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Evangelical Friend

December 1974

Vol. VIII, No. 4



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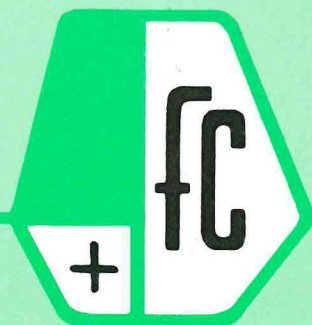
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Cover

Christmas! "Was there ever a story like it? Unforgettable—the glow and wonder in the eyes of a child hearing it for the very first time." (See "Moment of Joy," page 10). (Photo by David S. Strickler, Newville, Pennsylvania).

Antecedents

This is our Christmas issue. The cover, Over the Teacup, The Children's Page, an editorial, the article "Moment of Joy," and other references remind us of this wonderful season and family holiday that commemorates the miraculous coming of God to earth clothed in human flesh.

Other significant articles are not necessarily Christmas-related but I hope they command your attention during this busy season. Jack L. Willcuts' main editorial on "Quaker Conferees," and a three-person evaluation of the Indianapolis Faith and Life Conference deal in depth with Friends gatherings in general and one in particular. They are worthy of our careful perusal.

In my opinion, one of the most thought-provoking articles of its kind ever to appear in the EVANGELICAL FRIEND is "The Practice of Christian Meditation: Journey Inward," written by Dorlan Bales, a product of Northwest Yearly Meeting but now pastor of the West Milton Friends Church in Ohio.

In essence, Dorlan's thesis is this: "In a world like ours, time to oneself is rare unless it is deliberately created and zealously guarded." Dorlan does more than elaborate on the problem; he suggests practical steps to take as we embark on the "journey inward." His article requires contemplation; the practice of the "journey" requires even more. —H.T.A.

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The Face of the World



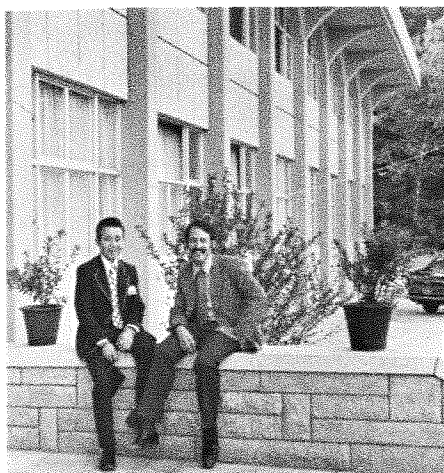
The EVANGELICAL FRIEND neither endorses nor necessarily approves subject matter used in Face of the World, but simply tries to publish material of general interest to Friends. —The Editors

NEW SURVEY REVEALS AMERICANS 'STILL ACHE TO BELIEVE'

DEL MAR, CALIFORNIA—Forty thousand replies to a *Psychology Today* religion questionnaire reveal that Americans "still ache to believe . . . there is something beyond our personal and collective reach."

Editors were surprised both at the number of responses and at the pervasive religious sentiment among readers of the secular journal.

Analysis of the replies, however, indicates that "the content of faith" for many persons has shifted from formal religion to new expressions, such as personal mystery. Traditional churches are viewed with growing "skepticism or disinterest," according to the survey report in the November issue of the monthly published here. —E.P.



Jerry Sandoz, right, plays host to Ben Freimark in front of new seminary of OMS International in Seoul, Korea, during recent missions tour. Both men are from Newberg Friends in Oregon.

SOUTH AFRICAN BAPTISTS UPHOLD CONSCIENTIOUS OBJECTION AS RIGHT

FISH HOEK, SOUTH AFRICA—The Baptist Union of South Africa has described conscientious objection as a "Christian right," while also defending the right of the state to call on its citizens for defense.

In a resolution adopted after a closed-door discussion, the Baptist Union rejected the controversial statement of the South African Council of Churches that asked Christians to consider conscientious objection as a means of opposing an unjust society.

But the denomination called on the government to create conditions in South Africa that would make all races prepared and able to defend the country should the need arise. —E.P.

CHA SATELLITE PASTORAL LEADERSHIP SEMINARS

INDIANAPOLIS—Beginning November 12, 1974, at Binghamton, New York, The Christian Holiness Association is conducting a series of Satellite Pastoral Leadership Seminars. These seminars are designed to assist pastors and church leaders in the dynamics of leadership and time management. The one-day seminars will be concluded with a holiness preaching rally. The management seminars are under the direction of CHA president, Dr. B. Edgar Johnson. Thomas H. Hermiz, CHA executive director, is bringing the message in the holiness rallies.

The other seminars are as follows: December 6, 1974, at Messiah College; February 11, 1975, at Atlanta, Georgia; February 27, 1975, at Portland, Oregon. All interested persons are welcome to attend the seminars in their area. —C.H.A.

SMOKING AMONG TEENAGE GIRLS UP

WASHINGTON, D.C.—The percentage of girls who smoke has almost caught up with the percentage of boys, says the National Clearinghouse for Smoking and Health following a survey of 2,553 young people.

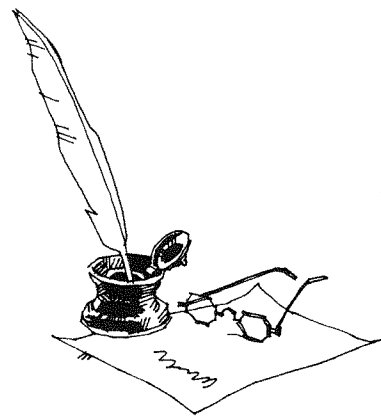
Of the boys aged 12 to 18, 15.8 percent say they smoke regularly; 15.3 percent of the girls testify of the same addiction. —E.P.

NAE CONVENTION SET FOR APRIL 8-10

WHEATON, ILLINOIS—The 38th Annual Convention of the National Association of Evangelicals, set for Los Angeles, April 8-10, will draw top Christian leaders from across the country.

NAE's 1975 convention at the International Hotel will offer a wide variety of (Continued on page 12)

Friends Write



Korea: a Christian nation?

I have been wanting for some time to express to you my very deep appreciation of the EVANGELICAL FRIEND. It is one of those magazines I pick up, intending to merely scan its contents, but find myself reading each article. The articles and news are extremely well written, timely, and thought provoking. They provide me not only with insights into evangelical Quakerism, but with the religious world as a whole. Thank you so much for the EVANGELICAL FRIEND.

There was one comment in the September issue that prompted some concern on my part. In "The Face of the World" news section of the magazine, there was a news release from Seoul, Korea. Dr. Joon Gon Kim, the director of Campus Crusades for Christ in Korea, was quoted as stating that Korea is on its way to becoming a "Christian nation." This may very well be wishful thinking on the part of Christians, but I wonder if it is, in the least, misleading and, at most, a dangerous misrepresentation of the facts. Being a "Christian nation" would imply that Christians are able to worship and serve freely and that Christian principles are widely accepted as valid expressions of the mores of the society. My wife Carolyn and I visited in Korea a year ago and discovered just the opposite to be the case. There are indeed a great number of committed Christians in Korea. However, the Christians in Korea are not at all free to worship and serve freely, nor are the Christian principles the general rule in that country.

With the rise of the Park Chong Hi regime in 1961, the government of South Korea has engaged itself in a progressively intensified program of suppression. This has been aimed especially at the church, student groups, and the intellectuals of Korea. This suppression has been carried out systematically and with devastating results. In October of 1971 a (Continued on page 27)

Quaker conferees

Quaker meetings are being replaced with Quaker conferences. While the mini-conferences or small group retreats are gaining in popularity (and effectiveness), the interyearly meeting gatherings are also proliferating.

A Friends Pastors Conference is being proposed that will bring representatives from every Quaker sector; a Western Hemisphere Friends Conference is on the drawing board for the summer of 1977; a "Youth Quake" conference is scheduled for the Christmas holidays in (where else?) Southern California on the Azusa Pacific College campus. The Evangelical Friends Alliance General Conference cancelled last year is rescheduled for late in July of 1975 on the George Fox College campus, Newberg, Oregon. This will be the second such meeting, the first held at Friends University campus in Wichita, Kansas, in 1970.

Following the "St. Louis Conference," which was a kind of spin-off of the Congress on Evangelism when an ad hoc committee of Quakers invited Friends from every yearly meeting and organization to meet, there have been a series of Faith and Life Conferences held in various regional centers bringing together Friends of different connections who had not been accustomed to meeting together.

The latest of these conferences, arranged by the Friends World Committee for Consultation at the request of the attenders at the St. Louis Conference, was held in October in Indianapolis. More than 100 Quakers (108 registrants plus observers) came from every yearly meeting in the U.S., plus Canada, Alaska, Guatemala, Jamaica, and Mexico. This is probably the largest and most representative conference of its type in the history of Friends, including St. Louis. The purpose of the meeting was to discuss Quaker views on Christ and authority.

The 1887 Conference at Richmond, Indiana, is remembered for the Declaration of Faith that became a doctrinal basis of unity for many Friends. In

1892 a second conference was held in Indianapolis, a third in 1897. The better known "Richmond Conference" of 1887 brought 93 delegates and 12 alternates. Reviewing these conferences held more than 75 years ago, Arthur Roberts observes, "The Quaker movement was going forward. Organizational forms were being developed. Missionary outreach channeled the energies of the church. Five wars and 77 years later Friends are considerably more shattered and sobered."

Reports from three attenders at the Indianapolis Conference just held are given on pages 6-8. (These were requested by *Quaker Life* and appear in their December issue and printed here with their permission.)

In evaluating the conference, Dale Brown, of the Church of the Brethren, invited as a "Listener," made the observation, "[There are] two caricatures of Quakers: (1) the saintly plain people with broad-brimmed hats who moved West and then, to be like everyone else, wanted pastors, but they had no schools for pastors so they sent their students to the schools of other denominations, and they came back not Quakers anymore; (2) the sophisticated intellectuals of American Friends Service Committee circles, proud of their Quaker humility, slow to make claims about Christ but making all sorts of claims about politics and such things, incurably optimistic in the face of facts, naive, refusing to accept the doctrine for which there was the most empirical evidence—that of sin."

He went on to say that the two papers given at the conference, one by John McCandless of Philadelphia, the other by Milo Ross of Oregon, "blasted both caricatures . . . indicating there were few who fit the caricatures." He suggested he saw "more defensiveness and dogmatism among the 'universal' Friends than the 'evangelicals.'" He really liked the discovery of the differences he had found between Calvinist and early Quaker understanding of the relationship of

revelation to Scripture; "your evangelicals are not simply copying other evangelicals, but here's an evangelical who's different because he's a Quaker . . . combining the power and zeal of evangelicalism with radical social witness" "Quakers have taught the world so much about reconciliation and loving your enemies, it's wonderful to see you trying to do it with each other. And it is necessary to witness to what you preach, to love your own enemies—other Quakers."

If the purpose of the Indianapolis Conference was to discover differences, it was quite successful! But it was an experience of learning to trust and to love each, seeing each other as individuals, not just our own preconceived caricatures.

But the real problem in our local meetings may be apathy and disinterest in Quaker identity at all, rather than antagonism. Some are cynical about conferences. Reference has been made to the "Jet-set Quakers" who travel from one gathering to another. Actually it may be easier to *jet* to Australia or Sigatuna than it used to be to *get* to Yearly Meeting. Fellowship is important; more Friends should be involved, but we should not default those who are just because all of us can't make it to all Quaker conferences. —J.L.W.

Have a calm Christmas

Distractions and demands have a way of scattering us, so that it is not uncommon to be doing one thing and thinking of another. Christmas may be a time for concentration on one thing—the coming of *calmness* to our world, our very own private world. We are all tired of noise. "The one journey that ultimately matters is the journey into the place of stillness deep within oneself. To reach that place is to be home; to fail to reach it is to be forever restless. At the place of 'central silence,' one's own life and spirit are united with the life and Spirit of God. The soul is immersed in love. The divine birth happens." (Elizabeth O'Conner, in *Search for Silence*, Word Books, page 11)

Perhaps we need at Christmastime a divine rebirth. This year—not so much celebration as "settling in"; caring for others at Christmas comes really from the calmness of our own spirit. —J.L.W.

THE INDIANAPOLIS FAITH

BY WILLIAM WAGONER

William Wagoner, pastor of the Dublin, Indiana, Friends Meeting, is presently substituting for Harold Smuck, associate general secretary in charge of Wider Ministries for Friends United Meeting.

"We have candidly, courageously shared different points of view. Few of us, if any, have changed. We are as far away from understanding each other as we have ever been. But we have begun to love and trust each other."

These thoughts, shared by the conference listeners in their remarks during the closing sessions of the Indianapolis Faith and Life Conference, sum up for this writer the one significant result of that gathering. The question is whether this has taken us very far along the road toward finding a "normative Quaker stance," or a "central steadying conception" for Quakerism, which is apparently an ultimate goal as described by Wilmer Cooper in the booklet, *Quaker Understanding of Christ and Authority* (page 8).

As commendable as that goal is, perhaps the patient, tedious road of trust must be traveled before we can arrive at cognitive levels of understanding and unity. If so, there were some signs at Indianapolis that progress was being made. One interesting sign was the general agreement over some major points between those giving the two primary addresses (on the "Quaker Understanding of Christ" by John McCandless and "Meaning of Authority" by Milo Ross) and those responding, all of whom were from different spectrums of Quakerism.

One of the largest gatherings of Friends ever assembled for a study conference took place at Indianapolis, Indiana, on October 12 and 13. These three reports are shared with the EVANGELICAL FRIEND through the courtesy of Quaker Life.



John McCandless of Philadelphia Yearly Meeting read one of two papers presented at Indianapolis.

There were some divergent points of view, but even some of the participants commented with some surprise on their near unanimity (e.g., "a Kansas Friend agreeing with a Philadelphia Friend!"). It made one wonder whether this coziness was out of politeness, or out of proximate unity, or out of a combination of both. Perhaps the latter comes the closest, but that doesn't dilute the point that there was an encouraging closeness among the speakers on the main subjects for discussion.

Another sign that something was happening in a relational way could be discerned in the small sharing groups. Care was taken, in the planning, that these groups were made up of Friends from across the spectrum, and the amount of time they were allotted for their separate meetings allowed for adequate sharing and listening. And according to some group reports, this in turn allowed for experiences of worship in the Spirit.

When you really listened with the "inner ear," particularly to another one who came from a much different perspective, and when you began hearing something authentic come through, it made you wonder what to do with your carefully constructed criteria on what is required for one to be a true Quaker!

As one of the listeners said, points of view were not necessarily changed, but a "community" developed at Indianapolis, characterized by real spiritual communion. In fact, enough trust developed to make this statement seem credible: "If you will admit to finding a few things in your seeking, I will share a few things about my doubting!"

It's easy (and sometimes expected) for us to be dogmatic in the protective surroundings of our own kind. It's not so easy when confronted with something authentic in "them." These conferences must go on. We must continue talking with one another and not just about one another. For whether or not we ever arrive at something "normative," we can at least remove closed stereotypes and let in the spirit of love and openness.

BY MIRIAM BRUSH

Miriam Brush, former clerk of New York Yearly Meeting, is a professor of home economics at Douglas College, Rutgers University, New Brunswick, New Jersey.

In the recent Faith and Life Conference that focused on *faith* more than on *life*, the organizers were careful to provide for adequate representations of Friends of all varieties in this country. In appointments, yearly meetings named predominantly males (75%) and more than the population percentage of pastors, yearly meeting superintendents, professors of theology or philosophy, and representatives of Quaker organizations.

The conference had two parts, one with papers read and followed by prepared reactions. For those unfamiliar

AND LIFE CONFERENCE

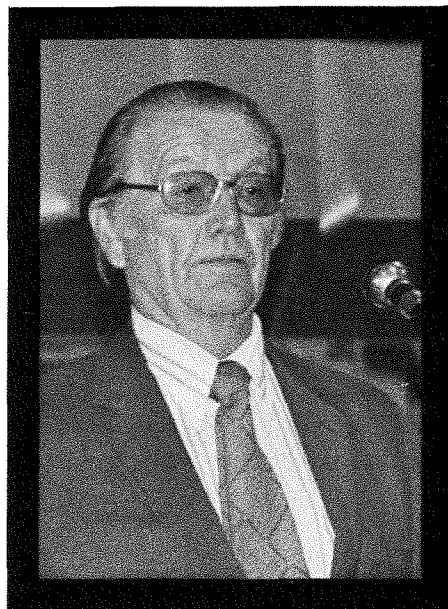
with theological terms and history, this was perhaps hard to understand and to relate to one's own beliefs. However, both the FWCC study booklet and the papers served as a needed common base for later discussion. The lack of a thoughtful, scholarly presentation by a "Universal Quaker," on whose behalf Francis Hall wrote effectively, should be remedied. Quaker Theological Discussion Group, take note.

Discussion groups, carefully composed for diversity, made up the second part of the conference. Mine, at least, had elements of a worship-sharing group, with all those rewards. For most of us, leaving the conference, the members of our discussion group were the people we had come to know; we are now friends.

The assignments of the conference were to consider the place of Christ and the nature of authority in the Society of Friends. John McCandless said that we need a common understanding of Christ. This we did not reach at the conference. While Milo Ross said "The historical Christ is the universal Christ," Francis Hall said "Universal Quakers have faith in the Universal Saving Light," a power that others call that of God within each person. Some viewed Jesus as Christ, and others saw him as *a* Christ.

Obedience to some is obedience to what is shown rather than to who shows it. Milo Ross suggested a threefold basis for authority—resting in Christ, the Scripture, and in human experience. In the discussion groups such questions were considered as these: Is the Bible self-authenticated? Can liberals acknowledge some authority to Scripture and help evangelicals consider that all authority may not be limited to Scripture? Is the meeting organized authority? What is the authority in *our* lives?

The outcome was not as Howard Alexander hoped (*Quaker Life* October 1974), i.e., several steps forward, but at least one step and perhaps one giant step, as children say. We talked, saw in other people's spiritual experiences some of our



Milo Ross of Northwest Yearly Meeting read the second paper at Faith and Life Conference.

own, even if the words used to describe them differed. Face to face, we related words to persons—other human beings like ourselves.

Was the conference worth the thousands of dollars it cost? Yes, if there was real *change* in the attenders, not only the "getting to know you" experience, but an increase in knowledge and understanding of another's point of view and basis of faith. Yes, if the change is communicable, diffusible.

What of the future? What can we do? New York Yearly Meeting sent a representative to California Yearly Meeting in 1974 and plans to do so again in 1975. We are inviting a member of California Yearly Meeting to be with us throughout our Yearly Meeting sessions this year, and we hope to have another Young Friend visit our Yearly Meeting as did Marlene Ross of Iowa Yearly Meeting in 1974. What else can we do? We all need to further personal interaction and pro-

vide an opportunity for many, many Friends to work toward understanding as we did at the conference. How much effort are we willing to expend to make it possible for all Friends to have an expanding experience of the meaning and nature of Quakerism in the lives of Friends today? The answer to this question will determine the success of the Indianapolis conference.

BY NORVAL HADLEY

Norval Hadley, formerly an executive with World Vision International, is now the general superintendent of Northwest Yearly Meeting of Friends with offices in Newberg, Oregon.

The Indianapolis Faith and Life Conference was clearly a meeting for the mixing of minds, thoughts, and ideas among Friends from opposite poles of Quaker thinking and those from many stations in between the two poles. In the study paper prepared in advance by Francis Hall, the two poles were defined as evangelical Quakers and universalist Quakers. The first accept Christ as Lord and the Bible as authority, and the second do not. Evangelical Quakers tend to wonder how much can really be accomplished in a meeting between people so different. My colleagues from Northwest Yearly Meeting, Milo Ross and Arthur Roberts, who had attended several such meetings in the past, helped me in my pursuit of the answer to that question by explaining that sharing in a conference like this has to be two-way. We learn from other Friends and they learn from us. We both speak and listen. I learned a lot by listening, and I had ample opportunity to share concepts important to me, so I felt this conference was worthwhile.

Our differences hardly surfaced in the plenary sessions, but they became clear in the small group discussions. I feel this is one of the values of such a conference. We did not seek to hide our differences. I found very little with which I

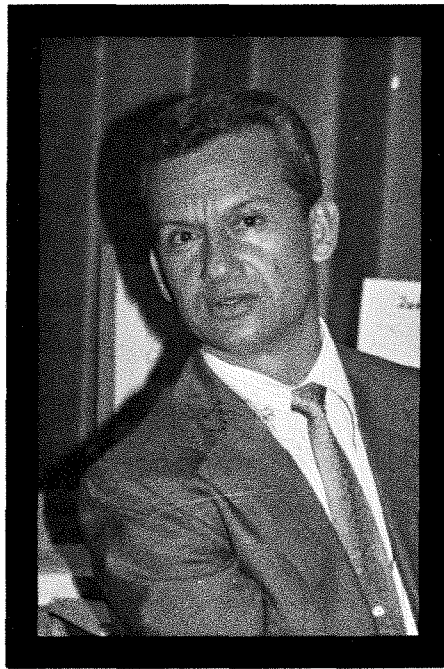
"It made one wonder whether this coziness was out of politeness, or out of proximate unity, or out of a combination of both."

could not agree in the first paper on the "Quaker Understanding of Christ" by John McCandless. Along with Verlin Hinshaw, I was pleasantly surprised to find I could agree so thoroughly with a Philadelphia Quaker. It was clear to me that John McCandless knows Christ. In the small group discussion of that message, my group seemed to be feeling its way most of the morning. By afternoon we got down to issues, and the sharing and learning process took on meaning. Some nonevangelical Friends in my group made me feel they were beginning to understand better not only what I believe but why I believe as I do, and that was encouraging to me.

The second paper was presented by Milo Ross on the "Meaning of Authority." He presented a concept that he claimed to glean from both early and more recent Quaker writings, that the basis of our authority is the combination of Christ, the Bible, and human experience. I don't know how Milo could have presented a concept that would have been acceptable to more people in our conference. I'm sure that I read into his message interpretations that I believed right and others read in entirely different interpretations that they believed right; nevertheless his paper contributed much to the feeling that a large number of Friends are not really very far apart. In fact, our small group had such agreement on his paper that we had little to say about it and got off on a very interesting discussion on the authority of the meeting of Friends and the lack of authority of Friends leaders.

As interesting and meaningful as the discussions were, the summaries of the group reports read back to the plenary session revealed that this body of Friends certainly could agree on very little and could make almost no corporate decisions. The best the reporters could do was to quote what various Friends said from their polarized viewpoints.

Quaker Life asked for my evaluation of the conference, and this is it: I felt



A participant at the conference was Hugo Cardova, presiding clerk of Guatemala Yearly Meeting.

this conference was worthwhile. But I would like to suggest that the Faith and Life Planning Committee, which was continued by suggestion of the closing session of the conference, plan two conferences next time—one for those who accept the lordship of Christ and the authority of the Scriptures and another for those who don't. There is so much to do, so much Friends working together could accomplish, I think it would be inadvisable to continue to meet time after time and never get beyond the questions of whether or not Jesus is Lord and the Bible is authority. Evangelical Friends have settled those questions long ago. I suppose we feel a bit like the writer to the Hebrews who said, "Therefore let us leave the elementary doctrines of Christ and go on to maturity . . ." (Hebrews 6:1 RSV) □

BY DORLAN BALES

"LORD, teach us to pray." The apostles' yearning echoes in the hearts of 20th-century disciples as well. Americans in the 1970s are worn out, exhausted, frazzled. And it is no wonder. We run quickly from one activity to the next to keep up with what is expected and demanded of us. Because of this headlong rush we almost inevitably become superficial in our thinking, having time only for objects, and for people and ideas that may be manipulated as objects for our own advantage and pleasure.

We are so busy that our selves have become detached from their sustaining roots. This deadly detachment is seldom noticed, much less remedied, because careful self-examination is discouraged by a socioeconomic system built upon its members' desire for things. Its mouthpieces—television, radio, newspapers, salespeople, magazines, and billboards—vie for supremacy in their attempts to batter their way past our defenses and deliver their messages.

In a world like ours, time to oneself is rare unless it is deliberately created and zealously guarded. Why do we not make the effort to create open, green spaces within our personal metropolises? It is more than simple lack of time. We are, in fact, so used to avoiding anything deeper than the proper toothpaste to buy that even the prospect of solitude is frightening. Far from attempting to slow our lives to a manageable rate of accel-

Dorlan Bales is pastor of the West Milton Friends Church, West Milton, Ohio, of Indiana Yearly Meeting. He is a graduate of George Fox College and will complete his work at Earlham School of Religion, Richmond, Indiana, this year. He and his wife Eunice spent two years in South Vietnam with the World Relief Commission, relief arm of the National Association of Evangelicals.

The practice of Christian meditation: JOURNEY INWARD

eration, we promote and revel in the hurry-up hustle of our day-to-day existence, because we can hide behind this whirl, which most deem virtuous. Our seemingly legitimate preoccupations enable us to hide from a shadowy inner self we know only in part.

But in spite of the fear and resistance to knowing ourselves, there is at the same time a mysterious sense of emptiness and dissatisfaction that draws people inward and calls them to search for what is most true and real about themselves, their world, and God. When the need for self-discovery and meaning becomes conscious and insistent, the way is opened for the practice of the spiritual disciplines, prayer and meditation, and the beginning of an inner pilgrimage from emptiness and dryness to illumination and self-realization.

The decision to embark upon the inward journey with all its uncertainties is a commitment to change. Those who have journeyed this way before us often describe the change as a giving up of the old self-centered personality in order that a truer, more fundamental self may be discovered. The New Testament calls this true self, the self as God created and intended it, the kingdom of God. Jesus told two parables about this inward kingdom, comparing it to an expensive pearl and to a treasure hidden in a field for which a man will gladly sell everything he has, if only he may obtain it (Matthew 13:44-46).

Nothing precious is easy to obtain, and the kingdom of God is no exception. The journey requires painful self-examination. One must ask hard questions of oneself. "Am I guilty of a wrong kind of self-love?" "Are my appetites in charge of me, or am I in charge of them?" "What do I think about when my mind is not busy, when it wanders?"

Questions like these provide a place to start, but they must be considered in such a way that they are allowed to get below our intellectual veneer to a deeper level of which we are not normally aware.

The Christian masters of the interior life have found that regular prayer and meditation enable one to explore one's innermost self, to untangle the knots and coiled springs within.

Most of our thinking is directed toward solving problems, getting things done. One may occasionally watch a sunset or a flowing brook, simply taking it in and enjoying the beauty. But meditation is different from either problem-solving or contemplation. Meditation requires the cultivation of an ability that in most of us is underdeveloped: the power to be quiet, to empty the mind slowly of its agitation and clutter. The ability to meditate is both a God-given gift and an art that, like other artistic capacities, may be improved by disciplined, regular practice.

It is important to eliminate, as far as possible, outward interruptions and distractions during meditation. A regular time, usually in the morning, and a quiet place, away from telephones and family and visitors, are important. Since few have an ideal place to meditate, it is usually necessary to learn the art of tuning out noises that clamor for attention.

Our physical position and condition is another common source of outward distraction. The body, mind, and spirit are interdependent, and one approaches God with one's whole being. Try sitting on a straight chair with feet on floor, hands on knees, and back straight so that the spine comfortably supports itself. Then become aware of and consciously relax each part of your body in turn, beginning with the toes and ending with the

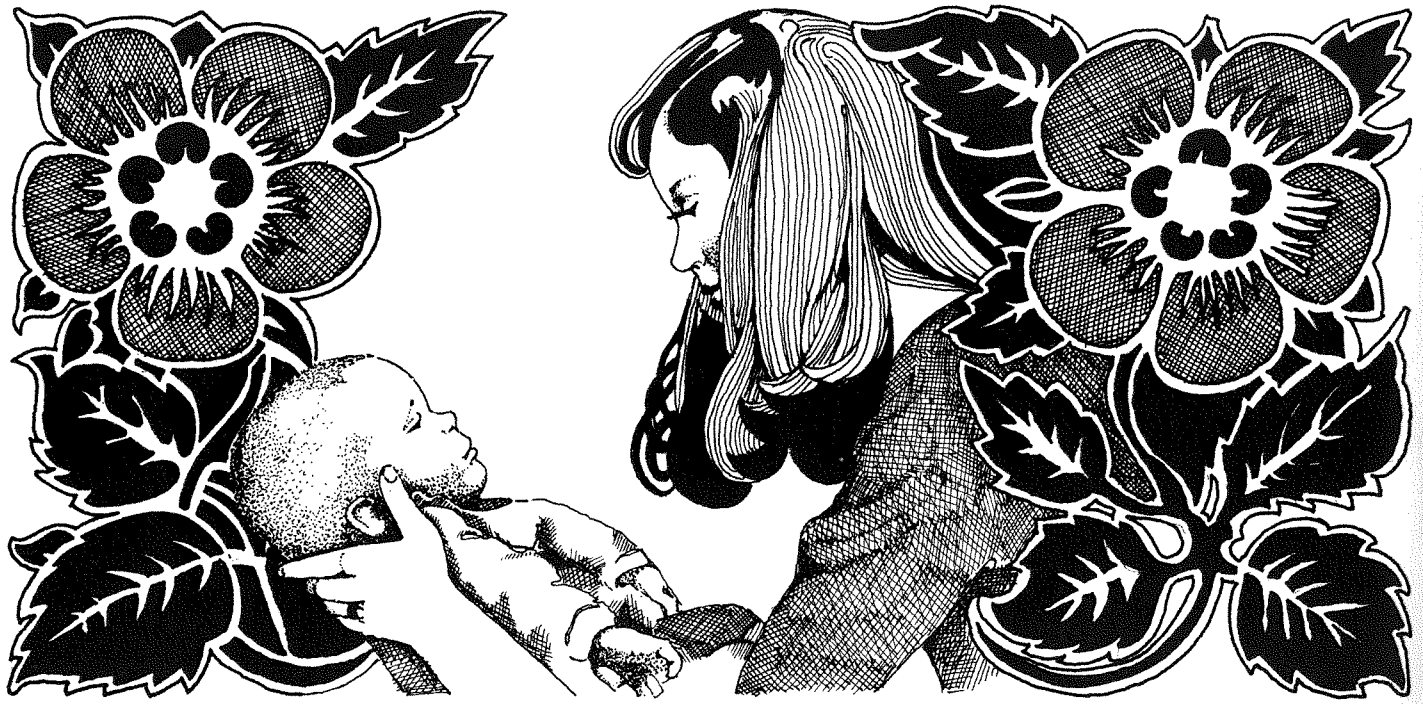
different parts of the face: eyes, mouth, ears, eyebrows.

The final step in the preparation of the body is breathing in a special way that promotes relaxation. Breathe deeply and slowly, filling the lower body as good singers do. Breathe rhythmically, counting silently as the breath is drawn in, then exhaled completely. The combination of regular time, quiet place, good posture, complete relaxation, and deep, rhythmic breathing does much to diminish outward distractions.

Much harder to tame are those distractions that come from within. Meditative prayer must begin with an inner collectedness that is seldom easily attained. How little of it we have is painfully clear as soon as we make the first attempt. Much like trying to get to sleep at night, the harder we try, the more restless we get. For most people this waiting in collected silence is difficult, and for that reason only those who are not satisfied with outward observances or theological system-building practice it. Robert Barclay wrote, "Nothing could be more unlike the natural will and wisdom of human beings than this silent waiting upon God." (Freiday, *Barclay's Apology in Modern English*, p. 249)

We bring our disorganized and heated thoughts and emotions to meditation, where they are transformed by God's Spirit. Feelings of anger, fear, and selfishness are not to be suppressed, but rather ventilated, held up to the light, allowed to "simmer" in the quiet, until they are gradually transformed into feelings of love, faith, repentance, and peace.

Meditation calls for discipline and a ruthless cutting away of other loyalties that interfere. But at the same time it is not really something one "does." Rather it is as if we were sailboats waiting ex-
(Continued on page 12)



MOMENT OF JOY

BY MARJORIE CRISMAN

Illustration by Susan M. Harris

I wait for it each Christmas. Awareness of its coming adds buoyancy to all the holiday preparations—and it always comes, often when least expected. Suddenly a tingling sensation travels up my spine and tears stand in my eyes. My whole being wants to kneel in adoration. The glory, the splendor of the Son of God leaves me breathless, and close on that follows awe—wonder at the unique plan God our Father chose to send His priceless gift to planet Earth.

Have you too experienced this moment of joy? It is the high point of the Christmas season, when all comes into clear focus. It scarcely ever arrives on December 25—usually on some prenativity day in the midst of the hustle and bustle.

Careful planning can provide atmosphere for a “moment of joy” to occur in the lives of those close to us. First there is music—beautiful, joyful, tender—based on the lovely story of a young mother, shining angels, a helpless baby: the Son of God. Surrounding ourselves with it is easy this time of year: albums on the home stereo, rehearsals at church and school, a polished rendition of Handel’s mighty *Messiah*, or his familiar *Joy to the World* caroled by the treble voices of children, even the department store public address systems’ unabashed broadcasting of the good news of the Savior.

Was there ever a story like it? Unforgettable—the glow and wonder in the eyes of a child hearing it for the very first time. The familiarity that comes with each year’s retelling only makes it more beloved. Do you have ways of making it real in your family? This year’s innovative idea may two years from now have become tradition. A set of

figures carved from olive wood and purchased in the Holy Land is the focal point of our home decorating. In some homes it is an advent wreath, made as a family project, with a new candle added each week, or on each of the seven days before Christmas.

At the dinner table each evening Dad reads from a book of Christmas stories. Christmas cards form a large part of the time and interest during December. Though Mother is usually chief correspondent, children enjoy addressing envelopes and adding stamps and seals. A table in front of the fireplace makes a cheerful setting for this task. Stacks of greetings arriving in each day’s mail are ample reward for hours spent in the “sending” process. One mother saves letters enclosed in the cards; these are read at the dinner table during the ensuing days of winter and spring. Each evening a family member selects one from a basketful.

Family open house, Christmas Eve candlelight service at church, a caroling party—any of these can become a favorite tradition. “Tra-di-tion!” shouts Tevya, the lovable father in *Fiddler on the Roof*. Though we may question his clinging to traditions no longer meaningful, we should acknowledge the true value of repeating practices that have become dear to a family. Adults remember with nostalgia Christmases “back when” gifts were few and usually handmade, tree ornaments were crafted from “things on hand.” Dinner was the highlight of the day, with a significant menu. Going “home” for Christmas was important no less then than it is today. Memories of the things “we always did” are precious.

Let’s be sure our children have some “We always . . .” experiences to share. Family-centered activities such as cookie baking, candle molding, the making of tree ornaments, all serve a double purpose: togetherness and thinking of others—those who will receive the home-made treasures.

Decorating the house affords opportunity for each family member to offer creative ideas and assist in making and placing arrangements. Adding one new decoration each year can become a tradition, as well as hauling out of storage the old favorites. “Bringing home the tree” is cause for a family excursion, whether to the fragrant woods to cut a living evergreen or to the supermarket lot to purchase one exactly the right size and shape.

Gifts are inherent in the celebration of Christmas. Remembering what God gave, we too are impelled to share. The gift giving, however, has so enveloped our society that lists, shopping, what-for-whom-and-how-much questions consume our thoughts, causing happiness to give way to weariness. Even Christians, repulsed or trapped by Madison Avenue’s tantalizing appeals, have said, “Let’s cut it all out; it’s too commercial,” or “I can’t afford it; I always overspend.”

Handel H. Brown in his beautiful book, *Keeping the Spirit of Christmas*, says:

“The message of what *man* has to *sell* takes precedence over the proclamation of what *God* has to *give*.”

“Very few people live at the present. They are ‘getting’ for the future. Today is not theirs. They are looking forward to an indefinite tomorrow; then . . .

Marjorie Crisman, homemaker and pastor's wife from Medford, Oregon, recalls some traditions of Christmas and urges us to allow time for that "moment of joy" before the momentum of opening gifts reaches a crescendo!

they will live. Their whole conception of life is tied up with *things*. They know the price of everything and the value of nothing. . . . Ours is a frustrated age, not because people can't get what they want, but because what they want is not worth having."

We can keep it simple. Laughter, love, sharing—these are remembered long after expensive gifts have been laid on shelves or cast away.

The climactic moment may be experienced on any of the days of preparation, through familiar words of Scripture, a choir, orchestra or soloist, the response of a child, a bit of inspirational poetry or prose. It may come on the great day itself. Allow time for it, before the momentum of opening gifts reaches a crescendo. One large family always has a "program" using recitations, songs, or instrumental numbers learned by the children for school or church. Young and old voices join in a choral recitation of Luke 2:7-16 as our family gathers for opening of gifts. Another group acts out the scenes of the journey of Mary and Joseph, the crowded inn, the birth in the stable, shepherds, wise men as a production on Christmas morning. The audience? The entire clan gathered to open gifts and feast together. With or without costumes this can be impressive.

After the supreme "moment of joy" when the shepherds were dazzled by the brightness of angels giving a fantastic message, they hurried to Bethlehem. It was true! Now they knew what Emmanuel meant. Then, the account goes on, "the shepherds returned." Where? Back to the lonely job. How? Let down and dejected now that the brief interlude was ended? No: "The shepherds returned, glorifying and praising God for all the things that they had heard and seen." Never would they be the same again. They told everyone—and the excitement was contagious: "all they that heard it wondered." We can carry the inward joy on into the uncertainties of the New Year.

For those who know and love You at this Christmas time I pray, "Lord, let them be overwhelmed by the freshness, the beauty of Your gift, Your expression of love. Surprise them with a moment of joy!" □

Quaker higher education

What is distinctive about Quaker Higher Education? David Edwards said in 1928, "It is an open forum where one who thinks may do so fearlessly and may express his thoughts (within the limits of good judgment and common sense) without embarrassment." Tom Jones expressed an aspect of it when he hired me and said, "I want to have people working with me who can tell me how it *can* be done, not how it *can't*." Landrum Bolling said in his inaugural address, "Students must be helped to discover that it is only by coming to know the truth that men can be made free."

In the August issue of *Science Magazine*, Kenneth R. Hardy wrote an article entitled "Social Origins of American Scientists and Scholars." In this lengthy article he points out the fact that scholarly doctorates come disproportionately from religious groups having certain beliefs and values. After giving several tables of statistics and rankings he goes on to say this about the Quakers, "By far the most productive of the denominational schools are those sponsored by the Society of Friends. While some of the productivity of these schools may be attributed to their selecting students with high academic aptitude, and while only a minority of the student body are Quaker, these schools are so superior in productivity, not only among the denominational schools, but also among all the schools in the entire sample, that it seems highly probable that a specific Quaker influence is at work. These schools are very high in all fields of specialization except education, where they are only average."

What is this Quaker influence at work? Each of us would describe it in a different

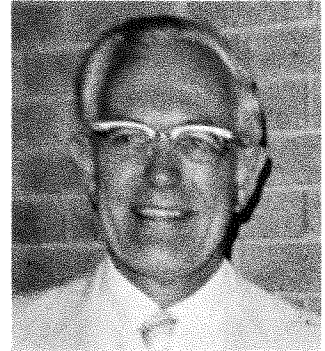
way, and in a sense it is so intangible that it is hard to describe. I believe it was graphically illustrated by the greatest teacher of all. Jesus of Nazareth taught 12 young men by *word and example*. His brief three years of daily contact with them influenced them as no other men have felt the impact of another man. He taught values and bade his followers to go and do likewise. The concepts these men carried to other men of their world resulted in a transformed civilization. They taught complete *integrity* as a way of life—a faith in God the Father.

Then along came George Fox who said, "Let all the nations hear the sound by word and writing, spare no place, spare no tongue nor pen, but be obedient to the Lord God; go through the world and be valiant for the truth upon earth . . . Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people and to them: Then you will come to walk cheerfully over the world, answering that of God in everyone."

Perhaps one of the great strengths of Quakerism is our diversity. Though we may be diverse, we are willing to discuss openly and honestly our differences. The consensus method of reaching a decision can be, oh, so agonizing at times, but in the end the decision reached is almost always a better one.

In most of the Disciplines of our various yearly meetings, there is a list of queries. Unfortunately the practice of reading these regularly has been discontinued in most of our monthly and yearly meetings. While many would feel that perhaps this is an outmoded custom, I

Harold C. Cope is president of Friends University, Wichita, Kansas. This article is a portion of his address given October 19 at the inauguration of Franklin Wallin, new president of Earlham College, Richmond, Indiana.



for one feel that they do serve a useful purpose. They are of value in appraising the State of Society and helping each member to determine, through self-examination, whether he is living a consistent Christian life. If it doesn't seem too presumptuous on my part, I would like to suggest some queries for those of us working as staff in our Quaker colleges. By staff I include faculty, administration, and the nonacademic employees.

1. Do you practice openness, honesty, and selflessness? Are you willing to consider what is right for the whole community and not just one segment or discipline of the institution?

2. Do you treat each person in the community with a caring concern, recognizing that his or her desires, hopes, ambitions, while different from those of others, are real to him or her?

3. Do you continue to strive for excellence in everything you do? Are you willing not to accept mediocrity in response to pressure of time or frustration?

4. Do you strive for some great unifying sense of purpose, something greater than yourself toward which you can be intensely loyal; do you have great ideals that motivate all you do, toward which you can work with zeal, power, and enthusiasm?

5. Do you strive for the constant realization of God's presence in your life? Are you sensitive and obedient to the leading of the Holy Spirit?

Now some suggested queries for the college itself.

1. Do we continue to employ religiously committed faculty and staff who, by their own philosophy of living, will set the desired kind of example for others to follow?

2. Do we work toward complete and open communication with all members of the community? Are we continuing to strive toward breaking down all barriers between the various constituencies that make up our community?

3. Does the college recognize that the decision-making process should give all participants the right to be informed about matters that concern them and the opportunity to give suggestions and to be heard? Do we strive toward the ultimate goal of consensus in all decision making?

4. Do we continue to review the goals and testimonies of our college, and do we work toward ways to express adequately our testimonies and beliefs?

5. Does the college provide an open atmosphere that allows for change? Do we recognize the importance of change for the benefit of the whole community and not change for the sake of change?

Quaker education has had a very important role in the lives of thousands of people. We have a lot to live up to. □

JOURNEY INWARD *Continued*

pectantly for a breeze to move us. Or as if we had been dusty mirrors, but meditation cleaned them. Or as if we had been rusty weathervanes, oiled in meditation so that they can turn easily in the winds of grace (Francis Hole, *Roots and Fruits of Meditation*, p. 17).

What ought to be the object of one's disciplined meditation? Some teachers advise the seeker to make nothingness the object. Simply clear away all the mind's obstacles in order to allow God, the ground and deepest principle of our being, to reveal Himself. Other meditators find it helpful to concentrate on a single symbolic object, like a cross or a flower or a flame, or upon a single meaningful word, like love, or sin, or God, letting the object or word bring deep and forgotten associations and meanings to the conscious mind. Some profit from centering on a passage of Scripture that may be entered creatively. Others meditate on a question, a poem, a song, a memory, a person, a dream, or a feeling. Devotional writers such as Thomas a Kempis, Brother Lawrence, Thomas Kelly, Evelyn Underhill, and Elizabeth O'Connor can provide helpful suggestions and guided meditations.

Though the practice of prayer and meditation is fundamentally an individual discipline, some religious groups, notably the Society of Friends, have a long tradi-

tion of group meditation. Friends have witnessed that as individuals gathered for worship retire inwardly and meditate, the one Spirit prevails and, in Barclay's words, "it becomes like a flood of refreshment and extends over the whole meeting." (*Apology*, p. 250)

I have experienced the helpful sense of togetherness and gatheredness possible in a group, an added dimension not experienced by the solitary meditator. "As iron sharpens iron, so man sharpens his fellow man," (Proverbs 27:17). The mere sight of each other's faces when two persons are gathered inwardly into the life gives occasion for that life to rise secretly and pass from vessel to vessel." (*Apology*, p. 280) Thus Robert Barclay described the feeling of corporate strength and encouragement he experienced in 17th-century Quaker worship. Unfortunately, the practice of group meditation is dying out or has long since been abandoned in many Friends assemblies and needs to be stirred up and reemphasized.

"Where shall the world be found, where will the word Resound? Not here, there is not enough silence."

—T. S. Eliot, "Ash Wednesday"

We must grapple with prayer as Jacob wrestled with the angel. Into the darkness we must whisper our prayer, "Lord, teach us how to pray." □

Face of the World *Continued*

practical input from nationally-known authorities. Some 50 workshop sessions are planned for laypersons, pastors, and church leaders on such areas as missions, stewardship, social concerns, evangelism, church growth, Christian education, broadcasting, and world relief. Also scheduled are musical presentations, Bible teaching, business, fellowship, and extensive exhibits.

Meeting concurrently with the convention will be NAE's affiliated organizations. —N.A.E.

News of Friends

FCNL TO HOLD ANNUAL MEETING JANUARY 23-26

WASHINGTON—The Annual Meeting of the Friends Committee on National Legislation will be held at the National 4-H Center in Washington, D.C., from January 23 through January 26. For further information, write to the FCNL, 245 2nd St., N.E., Washington, D.C. 20002.

FRIEND-IN-WASHINGTON ON NATIVE AMERICAN AFFAIRS BEGINS IN JANUARY 1975

WASHINGTON, D.C.—A special *Friend-in-Washington* on Native American affairs is needed to lobby on Capitol Hill beginning in January. The program's goal is to establish an effective voice in Washington, focusing on current Indian legislation. The Friends Committee on National Legislation is looking for a person capable of implementing this program who has a wide knowledge of, and a varied work experience in, the Native American community and who can interpret both historic and contemporary Quaker concerns in this area to Congress.

Funding has been raised for this one-year program, initiated by Nebraska Yearly Meeting Friends. Persons interested as this special Friend-in-Washington are asked to contact Nick Block at the FCNL, 245 - 2nd St., N.E., Washington, D.C. 20002; Phone (202) 547-4343.

—F.C.N.L.

MEETING LIFE'S CRISES

"I will put you in the cleft of the rock and cover you with my hand." —Exodus 33:22, LB

SOMETIMES YOU CAN SEE BETTER WITH ONE EYE

BY D. BRUCE LOCKERBIE

D. Bruce Lockerbie is a teacher at The Stony Brook School, Stony Brook, New York. This is from the Evangelical Press Association's syndicated article service.

The doctor leaned over me until our foreheads pressed together. His tiny beam burned like a searchlight into my right eye, but on my left eye it had no effect at all. When he finally withdrew to utter his findings to a colleague, I felt my bowels give way in horror.

"Multiple hemorrhages with severe impairment of the *macula lutea*."

I could decode the medical description just well enough to confirm what I already knew: I was suddenly, unaccountably blind in one eye.

Six days before, my wife Lory, our son Don, and I had been driving through the Midwest, visiting colleges. Just as we began touring the campus of Albion College in Michigan, I felt a strange cloudiness covering my left eye. At first I dismissed it as dust blown in the eye. Later I supposed it was an insect, so I bought some eye wash at a drug store. Two days later I was troubled enough by the diminishing vision to stop at the emergency room of a Grove City, Pennsylvania, hospital. There the nurse assured me that I probably had a "floater." Nothing to worry about.

But by the time we reached Stony Brook and home, I was driving with only one eye, a huge black mass blocking any sight from the other. The next day we went to an eye specialist and heard the facts.

I left that examination in weakness. The prognosis was most discouraging: I was to hold no expectations of restored vision, certainly not for a long time and not without residual scars that would result in partial sight at best. Yet in spite of this discouragement, I began almost immediately to know the power of God in its fullness. I sensed the peace that

passes understanding; I could feel the everlasting arms upholding me. In prayer with Lory and later with a few friends, I believed that all things *would* work for good. In my private prayers I claimed the experience of the blind man in Jericho:

"What do you want me to do for you?" "Master," the blind man answered, "I want my sight back." Jesus said to him, "Go; your faith has cured you." (Mark 10:51-52 NEB)

One month later there had been no improvement in my ability to see. I was flying to Rhode Island to speak at Barrington College. The night was rainy, and a misty fog rolled in off Narragansett Bay. As the Boeing 727 taxied to the terminal, I looked out the window and through the murky weather saw a neon sign. In the waves of fog the sign seemed almost to blink on and off: PROVIDENCE . . . PROVIDENCE . . . PROVIDENCE . . .

And then I knew that, in spite of persevering faith, I'd been guilty nonetheless of a serious mistake. To anyone who had asked me about my vision, I'd been saying, "I've had an *accident* with my eye." Nothing uncommon about my usage, but in that moment, as I sat in that airliner waiting to disembark, I realized for the first time what the theo-

logical term *providence* really means. I also recognized how dishonoring to the Lord my attitude had been. For the Lord God, Abraham's Jehovah-jireh, is the God who *provides*!

In a random, chaotic universe where no one is in charge, no one responsible, accidents would be the rule. But the Christian rejects as false any suggestion of an uncaused universe or an uncaring Creator. In the Christian view of creation, there can be no such thing as an accident; rather, each event—the fall of a sparrow, the loss of sight, the loss of a loved one—is provided for by the God of providence.

This surely is what St. Paul teaches in 1 Corinthians 10:13:

"So far you have faced no trial beyond what man can bear. God keeps faith, and he will not allow you to be tested above your powers, but when the test comes he will at the same time provide a way out . . ." (NEB)

But God's provision of "a way out" isn't evasion or escape from reality. God doesn't promise that our cars will never run out of gas, that our business will never fail, that our bodies will never wear down, that our family will never disappoint us, that loved ones will never die. What He promises is given in the last phrase of Paul's statement—"when the test comes he will at the same time provide a way out, *by enabling you to sustain it*."

In His gracious providence, the Lord wholly restored my sight in only three months' time, so that like Bartimaeus of Jericho, I too may follow Him rejoicing. But God had to use the loss of vision to teach me that sometimes you can see better with one eye than with two. □

A LOST

BY LYNN BAKER

Lynn and Betty Baker are in their first term as missionaries to Taiwan under Evangelical Friends Church—Eastern Region. In the fall of 1973 members of the English Club at China Medical College in Taichung invited Lynn to become their teacher. In the May 1974 EVANGELICAL FRIEND he told the story of this club, introducing several of its members including Anthony Sye. In this article he tells of Anthony's conversion, the seed for which was planted at the club's Christmas meeting last year. Lynn Baker has said his "presence on the mission field is in response to Christ's command to shepherd and feed His sheep." Anthony Sye's conversion confirms Lynn's call and effectiveness.

I first met Anthony Sye when he came to my home with Andy Chen and Robert Chen, whom I had met previously, to make arrangements for the meeting of the English Club at the China Medical College. During their visit Andy and Robert testified that they were Christians, but when I asked Anthony if he was, he replied, "No, not yet." It was through Andy that I was invited to be the English-speaking sponsor for the club. Anthony was chosen by his classmates to be the president of the club this year. His ability to comprehend and use English is evident by the fact that he won third place in an English debate contest held last summer. Anthony is a splendid example of the progressive college youth of Taiwan. Being the son of a Hakka farmer of the lower economic class, he must be an industrious and conscientious student to be able to afford an education and to maintain passing grades.

Anthony became a close friend as I saw him weekly during the fall semester

at the English Club meetings. One night he walked home with me after the meeting and I invited him in for a visit. During the conversation Anthony expressed a desire to study Scripture as part of the English Club meetings. He thought this would help the students to have a better understanding of Western thought. This was the first indication I had that Anthony might be interested in Christianity.

We were nearing the Christmas season and I, in fact, was planning to read the Christmas story from the Bible at the next meeting. I shared with him my plan and showed him the woodcarved nativity scene we had purchased. Then I showed him the woodcarving of Christ, the Good Shepherd, and told him the story of the Good Shepherd. Anthony showed interest in knowing more about Christ, so I gave him a Gospel of John written in English and Chinese, and I invited him to take it with him to read. I was able to give him the gospel message that night, and before he left, he said that I had

THEY KNOW THE FACTS . . . BUT WHAT IS HE TO THEM?

BY TINA KNIGHT

It was intriguing . . . a book I could not lay aside. I could have been reading about people from any continent . . . Africa, Asia, North or South America. People are people the world around.

My reading was interrupted by loud booms! A dog howled . . . more blasts. As I glanced from the window a shower of colorful fireworks lit the sky and fell into nothing. Thousands of tiny sparkles made intricate patterns of brilliant colors against the night sky. Church bells tolled. Then came the faint music of the Mexican birthday song, Las Mañanitas. Today? It must be the birthday for the patron saint for the village across the valley.

I remembered my book. Where was I? Oh, yes . . . "They know the facts but what is He to them?"

My mind wandered . . . the facts . . . what facts? A God in heaven . . . Jesus' birth in a stable . . . His death on a cross . . . His resurrection.

Who are "they"? They could be Asians, Latins, Americans, the Mexicans with whom we work or my neighbor next door.

Again I thought of the fiesta taking place in a church courtyard. This was a form of worship . . . worship of a saint . . . a saint by authority of the church. Bright lights frame a large statue of the saint. Candles . . . many candles

Tina Knight, EFA missionary in Mexico, reflects on everyday life in that country and by implication raises the ultimate question: What happens when our culture is guided by the traditions that have come to be 'holidays,' instead of the Person whose birth we commemorate?



SHEEP BROUGHT INTO THE FOLD

given him the best understanding of Christianity that he had ever had. That night I prayed that Anthony would soon become a believer in Christ, and I claimed him for the Lord.

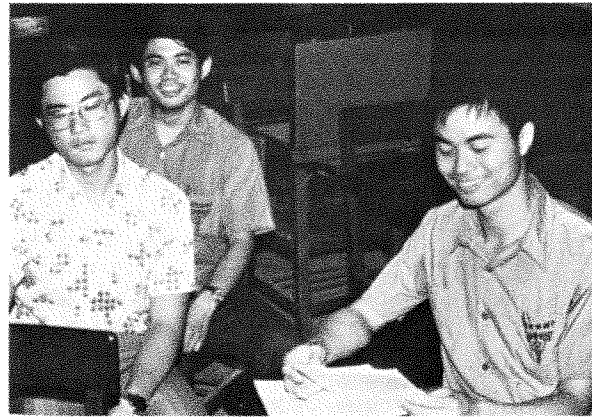
Anthony began to read the Gospel, and he asked Lois Langley, another teacher helping me with the English Club, some questions he had about things he had been reading in John. At the Christmas party I had in our home for the students he heard about Christ, the Light of the world. Contacts with Anthony were few during the vacation periods of Christmas and New Year, so I didn't know how far Anthony had come toward wanting to be a Christian.

At the end of the semester in January, Anthony came to visit me. Again the reason was business for the English Club, but before he left he said that he had decided to become a Christian. I led him in prayer as he confessed his need for Christ and accepted Jesus as his Savior.

Roger Cheng, Anthony's roommate

and a member of the English Club, had a party at his home for some of the members and myself during the Chinese New Year's vacation. After we finished eating I had opportunity to share my testimony with the students. When I had finished speaking, Anthony spoke to them in Chinese. I learned later that he had given his testimony. He said that he became a Christian because he knew that he was lacking something in his life and he had discovered that Christ was who was lacking. He has finished reading the Gospel of John, and he is now actively participating in a Bible study held in my home. He is showing real growth in Christ.

Anthony's conversion has brought great joy to my heart. I have seen the power of God bring this lost sheep into His fold. I have witnessed the power of prayer and I have experienced the blessing of the Lord as I obeyed the Holy Spirit and witnessed for Christ when He gave me opportunities. □



Some members of Lynn Baker's English Club in Taichung, Taiwan, include (left to right) Timothy Wang, Roger Cheng, and Anthony Sye who is the subject of this article.

burn in front of the statue. Throngs come and go, paying homage and enjoying the festive occasion, leaving a peso or two and then spending another on a toasted ear of corn from a charcoal brazier or a cheese or bean taco from one of the many food stands. For some, the exciting atmosphere is satisfying . . . for others, an unsteady step or unexpected brawl. It's the end of a grand celebration for a favorite patron saint.

Do they know the "facts" . . . the truth of my God, my Savior? If so, then why all the "to do" about this saint?

We drove down the street . . . a main street but with more than its share of chuckholes . . . one with people lining each side, waiting for busses . . . people hawking their wares while sitting by bits of this and that spread out in front of them . . . a street where the pedestrian takes the right of way but has no security . . . a principal street in Tlanepantla. We turned off at a questionable corner and wound our way through traffic, dodging more people, and finally arriving at a colorful array of hot-pink tarps lining the street. This is the *tianguis* . . . an outdoor market that sells once a week on this street.

Where do we begin? We wander through the clothes section, past some flower stalls, and finally arrive at the vegetable vendors. We are tall. The tarps are low. So while dodging people,

dogs, and vegetable carts on wheels, we must also duck under bright pink tarps or get hit in the face with poles or rope!

Tables are piled with papaya, melon, mangos, pineapple, and citrus fruit. In the midst of these we love, we also find guayava, cactus fruit, a bitter wild cherry, and many more. Other tables have elaborate displays of tomatoes, ground cherries, spiny chayote, nopales (tender cactus leaves), garlic, and other vegetables with which we are familiar. Mexico is a paradise for vegetable and fruit lovers.

We fill our hemp bag but not without paying the price, and a part of that price cannot be paid in pesos. It takes patience to bargain. It takes patience and self-control to take the rotten tomato tucked in among the good ones. It takes patience, self-control, and grace to watch the man weigh green beans . . . carefully taking off beans one by one to his exact weight and then we arrive home without a full weight.

We wind our way out of the *tianguis* feeling we've "had it"! Why do we feel so down? Why do we have to watch so carefully that we don't "get taken" in a deal? Why are we suspicious of every purchase?

Believers tell us, but we do not want to believe them. They say one cannot be a Christian and be honest. One theory is that "the laws of the country are

wrong. We don't want to do wrong so we do not obey the law. Taxes are high . . . that's wrong . . . so we falsify our tax forms. If the government sets the price of green beans, we'll give a false weight."

I remembered the book. To millions it reads, "I know the facts but what is He to me? Yes, I know the basics . . . the church has been here over 400 years. But I have ignored the facts. I have ignored God. He is a god on a shelf, a mystical being. He is not interested in my need nor my good times. He is not a part of my daily life in the market, nor does He care about rotten tomatoes or the faulty weight of green beans. He is a god in his heaven and doesn't touch me. He does not fill the emptiness in the heart because I do not know where to find Him. Frankly, I am seldom conscious of an emptiness . . . I seldom feel any need for God and His help. Perhaps I remember to burn a candle and say a prayer when I am sick or out of work, but for the most part I take care of my own needs and let God do as He pleases. A peso or two for my patron saint or for the virgin satisfies my needs. Yes, I know the facts . . . God made the earth . . . Jesus was born a babe and was laid in a manger . . . He was crucified on a cross . . . and rose again from the grave.

"What is He to me? Nothing!!" □

The fire that does not die

BY ANNA NIXON

One cool November night at Union Biblical Seminary, students stacked logs high on the playing field. About 8:30 p.m. everyone on the campus took places in a circle under the star-studded sky. Then like Olympic runners, four men carrying blazing torches ran from the far ends of the campus from north, south, east, and west. For the next two hours testimonies interspersed with songs by the touring choir and others rang through the campus. Students shared what took place in 19 different areas of India during the practical work assignments of October.

The campfire light died at midnight, but many fires had been left burning over India and Asia through the evangelistic zeal and dedication of students from Union Biblical Seminary.

"I have seen students come to Union Biblical Seminary from all 20 States and Union Territories of India and from 20 foreign countries. Through the years over 50 denominational groups have been represented in the student body," said Dr. I. Ben Wati, chairman of the UBS Board of Governors.

Union Biblical Seminary was born out of revival in 1935 when God spoke to 10 young men and called them to prepare for His ministry. They wanted to "light the flame" of revival in the hearts of people as God has lighted it for them. Since its founding the UBS has kept the fire of witness burning. Continual expansion and growth has marked its first 20 years. Need for adequate building has led to the completion of the chapel; the large administration-library-classroom complex, which houses a library of some 22,000 volumes; two wings of the men's dormitory; the ladies dormitory; student and faculty housing. The student body

Anna Nixon has served on the mission field under Eastern Region Friends for many years. She is presently a teacher at Union Biblical Seminary at Yeotmal, India.



Pictured above are the 1974 graduates of Union Biblical Seminary standing in front of the main building in Yeotmal, India, ready to join other "torchbearers" of the school. Upper right is UBS faculty member, Joshua Isteuda and wife Esther from Japan. Pictured at right is the seminary's principal, Dr. Saphir Athyal and family.

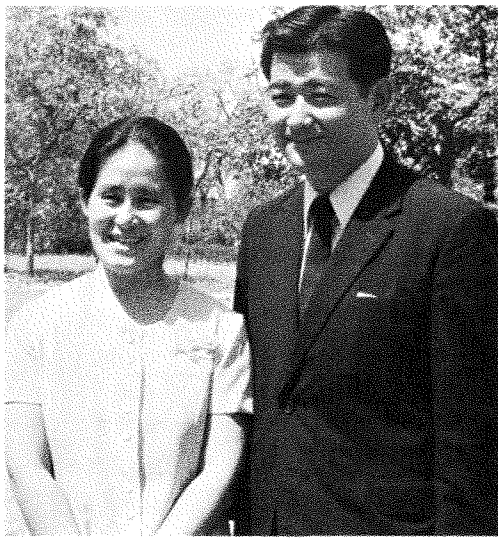
has increased at the rate of 15 percent per year. More than half of the applications coming in now have to be refused because there is no room. Plans are now under study to expand even further. They call for a move to Nagpur should enough land become available there.

Founder Dr. Frank Kline upon revisiting the campus said, "The only value in looking back is to point out only what response we had then to what God was trying to do then. God is doing something in the world today to which we have responsibility to respond. . . . The basis of an ongoing work at UBS is not these buildings or this location. It is people who will use their intellect under God. The only reason UBS is alive is be-

cause we have a bibliocentric approach. We are trying to follow God in what He is doing today."

And this is exactly why the present principal, Dr. Saphir Athyal, faced with the challenge of today, has raised this question: "Are we to cut back at a time when the future has never been brighter in terms of student enrollment and interest of the Church in India? Or shall we 'lengthen our cords and strengthen our stakes' and trust God together to provide for His work?"

Centuries ago as pilgrims found their way to America, a man on a little ship named the *Woodhouse* with 11 Christians aboard pulled into a lonely port on the south coast of England. There they wit-



Miss Nettie's fortune

BY ELIZABETH B. REICH

Miss Nettie Dewey Wright was born November 20, 1897, in Haw River, Alamance County, North Carolina. She had one sister, and after her death she helped to rear several nieces and nephews. Although it seems that I had always known "Miss Nettie," as she was called, I must have been in my midteens when I first became acquainted with her. My father was pastor in Piedmont District, and she was an active member in the very small church here in Saxapahaw, North Carolina. Although our church is still small, it has grown compared to what it was then.

Since coming here with my husband as pastors in 1959, I learned more about

nurse, and it was from her meager earnings and her frugal living that she was able to put away the money that our Missionary Board is able to use today in an endowment fund for Yeotmal Seminary in India that the youth of Asia might train to be ministers of the Gospel of our Lord Jesus Christ.

I quote from the executrix of Miss Nettie's estate, who became well acquainted with her when she lived in her home for a year as practical nurse for a bed patient: "I used to fuss at Miss Nettie because she refused to use her money on the smallest luxuries that I thought would enhance her living. As befits the attitude of the Society of

"I used to fuss at Miss Nettie because she refused to use her money on the smallest luxuries.' . . . It seemed impossible to believe what we heard . . . when her will was read."

her and the church. Many times she and her mother would meet with a few people on Sunday afternoon, but first she would have to build a fire in the little coal stove that heated the building and then clean it up a bit. She loved the Lord and her church, and even though circumstances led her to change her membership to a church within walking distance of her home, she was always a "Friend." She was able to visit occasionally, and when she attended our Homecomings, she always brought a beautiful flower arrangement from her own flower garden. A stranger passing by her very humble little house would never have known that such a great person lived there!

During her last 20 years she worked tirelessly caring for the sick as a practical

Friends, she lived simply, sincerely, and benevolently toward her church and friends."

A few years ago she called to talk, as she did occasionally, but this time she wanted to find out just how to make her will so that the Missionary Board would receive a little money at her death. I well remember thinking she surely would be fortunate to have even a couple hundred dollars left! When we were called a few weeks after her death about a year ago, it seemed almost impossible to believe what we heard—her entire estate of \$20,000 would go to the board after expenses were paid! The board received \$17,522.98. Truly she provided for herself a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth (Luke 12:33). □

nessed for Christ. In a log book, Robert Fowler wrote about their visit there, "We gathered sticks, and kindled a fire and left it burning." (*A People Called Quakers*, D. Elton Trueblood)

That cool November night on the UBS playing field the benediction was said in the dim light of the dying campfire's glowing red hot embers. The people departed but not as they came. They turned home with a new awareness of the kindled fires left burning to the North, South, East, and West—in villages and towns of India, Asia, and the world, as UBS "Olympic runners" of the Gospel—its students and alumni of the past 20 years—had faithfully shared the fire that does not die. □

What's New!



Dorothy Barratt
EFA Christian education
consultant

potpourri

'I am enthusiastic about Aldersgate'

Eastern Region Friends have been asking why I am enthusiastic about the Aldersgate Graded Curriculum. I had not tried to delineate the reasons before but decided to examine some concrete reasons for my enthusiasm.

(1) The content is biblically and doctrinally sound and consistent with Friends experiences and beliefs.

(2) The content is adjusted to the learning mode and potential of each group. Stated in another way, each member of the family can gain something he can understand and can apply in his daily life.

(3) Visual aids are provided or suggested to clarify ideas presented. The size and kind of aid are correlated with the developmental level of the learners.

(4) Teaching suggestions are designed to involve the learner actively in the

This appraisal is from Charles E. Guscott, Ph.D., professor of elementary education and director of instructional communications at Malone College, Canton, Ohio; and director of Christian education, Evangelical Friends Church, Eastern Region.

learning process, and to foster discovery that tends to increase retention and transfer of learning.

(5) Objectives for the lessons are stated clearly so that achievement can be recognized by the learner and measured by the teacher.

(6) Friends are involved in the preparation of the materials and are sympathetic to suggestions from our teachers and administrators in the Sunday school. In fact, our contributors seek suggestions for improvement as they become involved in district and local workshops with the Friends who do the teaching.

I'm enthusiastic about Aldersgate because the involvement of evangelical Friends in its preparation, each decision made in its production, and each church school choosing it for adoption are answers to prayer, and I'm one who believes in giving God praise for what He is doing for us and in using the resources He has made available to us. I believe that the Aldersgate Graded Curriculum has the direction and blessing of God. Why wouldn't I be enthusiastic?



Charles E. Guscott

Bulletin boards at Caldwell, Idaho

Friends in Caldwell, Idaho, have recently been enjoying creatively decorated bulletin boards.

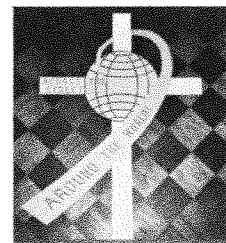
At one time the board especially depicted their bus ministry. Pictures of most of the children riding their bus each Sunday were added to the bulletin board for special interest.

When it came time to celebrate the 25th anniversary, the board gave happy birthday greetings to the Sunday school. Their recent missionary conference also was well advertised with the theme of the conference.

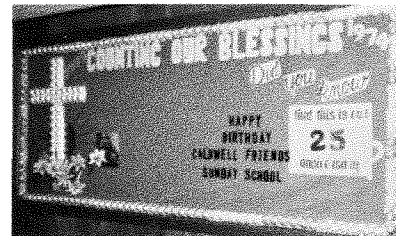
As the church counted their blessings during 1974, they also added to the

board pictures of couples who had been married in the church during the 25 years of its existence. Pictures of all their pastors were also featured at another time.

Eilene Fodge, a Caldwell member, says, "Everyone is most interested in the board . . . trying to see if they can recognize all the pictures."



Samples of
bulletin boards at
Caldwell, Idaho,
Friends Church.



Here's a good hint

When your Sunday school has a special event worth noting, when there is an especially good bulletin board on display, when a class participates in a creative learning activity . . . TAKE A PICTURE. Good, clear pictures of interesting Christian education events can often be used on this page. Send the pictures, along with a description, to George Fox Press, P.O. Box 44, Newberg, Oregon 97132.

PHASE II

SUNDAY SCHOOL—
A FAMILY AFFAIR

October 13-March 30, 1975

Ask your pastor, Sunday school superintendent, or Christian education chairman (director) for details about the second phase of the Enlargement Campaign.

The boy next door

BY BETTY M. HOCKETT

"I'm so glad we got to come to Aunt Rebecca and Uncle Joel's house for a while," whispered Aram to his older brother Jesse.

"I am, too, but I sure am sorry that Mother is sick. We wouldn't have come here if she had been well, you know."

Aram reached over and touched Jesse as they rested on their flat pallets in the nighttime darkness. His voice was suddenly sad. "But she'll be all right, won't she? Father said that Aunt Rebecca could take good care of her."

"Sure, she'll get well—maybe real fast if we won't bother Aunt Rebecca. And then, too, we're supposed to help take care of little Rachel, don't forget."

Aram sighed. "That little sister of ours always is so busy. We probably won't have time to play by ourselves at all." He sighed again. "Oh, well, if it will help Mother get well, I don't mind taking care of Rachel."

It was not long—after a few more thoughts, wiggles, and sighs—until the boys went soundly to sleep.

The next morning Aram and Jesse determined to themselves to do their best to stay out of Aunt Rebecca's way. They were anxious that she have all of the time needed to prepare good nourishing food that would help their mother be well as quickly as possible.

"This part of Bethlehem looks about like the part where we live," observed Aram as the boys settled themselves on the doorstep to watch Rachel in the warm morning sunshine.

Jesse squinted at the brightness. "I'll miss seeing Timothy like we always did when we went with Mother to the well. I told him I'd be gone awhile, though. Hey, Aram, look! Rachel thinks she can catch one of those white doves." The boys laughed knowingly. Rachel had yet to find out that birds were not there to be caught.

"See?" Rachel giggled happily and pointed at the bird. Suddenly she stopped running and stood very still. She stared

at the front door of the house next door. "Baby?" she said.

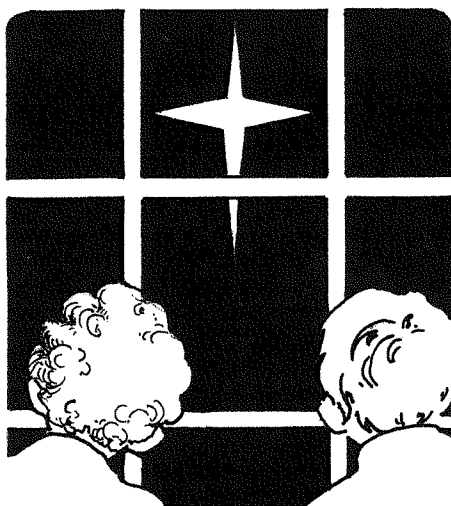
Jesse and Aram looked as she changed her point of attention.

"Baby!" Aram laughed. "Not exactly a baby."

Rachel toddled closer to get a better look at the newcomer.

Jesse laughed, too. "Rachel doesn't know he's about her size. He looks like he hasn't had his second birthday yet, either. Maybe they'll have fun together."

"That'll make our job of taking care of her easier. If she has someone else to play with maybe we can do something more fun ourselves." Aram kicked at a little stone that was in the yard. Rachel and the little boy from next door watched as the stone bounced along the packed dirt.



Rachel tried to kick the stone, too. She ended up with a hard PLOP onto the ground. The little boy squealed with delight. Then he tried his turn at the fun game. The toddlers were having a great time.

The first day of being at their relatives' house passed much quicker than Aram and Jesse had imagined. Rachel was happy and the brothers found things to do that made the day pleasant for them, too. And best of all, their mother began to feel a bit stronger under Aunt Rebecca's capable care.

That night the boys snuggled down on their pallets. The outline of the small table in their room stood out plainly in the starlight that shone through the small window.

"I can see the stars," said Aram softly.

"They sure are bright tonight," Jesse whispered back. "Look at that one. That's the brightest star I ever saw in my whole life."

"Whew! It is bright," said Aram with a low whistle.

Very quietly the boys got up and crept to the window. They watched the stars twinkle against the black velvet sky. The one very bright star was truly a marvel.

"Let's ask Uncle Joel about it sometime tomorrow," Jesse suggested.

"Yes, let's," agreed Aram. He shivered and then quickly pounced back onto his mat and down under the blanket to soon be very much asleep.

Next morning, in the busyness of getting the day started, the boys forgot about the bright star. They helped Rachel with her breakfast before sweeping the floor for Aunt Rebecca. After that they settled themselves for a morning of watching Rachel at her little-girl play.

Jesse began to see how high he could pile a little bunch of stones he had gathered. Aram was absent-mindedly looking off into the distance.

"Hey, look at the camels," he said with sudden excitement.

"Wonder where they're going. The riders don't look like anyone I've ever seen around here in Bethlehem before." Aram shook his head. "I wonder, too. The men sure look like they're rich. And they've got fancy blankets on their camels. Jesse! They're stopping at the house next door."

Jesse picked Rachel up in his arms and together the three of them stood and watched as the camels slowly knelt down, their knobbly legs folding gracefully under them.

"Look," said Aram as he poked Jesse, "they're going in. Boy, those men look wise and very important. They've got things they are taking in. Looks like gifts. Wow! Look at that golden box! Let's just walk by the front door of their house."

Quietly, they walked very slowly, trying to be casual but all the time looking as hard as they could.

"The front door's open and there's the mother—I think Aunt Rebecca said her name is Mary—with the little boy on her lap," Aram observed.

Jesse's eyes widened. "And those rich and wise-looking men are kneeling down in front of him. They are giving those fancy presents to him. That one box looks like it might have spices in it—maybe like frankincense or myrrh."

They looked as much as they dared, then hurried back to their own yard.

"That boy must really be somebody special," said Aram wonderingly.

"He must be. Important men like that don't ride up on camels and bring gifts to just anybody."

"I know," said Aram with new enthusiasm. "Let's ask Uncle Joel about the bright star we saw last night and about the special visitors to the family next door. He'll know all about it. He'll know."

"Good idea," Jesse agreed. Then his voice lowered as he added quietly, "But I just know that little boy must be someone special. Yes sir! The Boy next door is a very special Person!" □



KANSAS YEARLY MEETING

Year of Preparation

We are nearly midway through 1974-75, but what, pray tell, is a Year of Preparation?

According to an outline framed by a KYM committee authorized to sort out priorities and planning for Church Growth and Development, looking toward the '80s, it is:

A year of "Faith Lifting for building morale of pastor and people, inspiring pastors and churches, enthusing the whole church, building confidences, and instituting "possibility thinking" (defined as *Believing God*). In addition other priorities include enduring with faith, "positively" evaluating (self-study in "positive" tones), goal setting (targeting aims realistically), programming to achieve goals.

Tools of evaluation are to be devised by means of covenant of victory—"an Incendiary Fellowship," saturation bombardment of believing God, and concentration of communication (Lay Witness model) at gathered meetings and by visitation.

A timetable has been worked out whereby specific emphases of proclamation, promotion, presentation, and prayer will lead to local/area church growth seminars under the direction of Dr. Win Arn.

The following basic assumptions form the basis of current concern:

ASSUMPTION ONE: That growth, enlargement, propagation is an expected characteristic of the church, inherent in the conception of the church as a living organism, made up of living creatures, ordained and indwelt by a living Deity.

ASSUMPTION TWO: That such a characteristic is also a commanded mission—made mandatory by virtue of the *great commission*—and is implicit in the example of the apostolic church (Acts).

ASSUMPTION THREE: That growth can and will take place when certain conditions prevail; indeed, is natural and need only be "allowed" to happen when those conditions exist.

ASSUMPTION FOUR: That the assigned task of this committee is to apply human resources, divinely inspired, to help bring about the conditions for growth.

ASSUMPTION FIVE: That such a process, in dealing with the future, is necessarily imprecise—but, as Alvin Toffler states in *Future Shock*, "... it is more important to be imaginative and insightful than to be 100 percent right." The dilemma of this committee is the same as that ascribed to statesmen by Henry Kissinger, "... he can never be certain about the probable course of events. In reaching a decision, he must inevitably act on the basis of an intuition that is inherently unprovable. If he insists on certainty, he runs the danger of becoming the prisoner of

events. His resolution must reside not in 'facts,' as commonly conceived, but in his vision of the future."

ASSUMPTION SIX: Not all aspects of a program may be suited to every church, and all churches do not have the same needs that can be met at the same time by a single program.

A Year of Preparation? Yes. Sights will be adjusted on the following targets:

PASTOR: His commitment—re-determining his call • Self-study—discovering his need • Attendance at seminars—workshops • Reading program—self-help material • Sermon material—topics to be preached—"POSITIVENESS"

CHURCH: Their self-study—discovering their needs, strengths, weaknesses • Their commitment—determining their mission • Workshops • Self-determination • Education: rediscovering Quaker distinctives with reference to Christian uniqueness

AREA: Area Rally programs—reinforce theme of "Possibility Complex" • Area workshops—region workshops • Task Force Visitation—each area its own task force for preparation • Interchurch exchange

YEARLY MEETING: Develop "Family" concept • Cultivate loyalty and involvement.

—From the Permanent Planning Committee

Western Area Rally

The Western Area Rally convened October 27 at Southwestern Heights High School, hosted by the Plains Friends Church.

Groups rotated to share in adult features, with Ron and Mary Brown, supported by their young son, and Steve Harmon presenting a skit on pastor-church relationships and needs. Dr. Dan Bishop, chemistry professor at Friends University, spoke on "Caretakers of this planet. What kind of job are we doing?" and Edward Rush, science instructor at SWH, presented an "Excursion to the Stars" in the Planetarium.

Jim Ratzlaff was lifeguard for young people enjoying the swimming pool. Donna Powell and Donna Thorp had a class for younger children, and Fowler ladies cared for the nursery.

Following a soup supper, Dr. John McMillin of Friends University shared from his rich and varied experiences with the combined group in the auditorium.

Friendswood Area Rally

Youth activities began with a sack lunch on the church lawn, followed by a recreation and fun time. At 3:30 *The Gospel Road*, a film by Johnny Cash about Christ's earthly ministries, was shown. The 5:00 p.m. ser-

vice was under the direction of Dr. John L. Robinson, as he presented the "Program for Church Development and Growth—Year of Preparation." Ralph and Esther Choate, missionaries from Burundi, were special guests. Following the supper hour, we had an hour of inspiration. Dr. Robinson was speaker, with music provided by the Area Youth Choir.

Central Oklahoma Area Rally

Held at Cherokee Friends, November 9, the day started with 9:30 registration and visiting. A very interesting Holidays Idea Display presented crafts, needlework, and other Christmas gift ideas.

Guest speakers included Associate Superintendent Gerald Teague; Esther Figgins, pastor at Friends Chapel, Coyle, and Phil Smith, pastor at Seiling. Jim and Kay Summers, FBC students, were the special youth workers.

WMU Secretary of Literature

Margaret Cline, Friendswood, Texas, is the secretary of literature for 1974-

75. New program booklets have been prepared and are being used by the societies. The new format is very attractive and carries a wealth of information about our missionaries and their families.

Of interest concerning Missionary Literature is the material distributed each month by Hazel Coleman, secretary of juniors. Designed to be used in junior missionary groups, Sunday school, or Friends Youth groups, an interesting variety of subjects is presented for facts and fun. If you have not been receiving this material, or need extra copies, contact Hazel Coleman, 942 Holiday Drive, Lawrence, Kansas 66044, or the Yearly Meeting Office, 2018 Maple, Wichita, Kansas 67213. Topics for the past few months have been:

June—Summer Camps
July—San Antonio Friends Schools, Inc.
August—Burundi, Yearly Meeting, and EFA
September—Yearly Meeting, EFA
October—Indian Mission Work
November—The Rileys, a letter from Reta Stuart.

NORTHWEST YEARLY MEETING



Superintendent's Corner

Many of the boards have now had their fall retreats. It seems to me the fall retreat time allows the boards opportunities for thinking together, dreaming, and planning more than other sessions when the press of business nearly consumes the time.

The Outreach Board heard an excellent address by Jack Willcuts on responsibilities of a board member, in which he pointed out the importance of each person to the work of the board and the fact that commitment to the responsibility as a board member is absolutely essential. Then Ron Stansell brought to the board some excellent information and inspiration he gleaned from a recent

Evangelical Foreign Missions Association conference.

The Outreach Board dealt realistically with the possibility that Friends should become more active in recruiting and arranging opportunities for short-term service by volunteers in the worldwide ministry of our church.

The Education Board drew up an excellent list of services provided by the various departments of that board for the local church and the Yearly Meeting. These services include scholarship help for ministerial students, training in camping, a long list of resource materials available to help in the education

program of the local church, plus resource people available from time to time to help in the training program of the local church.

The Spiritual Life Board dealt with some things that vitally affect all of us in Northwest Yearly Meeting. Charlotte Macy, president of the board, had arranged so that the members could hear outstanding presentations by Arthur Roberts on the church, Clare Willcuts on the importance of preaching, Joe Gilmore on spiritual gifts, and Quentin Nordyke on "Where Do We Grow from Here."

Quentin Nordyke pointed out that since 1970 Northwest Yearly Meeting has increased its membership from 6,386 to 7,598, a gain of 19 percent; our morning worship attendance increased from 4,812 to 5,986, a gain of 24 percent. Our Sunday school attendance only increased 108, or 2 percent. The Education Board is coming to grips with this statistic and will be suggesting some vital ways to revive the Sunday school.

It is gratifying to know that we have grown 5 percent each year, but I doubt that in God's sight that is enough. It seemed to me that what the Spiritual Life Board members were saying to each other is that if we really do what God wants us to do in the years ahead we will be moving toward the goal of helping each of the people in our Friends churches to develop his own ministry, using his spiritual gifts. In order to make that happen, we felt there will need to be strong emphasis on training in our churches plus ample opportunity for each to minister in small groups. As our thinking develops we hope to have more specific recommendations, but at this point it seems clear that God is leading us out in a healthy emphasis on broad ministries involving as many as possible in the church.

Mary and I want to personally thank all of you for your love and prayers, and to wish you a very happy holiday season and God's best in 1975. —Norval Hadley

George Fox College

A \$75,000 grant to help in the continuation of a "new look at productivity in learning" has been awarded to George Fox College. The gift, one of the largest single gifts to the college this fiscal year, is a gift from the Millicent Foundation of Vancouver, Washington. The same foundation has four times previously awarded grants to the college totaling \$217,000.

George Fox College this year will financially aid nearly 75 percent of its 481 students, a total of nearly \$429,000 this school year.

Friends Youth Midwinter Convention

TWIN ROCKS FRIENDS CONFERENCE on the Oregon Coast

SPEAKER: Richard Foster, copastor at Newberg Friends

CLASSES: Bruce Longstroth, "Christian Values and Morals"

Others to be announced

DIRECTOR: Tony White

COST: \$26

DATE: December 28, 10 a.m.-January 1, 9 p.m.

AGES: Ninth through twelfth grades

The financial aid solution is made possible through a variety of campus, state, Federal, and individual gifts, grants, and loans. "Virtually every student in the college who can demonstrate need for assistance is awarded the amount of aid that will enable him to attend the college," is the way Financial Aids Director Harold Ankeny puts it.

Nearly a quarter of the total is given in direct student scholarships with the amount depending on the student's academic, musical, athletic, or extracurricular activities and abilities. Other funds go to students with especially assigned duties such as assistants to faculty or campus jobs.

West Chehalem's Care And Share Program

The Northwest Yearly Meeting editor asked Russell Baker, a member of West Chehalem, to comment on some of their cooperative projects:

"Here is a list of some of the things that have been done at West

Chehalem to show a Christian caring, sharing spirit.

"We have had several wood-cutting bees in which several men of our church have combined the use of saws, trucks, donated timber, and time to provide wood for several families in the community and the pastors' families.

"One carport for a widow was built in which both labor and material were donated. One bulk feed storage was built for another family in which both labor and material were furnished. One church family had the roof over their mobile home and carport entirely blown off by wind. A group helped to reconstruct the roof and carport. Several other smaller tasks, such as assistance in harvesting some crops, were also done.

"In all of these, the joy and blessing of fellowship in working together and seeing the gratitude and recognition that there were still people in the world who really cared for one another far outweighed any cost of time or materials involved."



ROCKY MOUNTAIN YEARLY MEETING

From the Superintendent

A few days ago Martha and I suddenly realized it had been three months since we had moved to Colorado Springs. Many of our boxes were still unpacked. As we began to try to find excuses for not getting more done toward making our house looked lived-in, we realized it really hadn't been. We have been home considerably less than one-third of the time since moving. Even our dog Boofy tends to look at the camper as home. Even though we have been on the go much of the time since assuming this position, it has been a time of real encouragement and blessing. We have seen prayers answered concerning the pastoral leadership situation, as we now have only one meeting without pastoral leadership. We are encouraged with the way many of our churches are reaching out into their communities with many different kinds of ministries, and some meetings are showing real growth.

Our only disappointment has been that we have not been able to be in every meeting. We ask your prayers as we continue to travel and continue visiting. We plan to be in every meeting as quickly as possible.

We are hearing and reading much these days of the necessity for change if we are to reach out to our changing world. One thing I have been impressed with as I have visited some of our growing churches is that often it doesn't take much change. Just as a good quarterback when not moving the ball will vary the offense, the successful church doesn't keep calling the same plays if no yardage is being gained. God (our Coach) has a plan for winning, and as we are obedient to the plays

He sends, every church in our Yearly Meeting will begin to see yardage gained. It may not take much change, or you may need to come back time and again to the same play you have been running, but don't be afraid to hit the line in the middle, around the end, or go to the air as He directs.

The Spirit of '75

The Spirit of '75 is the theme for this year's Midwinter. Young people in the ninth grade and older be sure to plan to attend. The session will be held December 27, 1974, through January 1, 1975, and will be at beautiful Quaker Ridge Camp. Cost this year will be \$35 for this combined Midwinter with Kansas Yearly Meeting. *You won't want to miss this retreat adventure.*

Women Attended Retreat

Over 60 women from many churches throughout Rocky Mountain Yearly Meeting attended the second Annual Women's Retreat, September 27-29, at Horn Creek Ranch near Westcliffe, Colorado.

Ann Wilson from Billings, Montana, was our main speaker. She shared with us about "The Most Glorious Earthly Relationship"—being a wife. We appreciate her faithfulness in ministering to us as God directed.

Agnes Tish, EFA WMU president, and Frances McQuistan from Algeria also spoke. They, too, brought words of encouragement.

One of the most uplifting times of the retreat was the Sunday morning worship with sharing. This time concluded with the entire group praying

together after forming a circle. The fellowship was beautiful, and each of us was given a real blessing to take home.

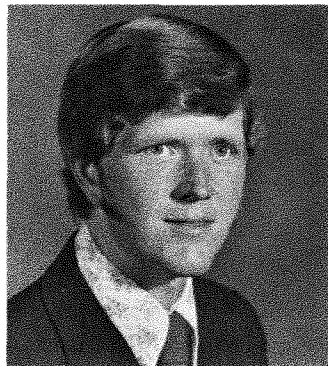
I would encourage each woman of our Yearly Meeting to plan on being a part of next year's retreat. I assure you, you will go away a better wife, mother, and Christian.

—Donna Leffler

First Denver Friends

Galan Burnett Awarded WMU Scholarship

Galan Burnett, Friends Bible College senior and native of Grand Junction, Colorado, is the recipient of the \$200 scholarship awarded by RMYM Women's Missionary Union.



Galan, a member of the Grand Junction Friends Church and son of Mr. and Mrs. Judd Burnett, has been active as a RMYM board member. In addition to attending the EFA Commission in Oklahoma in January 1974, Galan served as assistant pastor of Grand Junction Friends Church during the summer of 1974.

Preparing for pastoral ministry at Friends Bible College, Galan is president of the Missionary Prayer Fellowship and manager for FBC's team sports.

Galan shares his testimony: "In realizing that unless we keep our relationship to Christ fresh and renewed we will grow stale and die, I make it a practice to give myself anew to Christ each morning. With the power of the indwelling Spirit leading and empowering me to follow Christ, our relationship stays open."

Area Meeting Combined With Revival

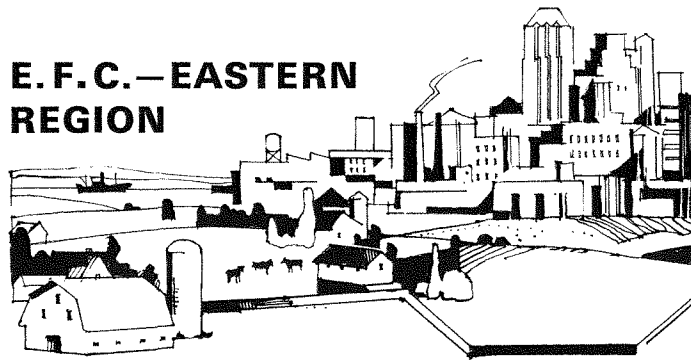
The ministry of Merle Roe highlighted the Hiawatha Fall Area Meeting held in connection with revival services in Benkelman, Nebraska. Also speaking in the sessions held at the South Fork and Benkelman churches was the new RMYM superintendent, Olen R. Ellis. Special music was provided by members of the Hiawatha Area and the Ellis family.

RMYM Board Meetings To Be Held in February

The Executive Council of Rocky Mountain Yearly Meeting will open the midyear sessions on Friday, February 7, at 9 a.m. at the Colorado Springs church. At 7 p.m. Friday evening, the EFA representatives will meet.

All boards will meet on Saturday, February 8, following a devotional session beginning at 9 a.m. A brief Executive Council meeting beginning at 2:30 p.m. will conclude the midyear sessions.

E. F. C.—EASTERN REGION



Faith Promise Report

During our annual meeting in August of 1971, I shared a vision for the faith promise program:

"We must develop outreach ministries that force us to give beyond our own means. WE MUST BE UTTERLY DEPENDENT UPON GOD TO WORK MIRACLES THAT WILL SURPRISE US ALL.

"It has been our policy in the Eastern Region for our several boards to develop programs, have them adjusted through the Board of Finance and Stewardship, adopted by our Eastern Region, and then tell our individual members what their individual responsibility is . . . for outreach beyond themselves.

"By this we stifle individual faith initiative. Perhaps this is the wrong psychology—could it even be non-biblical psychology?

"Let us turn our methodology around. Let us adopt a plan for our Eastern Region that scores of individual churches in America are finding successful. It is the Faith Promise Plan.

"It is a vertical covenant between the individual and God. It is not a horizontal relationship between a man and an organization. It is not based on sight . . . what we see that we have. Rather, it is a plan that brings the individual into a new, challenging faith relationship with His God.

"I envision God making it possible for many of His humble servants to give far beyond what they can afford. Many of us have not been challenged to give beyond our own meager resources.

"This matter of giving is so vital, that through such a daring approach God may give to our churches unprecedented revival.

"To take this giant step of faith . . . may be the finding of the key that opens to Friends a new day of evangelism and growth. This may be the one locked door that has not been open to the Lord Jesus Christ.

"When this door opens to Him, the floodtides of blessing may descend and we will be caught up in a spiritual dimension that we have never known."

Now three years later, we have just completed our first Eastern Region Faith Promise Conferences. Indeed, it has been a time of spiritual renewal. Lives have been changed. New vision has come. Doubters have become believers. Our churches have cooperated beautifully. Those of us who have been participants in all these conferences sense a new enthusiasm and commitment to the one central task of the church, "Let the whole earth hear His voice."

We now have most of the reports from all the churches. Faith has been exercised. The thrilling news is that our Faith Promise covenants

for 1975 now total in excess of \$596,000.

During the course of the coming year our faith will be tested . . . but God is faithful. Let us believe daily for the miraculous in our lives. Pray particularly for our Missionary Board and the Evangelical, Pastoral, and Extension Board that the Holy Spirit will give direction into the expansion of our outreach in the Eastern Region.

—Russell Myers
General Superintendent

Introducing 'The Master's Plan'

More and more Friends churches have experienced the refreshing ministry of "The Master's Plan," a group of five young people, all students at Malone College. Four of the group members are from Friends churches. Chuck Nutt, Sebring, Ohio, is a junior majoring in religion; Bruce Bell, Damascus, Ohio, is a sophomore majoring in psychology; Dale Chryst, junior from Cleveland, Ohio, is also a religion major, and Dave Schell, Lisbon, Ohio, is a junior majoring in physical education. The fifth member of the group is Beth Conkey, a Nazarene from Delroy, Ohio.

Together "The Master's Plan" have set some goals for their ministry. "Above everything else," said Chuck Nutt, "we want to represent Jesus Christ and to witness to what He has done in our lives and can do for others." Another goal is to provide a well-rounded ministry, and in an effort to achieve that goal the group prefers to have an entire ser-

vice when they visit a local church. Chuck, Bruce, and Beth form a trio. Dave serves as sound technician and Dale brings a sermon. According to Dale, "We do try to be flexible and adjust to the format and needs of the local church. We have conducted a variety of services ranging from individual worship services to week-end evangelistic services to seminars with youth featuring discussions on life-related issues."

The group has especially felt the need for their kind of ministry in small congregations. They have committed themselves to take engagements as they come and have traveled to the smallest of churches.

The style of music used by "The Master's Plan" is varied but features contemporary arrangements of traditional hymns and gospel music. The piano, played by Chuck Nutt, is the only instrument used by the group.

Those who follow reports in "Friends Gather" in the *Evangelical Friend* know that enthusiastic response is the norm for those churches who have had "The Master's Plan" for a service. They may be contacted by addressing "The Master's Plan" in care of Malone College.

Focus on Malone

Winner of the Fall Term Faculty Forum award is Dr. Robert Lair, chairman of Language and Literature. Dr. Lair's original manuscript entitled "Is Immortality True? Conflict and Irresolution in Emily Dickinson" was chosen by the interdivisional reading committee as the best fall term entry. After reading his paper to faculty and students, Dr. Lair was presented with the \$100 stipend and was guest of honor at a divisional luncheon.

Malone graduates may now enroll in any course offered by the college and pay one-half of the current tuition price. The plan was approved by the Board of Trustees at their October 19 meeting, and it will become effective January 2, 1975. This provides an unusual opportunity for alumni to keep abreast in particular

areas of interest as well as to benefit professionally.

Homecoming Weekend will be February 14, 15, 16. The planning committee is working hard on varied activities, which begin with a concert Friday evening by The Imperials followed by a special banquet. On Saturday there will be special interest group luncheons with Alumni College in the afternoon and in the evening an exciting basketball game between the Pioneers and Ohio Dominican. On Sunday morning a special worship service for alumni will be held at Canton Friends Church with Pastor Joe Roher presiding.

New officers elected by the freshman class are President David Tebbs, Vice-president Ron Robinson, Secretary Connie Collins, Treasurer Mona Warstler, Chaplain Rufus Johnson, Representatives to the Student Senate Gail Goterby, Lee Wetherbee, Marilyn Courtney, Gordon Martin, and Paul Anderson.

According to Professor Donald Murray, the following students passed audition to become members of the Malone Choral: *Soprano*—Paula Brantingham, Linda Horsey, Charlann Robinson, Joyce Skokut; *Alto*—Sandy Bennett, Nancy Haydn, Lori Hartong, J. J. Jones, Kim Knowles, Roberta Lentz, Toni McPeck; *Tenor*—Paul Anderson, David Johnson, Brad Mosher, David Palmer, Jeff Soltis, Mark Wormald; *Bass*—Don Murray, Jr., Bob Beck, David Christenson, Watson Cosand, Paul Johnson, Ron Robinson, David Tebbs, Lindsay Walters.

CALENDAR OF EVENTS

- Jan. 2—Winter Term Classes Begin
- Jan. 6—Academic Convocation 10 a.m.
- Jan. 17—"Jack Thomas as Mark Twain"—8 p.m.—Performing Arts Hall
- Jan. 20—An Evening with Walt Whitman—7:30 p.m.—Performing Arts Hall
- Jan. 24—Faculty Artist Series: Carol Wunderle, organist 8 p.m.—Christ United Presbyterian Church



"The Master's Plan," musical gospel team, includes left to right: Bruce Bell, Beth Conkey, Chuck Nutt, standing; Dave Schell and Dale Chryst in front.



ALBUQUERQUE, New Mexico

Summer was generally busy for us. We entertained the singing group from Friends Bible College called Cherith's Brook, who gave an excellent and spiritually enhancing concert. Our daily vacation Bible school was a great success.

We had a representative from the American Board of Missions to the Jews who shared with us. Our Yearly Meeting superintendent, Olen Ellis, also was with us.

A splendid concert was given to us by the Given Time musical group from Newberg, Oregon.

Friends gather

ALLIANCE, Ohio

Our church was refreshed the first weekend of October by a Lay Witness Mission experience. Thirty-three persons traveled from various states including Ohio, to be with us and share what Jesus Christ is doing in their lives. Their dedication in giving of time and expenses to come was in itself an inspiration. God answered prayers as lives were touched and moved to new commitments.

ALUM CREEK, Marengo, Ohio

Our Faith Promise Missionary Conference was held October 2-6 with Dr. and Mrs. Alvin Anderson and family, Dr. Robert Hess, David Gould, Dr. and Mrs. Everett Cattell, and John Brantingham as guest speakers. This series of services was gratefully accepted for the varied approaches to the subject of missions. Our faith promises totaled just over \$6,000, which compared with what has been given in the past indicated a favorable response to this new method of giving to missions.

Open house was held October 6 in the afternoon at our new parsonage.



The parsonage of brick veneer construction is a one-floor plan with seven rooms and two and one-half baths, electrically heated, with two-car garage and full basement. Nearly 200 guests from the community visited the Brantinghams for open house. They moved into their new home the following week. It is located on State Route #229.

BARBERTON, Ohio

A number of laymen from our church have been performing unusual services for our Lord. Jim and Mary McMillen have been coordinating Lay Witness Missions in a number of churches in Ohio and neighboring states. Co-workers who have gone with the McMillens are Bill and Charlotte Briggs and Gene and Nancy Mitchell.

Otto Knowles serves as our adult Sunday school superintendent and along with his wife Donna is active in many activities of our church. They recently held a yard sale at their home which involved much time and labor. This sale, in conjunction with the Senior FY's bake sale, raised \$241 for missions. We thank God for dedicated workers in our church.

BELLEFONTAINE, Ohio

Our Missionary Conference was held October 9-13. It was very worthwhile, lending much interest to the various mission fields. During the conference, a Mission Fair was held in the Fireside Room, where booths representing eight countries displayed mementos and offered a particular food from that country. Our Faith Promise Goal was set at \$12,000. Praise the Lord, when the promises were counted on Sunday morning, they totalled over \$21,000.

Our Lay Witness Mission was held October 25-27 with Don Roher as coordinator. God moved graciously among us as the team shared their testimony.

BOOKER, Texas

Greetings from the Booker Friends Church. We are enjoying the minis-

try of our pastor, Bob Winters, and his wife, Mary Beth.

The Christian Dilemma, under the direction of Jim Custer, youth minister, presented a musical and skits.

Our youth, accompanied by Bob and Mary Beth Winters, went to Dallas, Texas, for a time of recreation and spiritual uplifting. Other Booker activities include an interdenominational youth group, for parties after the football games; involvement in Christian Women's Club Bible coffees, and Mabel Hummer has been selected coordinator for the four started; we had a Goal-setting Seminar, with Merl Kinser and Steve Harmon; a Family Workshop, with John and Betty Robinson, one Sunday evening, following a family meal; and November 4-10 was our fall revival, with Keith M. Williams, singing radio evangelist.

CANTON, Ohio

Saturday, October 12, found a small number of our people at the Stark Wilderness Center for "A Day Apart . . . Together." The lives of those who were a part of this retreat will never be the same as a result of the quiet day of communion with God and others in His family!

The congregation has voted to support Jim Wilson as he works in Young Life clubs in area high schools.

Rob Strouse, who is a student at Gordon-Conwell Theological Seminary, will be serving as a pastoral intern with us until May 1975.

CHEROKEE, Oklahoma

Mrs. Lizzie Adree recently celebrated her 97th birthday. A card shower helped to brighten the day for her.

Associate Superintendent Gerald Teague recently had a service with us.

Stella Academy Reunion was held at our church October 5.

Wanda Mitchell, president, Friends Bible College, spoke in our evening service recently, and we have also had a sacred concert by the Choralliers from Haviland.

DAMASCUS, Ohio

A dedication of teachers and workers for the coming church year in our Sunday school was held during the morning worship hour on September 29.

Our Missionary Outreach Conference was held October 16-20 in our church. One special feature of the conference was the Coke session in the social room following our Wednesday night service where the young people could fellowship with Dr. Robert Hess, speaker. A covered dish supper was held on Saturday night preceding the service with Barbara Brantingham as speaker. Other speakers included Norval Hadley, George Robinson, John Brantingham, and General Superintendent Russell Myers.

DEERFIELD, Ohio

Our Missionary Conference was held October 18 with James Weeks, director of development, EFC-ER as guest speaker. The week prior to our conference the film, *The Making of a Missionary*, was shown. On Saturday night of the conference a Missionary Banquet was held prior to the evening service. The speaker for this service was Russell Myers, general superintendent of Evangelical Friends Church-Eastern Region. Barbara Brantingham, missionary to Taiwan, spoke on Sunday morning, and Joe Mahon, former missionary to South Africa, spoke and showed slides in the evening service. He is presently administrative assistant of

Cleveland City Mission. Children's services were held prior to the evening services.

EAST GOSHEN, Beloit, Ohio

All systems are "go" for our church's Lay Witness Mission coming up, when we will prove to ourselves the theme, "Something Good Is Going to Happen to You."

Insurance policies against Halloween pranks were sold by our Friends Youth. Claims have been adjusted by the young people cleaning up any minor vandalism or soaped windows.

Traditional fall activities of hayrides and cider-making (at a profit) have kept our youth groups and their sponsors very busy.

EAST RICHLAND St. Clairsville, Ohio

A Sunday school campaign to run concurrent with the EFA campaign was held between the men and boys and the ladies and girls. Figures were based on the enrollment of the previous quarter. The men topped out at 502 percent and the ladies trailed with 484 percent.

A Stan Scott Crusade was conducted October 27-30. Stan Scott found the Lord on the set following his show on WSTV-TV in June 1971 through the witness of Bob Harrington. Attendance at the services averaged 213 with nearly 60 seeking salvation or other help.

EUGENE, Oregon

We appreciate the work of our ministers to youth and of music, John and Martha Beck. Our growing youth group is an inspiration to us all through their active participation in the services and their love and concern for one another.

Nathan Pierson leads an effective ministry at the nearby Valley West Retirement Home. He makes a number of personal visits to the residents throughout the week and holds a worship service each Sunday morning.

Several of our men spent many long hours this summer and early fall landscaping the church grounds, installing underground sprinklers, and planting grass and shrubs. This work has added a very attractive new look to the front of our church.

We have been glad to see a number of people becoming involved in our home fellowship groups that meet one night a week for Bible study and prayer and fellowship. We have eight groups meeting at present, each inviting new members.

FIRST DENVER, Colorado

Many of our people participated in the Fall Fair sponsored by our Education Committee. The evening was spent in the church basement where various groups and classes of the church sponsored a booth.

We are in the final stages with architectural plans for our new unit. Ground breaking should be in the early part of 1975.

Our senior high youth recently held a slave auction for the purpose of raising money. This was held in conjunction with an open house at the home of Pastor Dave and Jan Hickman.

FRIENDSWOOD, Texas

All senior adults and retired persons who were interested were invited to attend a time of fellowship, games, and devotions each Thursday morning, beginning in October. Guests brought a sandwich, with coffee, tea, and dessert furnished. This activity is open to the community and has recently been named, Keen Agers.

A group of our church men have been meeting in the Fellowship Hall on Saturday morning at 7:30 for fellowship, breakfast, and prayer. An all-church picnic was attended by 150. The fellowship, recreation, boat rides, food, and vespers were much appreciated.

Congratulations were extended to William and Mary Woodward on their 62nd wedding anniversary, October 21.

Our Thanksgiving offering went to aid World Relief. In cooperation with evangelical Friends across America, we gave to aid this relief work overseas. Special attention was given to drought-stricken areas of Africa and Honduras. We especially enjoyed a recent visit from Ralph and Esther Choate, our Burundi missionaries.

FULTON CREEK, Radnor, Ohio

Hello from Fulton Creek Friends Church! Our Missionary Conference October 9 to 13 was a time of real blessing with fine speakers and an interesting film. Sherman Brantingham's open question-and-answer session was especially good, providing needed information about our Friends missions. John Brantingham's message was both humorous and serious. We praise the Lord that our Faith Promise goal of \$2,400 was nearly doubled. Hallelujah!

GILEAD, Mt. Gilead, Ohio

Two of our young men spent the summer working with missionaries under the Oriental Missionary Society. They were Tim Wenger, who worked in Brazil, and Don Henry, who worked in Japan.

Ground-breaking ceremonies were held June 16 for the new church. Good weather has contributed to the steady progress on the building.

This year of 1974 marks the 150th year of Gilead Friends. In recent weeks capacity crowds have witnessed an "Old Fashioned Quaker Wedding" and a "Silent Meeting" complete with Quaker dress, divided pews, lanterns, and oil lights. Anniversary observance will be held upon the completion of our new colonial edifice.

Colorful banners and bulletin boards added to the interest of the rewarding and challenging Missionary Outreach Conference held October 2-6. The speakers were Roy Skeeter, the Cattells, John Pollock, Russell Myers, and Barbara Brantingham. Our Faith Promise Goal was \$5,000 and the commitments were \$10,843.

GREENLEAF, Idaho

Armin Gesswein spoke at the Greenleaf Area Rally held at the Caldwell Friends Church on Sunday, November 10, at 7 p.m. Homedale Friends and a youth choir directed by Denise Roberts, FY president, brought special music, and the Mission Department had fresh news.

Dwight Comfort is one of 19 young men between 21 and 35 in Idaho named to *Outstanding Young Men of America*. Selection is based on one's service to others, professional excellence, business advancement, charitable activities, and civic and professional recognition.

The Greenleaf Friends Academy Harvest Dinner, sponsored by the Auxiliary on October 24, netted \$733.

HESPER, Eudora, Kansas

A new entrance has been completed and is a great asset to our sanctuary. There is paneling inside, siding outside, and some cement work around the area. Gravel was spread on the drive near the parsonage. The pastor is appreciative of these improvements and for the op-

portunity of attending the Pastors' Short Course at Friends University.

HOMESTEAD Cedar Point, Kansas

New things are happening at Homestead, as the ladies held their first Women's Missionary Union meeting at the church in November. Guests for the meeting and salad luncheon were Betty Robinson and Marjorie Teague, wives of the KYM superintendents.

Superintendent Robinson met with our group November 13-17 for special services. Special friends and family members were here also, to present music and share their faith.

KLAMATH FALLS, Oregon

Thanks to several men who gave many hours of volunteer work this summer, the church building has been repainted, windows repaired, electrical work done, pews rearranged, and a large redwood sign installed in front.

A dozen people are benefiting from a teacher training class, taught in our church by the Klamath Basin director of Child Evangelism Fellowship.

On October 26 some 80 Friends from Talent, Medford, and Sprague River assembled at our church for a combined Outreach Conference and southern Oregon church rally. Speakers were Quentin Nordyke, LeRoy Benham, and John Fankhauser. Ann Barbour and Hal Townsend spoke to the youth. Dick Beebe spoke at the dinner, held at the Salvation Army hall. Theme of the conference was "Reach Up, Reach Out in Love for Christ." The conference continued Sunday and closed with the WRC film *Bangladesh*.

LAWRENCE, Kansas

Fire! Fire! Fire! The name of the Lawrence Friends Church was changed recently to "The Fire Baptized Friends." About 2 a.m. a 21-year-old young man who was mentally handicapped and emotionally disturbed set fire to the annex at 1611 New Hampshire. He did not know who owned the building, and we were quite glad it was a house not occupied by a sleeping family. The trustees are working with the insurance company in arranging a settlement.

Sundays in November involved the following personnel and activities: William Mishler of the Gideons; Keith White, our minister of education; a "Compassion Dinner" of low-cost stew—for the price of an expensive dinner out—with the showing of the film, *Africa: Dry Edge of Disaster*, as an Outreach Committee project; and the Friends Bible College Singers.

MARYSVILLE, Ohio

October 9-13 was Missionary Outreach Conference in Marysville Friends Church. This year it was centered around "Faith Promise."

The weekend of October 5-6 our youth group went on their annual trip to Quaker Haven in Indiana. A total of 32 youth and adult advisers attended the retreat.

Homecoming Day was October 13. There were over 150 in the morning worship service, and special music was provided by the King's Messengers Quartet. Paul and Gladys Humble's family broke the attendance record with 20 present (children and grandchildren).

MERIDIAN, Idaho

Junior Friends enjoyed a Halloween party at the church recently. There were 17 junior Friends and guests.

Our Sunday school program is progressing under the coordinating leadership of Barry White as superintendent.

We appreciate our children's choir under Lillian Sheirbon's direction; also a trio—Judi Birch, Barry and Edee White. The trio participated in our last talent area rally program.

Our kindergarten (34 enrolled) under the leadership of Ann Mahler and Kay Newell has been a blessing and help.

During August, Bernice Jones traveled on a World Vision Sponsors' tour to the Orient and Middle East.

Jack Newell helped in coordinating plans for the one week's presentation of the Billy Graham film, *Time to Run*, in Boise in October. He also is chairman of our local school board, and we're happy for the opportunity to have the Christian witness there.

NAMPA, Idaho

Nampa Friends Church has recently remodeled the nursery and carpeted the basement. A successful Sunday School Banquet was held in September with Dr. Bob Mangum (a local physician and Sunday school teacher) as the main speaker.

New members received in the church are Mary Wardle, Edith Michael, Cindy Storey, Bonnie Wethered, Tim and Vickie Cayler, and Al and Jill Wilkins.

A big thanks to Diane Shelton, who has headed up our children's church. This has been a big job and is much appreciated. Jim Roberts has been a big boost to the Friends Youth.

The Marlin Witt family, returned missionaries from Alaska, are worshipping with us. Also we welcome the John and Jon Baxter families. Steve Millen, a guitarist and singer, recently was in our morning service, where he gave his testimony and played for us. A salmon bake social was also held in the church basement.

NEWPORT NEWS, Virginia

We observed Homecoming Day at our church with 236 in attendance. All the senior members of our church were given a corsage, and a beautiful brass cross was presented to the church in their honor.

Outstanding speakers were present for our Missionary Conference, including Russell Myers, Norval Hadley, Lucy Anderson, John and Barbara Brantingham, and Dr. Robert Hess. This was our first venture in faith promise giving, and we exceeded the goal that was tentatively made. We trust this will be the beginning of a great explosion of faith.

We bought our first church bus in October, and we are looking forward with great anticipation to a "crowded" church! Plans are being made for the first meeting of the "Golden Agers for Christ Club," an organization for persons about 60 years and older. They will meet in our Fellowship Hall each month.

NORTHBRIDGE, Wichita, Kansas

Faith and Love Week was the theme for the Missions and Evangelism Conference held in November. William Wagner, superintendent of Indiana Yearly Meeting, was guest speaker with Henry Harvey, outreach chairman, as conference coordinator. Guest missionaries were the Rileys, Choates, and Fuquas; Mike Moyer, from Youth for Christ and a Faith Promise recipient, reported on his work in inner-city ministries. Youth night was observed with a 4-course meal served in the countries of Italy, Mexico, Burundi, and Sweden. The Wichita Area Friends

churches joined in the Sunday evening service as the regular Area Rally met for group meetings, a sing-spiration, a fellowship meal, and message by Superintendent Wagner.

Ken Lygrisse and Dan Robinson, Northridge members and Friends University students, led an evening service in a sing-spiration. Glenda Brown, Renaé Schmucker, and Steve Dillon ably assisted as these young people presented meaningful music and led the congregation in sharing its faith.

Other youth activities have included a volleyball marathon with university youth. About \$350 was raised by the two churches with 40 people from Northridge playing sometime during the 36 hours.

NORTHSIDE, Grinnell, Iowa

Our church recently hosted an interdenominational Evangelistic Crusade. Jay Seldon of Vennard College was the guest speaker.

On Sunday evening, October 13, a newly formed group of students from Vennard College were in charge of FY and also the evening service. This group, whose name is The Proclaimers, is made up entirely of young people who want to become missionaries or whose parents were missionaries. Through testimony, songs, and slides this dynamic group portrays a vivid picture of the need for spreading the Gospel at home and abroad. One of the young men has been actively involved in a very risky operation whose purpose is getting Bibles in the hands of people in a communist country.

OKLAHOMA CITY, Oklahoma

We enjoyed the Thanksgiving season by sharing in a Thanksgiving Dinner, Sunday the 24th. Contributions were made at this time to the World Relief Commission emergency fund.

Congratulations to Steve Sebastian. Steve was awarded the Citizens Award as part of his participation in the Optimists Athletic program. This award is given on good scholastic and conduct records in school, favorable community support, and regular participation in church activities. This is a very coveted award, and we rejoice with Steve in receiving this recognition.

We enjoyed the fellowship recently as men and women spent a work day at the Kickapoo Indian Mission. A potluck dinner was shared by workers and guests.

PENIEL, Onemo, Virginia

A good number of our church attended the Spiritual Witness Counseling Sessions that were held in Hampton, Virginia, prior to the expected Billy Graham Crusade. These sessions were held on September 30, October 8, 15, and 22. The classes were extremely helpful, and the awakening to new realms of witnessing was fantastic.

Theodore Williams and his wife, Esther, from India were our welcomed guests for our fall revival, which was held October 17 through the 20th. The anointing of the Holy Spirit was upon our speaker, and the congregation received strengthening messages from him.

Peniel Friends Church enjoyed our first annual Missionary Conference. God sent us able and Spirit-filled speakers those four days in the persons of James Weeks, Westgate Friends Church, director of stewardship, EFC—ER; John Brantingham, missionary to Taiwan, EFC—ER; Dr. Bob Hess, professor at Malone College, former missionary to India; Sherman Brantingham, assistant general superintendent, EFC—ER; and

Lucy Anderson, our missionary representative.

RAISIN CENTER Adrian, Michigan

Our church had her first Lay Witness Mission on September 20-22. Our coordinator was Carlton Dietzel from Bryan, Ohio. We had workers from Michigan and Indiana. The attendance at all the services was very good. Approximately 20 of our men met at a local restaurant for the Saturday noon meal, and the fellowship was well rewarding. The Saturday evening service did not conclude until 11 p.m., during which many of our people found a new basis for their faith. Our young married couples were especially helped. On Sunday morning again the Holy Spirit was present and folk were receiving help at the altar. Sunday evening was the climax as many individuals arose to give thanks to our God. We are praying and trusting that this spirit of love and oneness will continue unabated.

On September 25-29 we had our Faith Promise Conference. A goal of \$3,500 had been set, but when the cards were tabulated the total was \$7,535. This surely was very good when we consider we are in the process of finishing plans for an addition to our church.

SEBRING, Ohio

The fall months included several services of missionary emphasis at our church. Our own Gladys Hicks narrated a series of pictures showing the Indian Mission in Arizona. Margaret Mosher gave information through words and pictures about our Taiwan missionaries. We viewed the film *Daktar*, heard Dr. Alvin and Lucy Anderson speak of the increased needs of our missionaries and God's ability to work through dedicated Christians to meet those needs, enjoyed the superb message in song and testimony of the Sid Boyd family, and heard a searching message by Sherman Brantingham on the outreach needs of our church.

Our young people have enjoyed a "Fifth Quarter" party and also a cookout at Mill Creek park. They have planned a paper drive. Our parking lot has been enlarged and a new carpet has been placed in the nursery.

SHERWOOD, Oregon

Thirty-seven campers participated in the five Twin Rocks camps; 15 individuals served on the various camp staffs. Dwight Fanno served on the summer staff.

The annual Three Creeks campout attracted 73. Marq Box gave the Sunday morning message.

The remaining three acres of land have been planted to lawn. This is the result of additional bulldozer and tractor work and many hours of volunteer work by church individuals. Bob Hodson coordinated all efforts.

John Lundy and Lloyd Melhorn attended the week-long Advance Institute in Basic Youth Conflicts on the campus of UCLA.

Ben Brantingham of Friends Ministries was our guest for a series of meetings, serving in the capacity of ministry consultant. The concept of "the encouraging fellowship" continues to provide a definite sense of spiritual ministry to each other and the community.

SMITHFIELD, Ohio

From September 1 until Thanksgiving a huge, homemade horn of plenty was placed in front of the church. Several people have donated food and household items to thank God for His special blessings on

them. These items will then go to needy families.

We had Homecoming Sunday on October 27 with around 180 in attendance. The Faith Builders Quartet presented the music for the morning service, and Pastor Kelbough preached a Spirit-filled message on salvation. A delicious dinner was served in the church basement followed by fellowship and more musical selections from the quartet. A singsgiving was presented for the evening service from several people of the church based on the theme "Heaven." Altogether it was a wonderful day with a little taste of what heaven may be like.

TCACOMA FIRST, Washington

Our church has recently received the "real new look," snow-white after many years of dark colors. You are very welcome to come and receive a snow-white job in your hearts.

October 2-6, world renowned Sam Dalton held a series of special meetings. He really told it as it is—everybody needs Jesus. The old saying goes, "You can lead a horse to water but you can't make him drink," but Sam says, "You can put water in his oats."

We didn't quite make it—ten short of our goal of 175 on the closing day of the Sunday school contest. It was a good contest, many new friends for the Lord, for which we give Him the praise. We were the national winners for our division in the evangelical Friends contest. The three adult classes had a contest of their own, the winner being given a steak dinner by the two losing classes, who had beans. Peggy Baker's class was the winner. They were true Friends and shared their steak with the losers. Kenny Peterson's class was the winner in that group and was treated to an ice cream feed at Farrell's.

TECUMSEH, Michigan

We have an associate pastor now for the first time in our history. He is Brooks Martin, originally from the Boston Heights Friends Church and a graduate of John Wesley College, Greensboro, North Carolina. A home has been purchased for the Martin family. The parsonage for Pastor Dane Ruff has been extensively remodeled. On November 17 we held an open house in both parsonages.

TRINITY, Van Wert, Ohio

We praise the Lord for tremendous growth numerically, spiritually, and in the program of our church. In the past nine months our attendance average has increased by 100 percent. We have been experiencing a quiet, steady spiritual movement in our midst also. Many Christians are being strengthened and encouraged in their faith, and the Spirit is working in the hearts of nonbelievers. There has been a steady flow of people finding Christ in their homes. A visitation training program has been started in our church designed to train members to witness for Christ and teach others how to witness. Other new programs include a Young Marrieds Fellowship Class, a Men's Fellowship Group, a new youth group, and a morning prayer group.

This summer we broke ground for our new church. The only living charter members of the church, Mrs. Pearl Scott and Mrs. Exira Stillwagon, moved the first shovel of dirt.

TULSA, Oklahoma

November 13-17 was the date of our fall revival with Gerald Teague. He brought with him a special guest, Aaron Hamlin, representing the National Black Evangelical Association.

It was our desire through these meetings to be motivated and start producing up to our potential. God looks at us according to what we can and ought to be, not what we are.

Our annual Thanksgiving Dinner was November 24. A superb meal was enjoyed and an outstanding program presented.

We did a fine job during our enlargement program. We finished with a 50 percent increase for the four Sundays. We finished *third* in our division—but, that was just the beginning. Now we are into phase two, and we are reminded that each one of us is needed. Not just for counting, but for what we can add to our services. Each can be a blessing to someone else.

UNIVERSITY, Wichita, Kansas

The Ministry and Counsel Task Force from our meeting planned and directed a *Ministries of Love* day in October. This was a day for the people of the church to get to know one another in a special way. It was an opportunity to get to know more than names and faces. We got to know one another's dreams, gifts, and needs.

Meeting in small groups, we discussed: 1. What dreams do I have for my life? 2. What dreams do I have for the meeting? 3. What special gifts, skills, talents do I have? 4. What are the unanswered needs in the church and community? 5. Who might enable me in fulfilling my dreams? Lunch was served at 1:00 and supper at 5:30, as the groups continued through the afternoon. A time of celebration climaxed the day.

Our meeting is experiencing new vitality. We are on the verge of unrealized ministries. October 27 was a time to discover and articulate some of the great expectations of our church.

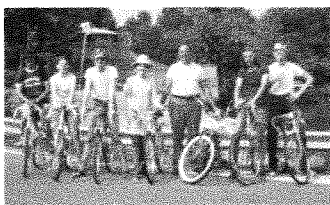
URBANA, Ohio

Sgt. Clyde Burnett of the Urbana police force was our guest speaker at a recent Sunday school hour. He presented an interesting and informative talk on parent/child relationships and juvenile delinquency.

Our Missionary Outreach Conference featured John Brantingham, James Weeks, Mr. and Mrs. Harry Mosher, and Rachael Root. Each of these speakers brought great inspiration to our congregation. Our local goal for Missionary Outreach giving was set at \$7,000, but we went over the top! We give God the glory.

WESTGATE, Columbus, Ohio

The Westgate Friends Young Adults held a Bike-A-Thon to raise



money for their missionaries. They rode 30 miles and raised their goal of \$375.

Our Missionary Conference held October 2-6 challenged us to enlarge our vision through increased *praying, giving, and going*. We were encouraged to renew our evangelism thrust to our Jerusalem and to allow the Holy Spirit to take the results to the far corners of the world. Dedicated laymen shared with us what Faith Promise Giving had meant in their lives, and our people respond-

ed by committing themselves to give more than \$12,000 as God provides. We expect a miracle this year as we increase our missionary vision.

WILLIAMSPORT, Pennsylvania

Our Faith Promise Missionary Conference was held September 18-22 with John and Barbara Brantingham and Ashley Primes as guest speakers.

On October 5, 6, and 7 we were privileged to have Joe and Sally Rohrer with us for special services. Joe is pastor of First Friends Church in Canton, Ohio.

WOODLAND, Kamiah, Idaho

John Fankhauser and Quentin

Nordyke presented missions to us in a challenging way.

Walter Lee spoke in Sunday morning worship recently.

John Hahn and his wife held revival meetings in our church October 15-20. The services were well attended. John's messages were on Christian living and witnessing with special musical numbers and music for the children. There was one conversion and many rededications. John is pastor of the Church of the Nazarene in Royal City, Washington.

This summer the church and parsonage received an exterior coat of paint, and carpeting was installed in the sanctuary and narthex.

Friends record

BIRTHS

BARDO—A daughter, Beth Ann, to Mr. and Mrs. Michael Bardo on October 11, 1974.

BINFORD—To Howard and Marilyn Binford, a girl, Amy Noelle, on September 23, 1974, Greenleaf, Idaho.

CAMPBELL—A daughter, Janna Deanne, September 27, 1974, to Mr. and Mrs. Danny Campbell, Barnesville, Ohio.

HALL—A daughter, Becky Lynn, October 9, 1974, to Wilber and Lydia Hall of Achilles, Virginia.

HEDRICK—A daughter, Ivy Leigh, September 26, 1974, to Mike and Susan Hedrick of Mt. Gilead, Ohio.

JAMES—To Frank and Sharon James, Nampa Friends, Idaho, a son, Frank Arthur III, March 23, 1974.

MEEKS—A son, Jeremiah J. L., July 31, 1974, to Jan and Sandra Meeks, Mt. Gilead, Ohio.

MEGENITY—To Richard and Lorie Megenity, Eugene, Oregon, a son, Micah Raymond, August 22, 1974.

MERCER—A daughter, Sonya Beth, August 17, 1974, to Tom and Sharon Mercer, Paonia, Colorado.

MILLS—A daughter, Carmen Maria, July 29, 1974, to Bill and Vanessa Mills of Mt. Gilead, Ohio.

REA—A son, Samuel David, June 14, 1974, to Jack and Celesta Rea, Salem, Ohio.

ST. GEORGE—To Tim and Loretta St. George, a girl, Stacy Anne, September 23, 1974, Greenleaf, Idaho.

SNOOK—A son, Jason Duane, October 5, 1974, to Mr. and Mrs. Donald Snook of Williamsport, Pennsylvania.

STALEY—A daughter, Melinda Sue, August 7, 1974, to Joel and Sue Staley of Marengo, Ohio.

TRUMBULL—To John and Peggy Trumbull of Nampa Friends, Idaho, a son, Matthew Anthony, October 8, 1974.

WADE—To Ray and Judy Wade of Nampa Friends, Idaho, a daughter, Michelle Diane, July 23, 1974.

MARRIAGES

ALLMAN-KNIGHT. Emma Allman and Shyrl Knight, September 19, 1974, from Friendswood, Texas, and Paonia, Colorado.

BOKHART-DISABITINO. Londa Bokhart and Phil Disabitino, July 20, 1974, Canton, Ohio.

FLORY-HUMMEL. Jana Flory and Kent Hummel, August 31, 1974, Canton, Ohio.

GARROTT-BECK. Connie Garrott and Randy Beck, August 9, 1974, Canton, Ohio.

IRELAND-CAMERON. Leona Ireland and Gary Cameron, July 19, 1974, at Star, Idaho.

JOHNSON-WIRICK. Gail Johnson and Harvey Wirick, September 7, 1974, Canton, Ohio.

LIND-STROUSE. Shirley Lind and Rob Strouse, August 3, 1974, Canton, Ohio.

LOUDENSLAGER - NEADS. Beryl Loudenslager and Donald Neads, June 1, 1974, Williamsport, Pennsylvania.

PRICE-CAYLER. Vickie Price and Timothy Cayler, June 11, 1974, at Nampa, Idaho.

DEATHS

COLE—Viola Mae (Mrs. Julian) Cole, October 30, 1974, Friendswood, Texas.

CRAWFORD—Nora Bell Crawford, 81, of Nampa Friends, Idaho, August 5, 1974.

HOSKINS—Ethel Sutcliffe Hoskins, 62, Deerfield, Ohio, October 17, 1974.

KENT—Della Edna Kent, 78, of Glidden Friends Church, Iowa, October 21, 1974.

LeROY—Martha Pearl LeRoy, 84, Westgate Friends, Columbus, Ohio, October 5, 1974.

LINCOLN—Emma Lincoln, 90, Northside Friends, Grinnell, Iowa, October 3, 1974.

McALLISTER—Anzie O. McAllister, 92, of Ontario Friends, Oregon, January 7, 1974.

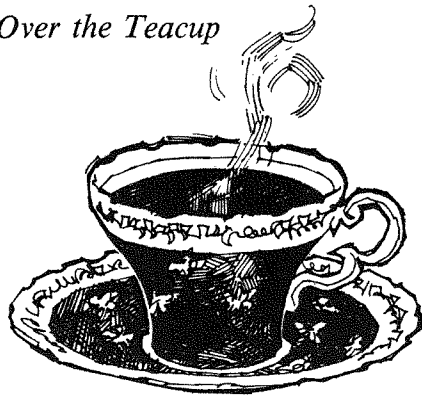
McNAMEE—Ada Ferguson McNamee, 85, East Richland Friends, St. Clairsville, Ohio, October 22, 1974.

OBERST—Bertha Oberst, 85, of Sherwood Friends, Oregon, October 10, 1974.

SKEETER—Caspar Clarence Skeeter, 75, Rescue, Virginia, August 12, 1974.

WRIGHT—Hubert Wright, 79, Mt. Gilead, Ohio, June 14, 1974.

Over the Teacup



Christmas, inside and out

BY CATHERINE CATTELL

Last Christmas we were in Taiwan, and letters from home spoke of the energy crisis making it necessary to forego strings of colored lights that are so much a part of outdoor decoration. It was hard to believe—America running out of energy! Now it seems that the whole world is running short! Perhaps this Christmas we will realize this in a more personal way. I do hope, however, that we can have light on the inside of our homes, and warmth, too.

Both in India and Taiwan, where there is no central heating or indoor heating of any kind in churches, schools, halls, and most homes, we learned the meaning of cold. The Chinese are especially strong on fresh air. Just when one is beginning to thaw out a bit in a closed room or train, someone comes along, throws open all windows, and even if the temperature is 40° outside and raining, I have yet to see someone else dare to close up again. We sit helplessly shivering, often finding comfort in sitting a bit closer together. Of course, we make our own preparation by wearing more and more sweaters, and the Chinese wear padded garments.

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Outside cold is understandable, but cold inside is a most uncheerful feeling, whether at church or in a home. Since Christmas comes in the dead of winter in our part of the world, much of the Christmas spirit is expressed in terms of warmth and light. As the energy for both decreases, we must find ways of generating these concepts on other planes. In the church, an energy crisis? There is no need of an energy crisis in the realm of the Spirit. The church does not need to be rationed on either warmth or light when it comes to the deepest meaning of these terms. One of the finest things we can do this Christmas is to sit a little closer together in spirit as well as in the pew, to find ways of taking off the chill in relationships and closing the gaps. As we reach out to one another to communicate, we will sense the presence of One in the midst who will bring light and warmth.

This Christmas, however, the circumstances may affect us outwardly, with or without electric sparkle, and even if it is below comfortable temperature outside, can be a time of warmth and light.

Every Christmas we hear much of peace on earth and goodwill to men. This year let us try closer at home to do some peacemaking that would change the temperature of our homes and of our meetings. We need the healing that comes from forgiving and reaching out to close out the drafts.

I know a friend whose Christmas project this year is to clear up differences of long standing with a friend who no longer speaks. I know a church that is taking time and making real effort to bring together pastor and people, trying to bring to Christmas what Christmas was meant to be. "Good tidings of great joy . . . to all people."

Let us tap the resources available for the energy and power for *light* and *warmth*.

You know, there are people freezing outside in the dark!

Some Christmas gift suggestions you could share:

Christ with your children, neighbors.

Happy, joyous spirit to cheer.

Reaching out in friendship to those who need friends.

Invitations to your home and church to those who are outside your circle.

Service in new and challenging ways to the church and neighborhood.

Tenderness—a priceless gift—so rare and delicate and appreciated.

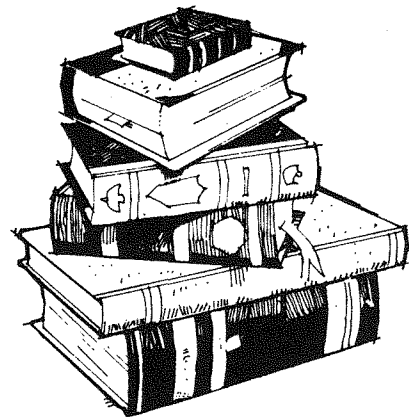
More love.

Acceptance, including forgiveness.

Spiritual Renewal (should be the bonus for you and will automatically bless others).

Merry Christmas!

Books



The New International Version of the New Testament, *Zondervan Publishing House*, 573 pages, \$5.95.

Sponsored by the New York Bible Society, this version was translated by a large panel of worthy evangelical scholars representing different areas of the English-speaking world.

This bids high to be one of the finest modern English translations to date. It is a translation, not a paraphrase, but flows along in an easily readable style. It is not so divergent from the King James Version that it seems unfamiliar, but so acceptably contemporary to be easily understood by the uninitiated Bible reader.

The great care exercised by the translating scholars in repeated checking and rechecking has produced an outstanding translation that may become an acceptable pulpit version and lend itself to memorizing.

—Walter P. Lee

Freddie Gage with Stan Redding, Pulpit in the Shadows, *Zondervan Publishing House*, paperback, 125 pages, \$.95.

Here is the fascinating story of Freddie Gage, the underworld preacher, told in the language that communicates the raw, hard life of troubled youth. Raised by his grandparents on Houston's North Side amid its taverns, Freddie Gage soon took to the streets and became a leader of a gang that ruled that section of the city. After a marriage that was itself turbulent, he was converted in a crusade series at the Melrose Baptist Church in Houston. Along with this new life in Christ for Freddie and Barbara Gage came a zeal to share their faith with his friends in the underworld.

The stories of these young men and women—Tony, Sonny, Danny, Chuck, Donnie, and others—are shared in these pages in such a manner that the reader feels the frustrations of troubled youth caught as victims of drugs, crime, prostitution, and fear. After enrolling in Baylor University in Waco and extensive evangelistic work with churches, Freddie

Gage finds himself compelled to return to Houston to begin a ministry to the unreachable.

The Pulpit in the Shadows was founded close to the downtown area and developed into a work of Christian rehabilitation and evangelism. This work with youth has received recognition from civic groups, educational institutions, and churches. The fact that several of the young people reached by the Pulpit have entered into full-time Christian service is evidence of its effectiveness.

Stan Redding, reporter from the *Houston Chronicle*, has produced a book that commands the reader's interest. He states the purpose for the book as an attempt to awaken a large segment of the church—ministers and laymen alike—to the realization that such problems of crime and drug abuse do exist in our cities and it is the church that can offer the principal solution to these problems—Jesus Christ, the Son of God.

—Galen L. Hinshaw

J. Oswald Sanders, Real Discipleship, Zondervan Publishing House, 160 pages, \$1.25.

The former general director of the Overseas Missionary Fellowship gives us a topical devotional exposition of the Sermon on the Mount. The introduction is a valuable interpretation of the sermon as a whole and explanation of some misconceptions of this part of the Scriptures. This book is straightforward exposition, written for believers, illuminative and instructive.

—Phyllis Cammack

Horace L. Fenton, Jr., The Trouble with Barnacles, Zondervan Publishing House, paperback, 144 pages, 95¢.

This is a unique and soul-searching book of meditations. The author, who is general director of the Latin America Mission, was urged to rework some devotional articles he had written for the *Sunday School Times* and *The Latin America Evangelist*, which a close friend felt were well worth publishing in book form. Mr. Fenton hesitated at first because he felt that much that is written is not really worth reading.

Barnacles are a very serious deterrent to a ship's progress and are sometimes undetected until the ship is unseaworthy. Mr. Fenton compares life to a ship. "Too often the pure faith which God meant His people to manifest has become overgrown—encrusted with barnacles," and it has happened so gradually that most have not noticed. "The trouble with barnacles is that they do their deadly work whether or not they are seen."

The author emphasizes our inability to comprehend the glory that Jesus left to come to this sinful world and calls us to deep love and devotion for God.

—Carol H. Lee

Friends Write

Continued

state of emergency was declared where all rights and freedoms of the people were suspended. One year later a new constitution was declared. With it, all semblances of democratic political organization have been eliminated, and authority in all matters was placed in the hands of President Park alone.

President Park declared a new state of emergency on January 8, 1974. At that time it was deemed that any opposition to or criticism of the constitution was punishable by 15 years in prison. Since that time at least six Christian pastors and preachers have been sentenced to 10 and 15 years of imprisonment. Ham Sok Han, the former clerk of the Seoul Monthly Meeting of Friends—and sometimes called the "Ghandi of Korea"—has himself been arrested on numerous occasions for his outspoken criticism of the lack of democracy in South Korea. At this writing, he is under arrest and his whereabouts are unknown.

Christians everywhere have a rather stubborn saying that "Man does not live by bread alone, but by every word that proceeds from the mouth of God." For many Christians, the Word of God involves freedom to worship God openly, without feeling fear of incrimination or persecution. Our Christian brothers in Korea are seeking to gain that freedom. Any comment that indicates that Korea is "Christian," in my opinion, serves to thwart that quest for freedom and, in fact, encourages the rest of the Christian world to forget about the deep wounds that exist there.

I understand full well that the EVANGELICAL FRIEND is, in this case, quoting a news release from another source. However, I think that Friends everywhere ought to be aware that Christians in Korea—and Friends in Korea—are undergoing difficult times. I would like to call for the prayers and continuing support for Christians in Korea during this severe trying of their faith.

DONALD L. MOON
Chairman

Friends World Committee
for Consultation
Indianapolis, Indiana

'In search of delight'

I'm taking this opportunity to write to you and express my appreciation to you and your staff for the excellent job you are doing with the EVANGELICAL FRIEND. I have been a lifelong member of the

Friends Church (Mt. Pleasant and Canton, Ohio, meetings) and have been exposed to the publication for a number of years. But only recently have I begun to eagerly await its arrival and to take real pride in its professional and intellectual growth. I am very pleased with the content, layout, and contemporary design that I see each month.

While I appreciate the periodical very much, the motivating force behind my writing to you is a specific article that appeared in the July issue. I have been tremendously moved and excited by the article, "In Search of Delight," by Kara Cole. It appeared as a part of "Two Views of the Church," and I have reread it at least a dozen times.

Mrs. Cole's article is the most articulate expression of the feelings of a "free" Christian spirit that I have heard in a long time. Her escape from the hangups of legalism, rigid traditionalism, and the boxes that "others" put one in is a real encouragement to me personally. The law of love is so much more than the number of times I was in church this week or the conformity to accepted patterns of behavior, dress, speech, etc., that have molded my thinking for years.

My thanks to Kara Cole for speaking to and for me and to you for providing her a forum.

RICH THOMPSON

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