
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

4-1975

Evangelical Friend, April 1975 (Vol. 8, No. 8)

Evangelical Friends Alliance

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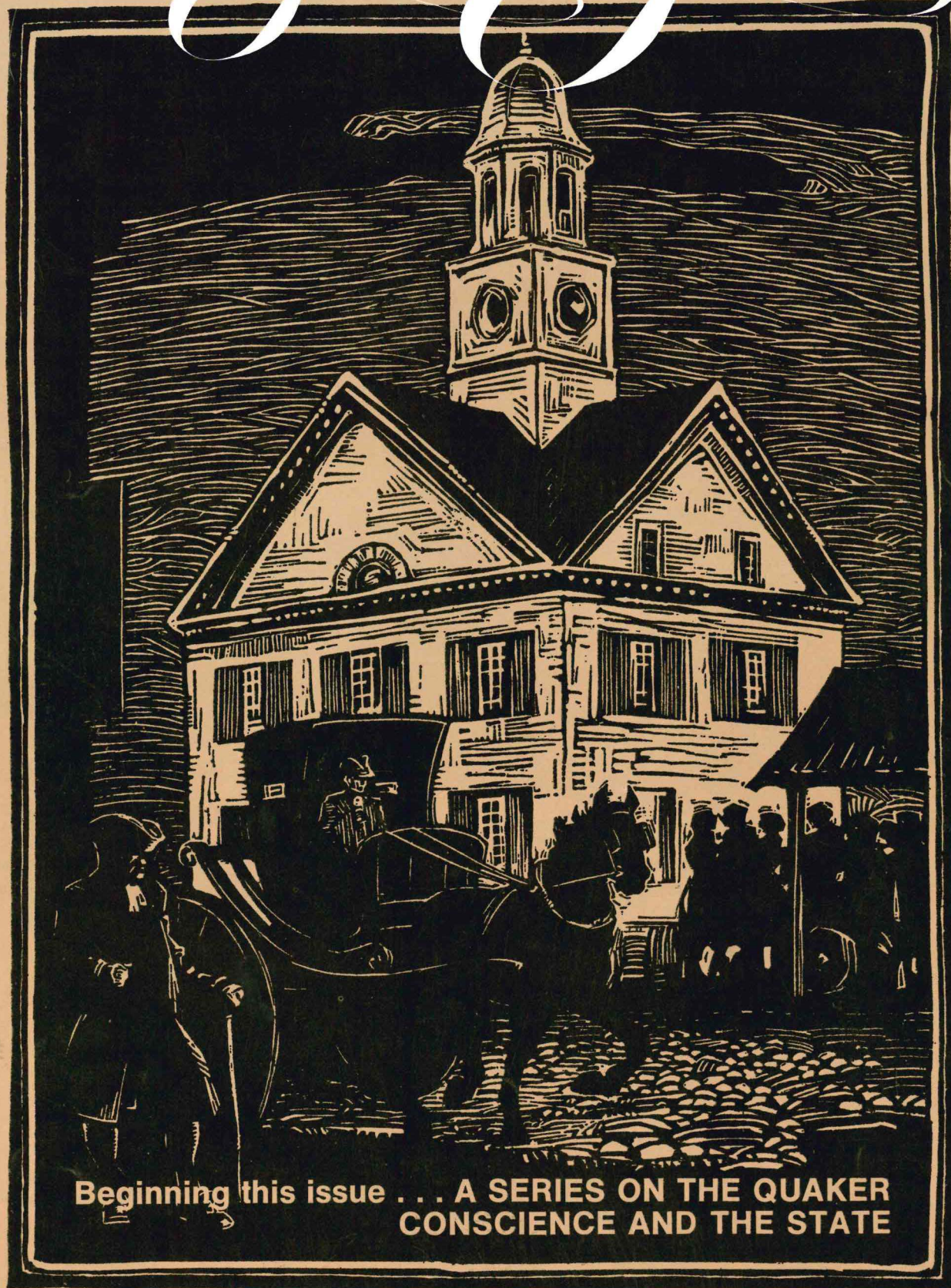
Recommended Citation

Evangelical Friends Alliance, "Evangelical Friend, April 1975 (Vol. 8, No. 8)" (1975). *Evangelical Friend*. 68.
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Clark - p. 5

Evangelical Friend



Beginning this issue . . . A SERIES ON THE QUAKER
CONSCIENCE AND THE STATE

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It's the truth. Warm, healthy and comfortable friendships are hard to come by these days. So when you leave for college, it's nice to have a tested and true friend at your side. The fun and protection of that close companionship is hard to duplicate.

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Evangelical Friend

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The EVANGELICAL FRIEND is the official publication of the Evangelical Friends Alliance and is published monthly (except August) at 600 East Third Street, Newberg, Oregon 97132. Second class postage paid at Newberg, Oregon. SUBSCRIPTION RATES: \$4.00 per year. CHANGES of ADDRESS: Send all changes of address and subscriptions to EVANGELICAL FRIEND, P.O. Box 232, Newberg, Oregon. Please allow four weeks for changes to be made. EDITORIAL: Articles and photographs are welcome, but we assume no responsibility for damage or loss of manuscripts, art, or photographs. Opinions expressed by writers are not necessarily those of the editors or of the Evangelical Friends Alliance. Address all manuscripts, letters to the editor, and other editorial content to Editorial Offices, P.O. Box 232, Newberg, Oregon 97132. ADVERTISING: Rates are available on request. Address all correspondence regarding advertising sales to Lloyd D. Johnson, Advertising Manager, P.O. Box 882, Wichita, Kansas 67201. Production and offset lithography at The Barclay Press, Newberg, Oregon. Telephone: 503/538-4334

Cover

While Philadelphia was occupied by British troops, the capital was moved to this Court House at York, Pennsylvania, where the Continental Congress met from September 1777 to June 1778. One source claims that the only people still in Philadelphia at that time were the British and the Quakers! (Reproduced from a cut on linoleum by F. W. Shafer.)

Antecedents

"On the eighteenth of April in Seventy-five . . ." Who of us as Americans have not at one time in our school days read or memorized these picturesque lines from Longfellow describing Paul Revere's ride 200 years ago this month!

Prominent among excellent articles in this issue is the first of a series commemorating the bicentennial of our nation's independence. Although the official symbol says the "American Revolution Bicentennial, 1776-1976," our series will not be dealing primarily with that single event. Ralph Beebe will be writing and/or editing this bi-monthly series. Woven in will be the broad implications of that event upon our nation's first 200 years; a provocative look at the good and the bad aspects of our history; the role Quakers have played; and perhaps, from all this, a look toward the future. This is reading you won't want to miss—from a trained historian/writer who can make past events come alive with contemporary relevance.

Two other articles—intentionally run in tandem—are sure to provoke intense interest, if not strong reactions. Be sure to read both "50 Ways to Help Your Pastor" and "How the Pastor Can Help His Church." —H.T.A.

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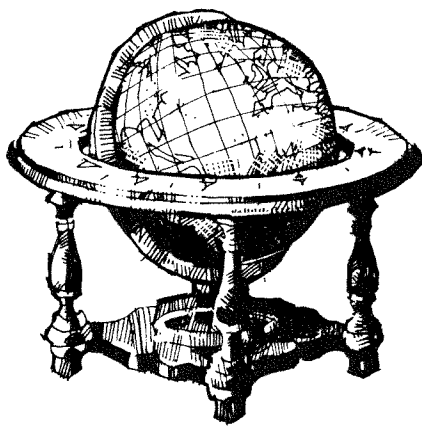
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Plan your summer vacation around
EFA's GENERAL CONFERENCE, JULY 23-27, 1975
at Newberg, Oregon, in the beautiful Pacific Northwest.
Theme: 'GAME PLAN FOR THE FOURTH QUARTER'

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

WRC EVACUATES AMERICANS BUT WORK CONTINUES

The World Relief Commission, service arm of the National Association of Evangelicals, recently ordered immediate evacuation of American staff in Vietnam, according to Executive Vice-president Dr. Everett S. Graffam. The staff included Dr. and Mrs. Robert Long and four children, Dr. and Mrs. Richard Johnson, Dr. and Mrs. Edward Merzig, Jerry

Kenner, and Mr. and Mrs. Stuart Willcuts.

For years WRC has been training Vietnamese to eventually take over; the fall of Danang has forced this responsibility on them sooner than anticipated. Christian Youth Social Service, WRC's Vietnamese counterpart, has been ministering to their compatriots for years, and with WRC's continuing support will administer various projects, including the 100-bed Hoa Khanh Children's Hospital.

The WRC recently cabled \$55,000 for emergency care of some of the more than a million new refugees during the recent takeover of provinces in the north and central highlands by the Communists. Many refugees are forced to pick up their few belongings and run to another place. Some collapse and die on the road. They have very little and need everything.

WRC has been aiding refugees in Vietnam since 1961. In the last five years, this assistance is valued in excess of \$6 million. —W.R.C.

As we go to press, this is the latest report from the daily-changing scene in South Vietnam. Stuart and Kathie Willcuts, members of Northwest Yearly Meeting, had arrived in the continental U.S. at press time. —The Editors

'CHRIST . . . HAS CHANGED MY LIFE'—JULIE EISENHOWER

WASHINGTON, D.C.—"In March [1974] I made a decision to invite Christ into my life," Julie Nixon Eisenhower told a group of women at a reception here January 27 sponsored by the National Religious Broadcasters during the organization's 32nd annual convention.

She confessed that she was "glad that [her appearance] is this year instead of last January," stating that in 1974 she would have had nothing to say.

"I don't know if any of you have ever felt bitter," she said, "but I was good at that. I was angry at what I thought were unfair attacks on my family. My whole life has really changed. I have found it hard to be a Christian . . . difficult to trust as I should . . ."

The younger daughter of former President and Mrs. Richard Nixon became a Christian believer after she began attending the Congressional Wives Bible Study group led by Eleanor Page. —E.P.

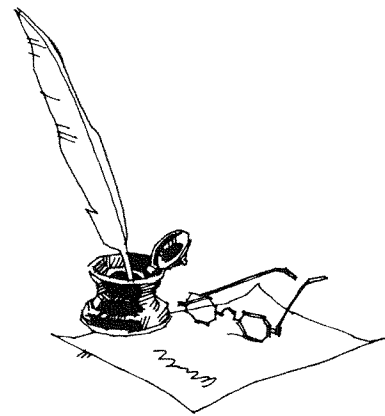
DECLINE OF THE SUNDAY SCHOOL WORRIES MAJOR DENOMINATIONS

NASHVILLE—For decades professional Christian educators predicted—even anticipated—the death of the Sunday school.

Efforts to understand what ails the Sunday school and to restore it to health

(Continued on page 18)

Friends Write



The article by Norval Hadley on the "Indianapolis Faith and Life Conference" (EVANGELICAL FRIEND, December 1974) seems to me straight on target (metaphor questionable), especially the suggestion that two conferences be planned for next year instead of one. While I do not intend to negate in any way the feeling of uplift many have expressed in the social togetherness and expanded viewpoints, yet the questions arise like hairs on a dog's back: why spend time, money, talent, and effort on long-held differing viewpoints that probably each one attending hopes to advance—when countless numbers at home and abroad have never yet had a good chance to choose either. The time is short. In the name that is above every name and in the power of the Holy Spirit and the love of God, let's get on with the job!

GERTRUDE COOK

Newberg, Oregon

Thank you, Ardith Ratcliff;
thank you, Rita Crisman;
thank you, Bruce Lockerbie;
thank you, Friends Action Board.
Thank You, God.

Today the EVANGELICAL FRIEND wasn't just a magazine—it was an instrument of God that deeply touched me.

JAN WOOD

Missoula, Montana

So many months I read the EVANGELICAL FRIEND and praise God for its message; this time I want to just drop a short note and tell you what a great magazine it really is! The January issue was a real blessing to me and my husband.

Praise God for the way He speaks through the magazine. One of the first things I read is "Antecedents." This is always very special because I know you aren't just writing what people want to read but what you really feel. I'm praying not only for the magazine but also for you, the staff, and the writers.

LOREEN WILSON

Newberg, Oregon

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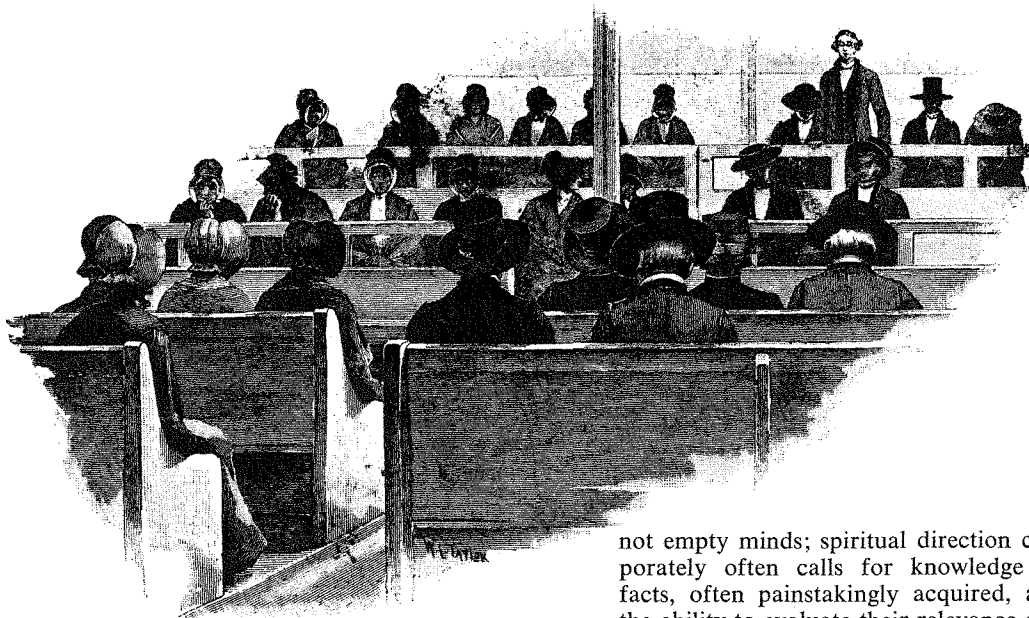
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Why is a clerk?



"There are positive joys of clerkship; you are in effect God's hand to help the Meeting come up with and carry out plans . . ." so says John L. P. Maynard, a New York Quaker in a recently published pamphlet titled, "On Clerkship" (Cooper Station, Box 375, New York, New York 10003, 70¢). It is a kind of crash course for clerks on how to speak "Quakerese," master and use monthly meeting minutes jargon — "Friends approve," "The Meeting asks," "The Meeting receives a letter from . . ." Neither minutes nor clerkly comments are to be embellished with many adjectives or adverbs; the present tense and active (not passive) voice are used; be definite; be direct. To get the hang of it, "spend some hours with some really old minutes."

Friends know, of course, that *presiding clerk* is a Quaker synonym for chairperson of a "meeting of worship called for the conduct of business." But it is more. The discerning clerk carries, as well, certain roles of eldering, pastoring, administering, planning, praying, and is in a position to be a personal exhibit of what the church is like. The clerk knows all the goals and committees well and informs each participant in these of his appointment and responsibilities. The clerk cooperates without competing with the pastor (or any other leader) of the local or yearly meeting where he is clerking.

The clerk is to help the meeting to find its way, which has been described sometimes as "the process of the meeting." He or she listens to ideas and concerns, lets them bounce back and forth as needed; keeps talkative and repetitious Friends to the point; speeds along the trivia and keeps "weighty" matters first; encourages those to speak who won't or are too shy;

summarizes the discussion points every now and then; patiently and kindly waits for the right way when things may seem to be going in all directions. These all add up to qualities of personal behavior more than just using the proper words. When issues or circumstances arise in which the clerk cannot refrain from speaking or displaying his own bias, it is better to step down until the decision is made. Self-discipline, next to discernment, may be the clerk's most important characteristic and his behavior and attitude the most visible example of Friends business principles in action.

Since the meeting for business is supposed to be a meeting for worship, it should be as much a matter of waiting on the Lord as regular worship should be. Yet, business meetings can involve some power displays; occasionally self-serving and ego-types intrude upon the guidance of the Spirit. (These can take place subtly and with great appearance of piety, even use the guise of showing the "Quaker way" of doing things.)

Our method of conducting our meetings for business is an experience tested for more than 300 years. A central purpose behind our procedures is to avoid lobbying, however discreetly done, or using clever debate as a means to win a point; rather we are knit together in divine direction by the experience of the Holy Spirit's guidance. The real purpose of our meetings for business is to seek together God's will. To accomplish this assumes a coming together in an active, seeking, prayerful spirit, not with minds already made up on a particular course of action, determined to push through at all costs. But open minds are

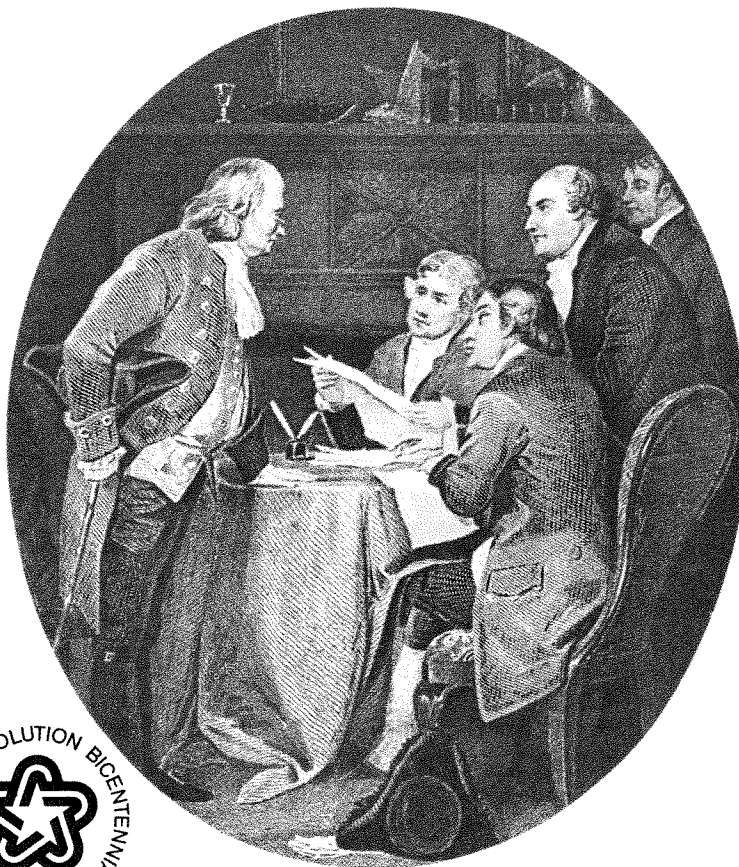
not empty minds; spiritual direction corporately often calls for knowledge of facts, often painstakingly acquired, and the ability to evaluate their relevance and importance. This demands that we learn to listen carefully, without antagonism, to opinions different from our own or even displeasing to us. If the "Quaker method" fails, the failure may well be in those who are ill-prepared to use the method rather than in the inadequacy of the method itself.

The clerk, like the pastor, while in a leadership position, must always remember he or she is a servant of the church and not the master. Whatever influence the position carries is earned and held in the trust placed in the person involved.

Learning to take the "sense of the meeting" requires not only spiritual sensitivity but the ability to assess the value of each individual contribution. The "weightiest" Friend may not necessarily be weighty on all matters, and the silence of some is sometimes of greater significance than the speech of others! A sense of proportion, of balance, and a sense of humor are useful traits in a successful clerk.

At a large interdenominational gathering of pastors to consider the theme of church growth, one successful pastor of a large church (not Friends) surprised us by saying his congregation had adopted the Quaker method for conducting business. "What we want is the Lord's will, not majority opinion," he explained. "We found those who lost in a vote often went home to strategize how they could win next time. This may be proper in other organizations but not in the Body of Christ, the Church."

The early church of the New Testament "cast lots" on one occasion in making an important decision, but apparently learned a better way. They moved forward later only "when it seemed good to the Holy Spirit and to us." That makes an effective unanimity. —J.L.W.



"On the eighteenth of A

Ralph K. Beebe, associate professor of history at George Fox College, Newberg, Oregon, is Northwest regional editor for the *EVANGELICAL FRIEND*. At a recent editorial board meeting, concern was expressed that our nation's bicentennial be recognized in some form in our magazine. Ralph Beebe expressed an immediate interest; however, he felt such a series of articles should be more than history lessons but provocative papers that would include the involvement—or noninvolvement—of Quakers in our nation's first 200 years. Ralph has chosen to build the series around the general theme of the "Quaker Conscience and the State." If this first article is any indication of those to follow, we feel our readers are in for great reading and learning experiences. Articles will appear about every two months with the last in the July, 1976, issue. (More of Ralph Beebe's biography will appear in subsequent issues.)

*"Listen, my children, and you shall hear
Of the midnight ride of Paul Revere,
On the eighteenth of April in
Seventy-five . . ."*

"Hardly a man is now alive" who is not being bombarded with reminders of that famous day and year. From Shell ads to bicentennial pageants to articles like this, we will in the next 15 months be told about it again and again. The American heritage takes on an almost religious quality as we eagerly tell the old, old story of Jefferson and his declaration, Washington and his hatchet, Revere and his midnight ride.

Is such reverence for country wrong? Can a Christian pay allegiance to anything other than God? To put it more directly: Do you stand to your feet in that tense moment just before the kickoff, as someone sings about the bursting bombs proudly proving that the home of the brave is still there?

Personally, I do. I even pledge allegiance to the flag of the United States of America—one nation that, I trust, under God, might one day really provide liberty and justice for all. It seems counterproductive to vent my frustration at my country's errors by what seem to me to be futile gestures of defiance.

Besides, I think it may be possible to give God primary allegiance and still maintain a corporate identity with my local church, yearly meeting, state, and nation. When I honor my country I am neither dishonoring God nor condoning my country's injustices. I am merely saying this is where I happen to live and I will do my best to work with my fellow citizens toward constructive goals.

Still, I respect my friends who, for conscience' sake, disagree. I am sure George Fox would have joined them in their seated, silent protest against what seems to them symbols of national arrogance and misused power.

I suppose every nation teaches its children to revere its past. We are no exception. Yet there are signs that we might be beginning to be more open, to allow a more accurate appraisal. The world would profit immensely if every nation taught an honest understanding of its history.

Our own particular chauvinism relates to a sense of destiny in our history—a destiny that begins with the earliest colonization. True, to the American Indian the white hordes marked the ominous beginning of the end of their civilization.

But to the invader, a new civilization was being born. The newcomers were mostly lower class; many were religious dissenters; some had been political prisoners. The New World offered social mobility, freedom from religious discrimination, and an opportunity to establish their own governments.

The colonies were part of the British empire, of course. But they were a long way from the mother country; for practical purposes they were self-governing from the beginning. The historian Edmund S. Morgan tells it this way:

"Administration of the colonies was left to the King, who turned it over to his Secretary of State for the Southern Department The Secretary left it pretty much to the Board of Trade and Plantations The Board of Trade told the Secretary what to do; he told the royal governors; the governors told the colonists; and the colonists did what they pleased."

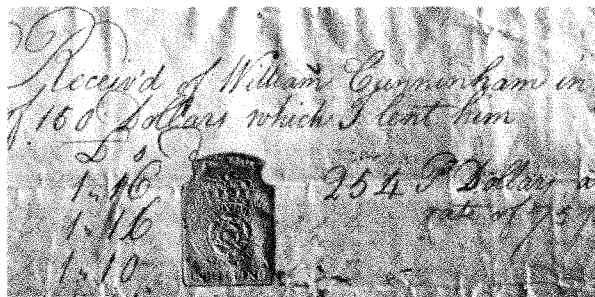
So it was that during the early years the British in America were only under the most general control of the mother country. They came for freedom and they had it—even from paying for their own defense, which was provided by the British taxpayers and navy.

Then, things changed. The colonists

and threatening. Once started, where would it end?

"Taxation without representation is tyranny" some colonists cried. True, most of them weren't really concerned about representation (what good would a handful of colonial votes do in Parliament? Besides, many Americans such as religious dissenters and small farmers were not represented in the colonists' own assemblies). But it made a good argument; besides, who wants to pay taxes? The King could request a gift, and if the colonial assemblies felt like helping out, they could. The only trouble was, the chances were slim that they would ever feel like helping out. So, Parliament didn't ask; it commanded.

Colonial defiance was overwhelming. No one knows how many were involved, but significant groups of radicals, taking the name, "Sons of Liberty," and rallying around the motto, "Liberty, Property, and No Stamps," intimidated people who obeyed the law, terrorized tax collectors, and burned the stamps. In many colonies it was impossible to enforce the law, as dissidents attacked and pillaged homes of enforcement officials, and even tarred and feathered some of them. (Two centuries later such mob violence would have been investigated by the House



April in Seventy-five...

began to lose their freedoms—first from taxation, then from self-government.

In the 1750s Great Britain doubled its American empire in a war with France—but at a cost of £70,000,000. The result was a staggering tax burden. And, for the first time, Americans were asked to contribute to their own defense. In 1765 Parliament passed the Stamp Act, whereby certain products produced in the colonies were to be subject to a sales tax.

The idea of a stamp tax was not new. British citizens at home had paid one for years. And the Americans would be paying far less than their counterparts in England. Still, it seemed new, different,

Un-American Activities Committee and the FBI and condemned as part of a communist conspiracy.)

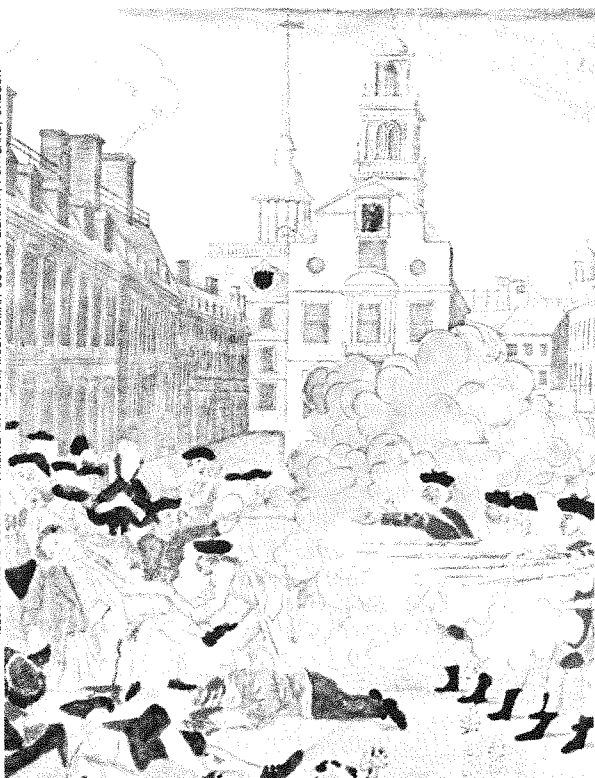
Parliament acquiesced—although perhaps as much because of internal disagreements as the radicalism in the colonies. The Stamp Act was soon replaced with milder revenue-producing legislation, directed only at trade. This time middle-class merchants rebelled. Easily enlisting the support of radicals, they made the new law unenforceable also. Colonists agreed not to import British goods; many smuggled, violating the law.

A merchant named John Hancock owned a sloop he called "Liberty." One



Historic photos and art on these pages include a copy of an engraving, "Drafting the Declaration of Independence" (page 6). P. Dawe, an English printmaker, pictured in 1774 the manner in which Bostonians treated the loyal subjects of the King who tried to enforce Parliament's tax on tea (above right). It was entitled "The Bostonians Paying the Excise-Man, or Tarring and Feathering." The hated stamps of the "Stamp Act" of 1765 included such documents as the one pictured showing that someone had to

pay one shilling to place on record the receipt for payment of a debt. Delegates of the First Continental Congress, held at Carpenter's Hall, Philadelphia (1774), prayed for guidance. The bottom picture is a reproduction of "The Boston Massacre," a propaganda sheet designed to win Americans to the patriot cause. It was "Engrav'd Printed and Sold by Paul Revere, Boston." The massacre itself was a relatively minor incident on March 5, 1770, that was used by Paul Revere and Samuel Adams to stimulate interest in colonial grievances.



night a British man-of-war caught it with smuggled goods and impounded it. Three days later a mob attacked customs officials in Boston, demanding release of the sloop.

This incident, with others like it, caused Parliament to decide something drastic had to be done. The colonial radicals were acting like spoiled children.

Four regiments were soon ordered to Boston. The British had had enough. It was time to establish law and order. Such defiance could no longer be tolerated.

Soldiers stationed in Boston? Soldiers stationed there to keep law and order? The result was inevitable.

On March 5, 1770, a small group of townspeople, described later by Boston lawyer, John Adams, as a "motley rabble of saucy boys, negroes and mulattoes, Irish teagues and outlandish Jack Tars," hooted insults and threw snowballs and rocks at the troops. A scuffle—then firing followed. Three were killed, eight wounded in this Boston "massacre"; among the dead was Crypus Attacks, an escaped slave (almost exactly two centuries later, similar circumstances would bring the Kent State "massacre").

A wave of fear and defiance swept across the colonies.

Paul Revere wrote: "Unhappy Boston! See thy sons deplore thy hallowed walks besmeared with guiltless gore."

Could the British have killed the revolutionary movement by a strong show of force? It is highly unlikely. While most of the British colonists in America were loyal to their mother country and suspicious of the troublemakers, they resented the troops and the authoritarian demeanor.

Undoubtedly Britain could have saved her colonies by retreating to the relationship that had existed before 1765—with Parliament having no real authority and paying the total defense bill.

But it was not to be. Ironically, matters came to an impasse because the British government wanted to bail out a major industry that was going bankrupt (a practice that did not start with Lockheed and Penn Central).

The East India Tea Company was suffering—so Parliament decided to enforce the Tea Act, decreeing that American tea drinkers buy only East India tea. Furthermore, the subsidy was so extensive that the tea would be priced below that of the competitive, smuggled market.

A good idea? Yes, for stockholders in the East India Tea Company. Also good, it would seem, for American consumers.

But what about American merchants who stood to lose their profits? And what would happen to the price after the East India monopoly had been firmly established?

Again, many Americans agree to resist. In a general strike they refused to unload the tea. In Boston, royal Governor Hutchinson commanded that the tea be unloaded.

This time the radicals complied. Sons of Liberty, thinly disguised as Indians, unloaded the tea—into Boston harbor.

Radicals in other colonies followed suit. Marylanders burned not only the tea but the ship that brought it. Another mob destroyed the tea on a ship in New York; a load bound for Philadelphia was forced to turn back.

How should Parliament react? What should government do when mobs, in the name of liberty, deprive others of their rights?

Parliament took the very human but unwise course. It reacted sharply. The colonists would be taught a lesson!

A series of acts quickly followed. Close the port of Boston, thereby hitting the merchants right where it hurt, in the pocketbook; put limits on the power of local government, thereby establishing firmly who was boss. Coercive acts, said Parliament; intolerable, answered the radicals. And this time it was not just radicals. Many Americans were joining the dissent.

And so there followed in 1774 a general "Continental Congress," composed of dissidents but probably representing the sympathies of many Americans who thought Parliament had gone too far. Many echoed the sentiments of George Mason, who had said to Parliament:

"We rarely see anything from your side of the water free from the authoritative style of a master to a school boy! '... be a good boy for the future, do what your papa and mama bid you.'"

The Congress declared its firm resolution to disobey unjust laws and sent a petition to the King. He did not respond.

Meanwhile, radical colonists were forming guerrilla fighting units—minutemen, they called themselves—to guard against possible action by British redcoats stationed in Boston. About 20 miles to the west, in the town of Concord, they began to store guns and ammunition.

On the 18th of April in '75, the British military governor of Massachusetts sent troops on a search and destroy mission. Capture John Hancock and Samuel Adams. Confiscate the weapons. Show the colonists that rebellion does not pay.

And so through the night rode Paul Revere—with a cry of defiance and not of fear, according to Longfellow. Hancock and Adams were warned and long gone and the minutemen ready for action when the troops arrived at Lexington on the road to Concord.

No one knows who fired the first shot.

There are almost as many discrepant reports as the number of witnesses. But the "shot heard 'round the world" rang out, and colonists chased redcoats back to Boston and there continued a siege of military headquarters.

Circumstances did not improve. One year later the rebellion was continuing. More important, Americans were thinking the unthinkable.

"Reconciliation is now a fallacious dream," wrote Thomas Paine, a radical newly emigrated from England. "Where, some say, is the King of America? I'll tell you, friend, he reigns above and doth not make havoc of mankind like the Royal Brute of Great Britain . . . In America the law is King. For as in absolute governments the King is law, so in free countries the law ought to be king; and there ought to be no other."

On June 6, 1776, Richard Henry Lee of Virginia introduced into Congress a resolution calling for independence.

On July 2, a "Declaration of Independence" was adopted. Two days later it was proclaimed.

Why is all this important? To us who are Americans, of course, it is our national birthday.

Yet it is legitimate to ask if independence is that important. What would have resulted had we not fought seven years for separation?

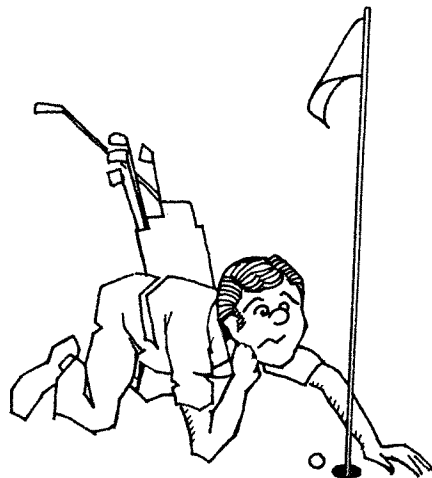
No one knows for sure. Still, we can speculate. Canada and Australia became independent peacefully. Why not the United States? It would have saved 4,000 American lives. Further, it might have saved us involvement in the War of 1812—another 2,000 lives.

Slavery was abolished in the entire British Empire in 1833. Owners were compensated; not a shot was fired. Is it possible that had we still been a part of the Empire we could have avoided the multiplied tragedy of the Civil War—364,000 lives lost, accompanied by horrible bitterness that plagues us yet?

No, I do not think independence from England is the important part of our Declaration. After all, most of the abuses alleged against the King were vastly exaggerated.

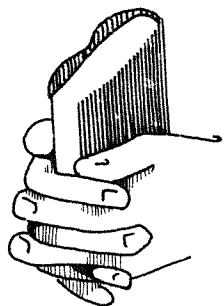
The real importance is in the philosophy underlying the Declaration: That God created each of us with equal rights that cannot be taken from us arbitrarily; that governments must protect these rights, or we should abolish them.

This, I think, is our American destiny. It must also be a part of our Christian hope. I do not salute the flag as a symbol of separation from England or as a symbol of our moral superiority. I salute it as a symbol of Martin Luther King's dream that all Americans might one day live out the true meaning of our creed: that all are created equal. □



Many critics are roasting the church . . . but the ones who feel the heat most severely are the pastors, according to Harland A. Hill, who suggests 50 remedies that he feels are practical, supportive, and acceptable. A sequel to this article, "How the Pastor Can Help His Church," begins on page 10. "50 Ways to Help Your Pastor" is reprinted by permission from Christian Life magazine. Copyright October 1973, Christian Life, Inc., Gundersen Drive and Schmale Road, Wheaton, Illinois 60187.

50 ways to help your pastor



Every pastor worth his weight in old bulletins knows the ministry is not what he expected it would be. He continues to fulfill his duties, however, in spite of the devil, discouragement, and human opposition, for the best of reasons: God called him and God still wants him. How fortunate for the rest of us!

Many critics are roasting the church these days as everyone knows. They sometimes may be right, too. But the ones who feel the heat most severely are the pastors, even though it's usually we lay people who have supplied the spiritual lethargy and blindness. Somehow, it doesn't seem fair!

Remedies are being offered and tried, but in the meantime it's *lonely* there in the study. Here are 50 ways to help and hearten your own pastor (in addition to your regular attendance and contributions to the church!). All of them are practical, supportive, and acceptable.

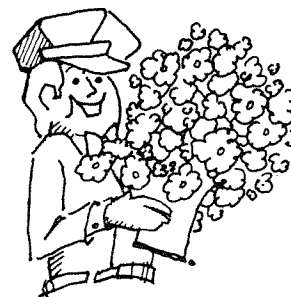
PRAYER CONDITIONING

- Pray for him every day; pray for his family, his work, his influence, his thought-flow, his inspiration.
- Tell him that you pray for him regularly. If he's having a hard time or is extra busy, that's the best time.
- Listen to him; it'll have more effect than you can imagine. Use your mind actively, bend yourself in his direction, examine what he infers, nod your head a quarter of an inch now and then.
- Ask him questions about things that matter to you, not just for trivial information or to point out that you're there.
- Sneak in a little guidance by appreciating his scholarship and making suggestions; sometimes he gets in a rut and needs your help.
- Take notes on his sermons. Quote some of the things he says to your friends, even to God if that's indicated. Put the notes where you'll see them.

PERSON TO PARSON

- Stop pretending that you enjoy unchallenging sermons or discussions. He doesn't like them either, but he may have reason to feel no one will listen to "hard comments."

- Exercise your influence for more tithers in the church; ask questions, tell how tithing helps you, hand out clippings from your readings.
- Send a floral arrangement to the parsonage on the anniversary of the pastor's arrival in your church, have one delivered on the day he returns from his vacation (or make it a potted plant if his wife likes flowers growing in the house).
- Make a list of his family's birthdates and anniversaries and see that your friends are reminded ahead of time.
- Take an offering in a small church group and give it to his wife before Easter or Christmas, labeled "new hat" or something.
- If one of his "great ideas" sounds like a dud to you, find a way to keep the roof from falling on him—accept the principle, maybe, and offer alternative applications; use a little salve, anyway.
- If he needs to borrow money, back his note, introduce him to your banker, help him find a reliable lending agency he can trust.



- Pay for his income tax service. He probably does all that figuring himself and hates it.

MANSE MENDERS

- Talk up a three-day vacation after Easter or Christmas festivities for him and his family—extra time, of course.
- Volunteer to help with a parsonage project like window-washing, painting closet interiors, lawn-rolling, etc.
- Pay for his car tune-up before winter or before some long trip he must make for the church; buy his winter treads; get his trip insurance.
- Promote air-conditioning for the pastor's study, the parsonage bedrooms, or the family room; promote a shaded patio.
- Most churches give the pastor some fringe benefits, but how about his wife? Dishwasher, cleaning lady, new curtains more often?
- Help him find quality discount stores or a reliable wholesale service, especially if he's buying major items for himself.
- Find out if the parsonage furniture is good *and* adequate. Is the household equipment up-to-date? Is the basement dry and usable? If it isn't (and you may be surprised), get after that committee.
- Volunteer yourself for an evening a week for three months for church use;

be a part-time personal secretary for the jobs he can't get done on his own.

- Get his typewriter cleaned and serviced; maybe it needs repairing, too. Buy him half a dozen ribbons. Give him a roll of stamps.

ID AIDS

- Encourage him to wear current styles, if he wants to—or even long hair. Buy him a sport coat. Get him a toupee if he wants to use one.



- Encourage your friends to get after the officers of the church to see that he takes adequate time off during the week; many pastors don't even after they're warned by their doctors.

- Imitate him. Other people laugh at his jokes, so find something you admire about him and copy it.

- Make sure his suggestions are listened to seriously. Only a layman can do this. He'll use intelligent refusals to guide later thoughts.

- Support all the aspects of church work that you can *in addition* to financial contributions; it's old-fashioned, but effective.

RAPPING TISSUE

- Be calm and logical in church business meetings; that will promote it in others. You can't do this *in absentia*!

- Make sure he hears about problems, trouble spots (not gossip) in your church. Both sides, now!

- Be honest, understanding, and fair when there's controversy. Religion is emotional, of course, for many of us. It should also be disciplined.

- If he needs a good listener, be one.

- Make yourself a clarifier in church groups and discussions; comments and motions often are vague and/or contradictory.

BALM DROPPING

- Go with him to one of those conferences he has to attend alone; they're necessary, but not often exciting, and companionship helps.

- Find a dependable baby-sitter for him; offer him a few evenings for free.

- Give thoughtful small gifts for non-occasions—cuff links, joke books, concert tickets.

- Invite him to your home; include your

family and his; take time out for it; stay away from church business.

- Take him and his family to a good restaurant sometime, or just the pastor and wife, with a baby-sitter for the kids.

- Offer him your trailer or cabin for his day off on a regular basis.

- Introduce him with pride to your non-church friends.

- Encourage his involvement in community affairs; help him meet as many community leaders as you can; talk about how much it means to the church to have the pastor involved in local things.

- Introduce him to a good lawyer and arrange it so that he can get legal advice on church and counseling problems without having to pay for it himself.

YOU TURNS

- Volunteer to call on a few elderly or shut-in folks in his place; take or send your church bulletin to fringe members or prospects—even your boss.

- Invite a new young family to meet him informally; then bring them along to church with you.

- Teenagers often are leary of pastors. Clue some of your young friends in on what the pastor likes to talk about, then invite them to meet him in your home over chips and Coke.

- Make certain the church building is thoroughly aired before Sunday morning; it's essential to good attention and alertness, but many churches go for years without it.

- Make sure he's not used as a taxi service; volunteer to make some of those trips in his place.

PREACHER REACHERS

- Put him in touch with dependable advice on small investment opportunities; few pastors will do this on their own.



- Buy him a book he'd like but would never buy; get him several paperbacks for leisure reading; subscribe to a magazine he'd not get on his own, particularly a nonprofessional kind.

- Pay for his membership in a country club; supply him with the golf clubs or fishing gear he needs to get started on a hobby; sponsor him for membership with a status organization in your town.

- Do some propagandizing for his continuing education expenses; urge him to go to in-service training; go along to a working conference with him; be on his team for a summer camp session. □

Roger Wood

How the pastor can help his

Upon being asked to respond to Harland Hill's article, "50 Ways to Help Your Pastor," I reacted so strongly against some of his recommendations that this article almost failed to see the light of day. Upon further reflection, however, I concluded that something could be said to the many pastors who desperately want to help their people.

But it must be understood that the recommendations that follow are not intended to be a mirror image of Hill's well-intentioned but unfortunate list of ways to make a pastor feel good while making him rapidly into a nonperson. Some Friends readers may "see red" at

The preceding article, "50 Ways to Help Your Pastor," was suggested for reprint in the EVANGELICAL FRIEND. While many helpful concerns are expressed, the editors were disturbed and quite uncomfortable with certain assumptions and implications. Dr. Roger Wood, a former member of the EVANGELICAL FRIEND Editorial Board and a professor at Malone College, was asked to prepare a response. This sequel article, "How the Pastor Can Help His Church," expresses well some of the factors on the "other side." Hopefully, both articles will benefit our readers.

—The Editors



church

my reaction, and it is not directed at everything Hill has to say. His opening suggestions concerning "prayer conditioning" are well made and timely, as are many others. However, Hill quickly turned to suggestions that would, if followed, tend to emasculate a pastor, lowering his self-concept, and turning him into a dependent, second-class citizen. In reality, these nice things some like to do for their pastor to relieve their own guilt are mighty poor substitutes for paying him a salary in keeping with his training and responsibility and giving him the freedom to be a whole man.

This takes me to the point of this article. How can the pastor help his church? Some might take the same approach as Hill and call for a strong (translated "authoritarian") leadership that will set forth the Gospel in clear, unmistakable terms. It is true that many of the largest churches have a strong, uncompromising pulpit ministry, along with a high degree of organization, as the basis for their growth. But I am not sure that this kind of leadership pattern is most helpful to me as a Christian layman. It may be more helpful to the leader himself than to me.

How, then, can my pastor help me? I don't have 50 suggestions, but I do have several that have become very meaningful to me in recent years.

Be a man. There are a number of ways to do this. More and more pastors are asking for a housing allowance instead of a parsonage. Thus they can choose where and how to live, just as others do. They have a sense of independence and self-respect; they can like themselves and be human beings at home

and better able to serve during their working hours. And they might gradually accumulate some equity for retirement years this way.

The pastor can be adult in other ways. He can communicate honestly, both in the pulpit and out of it. He can quit pretending and openly share his personal and spiritual struggles, his failures and successes. It is risky, to be sure, but seeking souls will be drawn to his messages and will be touched by the Spirit. In the counseling sessions that inevitably result from such a ministry, many will open their lives to Christ and turn to Him.

The pastor who sees himself as a man, God's man, will be able to seek counsel from key persons in his congregation. He may initiate the luncheon appointment, and he may even pay the check, going back to his office or his calls a



stronger, better person, having ministered as he was ministered to.

The pastor who is mature will not be defensive. He will be open to new ideas, to change, even to challenge of long-standing tradition. Nothing helps one like having a pastor who is open to his suggestions, or even seeks them out from time to time.

The pastor who wants to help his people will seek for variety in his methods of worship. No order of service suits everyone; any order of service eventually bores anyone. Why not seek for variety, great variety, in order to find the methods of worship most suited to the most people more of the time?

The pastor who wants to help his people will allow them to participate in worship. We as Friends have as a basic belief that concept of depending on the Spirit's leading in our meetings together. But our practices and habits have often stifled free expression. The pastor is the key to setting us free. The "open worship," the asking openly for prayer requests, inviting expressions of joy or praise, calling for sharing of hurts and concerns, even inviting questions from the congregation at the end of the sermon—these are ways of setting us free. There may be many others.

Pastors can help us by planning for a balanced ministry. Most are naturally out of balance in the kinds of approaches they take from the pulpit. Some, by taking thought and prayer, can find a better balance of the relational, expositional, theological, and didactic approaches. Others may need to plan deliberately to use other resources to provide this balance. The occasional guest speaker, or even someone from the congregation in some churches, may help to balance the approach. The pastor needs to seek the counsel of his advisory body at this point, perhaps. But in order to ask openly for counsel, he must be willing to examine his own weaknesses as well as his strengths.

Pastors hurt us by being jealous. They can help us by seeking deliverance from jealousy. Some are jealous of the mid-week prayer meeting; few are able to turn it over to a small group movement that cannot be watched or controlled. Yet, in some churches the result of the formation of many small groups instead of one "prayer meeting" has been to multiply participation and Christian growth, as these small groups meet in many times and places and circumstances to wrestle with very real personal concerns and to pray for themselves and others.

Other pastors are jealous of the various parts of the service, even the sermon. They can demonstrate their freedom from jealousy by inviting laymen to share parts of the service, even by assigning the sermon time in such a way occasionally.

My pastor can help me by being sensitive to me and to my struggles. Often I have felt judged in my times of personal weakness. Judging did not help, because I knew my failure only too well. What I



needed was a pastor who could let me know that he felt my pain, that he cared, and that he was there—not to preach, or even pray—but sometimes only to listen.

To summarize, the pastor who will most help his church is one who is genuine, secure, open, and sensitive. He is a real person, not afraid to identify with us.

This is a tall order for any human. No one will ever fully succeed. Only Christ is the perfect model—he who is "touched with the feeling of our infirmities; but was in all points tempted like as we are . . ." (Hebrews 4:15) □

Guadalajara . . . stepping stone to work in Mexico City

BY DICK MARTENS

God is working in so many wonderful ways in our lives each day that we never cease to be amazed. The Lord has blessed us with excellent health—no trouble with amebiasis, nothing more than colds, and these flee as we petition God to meet our needs.

The boys have adjusted well to change in culture. Both are doing well in Lincoln School. How we praise God for the administrative leadership of Jack Brase! The school is not large, modern, or well equipped, but the teachers are concerned, born-again Christians. Classes are small and allow for much individualized attention, and each day's sessions are begun with a devotional period. However, Lincoln is not so far removed from the world as not to experience many of the problems that trouble all educational institutions. Pray for Lincoln, for the staff and students, and for the boys.

As you pray, we ask that Spanish Language School be lifted up. We have fallen in love with the women who are responsible for the day-to-day operation of this, the only evangelical Christian-oriented school teaching Spanish to missionaries in all of Mexico. As the director told us the first day of this past session, "Spanish Language School exists for only one purpose—that Jesus Christ might be glorified."

Please continue to lift up two lowly, struggling "gringos" from Bangor—Honey Creek Quarterly Meeting. We continue to struggle to master the lan-

Dick Martens and his wife Mary Ann and two boys are in language school in Mexico preparing to minister with EFA's mission in Mexico City. Iowa Yearly Meeting is supporting them.

guage. We are disappointed with what little we seem to know and understand at the end of our first term. We can carry on a limited conversation with present indicative, imperfect indicative, and preterit verbs, and we have 11 more verb tenses to learn. But we have hope—hope that is built on our desire to share Christ with the people of Mexico.

I'm sure that you would love the people of Mexico. We do! Praise the Lord for filling our hearts with this love. The people that we have met are so very friendly, so helpful, so concerned that we like Mexico. Our neighbors have been very helpful to us. The lady who lives in the apartment above us is teaching Mary to cook Mexican food. She is well-qualified from the samples she has shared from her kitchen—chicken enchiladas, pozole, pollo con arraize, and caldo do papes—all of which are very good. Mary has adopted her as a substitute "madre" to teach her cooking, shopping, and social customs. The husband is a real estate salesman and has been studying English for about nine months. He has been very helpful to me; he took me to a friend who is a mechanic, as we have been without a car for about two months. Alexandro has been curious as to why we are in Mexico—so we shared our call—we also gave him our English-Spanish New Testament to read, which he has done, praise the Lord. Pray with us for Alexandro and Lenora that the Holy Spirit may speak to their need.

Pray with us for Fredrico and Teresa and their children, Luis and Susanna. Fredrico is a young man from the state of Michoacan who is the building superintendent where we live. He came to the city four years ago to try to improve himself economically. He now earns \$2.40 a day on his job. His wife does laundry for more affluent Mexican neighbors. Fredrico has a special place in my heart because each evening he is anxious to very slowly and simply help me with my Spanish—Oh, that I could speak Spanish well enough to tell him that Jesus loves him and wants him to ask for forgiveness of his sins.

One of the most rewarding experiences we have had since we have been here is handing out tracts on the bus. The Mexican people are avid readers. They read everything they can put their hands on, and they share what they have read. *There is a great potential for a tract ministry here in Mexico.* People are not embarrassed to read tracts, and they ask for them. One day on the bus Mary had a man ask if she had any more tracts like the one she had given him weeks before; he had a friend who needed to read it. He was concerned and remembered the blond señora who had given him one. □

Two new churches form seventh district

BY HAROLD THOMAS

The seventh district of the Bolivian National Friends Church was formed in 1975 during Representatives Meeting. The nucleus of this new quarterly meeting centers in two communities near the Chilean-Peruvian-Bolivian borders, Villa Exaltación (Berenguela) and Catacora. Both are churches established by the missionary society of the national church in the last two years.

Villa Exaltación is in a valley plain in mountainous country at 14,000 feet and up. Huge herds of llama, alpaca, and sheep feed on a pungent sagebrush that covers the valleys and low slopes. At night these herds are bedded down behind the protecting walls of small communities called *estancias*, the homes of the families who own and herd the animals. The people in each of these communities are related with anywhere from three to 10 families making up what is known as the extended family.

But Villa Exaltación is not an *estancia* community. It is a market center. Larger towns such as Villa Exaltación exist as a gathering place for weekly markets, fiestas, and often as school centers. Their population fluctuates weekly from the crowded market day to near abandonment the rest of the time. Such centers slowly become established as towns as those from neighboring communities build and move in. A few families make their living by preparing and serving meals during market days. Several small stores with a limited stock of staples and bottled drinks are open during market

Harold Thomas and his wife Nancy and two children are in their first term as missionaries in Bolivia under Northwest Yearly Meeting.

days, but one or two remain open during the rest of the week as well. As the town grows and becomes established, officials will be named and persons with specialized trades will be attracted, such as tailors and shoemakers.

The last time I was in Villa Exaltación was in November. Early in the morning we drove into town toward two lines of waiting believers who had seen the pick-up winding down the mountainside into the valley. As we drove up they sang a hymn of welcome and gave each of us a welcoming embrace. Then they served us breakfast—bread, coffee, and alpaca steaks!

Villa Exaltación is a unique congregation. Only two of the socially important families in this market town have not made a public confession of faith in God, and the believers confidently expect these two families soon to join them. The whole town has a current of excitement running through it as so many lives have been and are being changed. The life of the church is evident in its evangelistic fervor—within the last year, the second year of its existence, the believers have established three functioning churches and one preaching point in the surrounding *estancias*. Another unique feature of this new church is that its building is on the plaza, the location traditionally reserved for the Catholic chapel and fiesta center. After considerable discussion the people of the town reserved this place of honor for their own Friends chapel.

We missionaries have had little to do with this developing church other than giving encouragement and making a few trips with national evangelistic teams. This work serves as a model that we want to encourage and strengthen for several reasons. First, this congregation has been planted and cared for during its first two years by the national Bolivian church. The first national missionary was an extension Bible School student anxious to share what he had learned. The second missionary was an older, mature believer, and in spite of a lack of formal Bible training has proven well his call through his dedication and the results in the community. One important key to the vitality of this church is that the right persons were chosen and commissioned to care for it. Secondly, this congregation was planted in a central location and is rapidly moving into the surrounding communities, where many more people live in face-to-face contact than ever at one time come to the market center. Thirdly, this congregation is already self-supporting, its members having from the first been taught to tithe. They easily will be able to support the pastor-school teacher they are asking the national church to send them for 1975.

Despite the two years of success, this

church faces grave dangers. The people are still quite ignorant of the Bible. Their national missionaries have taught them what they themselves know, but this has been little. The people are asking questions that these leaders are now unable to answer. These new believers need to study the Bible in depth for themselves. They need to train leaders who can adequately sustain the advance of the church into the hundreds of surrounding communities and new market towns. Unless this congregation begins adequate Bible study and Christian leadership training within the next year, they will probably lose many of their members and their forward evangelistic drive. A great deal depends on whether the national church is able or willing to supply a qualified pastor who can teach extension Bible school as well as grade school and who has the missionary vision to continue to inspire these people in their spiritual development and evangelistic fervor.

Remember, Villa Exaltación is just one part of the huge mosaic that is the national Friends Church in Bolivia. To this point it is one of many bright spots. We ask you to pray for this church and its leaders. Specifically pray that God will call out the pastoral family qualified to teach and inspire this church in 1975. □

Missionary Voice

All by ourselves

BY ED DEALY

The Lord, an African assistant, and I—we did it all by ourselves! Let me explain. One day while doing the routine tasks of washing dirty (cloth-covered) press rollers, I said to myself, "This is the last time, the last time . . . I refuse to wash one more roller, scrubbing 30 minutes and getting my hands stained!" So the Lord said, "Well, why don't you make a machine to do it for you; you've used one before; I'll help you." That's how it all started.

In our storeroom we had lots of machine parts that could be used. When I began, my African helper asked, "What are you going to make?" I said, "My friend, we are going to make a machine to wash press rollers; it'll be used for three purposes, to wash press rollers, printing plates, and, of course, our hands!" So,

Ed Dealy is manager of the Grace Memorial Press in Mweya, Burundi, Africa. Ed and his wife Sandy and three children are in their second term as missionaries under Kansas Yearly Meeting of Friends.

Mexican praise and prayer notes

1975 is the "year of advance" for the Mexican Evangelical Friends Church. Our goals are many new converts (entire families), stronger leadership, a deepening of spiritual life, and two new church buildings. Will you pray with us that these goals be achieved?

Marital problems among some of our members are causing a coldness in some families. Pray that the Holy Spirit will be able to reach into these homes and restore love and spiritual life.

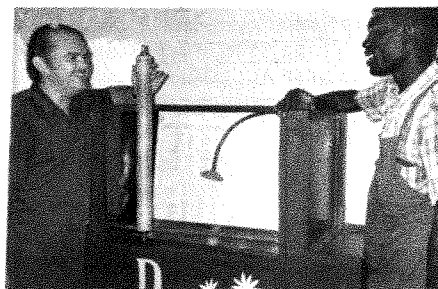
Thank the Lord for new ones who are showing an interest in the Gospel and for some of these who are beginning to attend services.

God has shown His love and presence in unusual ways in recent services, and for this we thank Him!

We are thankful for the genuine interest being shown by various departments of the church. The entire church body, the women's group, and the young people have all formally organized and are beginning to take leadership responsibilities in their groups. Pray that this will be the beginning of a strong spiritual church. —*The Knights*

overnight I became a designer of a three-purpose press-roller washing machine. Beginning is no problem, BUT when you get in the middle of such a job, that's another story. After making some parts over five or six times, I said, "Am I ever great!" Then I decided to let the Lord take over again and it went OK. After making it functional, we had to decorate the machine. Say . . . maybe we could have it patented and open a new market for three-purpose press-roller washing machines!

Yes, we three made a great industrial design team . . . God, the African assistant, and I. Now I think I can relate a little bit to the Lord's feeling that is expressed in Genesis 1:31 (*The Living Bible*): "Then God looked over all that he had made, and it was excellent in every way." True, the machine isn't entirely perfect, but we're certainly happy for the way it increases efficiency in the press. □



The Lord provides

*Comments on Missionary Outreach Conferences
in the Evangelical Friends Church—Eastern Region*

BY JAMES H. WEEKS

"The 1974 Missionary Outreach Conference has been very meaningful to all of us. Each speaker brought a challenging message that stirred our hearts. We praise the Lord for His faithfulness, and our prayer is that we will be obedient in all things."

"Our Faith Promise was \$21,000. This is contrasted with our total giving for others last year of \$5,800. I am really excited about the response of the people. It was really a dramatic moment in the history of the church when the finance chairman announced we had gone over our goal and then kept right on going."

"The people of this church are praising God for the wonderful Missionary Conference! As pastor, the idea of Faith Promise Giving is a welcomed boon to our church spiritually and hopefully financially to our missionary outreach budget"

"Wonderful spirit of thrilling expectancy among our people. One couple made a pledge on Sunday, and on Monday a man came to repay them the money borrowed seven years before, which they never expected to receive."

"This Faith Promise Giving is a great idea, and our people are excited about what God is doing in our midst."

"We felt we could do no less for the missionary outreach budget than what we had given the year before. So we began with that figure and said we would give in addition to our budgeted item all that came in in Faith Promises and set a goal of \$2,500. Some state that there was a strong spirit of expectancy as we counted the Faith Promises at the close of the service. When the figure of \$4,009 was placed on the board, we sang the doxology. Several reported they were too choked up to join in. The first week 1/50th of our promise came in. Praise the Lord."

"The Mission Conference served as a great challenge. We are looking forward to a great year as each of us allows God to expand our vision through praying, giving, and going."

"Thank you for getting us started on this type of outreach program. We

James H. Weeks is director of development for the Evangelical Friends Church—Eastern Region.

would not have done it without your decision, pressure (although it was gentle), and planning of all of you at the office."

"Our weekend Conference was great! There was much excitement on Sunday morning when we went way over our goal of \$2,000 for Faith Promises. I believe it is the beginning of greater things the Lord will accomplish here."

"Our first Missionary Conference and Faith Promise has been a very good experience for our church and its people. Already plans are to request the Missionary Committee to arrange for one in 1975."

"This has been a great year. We have had a Faith Promise Finance Drive; now we need a Faith Promise program pertaining to the use of our money. God has not left Friends out of His world program. Praise His name."

"We feel this is a great victory here. A new thing is on—a men's prayer breakfast has been started—God has already honored some of the Faith Promises. We regard the amount promised a miracle—it was the direct hand of God, and we rejoice and praise His dear name. The atmosphere of the church has changed since the conferences."

ANSWERS TO PRAYER

"One of our newer young families reported this Wednesday night that they learned this week they had been overcharged one dollar per month on their phone bill ever since they moved here. The phone company agreed to refund, and the amount is \$42, which is the exact amount they had by faith promised in the conference. They are a family rather hard put financially. Yet she arrived at the service last Sunday morning saying that she was really excited about what God is going to do! Thank the Lord!"

One church finance chairman wrote, "I can't give you any specific testimonies, but I know I will hear some soon to share with you. As to this date, the giving to the missionary outreach budget has increased from \$45 a week to \$175 a week in our church."

"When I made a Faith Promise of \$250, I did not have any idea where that money was going to come from over

and above my regular giving. Just recently we sold our home, which had been on the market for six months. During that time the FHA points dropped from 7 percent to 3½ percent. The difference more than pays our Faith Promise. Praise the Lord!" Just that we make a Faith Promise does not insure us against difficult times. But God is able to supply all our need and will if we but trust Him, as this testimony bears out.

"Thelma promised the Lord \$800 by faith for her faith promise. A substitute mail carrier, she trusted God to provide enough calls for service to meet this promise. However, she met with a head-on collision that killed the man who came left of center and hit her. She, for all practical purposes, lost one foot, double fractured the other foot, had a double pelvis fracture and a crushed elbow. Miraculously recovering, she was reinstated as an active carrier—received enough calls for substitutions to complete her Faith Promise. Two Sundays ago she ice-skated for 15 minutes on their farm pond. She is humble about it all but of tremendous inspiration to us all."

"We made a Faith Promise of \$100 with no idea as to how God might provide. Unexpectedly we received word we were to receive a bequest through a will that covered our promise and then some. Praise the Lord!"

One pastor made a Faith Promise of \$100, thinking he was really putting God to the test. Soon after making the commitment, he was asked to speak at a special conference where he received an honorarium of \$250. "I didn't trust God enough," he said.

"Our insurance company suddenly decided they had been charging us too much insurance on our house and refunded us \$298. We had made a Faith Promise of \$250. Literally, the Lord opened the windows of heaven for us."

"Here is the first part of our Faith Promise offering. We received a \$200 tax refund that we were not expecting."

"The Faith Promise Commitment was a new step for me. So far I have not been able to pay on my commitment, but the spiritual benefits from making the promise have certainly been great. I'm trusting the Lord to show me how to keep my promise. I know He will." □

Missionaries needed

Missionary candidates are needed for Mexico City in the Evangelical Friends Alliance mission. Language study in Guadalajara starts September 1. Contact Mahlon Macy, Iowa Yearly Meeting of Friends, P.O. Box 551, Oskaloosa, Iowa 52577. Also, Eastern Region Friends are candidating missionaries for Taiwan and Kansas Friends a missionary physician for Burundi, Africa.

MEETING LIFE'S CRISES

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

THE LONG ROAD BACK

You have no idea how far away I had put myself from the Lord over the past years—but it was quite a distance! That part of it isn't important to go into—only to say that somehow, very deliberately and carefully, in fact, I had discarded and turned away from almost everything I had believed in, and I had wholeheartedly embraced a very humanistic, and somewhat hedonistic, life-style and philosophy.

How the Lord invaded such a shield, I don't know. I only know *I* didn't initiate or welcome His intrusion. I do know now that the prayers and the accepting love of you and other Christian friends somehow opened the way for the Spirit to work. I began, a few months ago, to be aware of a longing—sort of a drawing toward what I called "connectedness" (not believing anymore in a personal God, I couldn't acknowledge it was *He* for some time). It was like I'd worked and struggled for years to be *my own* person—to be able to manage my life on my own—not needing anyone. And I really felt that I had it together. Then to begin to see that after all this struggle and searching the main piece of the puzzle seemed to be missing was terrifying. I was, by choice, *all* I had—and it wasn't enough! And there was no one else.

There's so much I'd like to share, but I'll try to be brief—sort of brief, anyway. I began to be aware of a presence—persistent but not pushy—and **TOTALLY LOVING!** This was the hooker! I'd learned to fight well, to argue and analyze—to use pretty high-powered logic—to dig my heels in and resist and rebel—to criticize "negativism," "guilt-trips," "dogmatism," "narrowness." But

This featured article came first in the mails to one of our contributing editors as a personal letter. By mutual consent of the several persons involved, we have elected to create a desired anonymity—for it speaks a universal word. The author, a mother and career woman, is divorced.

Once active in the Friends church, she became disillusioned, discouraged, and finally—a dropout. This describes her spiritual pilgrimage in "The Long Road Back."

I have never learned how to deal with being loved. More than once I had a sense of inwardly wheeling about to face this presence, ready to give a mighty karate chop—and there He was, loving and loving me.

Have you read "The Hound of Heaven"? It's a poem I read in high school—and it describes so vividly my recent experience. By chance (I thought) I came across it through a friend, and it has spoken to me powerfully the past few months.

Somehow—and perhaps this is the greatest miracle—the Holy Spirit turned my attention to Him and gave me the willingness (grudging though it was) to at least say, "OK, if you *are* real, if you *are* interested in me, if this *isn't* just my subconscious or whatever playing tricks on me, I won't put up roadblocks." I felt drawn toward the Friends church again—began attending occasionally. It's amazing how the Lord worked in *people*

concerning me. I sensed a love and welcome and friendship whenever I attended church or saw any of these people, but *no one* pushed, invited, "called" on me, or in any way initiated contacts. It would have seemed a perfectly normal, appropriate thing to do, but no one did. It would have turned me off, I'm sure, if I'd felt pressured, but *they* didn't know that. Since, people have said they'd wanted to say something and had felt stopped and checked by the Holy Spirit and had felt that all they should do was love me and pray.

I began reading C. S. Lewis' *Mere Christianity* and *Surprised by Joy* and found a great kinship with him, particularly in his struggle against God. The Lord brought many things—Scripture, past experiences, etc.—to my consciousness at the most unexpected times. One night I was sitting by the fire, feeling very "far away," discouraged, like taking back what I'd said about not putting up roadblocks, like I'd put *so much* intellectual, emotional, psychological garbage in my way that I could *never* come back without destroying my whole life (by the way, that's exactly what it took!). I remembered—not the prodigal son so much—as the FATHER, who saw him when he was still a long way off. I knew then that it *was* God, and that He "saw" me too.

I have, in my sleep even, felt held, nurtured, protected, and kept by a strong, gentle presence—even before I would acknowledge Him—before I would say His name. And I sensed that He was protecting me *from* something, like a dark whirlpool stronger than I was. This was hard, because even letting the possibility of a loving Father seep in a

little *didn't* include for me the possibility of acknowledging evil, Satan, or any kind of "badness." It didn't fit with my new creed of "everything's beautiful in its own way." The morning following that night's experience was the time I realized fully that I *can't* manage my own life—and was never meant to—and that insisting on doing so is like insisting that my automobile run without gasoline, ignoring the fact that it was *made* to run on gasoline.

Well, New Year's Eve day I went to see my Friends pastor and we talked, and he prayed. I said I had more doubt than anything else, and he suggested that the Lord already knew about my doubts, so maybe I could just start there and share my doubts and reservations with Him—so I did. All I knew was that He loved me and that I needed Him. It's amazing how little faith the Lord requires; He's willing to do *all* the giving—the only thing He won't do is invade my free will. As I prayed the awareness came over me again that somehow I *did* have to give up myself, and that terrified me—in "Hound of Heaven," these lines say it:

"for though I knew His love
who followed
Yet was I sore adread,
Lest, having Him,
I must have naught beside."

I felt like a baby—you know how it is with an infant. He closes his fist tightly and won't let go. You gently pry it open to see what's there; he cries and screams and pulls back and fights as though his life depends on keeping his treasure. When his hand is finally opened, there's a bit of lint or a scrap of paper.

In retrospect it's almost funny—this ME I'm clutching so tightly—useless to me and preventing me from receiving His gift of Himself and all of His resources! Because my hand must be open to receive, this necessarily means letting go. He enabled me to give up my treasured scrap of lint and has enriched me immeasurably with Himself. In all my careful rejection, too, of what I considered negativism—hell, the devil, sin—I'd really missed the point. The *point*, I now believe is, as C. S. Lewis quotes George MacDonald:

The one principle of hell is: "I am my own."

I've been keeping a journal of sorts over the past months. Here's a quotation from it written the day He found me:

With many doubts, and very little faith, but with much longing and desire for Him (and this longing even comes totally from Him—I didn't want it!), I have today said an unconditional "yes" to His love—to Him.

"Just as I am

Though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come."

During the past 2½ weeks the Lord has carried me like a baby, and I thank Him for it. I guess He knows how wobbly I am—and is giving *much* reassurance, much support, great patience, and incredible prayer and person support through others. I have been almost constantly consciously *aware* of His personal presence. I know it won't always be this way—that there will be times when I will have to *believe* He is here and trust with less tangible evidence—I know it will be a privilege for me when He can trust me like that. He knows exactly what we need and provides it—His strength *is* made perfect in weakness.

Some of the changes in our family the children like, and some they resist—but I believe the Lord can and will deal with them as faithfully as He has with me. A verse He has given me has been a real encouragement to me:

"Our children too shall serve him, for they shall hear from us about the wonders of the Lord." —Psalm 22:30 (*The Living Bible*)

I've given them a lot of garbage over the years, and it hasn't dissolved overnight. I regret this deeply, but can only go on from here, and trust God with them. When I told my young daughter what had happened to me, she said, "Good. Let's pray." When we prayed, she said, "Thank you, God, for what you did for my mother. Thank you for *keeping on loving* her, even when she turned her back on you." That really says it, doesn't it? Thank God for kids!

Many, many things He's showing me—only a week ago did I really consciously deal with *Jesus*. I'd built up such defenses and arguments against the atonement—it was difficult to reconcile Jesus' death with a loving God—but He showed me—through Hannah Hurnard's *Hearing Heart* and C. S. Lewis' *Mere Christianity* (chapter on "The Perfect Penitent") and through the personal enlightenment of the Holy Spirit—that this overwhelming love I'd experienced could *only* be possible *because* of Jesus—He is the expression, not the antithesis, of God's love.

It's so good to be "home" again.

So much seems lost and wasted and broken—He forgives and is healing and treats me much more gently than I am inclined to treat myself. But He is teaching me also to be kinder and gentler to ME—to accept His grace. I need to close—thank you for listening—I just didn't want to *not* share some of these things. □

What's New!

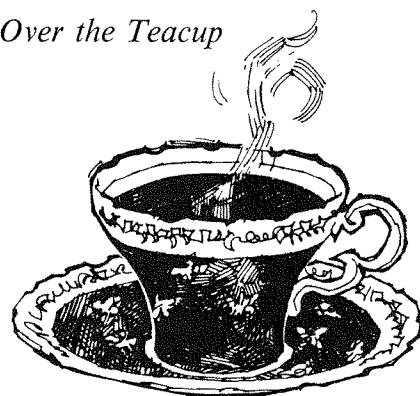


Dorothy Barratt
EFA Christian education
consultant

creativity brings life to adult sunday school classes

as told by
Marjorie Crisman

Over the Teacup



Tuned in to little things

BY CATHERINE CATTELL

Do you know that every time I listen to the news I feel tuned in to tragedy? Do you get that feeling too? I guess news isn't really news unless it is bad: wars, rumors of wars, strikes, depression, recession, crises of all sorts that affect our

Dr. Claude Lewis, a prepared and sensitive teacher of an adult Sunday school class at Medford, Oregon, used a creative approach to the lesson based on Paul's letter to the Ephesians. (*Adult Friend*, January 26, 1975) What could have been just an ordinary Sunday school lesson became a warm, meaningful, life-related experience for two adult classes.

In Dr. Claude's opening remarks he talked about how often we pray for the saints around the world more fervently than we pray for those we know in our own church. He also mentioned that our prayers are often expressed as concerns for needs rather than of thanksgiving. Then he asked the class if they would like to pray specifically for the other classes meeting in their own building, thanking God for teachers and saints and praying His blessing on them during this hour.

After a good prayer session (five vocalized prayers), Dr. Claude asked if they would like to send an epistle to one of the classes, as Paul did, telling of their prayers for them.

The class agreed that this would be a good idea but doubted if they would have time to compose one. Anticipating this, Dr. Claude produced a letter he had previously drawn up to be used by the class if there was enough interest. (Note: The teacher was prepared with an op-

tion. If the class had not shown sufficient interest, he would not have shared the letter.)

A messenger from the class delivered the epistle in the form of a scroll to Dr. Wayne Roberts' class of younger adults. The epistle apparently came at an appropriate time in the class discussion. The epistle read as follows:

"From the Ambassadors Christian Education Class, to the saints (faithful in Christ Jesus) of the Homebuilders Class of Medford Friends Church.

"Word of your faith in the Lord Jesus and your love unto *all* the saints has reached us in the choir room at the back of the church. For this reason, feeling a great bond of fellowship in the Church and in the love of Christ, we have not ceased giving thanks for you and have *this day* given thanks for you in our prayers, asking God the glorious Father of our Lord Jesus Christ to grant you a spirit of wisdom and revelation so you can understand clearly who Christ is and all He has done for you.

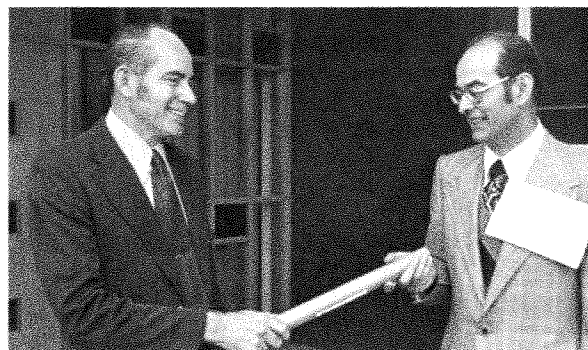
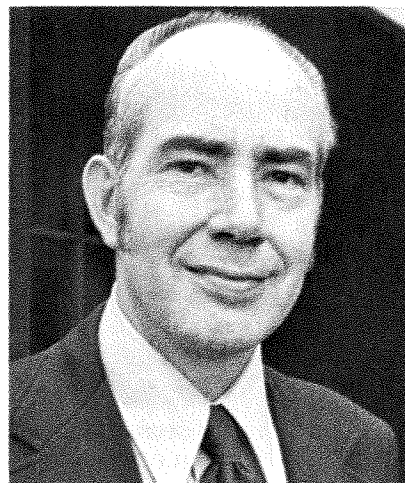
"May God's peace, grace and blessing be upon you all."

Sincerely,

The Ambassadors Class

At the close of the Sunday school session, Dr. Wayne appeared at the door of the Ambassadors' classroom and asked if he could share something. He then brought in his entire class of more than 30 young adults. They packed the already full classroom, gave thanks for the letter and the prayer, then sang Jude's benediction.

This meaningful Sunday school lesson, expressed in a creative way, will be remembered by the students of these two adult classes for a long time. □



Dr. Claude Lewis, top, teacher of Ambassador Class at Medford, Oregon, Friends Church. Orville Kelley, right, wearing "official ambassador" sign, receives the scroll from Claude Lewis to take to Homebuilders Class.

Marjorie Crisman, wife of the pastor of Medford, Oregon, Friends Church, relates how two adult classes found new fellowship through a creative act of love during a recent Sunday school session.

daily lives. There are muggings and murders and bombs going off—not to mention airplane crashes all over the world—even earthquakes!

I am glad I am not employed as a news reporter, going about looking for bad news all day! Scandal is a favorite subject these days.

It seems that the world is like this and for some—many—the hopes, dreams, and even life itself seem to be crashing all about. We need to tune in to world conditions in order to know what is happening. We cannot be deaf or blind to conditions, *but* constantly listening to disaster and failures of others is a most depressing way to live. It gets to be normal to look on the bleak side. Add to all this the bits and pieces one picks up after church or at meetings wherever Friends gather. There are some who feel called upon to fill us in with scandal of a local sort.

I confess I need to cut out the static and try to tune in to glad tidings—to little happy things, funny things that bring a chuckle and cheer.

Once in India when there seemed to be nothing bright on the horizon or over the radio, I tuned in to birds' songs. I learned to know them both by sight and by sound. They cheered me, amused me, charmed me, and quieted my thoughts. You have to be quiet to hear them—except for crows. I discovered crows create static too!

Did you ever try to collect the cute sayings of children, yours or other little people's. I wish I had. Other people remind me of things my children once said, but I had forgotten. Being tuned in to little children is most rewarding.

Being tuned in to nature is such a cheering, comforting experience—giving names to chickens, squirrels, and neighbors' dogs and even noticing little insects.

I know one couple whose whole outlook, on a dark day, was cheered by a lady bug! Maybe a garden is the best cure for depression.

My brother used to get out his stamp collection when pressures were too great or his mind was weary. He also collected ferns from around the world.

God has put so much beauty in this world of His—so much song, color, humor, love, and so much wonder. Jesus was the bearer of *glad tidings*. I am so glad of that. Nowhere is there such excitement and refreshment of mind and heart as in His words.

Paul had his share of depressing circumstances in his day, but he said, "If there be *any* virtue, if there be *any* praise, *think on these things*."

Being tuned in to joy and loveliness is not always easy. There is much to tune out first, and she who does need not ever be too depressed and is never bored. □

Age doesn't matter

BY BETTY M. HOCKETT

Right now I'm ten—it seems pretty old—but when I say that, I'm often told, "Wait 'til you're bigger, then you will see what you can *do* and what you can *be*." Sometimes I think I can hardly wait for some other year, a future date when I'll be grown and not be too small to do much that's important at all. I'll probably be an airplane man or maybe drive a big moving van. A doctor, a dentist, a teacher, I might become a pulpit-preacher.

Our pastor knew that I did feel sad at being ten. I wanted so bad to be grown up and able to do something worthwhile, something of value. "Here's a verse for you," said Pastor Ray when he came here to see us one day. **"Let no man despise thy youth,"* he read. I raised my eyebrows and shook my head. I did not know quite all that it meant. Then he explained, "These words were sent because God wanted to help you know that *you are important while you grow*. He has a plan for your life ahead, but every day you are surely led by God's love, His strength, and His power. He is with you each and ev'ry hour."

That made me think and wonder a lot. "What can I do while I'm ten?" I thought. I read some Bible verses each day, then I began to take time to pray. Now I feel better, I'm even glad to still be a boy—it's not that bad! I'll love my friends, be helpful at home. In Sunday school my mind shouldn't roam 'cause I ought to learn just all I can now while I'm ten, before I'm a man. And I'll still have fun with all my friends. Maybe I'll miss it when that time ends and we're all grown up. Then, day by day we'll all go to work, each our own way.

So, while I am ten, then as I grow bigger and older each year, I know God has a place for kids just like me. Age doesn't matter, now I can see!

*1 Timothy 4:12



Face of the World

Continued

are underway by the United Methodist Christian Educators Fellowship.

It was commonly conceded at the meeting that while Sunday school remains strong in evangelical churches and sects, it is declining in mainline denominations.

Since 1959, United Methodist Sunday school attendance has declined 22.7 percent.

Most of the 230 persons taking part in the consultation were professional Christian educators.

There was a time when some professional church educators thought Sunday morning classes were old-fashioned and should be replaced by newer educational methods. However, no alternative as sustaining or as viable has been proposed.

"Whereas most people describe Sunday school as a standoff and failure, it is a remarkable success," Dr. Robert Lynn of Auburn Theological Seminary, New York, told the consultation.

"Wherever evangelical Protestantism is strong, there you will find a vibrant Sunday school," said the United Presbyterian clergyman, a specialist in the history of U.S. education and coauthor of a history of the Sunday school movement. —E.P.

ALL-DAYTIME SUNDAY SERVICES CUT CALIFORNIA CHURCH COSTS

FRESNO—By switching all Sunday services to daylight hours, Bethel Southern Baptist Church in Fresno, California, is

News of Friends

LEGISLATIVE ADVOCATES CHOSEN FOR NATIVE AMERICAN AFFAIRS

WASHINGTON, D.C.—Bryan Paul Michener and Diana Payne have been named Legislative Advocates for Native American Affairs in a new one-year Friend-in-Washington program that began March 1, 1975.

Bryan Michener has had broad experience with Native Americans, having lived, studied, and written on their behalf over the last 10 years. He has taught anthropology at the University of Colorado and the University of Connecticut. He is a member of Storrs (Connecticut) Friends Meeting, but currently attends Boulder (Colorado) Meeting. Bryan speaks Navajo, and has been given the Navajo name that means "The man who comes back." His family includes

ILLUSTRATIONS BY STAN AND SHIRLEY PUTMAN

saving energy while fulfilling the needs of its 217 members.

All Sunday activities are through by 3 p.m., representing a departure from the traditional approach. Worship begins at the usual hour, followed by lunch at the church and then the "evening" activities: Training Union at 1 p.m. and the worship service at 2 p.m. It's all over by 3 p.m.

Members say they save on transportation costs also to and from the church.
—E.P.

MARRIAGE SEEN AS POPULAR AGAIN

NEW YORK—The tradition of marriage is "in" again with young people of America, according to *Redbook* magazine.

"After a decade of decline, attributed to growing feminism and increased sexual freedom . . . marriage is enjoying renewed popularity," the magazine noted.

Living together without wedding vows, increasingly common in our society, is definitely out, declares the popular journal.

"Thousands of couples . . . of all ages, races, religions, and social and economic strata . . . who a few years ago scorned the idea of marriage are marrying today legally and with ritual," *Redbook* stated in its February issue. "Even experienced marriage counselors are amazed to discover the renewed impulse to marry because they had expected the living-together trend of the past years (from 1960 to 1970) to continue."
—E.P.

his wife Nancy and two sons. Bryan was born in East Africa while his parents, Bryan and Edith Michener, were working for Friends there.

Diana Payne, serving on the staff of FCNL for two years, has filled a variety of specific positions while continuing her personal monitoring of Congressional activity on American Indian issues. She is a member of the Spokane (Washington) Monthly Meeting and a 1970 graduate of George Fox College. Her husband John is an assistant to Senator Frank Church and a full-time student. The Paynes have two children.

At its annual meeting January 23-26, the Friends Committee on National Legislation also set up an advisory committee to help guide the program. This committee is actively seeking program suggestions from Native Americans and interested Friends as major priorities for the coming program are chosen. Comments regarding program priorities should be sent to FCNL, 245 Second Street, N.E., Washington, D.C. 20002.

PASTOR'S CORNER

A RESOURCE SERVICE FOR PASTORS PROVIDED BY THE CHURCH EXTENSION AND EVANGELISM COMMISSION OF THE EVANGELICAL FRIENDS ALLIANCE

Edited by Stanley Perisho

Problem-solving Tool

Would you like to have a tool that will change the lives of your people and give your counselees something they can take with them as a continuously available resource for problem-solving? Write to the Foundation for Christian Living, Pawling, New York 12564, and ask for several complimentary copies of "Enthusiasm, the Action Handbook" by Norman Vincent Peale. The Foundation is supported by contributions so you might want to send a gift.

Pastoral Care

Pastoral Care of the Sick, a practical guide for Catholic chaplains in health care facilities, is available for \$7. Write: Publications Office, U.S. Catholic Conference, 1312 Massachusetts Avenue N.W., Washington, D.C. 20005.

An Excellent Counseling Book

An excellent book for counseling referral is *How to Live 365 Days a Year*, Dr. John A. Schindler; this book deals with the relationship of attitude to health. It is very readable and promotes a positive mental and spiritual outlook.

Success with Youth

Success with Youth Publications, P.O. Box 27028, Tempe, Arizona 85282, offers seeds for a growing youth ministry in their 1974-75 *Seed Catalog*—Books, Religious Education Series, and other helpful resources all contributing to "success with youth."

Pastoral Counseling

Pastoral Counseling Review, 59 Fourth Avenue, New York, N.Y. 10003, published every four weeks, alerts pastors to important new works in psychotherapy, pastoral psychology, counseling, and the related behavioral sciences and provides excerpts to help decide what may be relevant to your needs. The Pastoral Counseling Book Club gives substantial discounts from the retail price. Subscription is free.

Teleketics Films

Teleketics Films '75, Franciscan Communications Center, 1229 South Santee Street, Los Angeles, California 90015. A listing of poignant films and *Tele Spots* covering a wide range of human experience, features an effective new project of 13 short films which explore the contemporary Christian experience within the family context. TeleKETICS filmstrips and slide series are also valuable catechetical tools. Write for complete listings.

'Tape Questions—Tape Answers'

A very helpful booklet including illustrations and charts is "Tape Questions—Tape Answers." Extensive information on selection of proper tape recorder, recording, editing, storing tapes, adding sound to slides and films and more. Also available in other languages. \$1.00, WACC, Seven Saint James Street, London, SW 1.

Religious Education Materials

Twenty-third Publications, Box 180, West Mystic, Connecticut 06388. *Cat-A-Pak* is a free minicatalog of a maxiselection of religious education materials: AV programs, teacher aids and enrichment, sacrament preparation, and parent-educator programs, and more!

New Book from Youth Specialties

Youth Specialties, San Diego, California 92101, has produced a new book, *Ideas Number Fourteen*, with 23 pages of Creative Communication ideas and lots of values clarification strategies. Also, eight cassette albums with such titles as "The Youth Workers Survival Kit" and "Youth Ministry in the Local Church." Each album is \$19.95, or a little over three bucks a tape. Good stuff!



KANSAS YEARLY MEETING

John and Betty Robinson Visit Burundi, Africa

March 11, John and Betty Robinson left Wichita for a 45-day sojourn to the land they have learned to love—Burundi, Africa.

Going with hearts full of sharing and caring for the missionaries and



the nationals, they also had a nine-point agenda of business to complete while there. Heading the list was a consultation with Don Smith of Daystar Communications in an evaluation of the literature program in the country. James Morris, former executive director of Radio CORDAC, joined the consultation group the latter part of March.

New missionary handbooks have been prepared by Superintendent Robinson and representatives of the Outreach Board and approved at midyear board meetings. These will now be evaluated by the field staff before being put in final book form. Then, high on the priority list is the sharing between superintendent and staff as to placement of future thrusts and emphases for the work of the mission.

Important, too, as an overview, is the plea of the missionaries: "Please come—and please stay awhile." As each meeting feels the occasional need of an on-the-spot visit of a "shepherd," so our staff, far from home, needs the reassurance that someone "back there" loves and cares for the work.

Friends on Indian Affairs Holds Annual Meeting

The 1975 Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs will meet April 11-13 at Quaker Hill Conference Center in Richmond, Indiana. Friends will please note the change in time of this meeting. The usual time has been the first week in May.

The meeting place for the annual sessions rotates from the western area to a central area to an eastern

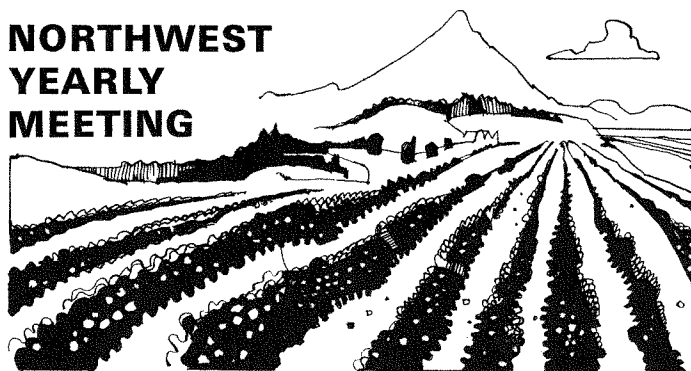
area and back to a central area. The purpose is to accommodate Friends from across the country who like to attend these sessions as often as possible.

This year our meeting will follow immediately the spring sessions of the Friends United Meeting commissions. We hope this will be an advantage for FUM Friends, who can plan to attend both gatherings.

Committees will meet as usual during the afternoon of April 11 with the opening session at 7:30 p.m. The

speaker for this evening session will be Gordon Harris, pastor of the Central City, Nebraska, Friends Meeting. For the past several months Gordon Harris has been monitoring the Indian trials in Sioux Falls and Pierre, South Dakota. His report to the AECFIA should be an interesting one.

NORTHWEST YEARLY MEETING



Superintendent's Corner

Have You Disciplined Anyone Lately?

Harold and Wilma Magee sent me a book by Ray Ortlund entitled *Lord, Make My Life a Miracle!* In it Dr. Ortlund says someone asked Billy Graham what he would do if he pastored a church today. He said, "I think one of the first things I would do would be to get a small group of 8 or 10 or 12 men around me who would meet a few hours a week and pay the price! It would cost them something in time and effort. I would share with them everything I have, over a period of a couple of years. Then I would actually have 12 ministers among the laymen, who in turn could take 8 or 10 or 12 more and teach them."

That's what Jesus did and got eternal results. Some of us heard Ray Stedman, pastor of the Peninsula Bible Church and author of the book, *Body Life*, at an NAE-sponsored seminar in Portland recently. At his church they have a very energetic discipling program designed to "present every man mature in Christ."

It follows a five-step process beginning with (1) Relationship. They spend time building a relationship of trust and confidence with the one they have disciplined. (2) Then there is teaching. (3) Prayer for one another comes next to motivate for commitment. Stedman says prayer moves truth from the head to the heart. (4) Then there is mutual

evaluation. One of the weaknesses in the church is that we don't know how to evaluate. There should be a built-in procedure by which both the disciple and the teacher evaluate the discipling program. In the Peninsula Bible Church every member of the staff and the Board of Elders evaluates every other member once every two years. Even Jesus said, in effect, "If I don't measure up, don't believe me." (5) The final step in the process of discipling is pass it on. Every disciple is to begin to teach another coming up through the Sunday school or the youth meetings or women's and men's groups and go through the same five steps with them.

Stedman says the average pastor's view of the ideal layman is that he is "one who comes to all the meetings, (2) pays the bills, (3) supports everything the pastor wants, and (4) doesn't rock the boat." Pastors who feel that way are in for a surprise. Stedman thinks there is coming a Spirit-prompted revolt against this concept. Laymen want to do more than that.

Every Christian needs some older Christian he is learning from and some younger Christian he is teaching. This is the function of the whole Body to do this, says Ray Ortlund.

Whom do you know who can disciple you? Pray over it and go and ask that one if he feels led to take

Friends concerns

you on. Be willing to pay a price of submission. And then find somebody you can disciple—someone who has a desire to follow Jesus up close, someone not too involved in this world, one who is teachable and available. Then pour life into that person.

In our Eugene church, and perhaps in some others, new converts are assigned to older Christians for discipling. This is an exciting experience for both the new Christian and discipler and helps both of them to grow.

This is obedience to Christ's last command, "Go therefore and make disciples of all the nations . . . teaching them to observe all that I commanded you." (Matthew 28:19-20 NASB) Ortlund says, "This is gutsy, biblical Christianity."

—Norval Hadley

Levi T. Pennington

One of Northwest Yearly Meeting and Quakerdom's giants passed to his reward March 17. Levi T. Pennington died just five months short of his 100th birthday.

Dr. Pennington was president of Pacific (George Fox) College from 1911 to 1941. He served as clerk of Oregon (Northwest) Yearly Meeting from 1914 to 1924; he was chairman of the Board of Peace and Service 1925-42. He also held many other places of responsibility in the church locally and nationwide.

At a time when most Friends were either *service* or *evangelism* oriented (and ne'er the twain shall meet),



Levi Pennington stood true to both concepts.

Levi was active in the work of the American Friends Service Committee from the time of its organization till the time of his death. He was in-

fluent in the organizing of the Friends Committee on National Legislation and was a charter member.

He lent his influence to many worthwhile humanitarian causes including Heifers for Relief and the National Council for the Prevention of War.

On a leave of absence from Pacific College, he served as executive director of the Forward Movement of Friends in America for two years.

He was honored with a D.D. degree by Linfield College and an LL.D. from Earlham College.

In addition to being an educator and humanitarian, Levi was a Friends minister, pastor, poet, author, philosopher, and lecturer.

Levi Pennington was a close friend, White House guest, fishing companion, and personal confidant of President Herbert Hoover.

The family has requested remembrances in honor of Levi Pennington be sent to the Levi T. Pennington Memorial Scholarship Fund, George Fox College, Newberg, Oregon.

Remarks prepared and delivered by George Fox College President David Le Shana for community memorial services and for a following college chapel service are available by writing the Evangelical Friend.

Puget Sound Area Rally

The most recent Puget Sound Area Rally was an outstanding success, Frederick Baker, area superintendent, reports.

It was a two-day affair. A chuck wagon dinner meeting Saturday evening was attended by 110 people and featured sharing by many who were new to Friends during the past year.

The Sunday evening rally was at Holly Park church with 215 present. Talented groups from each of the area's churches expressed themselves through music and testimonies.

Puget Sound's next area rally will be April 19-20 at Kent. It will include about 100 youth participants for the dinner Friday evening, immediately after the area youth have returned from an all-day "snowfest." The Friends in A-Chord quartet from Hillsboro Friends Church will be featured Saturday night.

Ministers Conference

Ministers Conference will be held at Twin Rocks April 21-25. Dr. Stanley Mooneyham will speak the first evening, and Orval Butcher will speak at the other inspirational services. Dale Field is program chairman.

George Fox College

A seven-member musical group will represent George Fox on a five-state, 10-week singing tour this summer.

Forever Trusting, a group of three women and four men, was selected by the college administration. The group will sing for churches and youth and adult conferences in Oregon, Washington, California, Idaho, and Montana.

As official representatives of the college, the group will travel nearly 8,000 miles with a range from traditional music to choir sounds, con-

temporary Christian pop music, and madrigals. The group will leave Newberg in mid-June.

All members are music education majors and all but one are sophomores. They are Wendy Adams, Spokane; Carol Jean Hadley, Portland; Carol Seibert, Portland; Steve Hockett, Newberg; Dwayne Kroening, Canby; Dan Martin, Tigard; and Ken Pruitt, Portland, a junior.

Both major George Fox musical groups have been on tour this spring. The 57-piece concert band spent four days in Washington with concerts in Tacoma, Seattle, and Vancouver. Directed by Dennis Hagen, the band featured bicentennial music as a theme with half of the program highlighting patriotic selections.



Rocky Mountain Yearly Meeting

Nineteenth Annual Assembly
Quaker Ridge Camp
June 18-22, 1975

Camp Dates

Junior Youth Camp—July 5-12
Junior High Youth Camp—July 12-19
Senior Friends Youth Camp—July 19-26
College/Career Camp—July 26, 27

Watch for more detailed information about each camp.

PLEASE NOTE, Rough Rock Friends Mission has a new mailing address:

Star Route, Box 1000
Many Farms, Arizona 86538

Whiter than Snow

As we awakened on a winter day, we were greeted by a ground covering of snow. We did not know how long the snow would fall. The church near Amos Redhair's home had started special meetings the day before, and circumstances had hindered our going. Vern Ellis decided to take several of us to the service this day.

It was evident, before we had gone very far, that the snowflakes were beginning to fall faster. After about an hour's drive, we arrived. The church was empty. As is their custom, there seemed to be no rush about starting the service. Finally, the service began, and we started by singing a number of songs. Then an

The Washington trip was the third tour for the band in the last year. In March a year ago, the band completed an 11-day tour of the West Coast that took it as far south as Los Angeles for a performance at Disneyland, and in May the band was selected for a performance at the Expo '74 World's Fair in Spokane.

The 48-member a cappella choir traveled through Oregon, Washington, Idaho, and Montana on an eight-day concert tour beginning March 14. The program included traditional hymns, contemporary works based on Psalm texts, two movements from a work in Hebrew; and a number written by GFC student Carol Seibert, "Jesus, I Give You My Heart."

Last summer the choir toured in Europe, singing concerts at Friends meetinghouses, military bases, and churches.

long, all in attendance were invited to the meal that had been prepared.

We learned that four of our Christians needed a ride to their home, which was approximately an hour's drive farther on up the mountain. After eating, we began our journey over the snow-covered roads to take them home. Dried thistles and weeds assisted some in telling where the sides of the road were located. Nevertheless, on one occasion, as we climbed onto a narrow elevated portion, it became difficult to determine the center of the road. Our vehicle began to descend over the side near a wash, thus making it necessary for us to do some shoveling.

Prior to the snow, deep ruts had been formed in the road. The snow had covered these ruts, adding to the difficulty in driving. After traveling an hour, we came to the church at Oak Ridge, which is near the homes of those who were riding with us. By this time, the snow had reached a depth of about 14 inches, and it was falling fast.

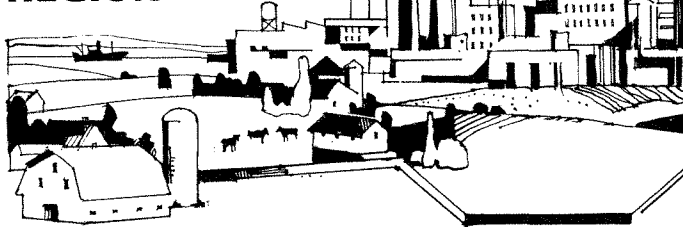
We began our journey back to the mission station; at times, the wind was driving the snow, making visibility very poor. I was reminded of David's prayer to God—"Wash me, and I shall be whiter than snow." It seemed nothing could be whiter than the driven snow. The dazzling brightness of the white landscape brought a blessed thought of the marvelous change wrought in a sinner's heart by the miracle of God's grace.

—Mary Gafford

Our missionaries at Rough Rock Friends Mission are laboring so that "a marvelous change" can be "wrought in a sinner's heart by the miracle of God's grace." Your prayer support is needed as they work among the Navajo people. The articles that appear in our section written by Mary are to keep you informed of their work and to challenge you to remember them in prayer.

—S.E.B.

E.F.C.—EASTERN REGION



Westgate Friends Minister Through Nursery School

Westgate Friends Church operates a highly successful Nursery School for boys and girls ages three through five. It was started in the fall of 1966 for the purpose of providing a non-profit service to the working parents of the community and to offer a full-day nursery school program to the children of prekindergarten ages. Original members of the board were James Mosher, Harold Fox, and Paul Langdon. First director of the school was Rev. Roger Sorensen. Since then, directors have been Rev. Edward H. Baldwin, Robert Langdon, and Marjorie C. Langdon, the director at the present time.

This school year we have 132 different boys and girls enrolled. Some



IMPORTANT DATES!

Northwest Yearly Meeting—July 19-23
EFA General Conference—July 23-27

come only in the morning and others come only in the afternoon. Some may come only two or three days a week; others come every day. All day pupils number about 34.

Each morning we have two classes for the three-year-olds, two classes for the four-year-olds, and two for the five-year-olds. In the afternoons, there is just one class for each age



group. The children learn colors, shapes, numbers, and the alphabet in addition to being taught Bible stories. The "Christian Pre-School Curriculum" by Jean Wake is used in the school. Ten teachers are employed, four of whom work seven to eight hours per day.

The school has taken several field trips this year, including a trip to the zoo and to the Center of Science and Industry.

We are glad not only that we can minister to the children but also that many of the young couples now attending our church came because their children were in our Nursery School. —Sheila Evans

Prayer and Bible Study at North Olmsted, Ohio

(Number 2 in a Series)

Prayer and Bible study are certainly an important factor in church life and growth, but our Wednesday traditional service was perfunctory and dead and needed renewal, and many faces reflected the same feeling.

Finally, after a summer of soul searching and after several newer Christians had expressed dissatisfaction with the service as it was, I prayed and hoped and planned for some new ideas that would give us a more flexible format that would minister to the needs of Christians at many levels of Christian maturity.

An elective system for adults similar to the one we already used in Sunday school was inaugurated, and subjects and teachers became available as an answer to prayer and seeking God's will.

It was easy to incorporate the youth into this program since they already had their own prayer and share sessions, and a class for the

children was formed and promptly found a teacher who was ready and willing. Babysitters for the toddlers and preschoolers were made available so their parents could participate in the evening classes.

The three electives were as follows:

1. A traditional prayer and Bible study, led by a layman.

2. "Body Life" (Ray Stedman), which dealt with the relationships and ministries of the early church and how they might be applied to our church, led by the pastor.

3. "Christian Life and Growth," especially tailored for the young Christian, led by a prominent layman, not a member of our church.

Each session should be 12-16 weeks in length so that the whole new program could be evaluated periodically and so teachers could teach for a contractual length of time without feeling locked in forever.

We announced the opening night and waited with some apprehension. The usual number came, but when the final count was taken we had over 80 the first evening. What a joy!

We are half through the second session of 12 weeks and are now planning for the next session early in April.

I fully realize that no program or format or time schedule *per se* is holy, but God seems to have taken this opportunity to turn a tired, run-down program into a new, thrilling approach for our church whereby so many more people are involved who were not in the older format.

I am so glad that God does give direction in these things and that I have had the opportunity to try new methods, run the risk of failure, re-evaluate, and then start all over again. I have a strange feeling that the first century church would have done the same. —E. Roy Skeeter

Student Impressions of Haiti

Student Maude Black of Alum Creek Friends Church, Marengo, Ohio, traveled with a Malone College tour of Haiti recently. "Miserable poverty and fear" were lasting impressions she received. Maude, a sophomore, reported the depressing sight of children with match-thin legs and arms. Fear in the people seemed to come from their religion, specifically the superstitions involving voodoo curses. While voodoo is the religion of the common people, Roman Catholicism is the recognized religion of the government.

Along the streets were many items of produce and handmade carvings with tourists urged to buy through bargaining. The Malone group made the tour with the purpose of studying the culture and economy of the country. Tour leaders were Professor and Mrs. Paton Yoder of Malone. Maude reported that the combination of travel and study was valuable

for her and she recommends that others take advantage of such opportunities. —Mary Staley

Focus on Malone

Dr. Myron S. Augsburg, president of Eastern Mennonite College, will be guest speaker at Malone's annual Ministers' Institute April 8-10. The conference is expected to attract a large number of evangelical pastors and lay leaders from numerous denominations to hear presentations from Everett L. Cattell, Eugene E. Morgan, Sam L. Slack, Ethel Johnson, Philip Howes, and Edward Mitchell.

During spring vacation the Malone Chorale toured northeastern United States giving concerts in ten churches in Canada, New York, Rhode

Island, Massachusetts, and Pennsylvania. "Good News World" is the new John F. Wilson folk cantata sung by the 62-member choir under Donald R. Murray's direction.

The Malone Pioneer basketball team completed the best season ever in college history—25 wins and 5 losses. Under Coach Jay Bowerman, the team won both the Mid-Ohio Conference and District 22 championships, qualifying them for a berth in the NAIA nationals in Kansas City where they won two games.

CALENDAR OF EVENTS

May 14—Baccalaureate, 10 a.m., Osborne Hall
May 24—Commencement, 10 a.m., Osborne Hall

Friends gather



BELLEFONTAINE, Ohio

Our church was host to the Youth for Christ Sing with Christian singing artist, Gene Braun, and a group called the Overcomers on February 14. A large crowd was in attendance.

Our annual Sweetheart Banquet was held on Saturday night, February 15, at the Gateway Smorgasbord in Marion, Ohio. Over 80 traveled that distance to enjoy a wonderful evening of Christian fun and fellowship.

BETHANY, Wadsworth, Ohio

Plans are being made for a Lay Witness Mission sometime in April. We are expecting many blessings from our efforts.

Some revisions are being made in our Sunday school program, one being that we will have elective classes in the near future. We are also working on projects to create a closer teacher-pupil relationship in our classes.

COLLINSVILLE, Oklahoma

Mrs. Sarah Ann Harper, 92 years of age, departed this life January 26, 1975. Sadie was a charter member of the Vera Monthly Meeting, and when Collinsville Monthly Meeting organized in 1965, she became a charter member of that meeting. She was very active in church work up until her 90th year. Pastor Cooper Beaty conducted her funeral service.

DAMASCUS, Ohio

February was a busy month for Damascus Friends Church. Activities included a winter picnic at the Junior High School with approximately 140 attending. Northern, Eastern, and Northeastern Districts held a youth workers conference in our church social hall on February 20. The new piano purchased for the

sanctuary was dedicated in the morning service on February 9. The singing group, The Boenerges, from Malone College performed in the evening service on that day.

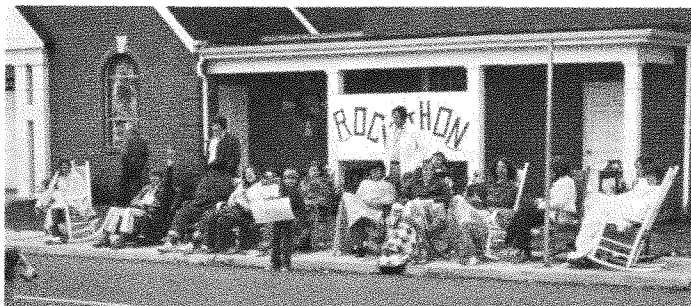
Emphasis in March for "300 plus" average in Sunday school was kicked off on February 23. This included a poster contest among the children and a motto contest. The winning motto was "If you care, be there!" and was written by Mrs. John Herold, Sr.

DEEP CREEK Newport News, Virginia

Praise the Lord! After many prayers and several business meetings, we made a decision to purchase property on Colony Road. The property has a four-bedroom brick home and a 30 x 60 block building with brick front on five acres of land. It will not be long before everything will be finalized, and for this we thank the Lord. We will now be able to look to the future and begin planning our new church. The purchase price was \$80,000, and we believe an excellent buy. Our youth are excited and have been contributing to the building fund on a regular basis. Pray for us as we move forward.

EAST GOSHEN, Beloit, Ohio

During the month of February, East Goshen presented weekly inserts in the bulletin with special emphasis on church membership in order to help the congregation understand it more fully. The insert topics were: 1. What Is Church Membership? 2. Does Membership Matter? 3. Members and Money, and 4. Members and Maturity. This look into church membership provided much help to old, new, and prospective members alike.



What's all the rocking about? These youth from Martinsville, Virginia, are earning money for missions. Read about it in "Friends Gather."

EAST MILAN, Ohio

The Masters Plan, a singing group from Malone College, were with us recently for an entire Sunday. The messages were presented by Dale Chryst for both services. At noon a potluck dinner was served with sloppy joes and a variety of casseroles, and a salad bar was also included. Following the dinner, Pastor Thornburg took the Masters Plan to the Milan Nursing Home for a time of fellowship with singing and meditation. The group then returned to the church for a light supper for all who were present and an early evening service.

EAST RICHLAND St. Clairsville, Ohio

Hospitality Month was observed recently. The congregation was encouraged to invite a church friend to their home to become better acquainted sometime during the month.

John and Barbara Brantingham were guests and speakers at the Annual Sweetheart Banquet, which 55 attended.

During the Lenten season the congregation was encouraged to participate in the Journey of Love as outlined in the January issue of the *Evangelical Friend*.

EMPIRE, Vale, South Dakota

We have appreciated the ministry of Lloyd and Doris Hinshaw, who have filled our pulpit for a year.

Our young people have joined with the Sturgis Wesleyan Methodist young people for several times of worship and fun.

ENTIAT, Washington

The Entiat Friends Church held their annual Christmas program December 17, 1974, at the church. All age groups participated. The church choir sang Christmas songs as the younger kids acted out the Christmas story. Refreshments were served in the basement after the program.

The Women's Missionary Union held a bazaar in the Valley North Shopping Center Mall on December 7, 1974. Many things were donated by the church women. There were quilts, knickknacks, pillowcases, etc. The women earned \$250. The money was sent to missionary families in foreign countries and for purposes in the church.

The Youth Center has been completed except for a door. Much work went into fixing the building. The center is for the kids of the community, so they will have a place to go on weekends. There is a pool table, a Ping-Pong table, and different games. It is a place where kids can learn about the Lord and share the Lord and have fun. Almost every Friday and Saturday night the center is open. Age groups from junior high to seniors in high school are welcome. Lamps and tables have been donated by people of the church.

The annual Sweetheart Banquet was held February 16 at the church with 42 people attending. A dinner was served, and there was entertainment and a speaker. Jerry Wainscott sang and spoke at the dinner. Girls of the youth group served.

FERRY ROAD Danville, Virginia

The past year found a few changes for Ferry Road Friends Church. Some we are very proud of and some we had to accept with sorrow.

The church purchased a brand-new parsonage for our pastor and family. We took the old parsonage

and turned it into Sunday school classes and named it "Murphy Hall." We acquired a new altar rail, which was badly needed. We have added on a few new members, and we have lost a few. We were given a lovely organ by the Willis family in memory of their husband and father, who departed from this world a year ago.

In the summertime we lost our oldest charter member, Mrs. Lula Barte. She was a very faithful member. She was always there until blindness forced her to resign herself to staying at home. She was always a witness for God whenever you went to see her.

God has been wonderful to us. He sent us a pastor who spends time with the young people. We enjoy his fellowship and the time spent with the young ones.

We cannot be content with the blessings of yesterday, so we are always careful to ask God's directions for Ferry Road day by day.

FIRST DENVER, Colorado

Several of our couples attended the Basic Youth Conflicts seminars held in the Denver area and they reported gaining much scriptural insight to help guide their lives.

Many of our church couples enjoyed an evening of inspiration and fun during our Sweetheart Affair held at the church.

GREENLEAF, Idaho

Lois Smith was chosen Teacher of the Year and has her name engraved on a trophy at Wilder, Idaho. During Wilder's spring vacation, Lois and Clair spent a few days visiting with her father, Scott Clark in Portland, and with her older brother, who was visiting there.

During our February business meeting, the church unanimously accepted the building plans for a new Christian education unit to be built between the present church and Greenleaf Academy's dining hall.

Carlos Eduardo Sampaio from Campinas, Sao Paulo, Brazil, is attending Greenleaf Friends Academy as an exchange student.

Jim and Pauline Hiskey celebrated their 40th wedding anniversary on March 1.

Jeanne Hackworth, who is attending George Fox College, is being forced to reduce her college study load because of mononucleosis.

The Ruth Brown WMU is preparing to order decorative plates of the first Greenleaf church. The group must have prepaid orders for 50 plates at \$5 each in order to finance a minimum order of 100. If you wish such a plate, please send your name and \$5 for each plate to: Cornelia Holmes, Route 2, Caldwell, Idaho 83605.

HESPER, Eudora, Kansas

In memory of the passing of one of our dear Friends, we submit the following obituary:

Ruth Elizabeth Copley was born near Fullerton, Nebraska, September 22, 1889. She was converted in 1904 and a few years later sought and obtained the baptism with the Holy Spirit.

After teaching school for a time, she completed her work for her A.B. degree from Taylor University. Followed by some Bible training work, she spent 10 years in missionary service under the Methodist Church—one term in the Philippine Islands and the second in Mexico.

Because of failing health she gave up missionary work, and after a time, taught in Kansas public schools. She united with the Friends Church in 1937 while teaching at Friends Bible

College, Haviland, Kansas. Ruth felt the call and entered the pastoral work in 1941 and became a recorded minister in the Friends Church, KYM in 1943. After her retirement in 1965, she made her home in Eudora, where she continued to be active in her church, teaching and helping wherever she could. It could be said of her, the joy of the Lord was her strength.

KLAMATH FALLS, Oregon

Snow Camp for Friends in southern Oregon was held February 21-23 at Mt. Lakes Bible Camp. Eight of the 36 young people attending were from our church, plus two counselors and the cook.

Friends pastors of Talent, Medford, and Sprague River met here for fellowship dinner February 17.

Wycliffe Bible Translators presented their work February 24 during a dinner at the Winema Hotel. Several from our church attended.

Several Friends watched the George Fox College-Oregon Tech basketball game here February 18, and the play-off March 1.

Friday, March 7, we observed World Day of Prayer in a special evening service at our church.

In cooperation with other area churches, we have begun Sunday services for two nursing homes once each three months.

Activities that members of our church fellowship continue to enjoy are Christian Businessmen's Committee, Christian Women's Club, Klamath Gospel Mission, Women's Bible Studies, Child Evangelism Good News Clubs, and Women's Missionary Union.

LOWELL, Kansas

The Lord truly has been blessing our church; we had a wonderful year for 1974. This year is off to the same; we are growing in attendance as well as spiritually.

Ralph and Esther Choate brought in slides and spoke to us concerning the African work.

A member of our church was privileged to visit the Holy Land and take slides and share with us scenes of her trip, which were very interesting to see and hear about.

Our pastor's daughter and her girl friend presented a flute concert one Sunday evening.

The church ladies held a Christmas tea one afternoon and invited the community ladies in.

Our pastors and choir are in charge of the local nursing home services twice a month.

We are making a recipe book for mothers of the church, to be given out on Mother's Day from favorite recipes brought in from members of the church.

MARYSVILLE, Ohio

On February 9 Marysville Friends Church welcomed The Masters Plan singing group from Malone College. We were blessed with more inspirational singing on February 16 when the Kings Messengers quartet visited us. Our church was host for the Central and Western Ohio District Regional Youth Conference on February 21.

Our annual Teachers and Officers Recognition Dinner was held at the Friends Center in Columbus. The guest speaker was Rev. Jim Brantingham. What a wonderful evening spent with our friends in Christ!

MT. CARMEL, Mingo, Ohio

Our church presented a concert of gospel music featuring the Kraus Haus Singers of North Olmsted,

Ohio. Mr. and Mrs. Walter Kraus are music graduates of Malone College and with their four teenaged children present concerts often. We liked the family working together for the church and presenting a message of Christ. The church was filled to overflowing.

The Builders Class honored the senior citizens of the church and community with an old-fashioned "Mush and Tomato" supper. This is an important annual event at our church because of the enjoyment that comes with this outside fellowship. Approximately 100 attended the supper.

MT. PLEASANT, Ohio

Heart Sunday was recently observed at Mt. Pleasant. Sunday school teachers were directed to cut a red heart in several pieces for each of their pupils. Then the pieces were placed on a large card by the individual classes. Two classes had a perfect heart.

Cards were packed by the PWC and sent to the missionaries.

The "Earnest Doers" recently enjoyed a Fellowship Dinner where they presented flowers to John and Bernice Ydzkowski for their 28th wedding anniversary. Once each month the "Earnest Doers" go to the Reynolds Rest Home for an evening of Singspiration.

Dan Aderholt, director of Youth Life Movement, was the speaker for our District Meeting in which we were the host church.

A community Easter cantata entitled "Hail, Glorious King" was enjoyed by all who attended.

Lewis Thompson presented a public address system to the church in memory of his mother, Maude Thompson. The gift was accepted by Jesse Warren, and a prayer of dedication was given by Milton Coleman.

NORTH VALLEY Newberg, Oregon

Ron Stansell had the adult classes for three Sunday nights in January speaking on missions. A Saturday men's prayer breakfast that meets once a month was started in February.

The Bill Williams Trio from St. Helens, Oregon, and the New Life Quartet from Hillsboro, Oregon, ministered to us during our morning services February 9.

We had a Valentine Banquet in Beaverton with about 20 couples attending.

Our Mission Conference was held February 23-March 2. It was coordinated so that we could have some joint meetings with Newberg Friends.

Sunday nights in our openings we have had various ones tell how God leads them in their jobs or vocations during the week. We have also been trying to give a family a week a chance to stand up and tell about themselves so that we can get better acquainted.

SALEM FIRST, Ohio

The latest Billy Graham film (World Wide Films), *The Gospel Road*, featuring Johnny and June Cash was shown February 9 in the evening service. This film portrays the life of Christ in acting and song while Johnny Cash narrates. Our Lord is portrayed in a humanness and warmth that is often missed. This quality is especially strong as He calls the children to Himself on the shore of the Sea of Galilee. Moreover, the impact of His death assumes new meaning as He dies outlined against the Judean horizon

and then against modern American cities and industrial complexes. The film reinforces both the availability and urgency of personal salvation.

Rev. Samuel Dalton of Denver, Colorado, ministered in three services February 16. His ministry emphasized the necessity of the committed, Spirit-filled life in the Christian, and his radiance and enthusiasm demonstrated this reality in his own life. Samuel Dalton suggested that too many Christians endure rather than enjoy their experience, that they are like straight pins, headed in one direction and pointed in the other. At one point in his message he pulled a drinking straw from his pocket and illustrated that Christians should be channels through which the Holy Spirit freely flows. He further pointed out that seldom are channels praised for the completed task. We rarely, if ever, thank the straw for making the milk shake available. His ministry throughout was punctuated with quotations of Scripture with references attached.

The Awana program is underway after almost a year of planning. This is a club program for girls and boys, grades three through eight, and is an interdenominational approach to teaching the Bible. The participants memorize portions of Scripture during the serious times and play games and sing during times of fun. During the two-hour session, half of it is devoted to time for memorization and devotions. In addition, there will be camp-outs and Saturday field trips as well as special fun nights when crazy things such as wearing mismatched clothing are done. Attendance began with a combined 46 and increased to 69 the second week.

SHERWOOD, Oregon

This year's valentine social was a progressive dinner in new homes of church people. Over 50 adults attended the delightful evening.

Two ministerial students of our church preached in recent Family Hour services. Marq Box is a student at Multnomah School of the Bible and Roger Sargent at George Fox College.

Marie Haines spoke on the "Heritage of Quakers" in three recent Family Hour services. The final evening, after she had told of Friends with an unusual power of discernment, found the entire congregation at the altar and overflowing into the front pews for a continuing time of prayer and singing.

The annual trip to Snow Bunny Lodge found cross-country and downhill skiing and innertube riding to be very popular. Table games and hot foods were available in the lodge during the entire time.

On Palm Sunday there was a public recognition of three families transferring membership into this church, four families coming into membership on profession of faith and eight transferring from associate to active membership. Palm Sunday evening Professor Bruce Hicks of Western Evangelical Seminary presented an overview of the Bible beginning with creation and concluding with the return of Christ, using only selected verses of Scripture except for three hymns sung by soloists, Charles Gribble and John Wood.

We cooperated with five other Sherwood churches for a meaningful Easter sunrise service. Terry Baron represented our church as our speaker, and Janelle Fendall sang. The men served the annual Easter breakfast in the fellowship hall. The combined Easter morning worship

included the Sunday school program, two Easter selections by the choir, special music by "The Good Soil," and a solo by Charles Gribble. Ten individuals and groups provided the Easter evening musical, all persons from this church family.

SMITHFIELD, Ohio

Our church joined the other churches in our community and took part in an American Legion Memorial Service February 2 after our regular evening meeting. This was in memory of the four chaplains who gave their life preservers to other servicemen when their ship sank during World War II.

On February 12 we had a covered dish supper and introduced our Sunday school promotion for February 16 through March 16. The theme is "GOLD RUSH!" Our "Quaker Hill Mine" at the front of the church along with other decorations add a certain touch. Each week the old prospector, "Prospector Jim," visits our Sunday school along with various prospectors who hope to or have "Struck it rich!" For each visitor brought in you get a bag of "gold" and every visitor gets several "gold" coins. One class receives special recognition each week, and a special chorus helps keep all of us in the mood.

Our senior FY was host to the youth from Mt. Pleasant for a Valentine party. There were 25 present. The decorations, food, fun, and fellowship were great, so we hope to invite the other groups from our area. Our senior FY is selling Praying Hands pens to help us meet our missionary pledge.

SOUTHEAST, Salem, Ohio

Bert and Carol Jones were with us again this winter for three days of spiritual blessing flowing from the organ. Also, Jim and Mary McMillen from Barborton, Ohio, participated in a Sunday service and talked about follow-up after a Lay Witness Mission.

We are reading the Bible through in 1975. A chart is posted in our narthex, and members record their progress.

Easter Sunday began with a Sunrise service and a light breakfast in our church basement. The adult choir presented the cantata "Alleluia" in the morning service, and the children's program in the evening concluded a very special day. We are grateful to Mrs. Howard Firestone and Mrs. Al Rowlands for their faithful service with our choirs.

Twenty-five of our members attended an Abundant Life Seminar at Greenford, Ohio, April 14-19. This seminar was similar to the popular Basic Youth Conflicts Seminars.

TECUMSEH, Michigan

Four special events in midwinter at Tecumseh Friends were a real blessing and inspiration. The Master's Plan singing group from Malone College spent a long weekend here and brought songs with a message. They also attended District Meeting at Raisin Valley and added greatly to the services. Earl Bailey from Canton preached every night for a week, and his messages stirred many hearts to action. The youth of the church took over the music and did an outstanding job. On Saturday evening of the week a Family Night Supper at the YMCA in Adrian was enjoyed by 175 Tecumseh Friends. Earl Bailey spoke to the group in a devotional time. Then the young folks scattered, some to play basketball in the gym, Ping-Pong, some to the swimming pool,

and out to the facilities of the "Y" which were available. The week closed with a victorious Sunday morning service. The next weekend Tom Lawson from Kentucky Christian College, who was visiting relatives in the area, gave a musical program Sunday morning and evening. His songs were heartwarming and heartsearching. Some answered God's call in these services.

TRINITY, Lisbon, Ohio

February was "love" month at Trinity Friends. We held our Sweetheart Banquet on February 15 at Lisbon McKinley Grade School with special music by Karen Getz of Salem First Friends, Mike Palm of the Church of Christ in Lisbon, and by Sue Sabatino of our own church.

TRINITY, Martinsville, Virginia

On a cold and rainy day, the young people of Trinity Friends Church of Martinsville, Virginia, held a Rock-a-Thon for missions. Members of the FYF group rocked in rocking chairs for eight hours to raise money for "Endeavors for Christ." For their efforts they raised



\$1,792.96 to be used to help support John and Barbara Brantingham and Roscoe and Tina Knight. There were many sore and tired people at the end of the day, but very happy and grateful that God blessed so richly. The amount of money raised by our youth for missions was \$1,792.

Our annual youth week was held during the week of January 26 through February 2, 1975. This was a time of fun and enjoyment for all. It closed with the film, 3, on Sunday night. Many of our young people were blessed and received help during the week.

Also, we have a new pastor at Trinity. He is James Sherwood, who has a wonderful wife June and two beautiful daughters. We hope they are as happy with us as we are with them. We are truly thankful that God saw fit to send them our way.

TRINITY, Van Wert, Ohio

In a recent Sunday evening service we were honored to have as guest speaker President M. Maxwell from Circleville Bible College. The Maranatha singers presented the special music for the evening.

Senior youth members sponsored a special Youth Week. They carried on the duties of the Sunday school offices and teaching positions besides having their own activities of visitation, prayer meeting, and a special fun night.

Sixty-nine people were present when the Ladies Missionary group sponsored a potluck supper and surprise pounding for the pastor and his family.

TULSA, Oklahoma

Tulsa Friends Church recently received an outpouring of the Holy Spirit that is very seldom seen in the modern church. About 30 lay witnesses from Texas, Arkansas, and Oklahoma joined "hearts and hands"

with the Tulsa people for renewal. And that is exactly what happened. Not one person who participated in the gathering came away the same. Small groups, prayer, testimonies, showing gratitude for each other, and wonderful meals together were all part of the weekend, and even with the worst snowstorm of the winter, over 80 were in attendance at each session.

Tulsa Friends Church has been growing in number as well as spiritually in spite of major surgery of several members, ruined business, flood, tornadoes, and recession. We are looking forward to even greater things as we embark on *faith-promise giving* and plans for more space.

Our combined Sunday school-morning worship service last Easter saw a record attendance of 110. We are planning for 140 in attendance this year. We are grateful for the help of Dorothy Barratt, who came to us under the "pilot church" program last year, and KYM, who is helping us with an "intern pastor" this year. We have also benefited from the enthusiasm and participation of college students from Tulsa University, Spartan School of Aviation, and Oral Roberts University. They have added much to our services, and several "ministers-in-the-making" have preached from our pulpit, including assistant intern pastor, Bob Shaffer.

URBANA, Ohio

Rev. Levon Shaum was our guest speaker on a recent Sunday morning service. He brought a wonderful message taken from Luke's Gospel. In the evening service both Mr. and Mrs. Shaum presented the needs and work of the Twentieth Crusade Boys Home. Money and labor are needed to complete many projects and for the support of Theresa and Bob Cody, who are workers there. Many of these boys are from broken homes, and much kindness and love are needed to try to bring them to Jesus. We are praying much for this work. Our special Easter offering will go to this work.

WESTGATE, Columbus, Ohio

Dr. Everett Cattell and our pastor are in the process of developing a team ministry. Dr. Cattell is leading the congregation in worship through Scripture reading, singing, sharing, and giving. He will also give assistance in preaching, teaching, and developing a church program. The Cattells' presence is deeply appreciated at Westgate Friends Church.

Inter-Varsity Christian Fellowship sponsored a seminar on Parent-Child Relationships at our church. Dr. Bruce Narramore from the Rosemead Graduate School of Psychology in California was the speaker. The Lord has given Dr. Narramore great insight into the problems and possibilities of family relationships. The seminar was timely since a young adult class had just finished studying Dr. Narramore's book, *Help, I'm a Parent*, on Sunday morning. We recommend this book to everyone working with children.

WEST MANSFIELD, Ohio

We have just concluded our revival services with evangelist Peter Drazich from Steubenville, Ohio. The revival began on the 12th day of February and continued through the 23rd. We had evening services along with pep talks led by Peter Drazich in the mornings. David Phelps and Nancy Michael, teenagers from the Bellefontaine Friends Church, did a very fine job in leading the congregational singing and presenting the

special music. Other special groups that came were the Gospel Inspirations from Mechanicsburg, Ohio, and the Gospel Messengers from Marion, Ohio. We rejoice in the Lord for His faithfulness. There were between 30-40 people helped spiritually. We were blessed with good attendance. The average was 68, and our highest attendance was 137. This includes various people from the surrounding areas who attended.

WINONA, Ohio

On February 9-12, special meetings were held with John Brantingham speaking on Sunday morning and evening and Sherman Brantingham speaking during the remaining

services. We are truly thankful for the Lord's faithfulness in these days. A time of fellowship after the Tuesday evening service with homemade ice cream and cake was enjoyed by all.

The Lydia Circle invited the Lisbon Trinity ladies to be guests for a recent meeting. Ruth Alma Mitchell and Ardis Drewyor were guests from Alliance Friends. Mrs. Mitchell gave an interesting talk and showed the group a film of the recent oriental tour with the Malone Chorale, which stopped in Japan, Taiwan, Hong Kong, Korea, Philippines, and Hawaii. There were many items of interest, representing the different countries on display.

Friends record

BIRTHS

ALLEN—To Richard and Kathy Allen of Haviland, Kansas, a daughter, Amy Marie, February 24, 1975.

ANKENY—To Bruce and Greta Ankeny of Caldwell Friends, Idaho, a boy, Cory Edward, February 7, 1975.

BILL—A son, John Benjamin, January 30, 1975, to Brent and Sharon Bill, Columbus, Ohio.

BLACK—A daughter, Mandy Lee, to Fred and Terry Black, Williamsport, Pennsylvania, February 13, 1975.

GASBER—A daughter, Jill Ashley, February 5, 1975, to Jerry and Nancy Gasber, St. Clairsville, Ohio.

GRAY—A daughter, Kimberly Hope, November 15, 1974, to Donald and Becky Gray, Danville, Virginia.

HAWKINS—To Walter and Karla Hawkins of North Valley Friends, Newberg, Oregon, a son, Christopher Michael, March 1, 1975, in Colorado Springs.

HOLT—To Brent and Phyllis Holt of Hugoton, Kansas, a son, Rodney Erin, March 13, 1975.

KERNS—A son, Michael Lane, February 9, 1975, to Mr. and Mrs. Mike Kerns, Bellefontaine, Ohio.

LOY—A son, Shana Michael, January 15, 1975, to Terry and Cheryl Loy, St. Clairsville, Ohio.

McKENZIE—A daughter, February 15, 1975, to Roland and Jeanette McKenzie, Salem, Ohio.

MERRISS—To Tim and Carolyn Merriss of Lynwood Friends, Portland, Oregon, a daughter, Jennifer Marie, February 19, 1975.

MOFFETT—A daughter, February 8, 1975, to James and Anne Moffett, Salem, Ohio.

MORRIS—A son, Chad Michael, January 29, 1975, to R. Michael and Linda Morris, Van Wert, Ohio.

PAULEY—A son, Aaron John, to Robert and Pam Pauley, November 6, of Empire Friends, Vale, South Dakota.

POWELL—To Wayne and Donna Powell of Plains, Kansas, a son, Roger Martin, February 22, 1975.

ROSE—A daughter, Amy Lynn, January 30, 1975, to Jerry and Joyce Rose, St. Clairsville, Ohio.

SCHULTZ—A daughter, Joy Elizabeth, January 26, 1975, to Mr. and Mrs. Wayne Schultz, Radnor, Ohio.

STRAIT—To David and Judi Strait of North Valley Friends, Newberg, Oregon, a son, Luke Aaron, February 21, 1975, in Venezuela, South America.

STROUP—A daughter, Diane Edith, February 19, 1975, to Robert and Linda Stroup, Salem, Ohio.

TULLIS—A daughter, January 25, 1975, to Tim and Jane Tullis, Salem, Ohio.

TURNER—A daughter, Michelle Lynn, December 10, 1974, to David and Donna Turner, West Liberty, Ohio.

WENGER—A son, Scott Matthew, February 2, 1975, to Mr. and Mrs. Jerry Wenger, Bellefontaine, Ohio.

WILHELM—A daughter, Janet Lynn, to Charles and Betty Wilhelm, Hampton, Virginia, January 26, 1975.

WILLIAMSON—A daughter, Audrey Marie, December 29, 1974, to Marty and Judy (Hinshaw) Williamson, of Empire Friends, Vale, South Dakota.

WOOD—To Ron and Diana Wood of Sherwood Friends, Oregon, a son, Jason Lee, February 28, 1975.

WOODWARD—To Ronald and Nancy Woodward of Newberg Friends, Oregon, a daughter, Natasha Suzanne, February 3, 1975.

YOUNG—To Gary and Connie Young of Bujumbura, Burundi, Africa, a son, Robin Lane, February 24, 1975.

MARRIAGES

ALBRIGHT-WILT. Roxanne Albright and Harley Wilt, October 19, 1974, Raisin Center Friends, Adrian, Michigan.

ARMANTROUT-PACK. Libby Armantrout and Jerry Pack, March 1, 1975, East Richland Evangelical Friends, St. Clairsville, Ohio.

CUSTER-DONALDSON. Judith Carol Custer and Ray Allen Donaldson, February 22, 1975, Booker, Texas.

HAYWOOD-BROOKS. Marilyn Lee Haywood and Richard W. Brooks, November 10, 1974, in New Point Friends Church, Virginia.

HEATON - STRACHN. Christine Heaton and Douglas Strachn, December 21, 1974, Raisin Center Friends, Adrian, Michigan.

HOWARD - HAYNES. Debora Kay Howard and Charles Robert Haynes, March 1, 1975, Booker, Texas.

JONES-BAILEY. Terri Jones and Gary Bailey, March 8, 1975, Wichita, Kansas.

MORFORD-ESPINO. Melody Morford and Jose Espino, December 22, 1974, San Antonio, Texas.

PIER-EDDY. Barbara Pier and Leslie Eddy, February 8, 1975, Trinity Friends, Van Wert, Ohio.

POND-HEIGELE. Mary Lou Pond and Terry Heigele, February 15, 1975, Wichita, Kansas.

REASS - EDWARDS. Susan Jane Reass and Gerald P. Edwards, March 1, 1975, East Richland Evangelical Friends, St. Clairsville, Ohio.

TURPIN-UNDERWOOD. Karen Turpin and Dennis Underwood, February 15, 1975, Ferry Road Friends, Danville, Virginia.

WATSON-MARION. Nancy Watson of Marsing, Idaho, and Rodney Marion, February 8, 1975, at Greenleaf, Idaho.

DEATHS

ALTHOUSE—Joseph Althouse, 69, Winona, Ohio, January 28, 1975.

BURCAW — Dorothy Burcaw, 74, Salem, Ohio, February 10, 1975.

CARL—David W. Carl, 71, Urbana, Ohio, February 13, 1975.

CRESSMAN — Lloyd S. Cressman, former Friends University president,

Wichita, Kansas, March 16, 1975, age 75.

EICHENBERGER—Ted W. Eichenberger, 42, Friends Memorial, Seattle, Washington, January 15, 1975.

FIDDLER—Laura May Fiddler, age 96, Ramona, Oklahoma, January 5, 1975.

HANSON—Harry O. Hanson, 65, St. Clairsville, Ohio, February 15, 1975.

HARPER—Sarah Ann Harper, age 92, Collinsville, Oklahoma, January 26, 1975.

LINIVILLE—Floyd Liniville, 88, West Liberty, Ohio, February 25, 1975.

LYMAN—(Mrs.) Lena Lyman, January 27, 1975, member of Empire Friends, Vale, South Dakota.

MERZ—Mary E. Merz, 86, member Piedmont Friends, Portland, January 28, 1975, in Newberg, Oregon.

PENNINGTON—Levi T. Pennington, 99, of Newberg Friends, Oregon, March 17, 1975.

ROBERTS—Chester L. Roberts, 63, of Greenleaf Friends, Idaho, February 23, 1975.

SHOFFNER—Charles H. Shoffner, 66, East Goshen Friends, Beloit, Ohio, December 6, 1974.

SUTTON—Mary C. Sutton, 87, of Newberg Friends, Oregon, February 3, 1975.

TUCKER — Ida Tucker, Haviland, Kansas, January 30, 1975.

TURLEY — Tressie Turley, 87, St. Clairsville, Ohio, February 8, 1975.

TURPIN—Henry Green Turpin, 87, Danville, Virginia, January 30, 1975.

WRIGHT—Jenifer Rebecca, seven-week-old daughter of Ralph and Sandy Wright, Denver, Colorado, December 21, 1975.

ZIMMERMAN—Edith May Zimmerman, 93, Salem, Ohio, February 17, 1975.

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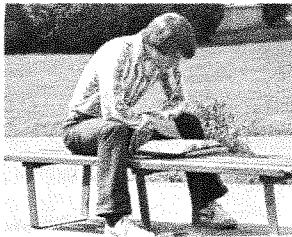


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BY EUGENE B. HABECKER

What I see happening time and time again is that students and parents alike look at the price tag of the Christian college, automatically assume that they can't afford to attend such, and withdraw any further consideration thereof. So in one fell swoop the son or daughter is deprived of a valuable educational option, while the college is denied the opportunity of showing the parents and student how such an education can be afforded.

I'm here to say that 99 percent of the people in the above category *can* make the Christian college a reality. Yes, choosing a Christian college may make a difference in the financial life-style of a family. But, I would like to think that a family chooses the Christian college based on considered judgment that includes factors in addition to the cost factor. If the decision is merely a dollars and cents choice, the Christian college will lose every time. The fact that 50,000-60,000 students choose to attend the Christian college every year is some evidence, at least, that their choice is not solely a dollars and cents decision. I tell the parents I counsel that they may pay a high "price" whether or not they send their sons and daughters to a Christian college. In fact, it may cost them more than dollars to send their children to the state college. (Students and parents alike are advised to read the brochure by C. Hoyt Watson entitled "I Missed the Christian College." Most Christian college admissions offices would have copies of this brochure.)

One of the most common mistakes people make is that they don't adequately

explore all the avenues of financial aid. At most schools a large percentage of students are able to earn a significant percentage of their total expenses. This is done through the college's summer employment program and by employment during the academic year. Next, the typical student has a couple of hundred dollars in a savings account that he can use. Many parents are able to make sizable contributions out of current earnings and/or out of liquid assets. Many students also qualify for the various state grants and scholarship programs. In addition, students may qualify for various Federal grant programs, which include, among others, Social Security, disability payments, veterans' benefits, Supplemental Educational Opportunity Grants, and Basic Opportunity Grants. Another source of grants and scholarships is the institution itself.

Another source of aid that is usually the last form recommended, but in many cases a necessary form, is the student loan. Even if a loan is necessary, it should be remembered that such loans cost far less than the average commercial

bank loan. Their interest rates vary from 3 to 7 percent simple interest with repayment beginning *after* graduation or after the student ceases to be a full-time student. In the case of the 3 percent National Direct Student Loan, there even exists the possibility for partial cancellation of the loan, depending on the vocation a student chooses.

Another often neglected savings can be had in the student's deciding whether to live on or off campus. If the student commutes, he can save the cost of college room and board. A student may also decide he wants to live on campus the first year or two, then commute the remaining years. This is a distinct possibility as most colleges get many requests for "live-in" situations from persons in the community.

Additionally, the student should not neglect other resources such as aunts, uncles, grandparents, high school awards, and grants from community organizations.

In sum, students and parents need to remember that "trusting God for needs" doesn't mean, solely, just sitting around waiting for things to happen. Students and parents alike must be prompt in meeting deadlines and do the legwork that is necessary to procure the necessary funds.

So what does all of the foregoing lead to? Simply this, you can, if you want to, make a Christian college education a reality. Parents and students need to ask: Can we afford *not* to attend the Christian college? In my three years as financial aid director, after exploring all available alternatives with parents who came in for conferences, there were only two families who did not answer that question in the affirmative.

My advice then is this: if you have doubts about the financial feasibility of attending the Christian college, postpone any negative decision until you have had a conference with the financial aid staff. You owe at least that to yourselves and to your sons and daughters. □

Eugene B. Habecker, a specialist in administrative, educational, and governmental law, became dean of student affairs at George Fox College, Newberg, Oregon, last August. He came to GFC from Eastern College in St. Davids, Pennsylvania, where he served as assistant dean of student affairs and financial aid director. He received his law degree from Temple University.

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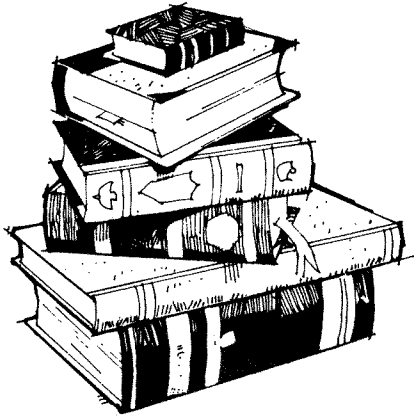
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Henry J. Cadbury, The Friendly Heritage, Letters from the Quaker Past, Philadelphia, Friends Journal, 1972, 342 pages, \$9.95.

The older Henry Cadbury got the more prolific he became, as if to redeem the time! Two years before his death in 1974, the versatile nonagenarian compiled into one volume his writings as a columnist for the *Friends Journal* for the past 30 years. Quick wit, good style, and historical insight mark 240 entries.

—Arthur O. Roberts

James Reapsome, Rozell's Complete Lessons, Zondervan, 320 pages, paperback, \$3.95.

This commentary is based on the International Bible Lessons, Uniform Series, and covers one year. The next volume will begin with September 1975, so plans could be made now to use it next year.

These lessons could be helpful to the adult class teacher wanting more study material. Perhaps the most valuable sections are "For the Teacher's Preparation," which give goals and a suggested approach for each lesson, and the questions at the end of each section, which could be helpful in making life applications of the lesson. The lesson exposition is good but sometimes tedious.

Friends will be interested to know that the author served at one time as chaplain of Malone College in Canton, Ohio.

—Lela J. Morrill

Edgar Z. Palmer, The Plummers of Harmony Grove, Friends United Press, 172 pages, paperback, \$3.95.

The author gives us a review of Quaker history through the generations of one family, the Plummers. The characters are fictitious but very real. They are involved in real concerns, real achievements, and real failures.

They are part of the different movements and directions within the framework of the Friends Church.

Those of each generation take what they feel is a serious and honest approach toward their personal convictions. This,

on occasion, generates a counterforce of tongue-in-cheek humor. At the same time, through personal response to personal convictions, each makes a contribution toward the corporate significance of the church.

Harmony Grove is also an imaginary community as are many of the other locations. However, as the story progresses, many of the locations and some of the characters will be recognized.

The book is well written with an excellent knowledge of Quaker history, its splits and divisions, and a deep understanding of the people involved. If you are interested in the history of the church you will be interested in *The Plummers of Harmony Grove*. —Harry Hoskins

James E. Rosscup, Abiding in Christ, Zondervan Publishing House, 254 pages, \$5.95.

The author uses a lot of words to express the content. He digs deep into the Scripture to bring one to understand John 15. It would be helpful to the layman, but the average person would tire too easily of its content.

There is no challenge of interest. It is truly a study book. He uses a lot of human illustrations to prove his point. These are not always interesting or enlightening.

I found it to be a very difficult book to read and to hold one's interest.

—J. Russel Stands

Myrna Grant, Vanya, Creation House, 222 pages, \$4.95.

"A Christian postscript to the 'Gulag Archipelago' by Solzhenitsyn," is the opening remark concerning this book, which is in two parts. The author spent a month in Russia researching material for this book.

It contains recent and documented information concerning 20-year-old Ivan "Vanya" Moiseyev, who was drafted 3½ years ago into the Red Army.

Vanya was an earnest Christian who felt he should not hide his faith even though it would mean torture and perhaps death. He was an excellent soldier, obedient and joyful and loved by his comrades.

Part I is a moving dramatization of his years in the army and the many miracles that sustained him through seemingly unbearable suffering.

Part II presents the documents—his journal, transcript of a tape, his last letters, his parents' protest to Moscow, the publicity given his death by the Church's Council of Prisoners' Relatives, and the fabricated "explanation" in the Soviet papers.

Two outstanding facts impressed me:

1. The hatred of the Soviet leaders for

God. 2. God cares about His suffering saints and surrounds them with His presence.

This is an interesting and informative book, hard to lay down. —Carol Lee

Yvonne Lehman, Dead Men Don't Cry, Zondervan Publishing House, 252 pages, \$4.95.

This is the interesting though unbelievable story of Rachel, a young woman with tragic childhood; Matthew, of whom it was said, "He walked away from God the day he walked away from Cathy's funeral," and Clifford, who attempted to surmount his personal problem alone.

Violence and illicit sex are present as two people struggle for survival in an unnatural marriage. Present, also, is enough Christianity to know right from wrong without the power to apply it.

One wishes some of the characters could have lived to prove their solutions valid. What is really proved, perhaps, is the hopelessness of a life turned away from God.

A book you cannot put down, it is the second written by a young fiction writer. More suited for the individual, it is not for the church library or for the person who believes a Christian book should be about Christians and turn out right.

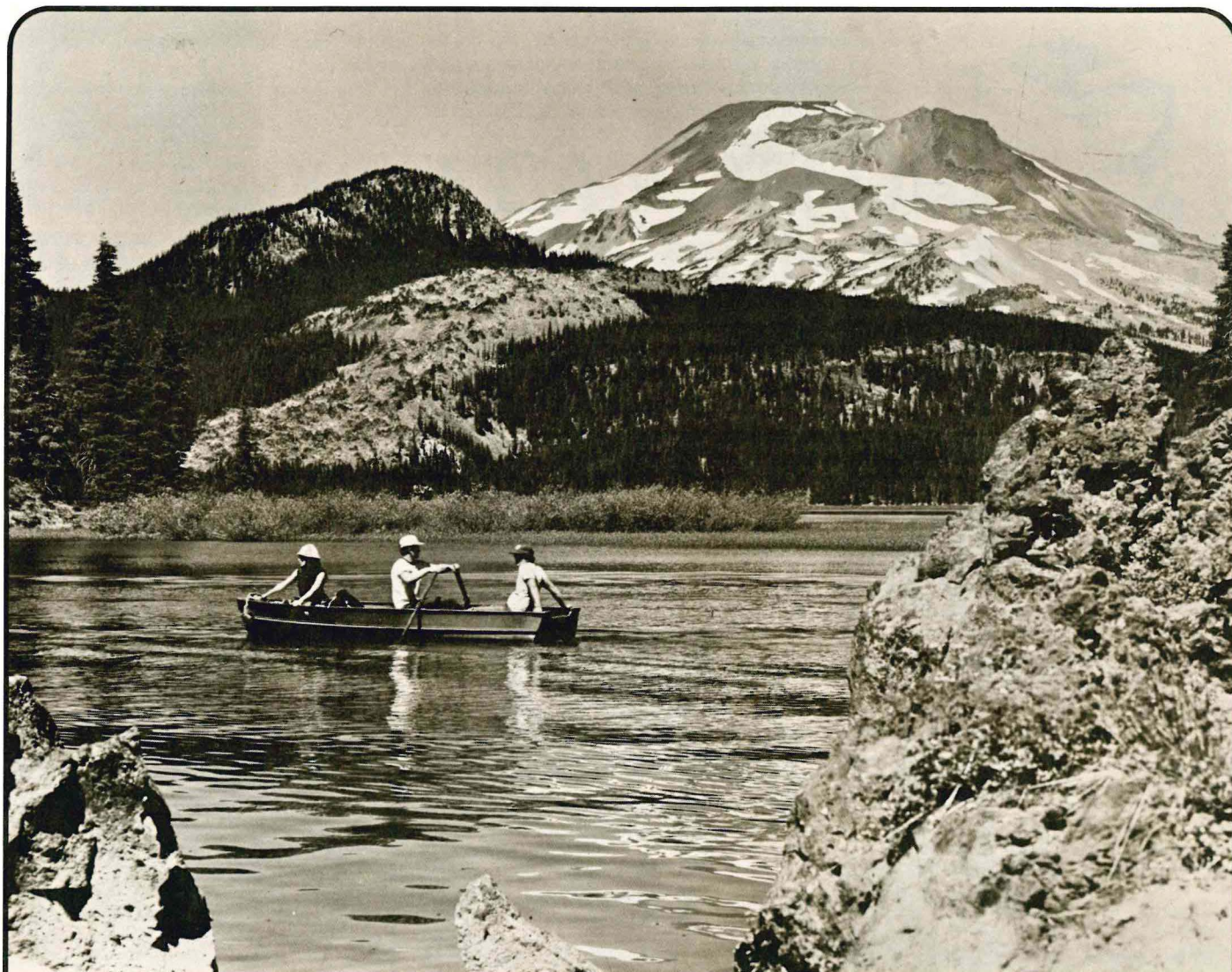
—Mary Staley

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