a camping center that can serve the various camping programs of our Eastern Region.

■ In a related action, the Executive Board voted not to sell the Friends Center property in Columbus, Ohio, at the present time. Some space at the Center has been rented to Campus Crusade for Christ, and this will provide financial stability for the Center.

■ The Friends Action Board reported that nursery schools are currently in operation at Jackson, Michigan; Richmond, Virginia; Westgate, Columbus, Ohio, and Broadview Heights, Ohio. Many other churches are in the planning stages of developing this ministry. The board also reported that many churches have activated programs for the elderly.

■ By action of the Missionary Board, Russell and Esther Zinn will be returning to Taiwan for a three-year term. Two young persons will be sent to Taiwan for short-term service. Susan Weaver of Alliance, Ohio, will provide secretarial services, and Cheryl Berry of Denver, Colorado, will be teaching.

■ Major boards of our Eastern Region have agreed to welcome representatives of the Friends Youth to sit in on their board meetings. The Friends Youth Board has encouraged this action in order to involve teens more fully in the life of the church.

Focus on Malone

Dr. Lauren A. King, retiring this year from the English faculty of Malone, is to be speaker for baccalaureate on May 15. Chosen by special request of the graduating seniors, Dr. King will be speaking "On Being a Slow Fish." At the May 25 commencement, Mr. Francis Coy, chairman of the board and chief executive officer of the May Company, is guest speaker.

"The Imperials" gave a special public concert at Malone on April 20 in conjunction with Youth Advance '74 (formerly called Youth Conference). Rated as the Number One gospel singing group in the nation, the Imperials drew an enthusiastic crowd in Osborne Hall for an enjoyable evening of music.

During April three evaluations of various programs at Malone College took place. The Teacher Education program was studied April 1-3 by a special committee from the State Department of Education. On April 8-9 a group from the National Association of Schools of Music surveyed the Fine Arts Division of the college, and on April 29-30 the overall institutional evaluation for the North Central Association was completed for the renewal of accreditation.

CALENDAR OF EVENTS

June 4-30 Malone Educational Tour of the Orient
June 10-July 12 First Summer School Session
July 15-Aug. 15 Second Summer School Session

Malone Honors UN Ambassador with Degree

Friday, March 22, was John Scali Day in Canton, Ohio, when the college and community honored a distinguished fellow citizen and Canton native, John Scali, U.S. Ambassador to the United Nations. He addressed the spring academic convocation of Malone College on the topic, "Global Response to a Global Challenge," and President Lon D. Randall conferred on him the honorary degree of



President Lon Randall (left) and Congressman Ralph Regula with United Nations Ambassador John Scali (right) pictured at Malone College on March 22 when Ambassador Scali was given the honorary Doctor of Letters degree.

Doctor of Letters in recognition of his outstanding leadership in American diplomacy.

As journalist, special consultant to the President and diplomat, Mr. Scali has a record of distinguished public service. From 1961 to 1971 he served as chief diplomatic correspondent for ABC News. He was then appointed as Special Consultant to President Nixon, accompanying him on the historic journeys to the Soviet Union and People's Republic of China.

On February 1, 1973, the U.S. Senate confirmed President Nixon's nomination of John Scali as Permanent Representative to the United

Nations. As the eleventh American to serve in this capacity, he occupies a cabinet-level position. He is responsible for U.S. diplomatic relations with 134 other countries at the U.N. and also maintains an office in Washington for meetings with congressional, cabinet, and White House officials.

At the convocation, the following Malone students who are listed in the 1973-74 edition of *Who's Who in American Universities and Colleges* were recognized: Tim Bricker, George Darr, Phil DiSabatino, Ruth Emerick, Jan Flory, Cynthia Hersberger, Phil Teague, Randy Roush, Mary Vaughan, Bud Warner, and Dean Young.



Christian Camping

By Merl Kinser

For many years churches have been providing a camping program for their young people. In fact, Kansas Yearly Meeting has been providing a camping program for the past 57 years. During those years many changes have come in the scope of camping. There has been a tremendous increase in the volume and types of camping in recent years.

The emphasis upon camping as a family has been increased by the wide variation of recreational vehicles and camping facilities that are available today. In this particular year, we are wondering what effect the so-called "energy crisis" will have upon this type of camping.

The fact that recreational vehicles and equipment are still being sold regularly seems to indicate that many people feel there will be sufficient fuel to do the traveling they wish to do.

With all the emphasis upon camping, one might well ask what is the difference in camping and Christian camping. There are some camp programs that go under the name of Christian camping that have little

that distinguishes them from other camps. They may have a Vespers Service, prayer at mealtimes, and other religious activities, but unless the whole of the camping program is designed to help persons in their relationship with Jesus Christ, it cannot actually be called Christian camping.

The Camp Quaker Haven Handbook, which is used as a guide in the operation of the camp, states: "The purpose of Camp Quaker Haven is to provide a Camp facility where children, young people, and adults may enjoy a camping experience with a distinctive emphasis upon a personal experience with Jesus Christ."

As you consider the possibilities of camping for your family for this year, have you seriously considered that Christian camping offers a plus that outweighs many other factors? Camp Quaker Haven offers a variety of camping experiences. This includes Youth Camping for junior, junior high, and senior high young people. A Family Camping Program with activities for every person in the family from children to grandparents is also provided. In addition a special type of camping, which was started last year, has been enlarged



On the occasion of his 80th birthday, former Malone President Dr. Byron L. Osborne is shown with his wife Gladys as honored guests at a special birthday dinner held at the Malone Dining Hall on March 27. After special tributes delivered by Edward Escolme, Irving Chase, Harold Winn, and Lon Randall, plus music by the Alvin Anderson family, an oil portrait of Dr. Osborne was unveiled and presented to the college.

this year. Bicycle Camping will include both a trip for girls and a trip for boys.

Each of these camping experiences provides not only fun and recreation but also a spiritual dimension that will be of significant value to the lives of those involved. As you consider your plans for this summer, don't forget the values of Christian camping.

Flying Friends Ministers— God Was Their Copilot

Four Friends ministers are happy that God was their copilot after the plane they were in made a successful emergency landing on an unlit airfield at Bucklin, Kansas, early one morning recently.

The four pastors, Steve Harmon and Keith Ellis of Hugoton, Kansas, Lyle Whiteman of Springfield, Colorado, and Ken Roe of Walsh, Colorado, were flying to Wichita for the annual convention of the Kansas Association of Evangelicals. Steve was the pilot.

They were flying around 7,500 feet when the plane developed engine trouble and started to lose altitude. Pastor Harmon called into the Dodge City airport to report their trouble, and officials there phoned Bob McColm, a Bucklin pilot who lives near the airport.

Within two minutes McColm arrived at the Bucklin airport to mark the runway with his car headlights. The single-engine Cherokee 160 was brought down safely by Steve as McColm just had time to get his car to the end of the strip before they landed.

The men asked Mr. McColm why he happened to be up at such an early hour, and he said he always gets up before the others in the family for his time with the Lord—and was sitting reading his Bible when the phone rang.

No one was injured and the damage to the plane was limited to the engine. The four ministers continued their journey to the convention by car later that morning, thankful for their safety. Keith Ellis later stated: "It was good to believe that God was our copilot, but it doesn't take engine failure to make us realize God is looking after us—flying, driving, or anything else."

Into the '80s

At the February midyear board meetings, a summary of a year-long study analyzing the churches of KYM was given to the Executive Council with a list of recommendations. The Executive Council approved a six-year program to be tentatively entitled "Planning for the 1980s."

A permanent committee was named to plan and prepare goals and objectives and to present the plans to the Yearly Meeting in August. Members of the committee are Gerald Teague, chairman; Robert Win-

ters, Spiritual Life Board; Arthur W. Binford, Education Board; Ernest Coleman, Stewards Board; Letha Lawrence, Outreach Board.

Analysis meetings were held March 1 and 15 in Wichita, and March 29 at Lawrence. Maurice Roberts and guest board members were invited to participate.

Developing the program was the objective as Stanley Brown, chairman of Trustees, and five area superintendents met with the committee April 8 in Wichita.

The remaining area superintendents and chairmen of board subdivisions met in Oklahoma City following Pastors' Retreat.

The finalization of the plans was done early in May, with Maurice Roberts and the board presidents gathering in Wichita to finalize the Yearly Meeting presentation.

'Days' in Burundi

With dedication and a desire to help people in need, a family from Haviland, Kansas, Friends Church will travel to Burundi to work in our mission field for about six weeks.

Mr. and Mrs. Delmer Day with their children, Shareese, 16, and Scotty, 13, and Miss Lorraine Ross, 16, daughter of Mr. and Mrs. Milton Ross, plan to leave Wichita May 29 for work in the Kimimba station.

Planning and financing the trip themselves, with the blessing of the church, the Days described this as an appropriate time to go because the mission is severely lacking in help due to staff vacations and furloughs. The Days and Miss Ross will give assistance to the hospital and school while there. Mrs. Day will be working with Doris Ferguson in the hospital laboratory training Africans to do laboratory tests. Mr. Day, who is an elementary school principal, will help complete the mission school's year-end report with Willard Ferguson, supervisor of schools. The yearly report must be filed with the government each June. Delmer will also help with work at the field station. Shareese Day and Lorraine Ross will work in the hospital as aides.

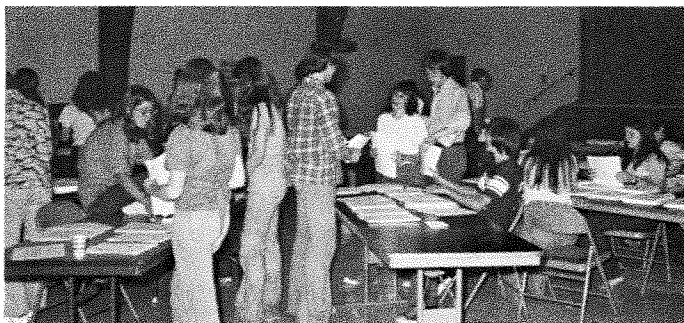
While in Burundi Mrs. Day anticipates a reunion with her cousin, Reta Stuart, a journalist at the literature center nearby.

The Days expect some difficulty with the language because Kirundi, the language of Burundi, is very difficult to learn. They will work alongside the missionaries, who will communicate for them. The family anticipates no weather problems, as the temperature ranges between 70 and 80 degrees and the rainy season will not be present during their six-week stay.

Mr. and Mrs. Day have had a strong desire for many years to participate in foreign mission work and feel that God wants them to take this trip. "We believe God opened the doors . . . and as yet we have not had any doors closed to us." Superintendent John Robinson has been assisting the Days as they plan for this summer of service.

Assembly Line a la Wichita Youth

A visual demonstration of faith and practice has been part of the fellowship of junior high and high school youth from Northridge and University meetings as they gather to assemble KYM's new *Faith and Practice*. They do this with a threefold purpose: One, to earn a substantial amount for their own youth groups; two, to save KYM some expense in putting together the new loose-leaf version of their Discipline; three, to



become better acquainted in the context of this work-fellowship project.

The meeting was enhanced by sharing pizza and cokes for lunch

with KYM picking up the tab for a wonderful crew. Sponsors and coordinators included Greg Harris, Floyd and Joyce Kintzel, and Jack Leon.

NORTHWEST YEARLY MEETING



Superintendent's Corner

Living in Idaho for two months seems to be a successful experiment. The people in Idaho have received Mary and me very warmly, and the people in Oregon seemed happy to see us go (I'm going to have to check on that). I quickly filled my calendar with appointments in all the churches but one (Woodland). I'm spending time in business meetings, committee meetings, in some services, and a special time with each pastor.

Mary and I are getting better acquainted with the Idaho churches and the people, learning to understand better the situations in which they minister, and occasionally are able to make a contribution to the work at the local level.

Duane Comfort, John Fankhauser, Mark and Wilma Roberts, Leland and Iverna Hibbs, and other team members have participated in some outstanding outreach conferences. I am impressed that in many cases the conferences have been better than in years before. Often there is evidence of a deeper spiritual work, and in most cases the Faith Promise amount is higher. I interpret this to mean that while our work in Bolivia and Peru is growing so fast and with Jesus' return so imminent God is using us as channels to do more than ever before to fulfill the great commission in our generation.

The Yearly Meeting sent Mary and me to a Prayer Conference headed by Armin Gesswein at Arrowhead Springs in California. There J. Edwin Orr reminded us that when the Welsh revival broke out, it was encouraged by the prayer of Evan Roberts, "Lord, bend the church and save the world." Actually the night the revival started Roberts only spoke three words "Let us pray." The meeting went all night and through the next

day, and the revival continued for 18 months. A hundred thousand were saved.

I long for the kind of prayer power that will make things like this happen. Ron Dunn, from Texas, referred to prayer as our international secret weapon. It can go anywhere with the speed of thought and strike the target every time, and Satan has no antiballistic missile against it. He said if God doesn't hear from heaven and forgive our sin and heal our land it won't be because of crooked politicians, pornography, drink, or drugs. It will be because God's people did not humble themselves and pray and seek His face and turn from their wicked ways.

I was convicted when one speaker said, "Generally when the church wants to accomplish something for God we call a committee meeting. If we're lucky we spend one minute in prayer and 59 minutes trying to do the job ourselves. When we pray we get what God can do. Without prayer we get just what we can do."

Let us pray. —Norval Hadley

Young Friends Conference

It is seldom that so many young adults sit so long listening to one speaker and enjoy it so much. The Young Friends Conference, held near Pendleton April 5 to 7, was attended by approximately 150 young Friends from all over Northwest Yearly Meeting.

The featured speaker, Dr. James Dobson, author of the book, *Dare to Discipline*, was able to cover three key topics in the day-long sessions. In the morning session, his ideas centered around his book. Many of those attending were concerned parents, who found a reinforcement of the discipline principles supported in Scripture. The point was made that effective discipline begins at a very early age.

Report on the KYM 'Unified Financial Program' to April 1, 1974

Total budget 1973-74	\$200,000
9 months budgeted	150,000
9 months received	134,158
Arrears at April 1	15,842
Needed next 3 months	66,000
Anticipated at present rate	44,000
Faith challenge for no deficit	\$22,000

The afternoon session was on the topic of self-worth. He pointed out the three criteria our society uses to evaluate a person—physical attractiveness, intelligence, and money. There are many people in our society and even in the church who have a low opinion of themselves because they are conditioned from the day they are born to evaluate self-worth on one or all three of these areas. With God and the value He establishes for each person, there is self-worth. Here is a challenge to the church. Deal with the principle of the self-worth of each person, and positive results will happen. The concept of self-worth is dealt with in more detail in Dr. Dobson's book soon to be available entitled, *Hide or Seek*.

The evening meeting was on the subject, "What every woman wishes her husband knew about women." In this session he pointed out that the main cause for depression among women is low self-esteem, and the first four causes all have to do with the sense of social isolation. A man feeds his self-esteem through his career, but a woman's self-esteem comes largely through her family and particularly through relationship with her husband.

The conference concluded Sunday morning with an inspirational sharing session led by Superintendent Norval Hadley on the subject of "How to Be Reproducing Christians." About a dozen young Friends made commitments in that closing session.

Linda Bloodgood and a committee from the Spokane-Hayden Lake area were selected to plan and direct the conference next year. As the young Friends departed, it was evident there was great anticipation of next year's conference.

—Merlin Glanzman

Unified Budget Goal: We CAN Reach It!

During the eighth month the income to the Unified Budget was \$13,547, which is short of the \$18,755 per month we need to keep current. We are now \$15,000 short of where we should be at this point in the year.

Churches are doing very well on sending in the amount they pledged, but the pledges were \$165,195 and the Unified Budget is \$225,067. It is the giving above the church pledges that we are missing this year. An amount was suggested early in the year as each church's share. Since not all churches felt able to pledge the suggested amount, some individuals and churches will need to give beyond the pledges if we are to meet our Unified Budget goal this year.

We can reach it. It is just a matter of priorities. There are many evidences that the things we are doing with the Yearly Meeting budget are things God really wants done. Let us believe together that it would really please God and honor Him for us to go over the top in Unified Budget giving.

—LeRoy Benham,
Financial Secretary

George Fox College

One of the largest gifts ever received was awarded to George Fox College with the donation of \$200,000 by William H. Bauman and his wife toward a new fine arts center.

Bauman, a Lebanon (Oregon) lumberman, is a member of the college board. The gift will be toward a building project that will actually be a "recycling" of the present gymnasium, which is to be replaced by a new sports-physical education complex.

The campaigns to complete the two new facilities will be concurrent, according to George Fox President David LeShana. He called the gift "an indication of the growing support for George Fox College in standing by its commitment with an evangelical emphasis and providing a high quality education with a purpose."

Glen Rinard, pastor of the Long Beach (California) Friends Church, is George Fox College's 1974 Southern California Alumnus of the Year. He has been a Friends minister for 43 years and currently is clerk of California Yearly Meeting.

A 1929 graduate of George Fox, Rinard was a member of the GFC Board of Trustees for 15 years until June 1971. He served as the first representative for the college's Southern California field office opened in 1972. He served pastorates in Oregon, Idaho, Illinois, Indiana, Colorado, and in California, where he has pastored for 20 years. All three of the Rinard sons are GFC graduates.

Dr. Yoder Gives Lecture Series at George Fox College

Dr. John Howard Yoder, Mennonite professor and author, gave a series of lectures at George Fox College in April. Dr. Yoder is a professor of religion at Associated Mennonite Biblical Seminaries at Elkhart, Indiana, and author of the *Politics of Jesus*. Among his statements at his public lecture, "Evangelical Responsibility," were these excerpts:

"The besetting temptation of Protestantism, at least in our world, is to boil down religious meaning to the individual and boil down the meaning of Jesus and the church and the people of God to the religious Not only is the Gospel a message about events that have a public impact, but that public impact is at least partly negative; it is a judgment on the established order Church renewal when profound and not simply superficial, when genuine and not artificial, has regularly raised questions of the morality of the established order—has raised questions about slavery, about the various social vices that it found on its path whenever there was a renewal. . . . The Gospel does not only bring social critique, and judgment, but it also brings an affirmative, distinctive moral content

"The agenda of the last decade in our society: Vietnam, civil rights, Watergate, energy and pollution, exorcism. The tensions of our society are too big to be handled by that fraction of the Gospel which only says, 'Ye must be born again We have a new chance now to see that what the world needs is the whole Gospel—not the Gospel minus its criticism of social evils, nationalism, and war

"George Fox stated the link between Gospel and peace witness in a way that is often quoted, 'We have entered into a power that takes away the occasion for wars.' Our evangelical responsibility now as then is to stop apologizing for that newness and stop letting it be classified as a denominational distinctive or folkloric fringe of the peace people

"Other issues need the same kind of radical attention. Economic injustice, racial injustice, the degeneration of the family, the abuse of sexuality, the abuse of natural resources are issues to which the radical Gospel should speak, and speak more clearly and speak loudly again"



ALUM CREEK, Marengo, Ohio

At a recent evening service our pastor and eight of our members presented a panel discussion on the theme, "The Family of God." They discussed several questions concerning what the church means to Christians. Florence Truax, a senior citizen who in recent months was bereaved of her husband, was one of the panel members and said in part: "The church is God's house. But I think of it as a home. I know God the Father will be there. I have no father, or mother, brothers, or sisters. But in the church I have many brothers and sisters in Christian faith and love. I am happy with them. If there is a oneness in the church, you have someone to listen to your troubles, but also someone to share your blessings with."

The Lordsmen Quartet presented an evening of inspirational music before a responsive congregation on March 17. The sanctuary was filled to capacity, with children seated on the floor and some chairs brought in. Several from the Ashley United Methodist Church were in attendance.

BELLEFONTAINE, Ohio

We began on March 3 a seven-week program of *worship, giving, and serving*. As one part of *serving*, our congregation pledged to make 206 lay calls per week. We are glad to report that most of those calls are being made each week.

On March 11 the Malone College Chorale presented a sacred and secular concert before a capacity crowd in the Fireside Room.

Our Teen Choir recently presented a concert at the DeGraff Singerspiration and now has plans to go to Cincinnati in June for the purpose of making a record.

BOISE, Idaho

Pastor Dale Field was called to Texas in mid-February due to the death of his father.

A "Kids Krusade" was held at our church March 4 through 8. Pastor Field presented the old story in a new way, using his talents of magic and ventriloquism. This has proved to be an excellent way to contact the children's parents, some of whom aren't attending church anywhere.

During the morning worship service on March 10, Dale Field made the announcement that, after 12 years of being pastor in Boise Friends, he would not accept another call for continuing service. We have never known him to be lacking in Christian motivation, and we say unequivocally that he seeks first the kingdom of God. We pray

Friends gather

that he will be a channel of blessing wherever the Lord leads him.

Derric Johnson's Re'Generation singing group presented a concert of sacred and patriotic music in our church the evening of March 19. Gail Field is a member of this group.

"Hallelujah! What a Savior!" was the title of the cantata our choir presented to the church on Palm Sunday evening.

CALDWELL, Idaho

"Across the Street—Around the World" was the theme of our missionary conference held March 17-24. Main speakers were Frances Hicks of Gospel Recordings and Clair Lund of Southwest Indian School in Arizona. Mark and Wilma Roberts, who will be leaving for our mission field in Bolivia in June, also spoke.

Because of the bussing ministry it has become necessary to remodel our fellowship hall to provide additional class rooms.

Anita Armstrong made a 27-pound popcorn ball; this was presented to the children in junior and cherub church. Each child was given a generous portion to take home.

We are happy to announce that the entire payoff of our church indebtedness has been pledged and will be honored by July 1, 1974.

April has been designated as birthday month; one or more founders of Caldwell Meeting of Friends will be recognized each Sunday of the month.

On August 11, 1974, we will be celebrating our 25th anniversary as a Monthly Meeting.

DAMASCUS, Ohio

A reception was held March 27 during our midweek service to honor Pastor and Mrs. Leonard Borton on their recent marriage. A worship time was followed by fun skits portraying events in their courtship and wedding with refreshments following.

DEERFIELD, Ohio

More than 200 persons saw the film, *A Thief in the Night*, at our church recently. A New Life Crusade with Joe Shultz of the Campus Life Association was held March 10-17. Every service was well attended, and we praise the Lord for the 72 people who sought help in the counseling room. Others have accepted Christ since the meetings closed.

DERBY, Kansas

We praise the Lord for His continued faithfulness to us.

The weekend of March 29, 30, and 31 we enjoyed the fellowship of Christians from all walks of life as we shared in a Lay Witness Mission.

The joy of this mountain-top experience glowed warm in our hearts as we planned ahead to the revitalizing of our efforts in evangelistic outreach to our community.

The next event on our church calendar was the Annual Easter Scenario, a cooperative presentation by the churches of Derby. Each church depicted a different event in Christ's life from the Triumphal Entry to His Resurrection. Our church presented the events surrounding the Last Supper.

HE IS RISEN!

EAST GOSHEN, Beloit, Ohio

The Richard Howenstine family presented special music during a recent Family Night Service. The especially talented family includes seven children, three of whom are married to equally talented spouses. The entertainment ranged from vocal solos to instrumental music, and each member of the family, from the youngest on up, participated.

The Home Builders Class is conducting a Sunday morning Bible study on the book of Revelation, following the commentary of *New World Coming* by Hal Lindsey.

EAST RICHLAND St. Clairsville, Ohio

Two of our men have agreed to direct a boys club that will meet at the church every other Saturday for boys from the church and the community aged 9 through 12. Activities have been planned for the summer months.

The men of our church won a basketball game with the youth of the church, beating them by only one point, 91 to 90. The game was played in a local school gym.

Eleven high school youth attended Young Life Camp in Laurelville, Pennsylvania, March 15-17. The youth also recently sponsored a car wash.

FIRST DENVER, Colorado

On March 10, representatives from our Yearly Meeting Finance Committee participated in our morning worship service. We appreciated their challenge regarding our support of the Yearly Meeting.

We had a great turnout for the Annual Pie Social, which is sponsored by our senior high youth. This year, the young people presented a melodrama. Over \$120 was raised to go toward their youth projects.

Excitement continues to build as we have purchased property and engaged consultant for long-range planning.

FULTON CREEK, Radnor, Ohio

Hello from Fulton Creek Friends! The first five Sunday evenings of Lent involved cooperative services by the churches in our area. H. Roper, minister of the Richwood Baptist Church, spoke in the service hosted by Fulton Creek, and our pastor, Harold Wyandt, spoke at the Pharisburg Methodist Church.

On March 10 the Grisby family from Bellefontaine Friends presided over the services sponsored by our youth group.

Our pastor has been very ill, and we ask for your prayers.

GREENLEAF, Idaho

Offering from the Boise-Greenleaf WMU Rally held at Boise Friends Church on March 23 was about \$389. This offering is designated to help buy two washing machines for the Bolivian-Peruvian fields and to help Joe Roberts with school expenses in La Paz.

The Ruth Brown WMU has sold plates to get funds to landscape the parsonage front lawn.

Norval Hadley led the devotional period for our Monthly Meeting April 3. It was announced that Paul Goins has accepted the call to be our pastor starting July 1.

Delmar Cloud and Cecil Binford are cochairmen of our Church Building Committee.

Eight active and six associate members were received.

The high school young people are having a pastor's class on church membership.

Karen Comfort, an academy senior and daughter of Don and Marilyn Comfort, representing the Vocational Industrial Clubs of America, a club in connection with a class in Health Occupations she is attending in Caldwell, won two first-place medals in the Skill Olympics competition held in Idaho Falls the last week in March. She competed in two divisions—Job Application and Nurse Aid Orderly—and goes to San Antonio, Texas, in June, to compete in national competition.

HAVILAND, Kansas

March 28 was a special day in Haviland, as many people in many ways helped Will Dunbar celebrate his 101st birthday. He received 67 cards and many letters, in addition to one from President Richard Nixon, who sent a special letter of appreciation and congratulation. Grade school teachers, Mildred Fankhauser and Arline Thompson, brought their first and second grade classes to visit the former educator. In the afternoon Sister M. Anthony, administrator of the Pratt hospital, accompanied by Sister Margaret, a missionary from Kyoto, Japan, came to extend greetings. Just before the supper hour, the Jet Cadet group of FY, under the sponsorship of James Leininger, came and gave their happy birthday greeting. They made and decorated a cake for him, which he carried to supper as the children followed him.

HAYDEN LAKE, Idaho

Our high school youth sponsored a western night patterned after Hee Haw on March 9 to raise money.

March 22-24 Norval and Mary Hadley and Duane Comfort shared in our Missions Conference. The conference featured, among other events, a Latin American dinner and a session centered around fellowship and future plans. We credit this conference for a renewed interest in missions at Hayden Lake. Faith promise giving has challenged many. Also, we are sending Claude and Jerry Carey, members of our congregation, as support personnel with Wycliffe Translators to Guatemala May through October of this year.

We are excited about growth. We have several new families attending and new converts. Much of this growth has come out of our seven Bible study groups. Seven couples attended Young Friends Conference in Pendleton.

HOWLAND, Warren, Ohio

Something wonderful has happened to us recently. The Holy Spirit has touched our congregation and several have found a new dimension in living. We are thankful for renewed relationships. Enough people cared and enough people prayed, and this surely explains our new awakening and the changes in so many. Our church is growing, and we praise the Lord for this.

Our children's choir sings at the beginning of our church service two

or three times each month. It is a great feeling to see those little faces beam, as they put their hearts into what they are singing.

LIBERAL, Kansas

In the "Quaker Visitor," our local church monthly paper, Mrs. Paul Boles, editor for several years, has been giving a history and explanation of the Friends Committee on National Legislation. She and Paul have attended meetings in Washington, D.C., and observed the workings and success of the Committee. This has been a very worthwhile editorial.

Our new church library is shaping up with the attractive new bookcases, assembled by Ernest Boles in his spare time, and new books arriving—mostly individual gifts. A new coatrack in the Fellowship Hall is attractive and helpful. The materials were supplied by the Women's Missionary Society and labor donated by Ople Rowan. The Quaker Women's Fellowship have had a kitchen shower for the church kitchen.

We were sorry to lose the Clarence Larsen family when he was transferred to Dodge City in January.

In January the Friends Bible College Singers presented a morning service for our meeting. The congregation enjoyed the music and testimonies, and especially appreciated the group sitting individually among the members of the audience during the intermissions. It was a friendly gesture.

The Western Area Rally was held in the Liberal church in February. Mrs. Patsy Boles, area chairman, was in charge, and there was a good attendance. Highlight of the rally was a service by Tim Kirkpatrick from Radio Cordac in Africa.

Pastor Ron Brown and family attended his mother's funeral, March 20, in Huron, South Dakota. His oldest brother Bill sang three songs and Ron preached the sermon. The service was taped and we have appreciated hearing it, for it was a beautiful memorial to a loving mother who had raised the four Christian children by herself.

Our Weekend of Renewal, March 23 and 24, with Cathy Wicks, speaker, and Ginger Ingram, singer, was very inspiring and thought-provoking. From Hugoton, Kansas, these young women are enthusiastic and devoted followers of Christ.

MELBA, Idaho

Between 400 and 500 guests attended the recent dedication of our new church building. Former pastors Harley and Amy Adams, Yearly Meeting Superintendent Norval Hadley, and church architect Ed Arnold and his wife were among those who participated in the special services.

Five couples from Melba went to the Young Friends Conference in Pendleton, Oregon. These included Bennetts, Rusts, Hasketts, Curtises, and Winters.

Spiritual Life Meetings, lasting a week, were held in March with Ben Veeder of Montana. Our church had a real revival as many gave their lives to Christ for the first time and many Christians made further steps of commitment.

A film, *So Long, Joey*, was shown at the Mustang Corral Youth Center one Wednesday night in March.

April 4 saw 77 ladies and girls in our Fellowship Hall for a WMU Mother-Daughter Banquet. The theme, "Time to Love," was carried out in decorations by Marilyn Rust, Barbara Grim, and Delois Wynia; in music by the Believers of Caldwell, and by our guest speaker, Mrs. Billie Coffman of Boise, who has devoted

her life to a mission of loving and teaching handicapped children.

On March 26 we will be having an Outreach Conference with Leland and Iverna Hibbs—the evening will include a fellowship dinner. On March 28 the Duane Comforts will speak in the morning and John Fankhauser will speak in the evening.

NEWBERG, Oregon

The George Fox College A Cappella Choir gave their home concert in our church on Sunday evening, February 17, under the direction of Jerry Friesen.

George Thomas was missionary speaker at our church on Sunday, March 3. That evening Roy Clark showed pictures and told about the work of Alaska Yearly Meeting.

William Green, dean of George Fox College, gave a series of Sunday morning messages.

On Sunday evening, March 17, Terry and Connie Dalke presented the work of the World Relief Commission and showed pictures of the work they did in Chile.

Ron Woodward, pastor of Berkeley, California, Friends Church, was Sunday morning speaker on March 24.

George Fox College Band under the direction of Dennis Hagen presented their home concert in our church on Sunday evening, March 24.

The Newberg Area WMU spring rally was held in our church on Thursday, March 28.

The Sanctuary Choir sang the cantata, "The Seven Last Words of Christ from the Cross," as a part of the morning service on April 7.

NEW HOPE

Hay Springs, Nebraska

Our church hosted the World Day of Prayer services. Five churches in our community participated, and about 70 people attended. Music was provided by a girls singing group from our meeting.

We recently had our annual Sunday school party in the church basement. At this time, we elected officers for the coming year.

NORTHBRANCH, Kansas

We experienced a Lay Witness Mission in November, which continues to be a blessing. Since then our midweek prayer service has changed into several small prayer, study, and sharing groups that meet in homes and at the church.

Our community and church has suffered a great loss in the death of Lewis M. Jeffery on December 29. His Christian example of everyday living was a challenge to many.

Several of our high school youth are using their talents for the Lord as they sing and give personal witness with a singing group, "The Challengers." This group is made up of teenagers from several communities and denominations.

We are looking forward to revival with Bob Sanders as evangelist. We are praying for a real manifestation of the Holy Spirit and are expecting a unity and renewing such as we've not seen in many years.

NORTHSIDE, Grinnell, Iowa

Our senior Friends Youth held a pizza party recently. It was a huge success thanks to good attendance and lots of enthusiasm. On March 14 Mrs. Leta Strong, World Gospel Mission missionary to Kenya, was the guest minister. Jay Seldon of Vennard College, a minister, also spoke to us in March.

PENIEL, Onemo, Virginia

We were pleased to have Jack Mayo, superintendent of stewardship for the Virginia District, conduct our morning worship service on March 10. For the evening service of that day we enjoyed the lovely program of gospel music presented by the Portsmouth Men's Trio.

PLAINS, Kansas

John Robinson visited our meeting in February and gave a challenging and inspiring message.

World Day of Prayer was observed in the Baptist church in March. Three areas of missionary work were presented, with slides:

Ernestine Holmes, United Methodist, told of the Wycliffe program as observed during the months her family spent in Mexico.

Nona Lawson's presentation pictured areas of Haiti visited when she and her husband worked in a mission there.

Elizabeth Ellis, Lone Star, with her young son, Gary operating the machine, told of work at Rough Rock Mission in Arizona.

Southwestern Heights High School "Charoliers" sang beautiful sacred numbers.

Men of the church ran footings and floor and did most of the construction of a 10 x 16 metal lawn building on the parsonage grounds. This attractive storage unit is a boon to pastor and church.

In early spring Pastor McKinney concluded a rewarding Sunday evening series of messages on the typology of the Tabernacle.

ROLLIN, Addison, Michigan

We are very proud of the boys from our church who play basketball in the Waldron church league. They were the tournament champions this year. There are seven church teams in the league.

A Father-Son Banquet was held at the church with a sports theme. A newly organized men's quartet offered special music, and following the supper a film of the Dallas Cowboys football team was shown.

Our church hosted the sunrise service and breakfast Easter morning with Rollin Center United Methodist Church as guests.

SALEM FIRST, Ohio

A new Allen Organ has been purchased and installed. The dedication was on Sunday, February 17. An organ recital by Robert Morrison of Canton, Ohio, was held in the afternoon, and in the evening Burl Jones shared hymns and gospel songs on the new organ. The Hammond organ that we had previously used has been given to the Trinity Friends Church in Lisbon, Ohio.

During the month of March the 11 o'clock worship service was broadcast over local station WSOH.

SHERWOOD, Oregon

The first issue of a church newsletter went into more than 200 homes. This will be a monthly publication edited by Mildred Minthorne.

The Mother-Daughter Tea in the fellowship hall was attended by 43. Becky Le Shana was the speaker.

Sandra Hollenbeck had a key role in a recent Sherwood High School play and then promptly left for Washington, D.C., for a week. She was chosen by her teachers in the social science department to attend the "Presidential Classroom for Young Americans" along with one other classmate.

Attending the weekend Junior High Jamboree were LuAnn Bishop,

Lorna Martin, and Sid Dyché. Nancy Minthorne and Karla Martin were on the planning board.

The youth directed the preparation of a recent morning worship service. All apprehensions about a "Quaker" service were dissolved soon after the service began. The evidence of personal liberty and worship was expressed in testimony, prayer, song, and a vocal solo (unaccompanied). Even the "guests" who were present appreciated the freedom before the Lord and the warmth of Christian love that invaded the 70-minute service.

SMITHFIELD, Ohio

Our Sunday school began a spring promotion on March 17 entitled "Heaven Bound." Each class competed against their own enrollment. Later on in the month, a Kite Flying Contest was held. Our Sunday school now has a group of volunteer Prayer Partners who pray for the teacher and each child or person in each class. We are expecting great things to happen through the power of prayer.

We have accepted 15 new members into our church family. Our prayers and best wishes go with these new ones, and we all want to work together to better build the kingdom of God.

Recently our Ministry and Oversight Committee and the Board of Christian Education met with the senior FY for a chili supper and a time of fellowship and discussion. We have a wonderful group of young people; our desire is to meet all their needs, especially their spiritual needs.

SPRINGFIELD, Colorado

After the Christmas break the Sunshine Club, which we sponsored last year, was started. It meets on Tuesdays after school and is for grade school children up to and including the sixth grade. It includes singing, stories, and prayer time in which the children participate.

March was a busy but very inspirational month for us. The second Sunday we had a mini Lay Witness Mission. The next Sunday we hosted the Ed Dealy family for a missionary Sunday. On furlough from Burundi, they spoke in the morning worship service. In the evening we hosted the churches from Vilas and Walsh. We had a potluck supper, then the Dealys showed pictures of their work, especially the printing work in which Ed is engaged.

On March 19 we were saddened by the home-going of Harvey West, a retired minister of Kansas Yearly Meeting and a member of our church. Harvey had been in bad health for several years and was in a rest home in Denver. Our loss is heaven's gain.

TACOMA FIRST, Washington

March was designated as Stewardship Month; several members of the congregation brought short messages, and our pastor gave a series of messages entitled "There Is a Reason."

March 24 Dale Field, pastor of Boise, Idaho, Friends Church, was our visiting speaker for the morning service, after which we enjoyed a fellowship dinner and pictures of the new Boise church. Sunday evening Paul Meier brought the message and his wife Charlene a solo, making the entire day an enjoyable time of fellowship and praise.

We were pleased to have a group from Stockton, California, the Soul Celebration Singers directed by Bill Pruitt, for an evening of inspirational

songs. Many comments of praise were heard from the congregation.

Easter was a day of blessings and long to be remembered. Our Sunday school program was ably presented by our "younger generation," and an inspiring and soul winning message entitled "And Peter" was given by our pastor. For the evening service the choir, under the direction of Steve Hoerauf, presented a song and story program entitled "Peter and the Resurrection." The day was made complete with Lester Gutromson singing, by special request, "The King Is Coming." The end of a perfect day!

URBANA, Ohio

George Primes from Canton, Ohio, was guest minister recently. His message was on missionary work in the inner city. We realized that many things we take for granted are needed in the inner city. Our church had been collecting clothing for disaster work in our area, so George Primes was given a carload to take with him to Canton. He challenged us to start a mission right here in Urbana and try to reach the inner city. And he reminded us that in order to reach people you must first show that you love and care for them where they need it most.

Friends record

meeting but stationed in Manheim, Germany, a daughter, Juanita Marie, February 8, 1974.

STEWART—Peter and Mary Ellen Stewart of Boise, Idaho, a son, Daniel Ian, March 3, 1974.

SUMMERLOT—Jim and Lisa Summerlot of Denver, Colorado, a son, James Darwin, March 11, 1974.

WEST—Gary and Jean West of Calvary Friends, Columbus, Ohio, a daughter, Marsha Ann, December 10, 1973.

WILHITE—Dave and Linda Wilhite of Boise, Idaho, a son, Ryan Shane, February 22, 1974.

MARRIAGES

BACH-GESNER. Teresa Bach and Mike Gesner at Pringle Friends, Salem, Oregon, March 15, 1974.

FRANTZ-COPPLER. Faye Frantz and Chris Coppler at First Friends, Bellefontaine, Ohio, March 4, 1974.

DEATHS

BOKELMAN—Ella (Mrs. George) Bokelman, Damascus, Ohio, March 7, 1974.

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

GOODMAN—Cliff Goodman January 30, 1974. Burial in Gilead Friends cemetery.

HACKWORTH—Herbert Hackworth, Calvary Friends, Columbus, Ohio, February 22, 1974.

SHAVER—Hutley Shaver, Calvary Friends, Columbus, Ohio, October 22, 1973.

THORNE—Elmer E. Thorne, 83, of Newberg Friends, Oregon, April 4, 1974.

TRUITT—Ora Truitt, Calvary Friends, Columbus, Ohio, March 27, 1974.

UPPERMAN—Grace Upperman, Calvary Friends, Columbus, Ohio, August 15, 1973.

WALTERS—Olive Wright Walters, 65, of Newberg Friends, Oregon, March 30, 1974.

What's New!



*Dorothy Barratt
EFA Christian education
consultant*

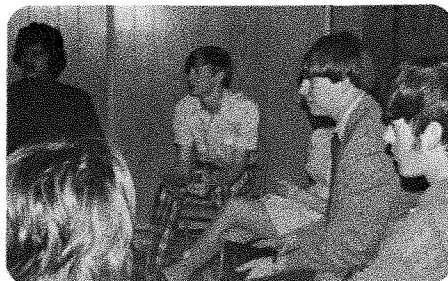
senior teen team

BY MARJORIE LANDWERT

*Marjorie Landwert,
Christian education worker
at the Salem, Ohio, Friends
Church, outlines a fresh
approach for teaching
senior teens.*

A different approach for teaching the senior teens is working at First Friends in Salem, Ohio. Actually, it is a form of team teaching that could be used with a large or small number of teens. Take a look at the way it works in Salem.

Photos at right and below show teens in small group and Bible study discussions. Janet McLaughlin uses a visual to introduce the topic. Below, a newscast by teens presents the basic lesson principles.



PRESESSION

As the teens enter the church fellowship hall, there is a large portable chalkboard with the caption, "Sign In Please." Each teen adds his name to the board, which makes an interesting piece of graffiti each week. From the board, department superintendent, David Stratton, marks attendance and lists absentees. These names are divided among the team leaders to be contacted later.

A popular Christian recording comes over the loud speakers of a tape recorder. This forms background for the conversation that is going on among little knots of teens scattered around the room.

OPENING

The group is called together by the superintendent for singing, announcements, and the offering. Young people are involved in the various parts of the opening.

THE LESSON

To start off the session the lead teacher, Janet McLaughlin, who is also youth director, utilizes brief stories, visuals, games, or thought-provoking ideas to get the teens' attention focused on the theme for today.

Then she leads into a presentation of the basic Scripture and ideas of the lesson. In order to do this, she uses visuals, skits, panels, newscasts, choral readings, and many other techniques. Lecture is kept to a minimum, and the teens become involved whenever possible.

APPLICATION

The major part of the class hour is spent in small groups (not exceeding 10). Here the other members of the team lead their groups in more in-depth Bible study, discussion, lesson-applying techniques, role playing, case studies, work sheets, and prayer.



MATERIALS

Perhaps you are wondering what materials are used by the team. Does Youth Director McLaughlin do all this planning of curriculum each week? The answer is, "No." The ALDERSGATE SENIOR TEEN curriculum is used. The teacher's manual is the basic tool, with suggestions from it and the pupil sheet adapted to fit the team approach. A mimeographed sheet highlighting the responsibilities and learning activities to be used is sent to each team member weekly.

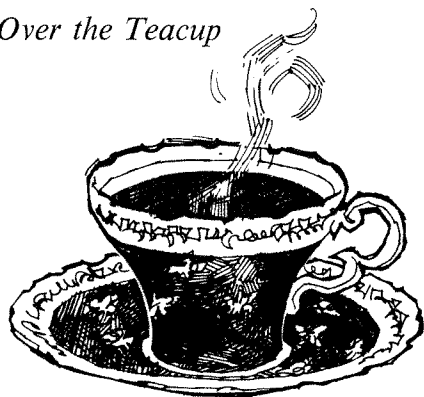
The team and the teens alike find the new approach workable for a number of reasons. Since the group meets in the larger fellowship area, the problems of partitions and disturbance of individual classes are minimized by the team approach.

By dividing the teaching responsibilities, there is less preparation necessary on the part of the lead teacher and the small group leaders. No one has to prepare to present the total lesson; each prepares just his part.

More interest is created for the teens by having different leaders each week as well as by permitting them to be involved in a learning experience in a large group with youth involved and also in a small group where everyone can feel free to participate.

Looking for a fresh approach to teen Sunday school? Maybe you would like to try a senior teen team in your Sunday school. □

Over the Teacup



Beauty

BY CATHERINE CATTELL

I wish you could see the roses on my tea table. They came from the rose garden next door. I buy a few every week for five cents each. You would never dream of paying so little for such exquisite beauty, but that is how it is out here!

Next door there are hundreds of varieties of roses labeled with names that are familiar to rose lovers the world over. The amazing thing to me is the way Chinese people cherish them. Every day, and especially on weekends, the garden is crowded with people of all ages who just walk through to enjoy the flowers and maybe take a little of the beauty home with them, as I do!

Yesterday I saw a mother standing before a beautiful Tiffany Rose lift up her little child to smell it, too. She wanted him to appreciate beauty in every way.

There are orchids next door—a great many varieties of them. It seems so unnecessary to have such a vast variety of parasites and to have them so exquisitely beautiful, too—but they are!

Our courtyard was so bare—just cement and so ugly—when we arrived, so we have bought a number of potted plants, large and small, to make it look like a garden. We enjoy seeing them grow, and we call our yard “the farm.”

Right now azaleas are in bloom all over the city, even bordering the streets where bumper-to-bumper traffic passes by. The parks are at their prime, with flowers out in gorgeous dress. Crowds

of people visited the parks last Sunday—hundreds of thousands. Schools dismissed one day to give the children a chance to enjoy the loveliness. The seminary closed a half day today for a picnic at the park on the mountain above us.

Taiwan is so beautiful! Have I ever told you about the little vegetable gardens squeezed in on every available spot? Every little bit of land is utilized, and these patches of green are so regular and the rows so straight that even these vegetables are a delightful sight to see.

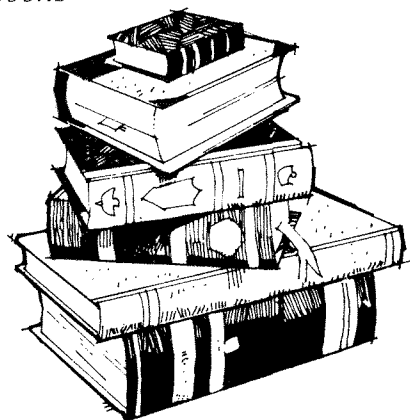
I was just thinking that when people cooperate with God's creation, with its abundant variety of beauty and fruitfulness, the world is a lovely place.

God must have a great appreciation for beauty to have given us so much of it. He created people with such great care so that they would show forth His praise. It seems odd to me that people who live here on this earth—people created in the image of God—should ever adopt fashions for themselves of sheer ugliness. The unkempt look is not allowed here on Taiwan. Chinese boys and girls are required to look neat. Only those coming from the West can enjoy ragged and slovenly fashions that are so popular on American campuses.

Now and again the English morning paper carries an article expressing wonderment that such attire is permitted in American schools when it is not allowed in Chinese schools. I wonder, too, sometimes how God feels about the cult of ugliness when the world in which He put us was, and still is, so beautiful.

There is so much ugliness in life—things that we cannot help. Doesn't it seem to you as though God's greatest and crowning creation should encourage beauty? We read that the king's daughters are glorious within. That is basic, but it would be so nice if our outward appearance spoke of our regard for others, and especially the One who gave us so much beauty to enjoy. I wonder what the verse means: “Let the beauty of the Lord our God be upon us,” don't you? May it be so, and on our children, too! We cannot all be roses, perhaps. But we could all be a well-tended garden.

Books



Alan Redpath, Faith for Our Times, Fleming H. Revell Co., 160 pages, \$3.95.

This book is the first in a series of studies in the book of Isaiah. Dr. Redpath deals with the message of Isaiah—the reasons for Israel's suffering and the long-suffering and constant love of Israel's Redeemer, always pleading for her return to Him.

The author focuses our attention on the similarity of conditions in Isaiah's time to those of the days in which we live. The same loving God pleads for our love, obedience, faith, and devotion. It is stimulating reading and will deepen one's own spiritual life. —Carol Lee

Jeannie Lockerbie, On Duty in Bangladesh, Zondervan Publishing House, 191 pages, \$4.95, paperback \$1.25.

Here is the intensely interesting account of happenings in Bangladesh in 1971 that the newspapers didn't publish, written by a missionary nurse, translator, and American citizen from her own experiences and diaries and letters of her co-workers. This fantastic story that escaped headlines gives the inside account of the ordeals of an American missionary and her co-workers, some of whom chose to be trapped in an exploding new country at great risk to their own lives.

I quote from the introduction: “In sharing, through this book . . . my purpose is twofold: that great encouragement and inspiration will come to the host of men and women . . . who have unfailingly upheld us by prayer and material support throughout this time—that volumes of prayer—real ‘prayer without ceasing’—will be offered for this new nation of Bangladesh”

—Carol Lee

Lehman Strauss, When Loved Ones Are Taken in Death, Zondervan Publishing House, 32 pages, \$1.

An attractive booklet with excellent nature photography giving the biblical Christian view of death. Designed to bring comfort to Christians in time of sorrow.

—Walter P. Lee

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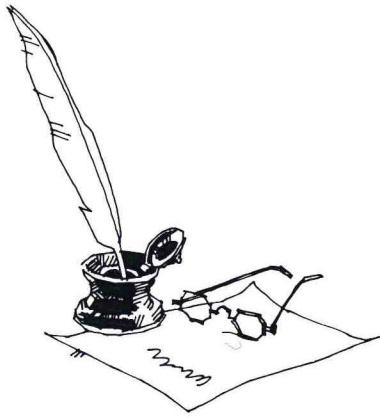
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Friends Write



I read the article, "Quakers and the Scriptures," and found it to be quite the usual that is published by "religious" and "theological" standpoints. Mr. Goldsmith is a very apt religious writer, but my, my, three pages on the authority of "all" Christians and not one verse of Scripture to show its authority. Tsk, Tsk, reminds one of Isaiah 32:8.

I'm sure that this small note will find its way to where my last letter did (oh, come on now, you remember!)—file 13! But then what can you expect? I mean if

I made excuses for the "authority," I'd be on good grounds with you, but since I don't I'm certainly an irrational, bigoted, heretic—right! Thank you.

PAUL E. HEATON

Pensacola, Florida

I am a member of Deep Creek Friends Church in Newport News, Virginia. . . .

It would indeed be an unchristian act to drop President Nixon's name from the church roll. He needs our prayers and understanding. In our church we pray for President Nixon, our government, and then for our state and local leaders.

MRS. GEORGE VAN ARSDALE
Newport News, Virginia

I would like to express my appreciation for the article, "Pray for Your Pastor," by Norval Hadley. This is a very practical and a much needed admonition.

Since I serve a church outside the EFA and my people will not have access to this article, I am going to take the liberty of reproducing this in mimeographed form for distribution among my people.

We miss the contact we have shared with you and others in EFA Yearly Meetings in previous years. God has given

us a great field of service here and has wonderfully helped in the advance of the church here.

RALPH E. SMALLWOOD
Pastor

Bethel Friends Church
Asheboro, North Carolina

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