
Evangelical Friend

Northwest Yearly Meeting of Friends Church
(Quakers)

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May 1975

Vol. VIII, No. 9

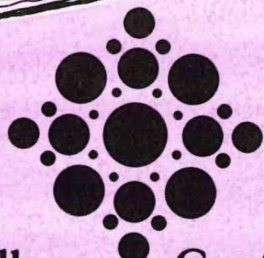
CONTRASTS: CHRISTIAN & CULTURAL
SEE PAGE 5

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Cover

Winter is near on the high plains of Bolivia and Peru. This farmer turns his soil following harvest much the same as did his forebears for generations—perhaps centuries. This is only one of the contrasts between Aymaraland and the United States. For more, read Jack Willcuts' editorial, page 5. (Photo by Donald Edmundson).

Antecedents

The validity of the EVANGELICAL FRIEND's importance in the united effort we call the Evangelical Friends Alliance is particularly borne out in this issue. Some of us have always felt the magazine, properly read and used, is the most cohesive force of the EFA itself—a medium and forum through which all other efforts of our alliance come into focus and are communicated to people at the local level.

Two important EFA-related articles should be given special attention by all readers this month. On page 7 are details of the forthcoming second General Conference of the EFA to be held in Newberg, Oregon, July 23-27, 1975. This meeting could shape the strategy for Friends in the final years of the 20th century.

Directly related to the Conference and that future strategy is a concern of Russell Myers, "Friends Missions Worldwide" (page 10). The former president of EFA calls for a joining together of our EFA foreign missions efforts "under one administrative and supportive umbrella." You may agree with his proposal; you may disagree. At any rate, a Task Force committee will be bringing recommendations to the Conference related to this concern. Let your opinions be known. —H.T.A.

Contents

In this issue:

Contrasts: Christian & cultural

Editor Jack Willcuts portrays the contrasts of Aymaraland and America as he returns from a South American ministry. Page 5

'Game plan for the fourth quarter'

Newberg, Oregon is the place! July 23-27 the dates! And the General Conference of the EFA is the event. Page 7

What's growin' on?

"Husbands, we need to dare to love our wives . . . to follow directly Christ's example . . . regardless of the personal cost." Page 8

Friends missions worldwide

Russell Myers proposes that all EFA missionary work be brought under one administrative and supportive umbrella. Page 10

But it isn't Bible study

After setting five scenes that are not Bible study, Professor Bernard Ramm suggests some real Bible study principles. Page 12

Missionary Voice

Are Christians persecuted today?—Satan is alive in Aymaraland 16/
The coming tribulation 16/ Pray for Christians in India's newest state 17/ Samson Huri Lall, beloved witness for Christ 18/ Adult Bible School at Rough Rock 18

What's New!

The love of two college students for a lonely, restless Sunday school boy took time but reaped blessing in the hour of tragedy. Page 21

God's healing of the brokenhearted

"We are not alone in our struggles . . . for God uses the brokenhearted to help others whose hearts are breaking." Page 30

Regular Features

The Face of the World 4/ Books 19/ The Children's Page 20/
Friends Concerns 23/ Friends Gather 26/ Friends Record 29/
Over the Teacup 29/ Friends Write 31/ News of Friends 31

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 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

PERKINS SHARES NEEDS OF BLACKS WITH EARLHAM QUAKERS

RICHMOND, INDIANA — John Perkins, president of Voice of Calvary Ministries, Jackson, Mississippi, and vice-president of the Black Evangelical Association, challenged both blacks and whites at Earlham School of Religion and Earlham College to commitment to community, to each other, and, most basically, to Jesus Christ.

During his April 10-13 visit, he shared several of his concerns and experiences. He also spoke to different groups in the city about the effort of the Voice of Calvary Ministries to develop an economic base in black communities.

"I respond to God's love through the cross of Christ and in turn must respond to people by telling them the good news and by working it out in life." Concerned that both the black and white churches have failed and recognizing economics as a basic problem among blacks, John Perkins is developing an experiment in applied Christianity. —E.S.R.

RUSSIAN PRELATE: CHURCH MORE ALIVE NOW THAN SOME 50 YEARS AGO

INDIANAPOLIS—A Russian Orthodox prelate declared here that the church in Russia is more alive now than it was 50 years ago.

Bishop Makary of Uman told Dr. Kenneth L. Teegarden, general minister and president of the Christian Church (Disciples of Christ), and other Indianapolis religious leaders that people are flocking to the churches in the Soviet Union.

He reported that one diocese alone has 900 active congregations and that there are more than 30 million Christians in the Soviet Union. According to the pre-

late, there are three to five times as many young people seeking admission to theological schools as can be handled, and "there is no lack of young people who give themselves to Jesus Christ."

—E.P.

OFFICE OF FOOD ADMINISTRATION PROPOSED BY SENATOR HATFIELD

WASHINGTON, D.C.—Developing coordinated national policies on domestic and foreign food assistance programs is the objective of a Senate bill to establish an Office of Food Administration for a temporary period.

It would be similar to that directed from 1914 to 1924 by Herbert Hoover at the request of President Wilson, said Sen. Mark O. Hatfield, chief sponsor of the bill.

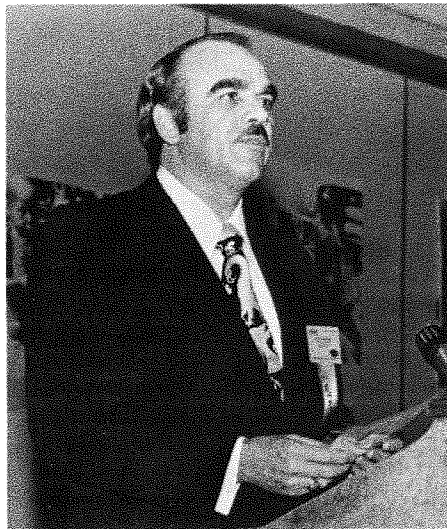
The Office of Food Administration would be within the executive branch. The President would appoint a food administrator to head it, with the consent of the Senate. —E.P.

1,050 AT NAE FOR 33RD CONVENTION

LOS ANGELES—Their theme an extension of Lausanne's "Let the Earth Hear His Voice," 1,050 representatives of the National Association of Evangelicals gathered here April 8-10 to plan better ways to serve a lost, hungry, and needy world.

At midpoint, April 9, participants sat down to a "fast and pray" dinner before a serving of only five ounces of millet seed. "Not only is this symbolic of the daily food allotment of many overseas," said Barrie Doyle, communications director of the NAE World Relief Commission, "but over here in America millet is considered bird feed."

Meeting simultaneously at the Los Angeles International Hotel were three



Dr. Billy A. Melvin, NAE executive director, holds up 5-oz. packet of millet during fasting and prayer dinner hour at recent NAE Convention in Los Angeles.

NAE affiliates—Evangelical Foreign Missions Association, the National Sunday School Association, and the National Association of Christian Schools. WRC is a commission of NAE. A new affiliate was added this year—The American Association of Evangelical Students.

Speakers included Dr. W. A. Criswell of Dallas, speaking on the theme of biblical authority and evangelism; Dr. Leighton Ford on "The Servant People of the Servant Lord" (recollections and lessons from Lausanne's midsummer 1974 International Congress on World Evangelization). Finally, President Toms spoke on a Christian's call to duty and responsibility in God's world.

A popular speaker was a Los Angeles black pastor, Dr. Benjamin F. Reid, of the First Church of God (Anderson, Indiana, denomination). His theme was "The Dimensions of Our Task." —E.P.

75% OF AMERICANS WILLING TO SACRIFICE

NEW YORK—A Harris Survey reveals that 75 percent of American people polled said they are "willing to go without meat one day each week in order to send more food abroad to help nations with food shortages."

Queried on energy conservation, 78 percent said they were willing to "cut back on our consumption by 10 percent if it would reduce the amount of money we as a nation spend abroad on oil."

—E.P.

CHURCH COUNCIL LEADERS, THREE AIDES ARRESTED BY SOUTH KOREA REGIME

SEOUL—The general secretary of South Korea's National Council of Churches and three staff members of the organization have been arrested and detained by the government of President Park Chung Hee.

The exact nature of the charges were not clear but seemed to involve allegations of embezzlement. Account books were said to have been confiscated.

Officials of Protestant agencies in New York were inclined to see the arrests as further harassment of South Korean Christian leaders who have called for a restoration of democracy. —E.P.

CAMPUS CRUSADE CONFERENCE WILL DRAW MANY BLACK CHRISTIANS

SAN BERNARDINO, CALIFORNIA — Black Christians from across the nation are planning to gather in Chicago July 1-5 for Harambe Holiday, an evangelism training conference sponsored by the Intercultural Ministries of Campus Crusade for Christ International.

Several prominent black Christians are scheduled to speak at the week-long (Continued on page 30)

Contrasts: Christian & cultural



This is being written in Washington, D.C.'s National Airport while awaiting a Portland connection—the final one on a three-and-one-half-week tour, including stops in Mexico, Guatemala, Panama, La Paz, Lima with nearly three weeks with Friends in Bolivia and Peru. Sitting in this coffee shop I am struck with the obvious and subtle contrasts between the cultural patterns of our nation's capital and Peru and Bolivia. It isn't a matter of which is better—that depends largely on your background and language. Being somewhat bilingual, it is interesting, however, to compare bits of overheard conversations and general attitudes.

The pace of movement—eating, talking, walking, working, and living is in clear contrast. Everyone I see in this eatery appears grim, harried—most men have a newspaper or a file folder in one hand, a cup or a fork in the other—trying to do two or three things at once with nervous glances at wrist watches until, although I have plenty of time until my flight leaves, I decided to start writing so as not to feel out of place.

Yesterday in Lima I had occasion to look up the Braniff Airport traffic manager, a Sr. Eduardo Bolognesi, and he insisted on taking me to his office (he had just returned from a two-and-one half-hour lunch break, I happened to know) to talk leisurely about a variety of subjects. He then introduced me around to different staff members, who were also relaxed and friendly. To receive the same treatment here in Washington National Airport one would, I suppose, have to carry near cabinet level credentials, and then it would be a matter of dogged,

deliberate duty. Naturally, Lima's airport, travel schedules, and arrangements are less efficient and dependable, but is all that so terribly important—if there is time to be relaxed, friendly, and genuinely polite? (Peru is supposed to be officially anti-American at present; some newspapers and offices indicate this, and the Peace Corps has been totally deported—one suspects over cultural maladjustments more than philosophical or political considerations.)

It seems to take about twice as long to do any routine errand in Bolivia and Peru than here. Mail for instance—La Paz, a capital city of well over half a million, has one post office, no mail delivery. Imagine the delay, line-ups, and waiting to do postal office business, plus the lengthy "inconvenience" of going through congested traffic to pick up mail and post letters. An American reaction is to seethe with impatience, for our mail is a sacred and supposed-to-be speedy system—until all this is seen as a cultural difference rather than a sign of foreign stupidity. It all works, but very slowly.

Most traffic lights are manually operated—by individuals who probably cannot drive—and their sense of timing, priority for giving green lights, and general relaxed attitude are a maximum frustration to U.S. drivers, for if an American is ever motivated to move rapidly and autocratically it is when he is behind the wheel. Seen as a cultural difference makes this system not only tolerable but amusing. The greatest sin in La Paz traffic is not running stop signs (relatively meaningless items); the great mistake is to be in a hurry. In-

efficient? Maddeningly so from our viewpoint, but ours is based on a cultural design of making machines the masters of our lives, an attitude that apparently mystifies Latins.

We pamper cars, pickups, trucks, and other mechanical paraphernalia—they use them and use them. We came across a Jeep station wagon sold by the mission in La Paz in 1956 with then at least 150,000 miles on it. It was recently resold for \$4,000 (!) and still gasping along as a prized possession of its newest owner, who has the patience and baling wire to keep it going—very slowly. Missionary blood pressure rises under the responsibility of keeping our vehicles from being overloaded and overused, but national Christians shrug off these precautions as American culture hang-ups. Relationship problems arise over these different views of machines and priorities.

Cultural distinctions also surface in worship patterns and priorities. More than 4,000 were in the Yearly Meeting sessions in La Paz—imagine the intensity of planning such a gathering here! Housing, food service, traffic flow, linen, menus, ushering, baby-sitting, split-second programming—much of it geared up to avoid delays, boredom, and to provide enjoyable and "challenging" meetings! Well, these aren't the primary criteria for an Aymara Christian assembly. They find it enough just letting Yearly Meeting happen.

Oh, there were perhaps 50 printed programs mimeographed by the executive committee—prepared, I suspect, out of
(Continued on page 22)

**FELLOWSHIP WITH FRIENDS FROM ACROSS THE
NATION AT THE SECOND GENERAL CONFERENCE
OF THE EVANGELICAL FRIENDS ALLIANCE THIS**



23-27

**ON THE CAMPUS OF GEORGE FOX COLLEGE IN
NEWBERG, OREGON, LOCATED IN THE HEART OF
OREGON'S BEAUTIFUL SUMMER VACATIONLAND**

"Game Plan for the Fourth Quarter," a worldwide strategy for Friends in the final 25 years of the 20th century, is the theme of the second *General Conference* sponsored by the Evangelical Friends Alliance this summer. It promises to be the largest and most significant event in the history of EFA. The first conference held in Wichita in 1970 brought around 1,000 Quakers together, either as full-time or occasional attenders, and a larger registration is expected for the Newberg meeting July 23-27, 1975, on the campus of George Fox College in Newberg, Oregon. The purpose of the General Conference is fellowship, worship, and planning. Friends outside the EFA yearly meetings are especially invited to join in these conference experiences.

Holding the General Conference in the beautiful Pacific Northwest will be an added attraction for those who may wish to use vacation time for the journey. Opportunities for sight-seeing will be provided by conducted tours in the Portland-Newberg area on Wednesday before the Conference begins and optional tours the day before. There will be ample room for campers, tents, and mobile homes and dormitory and apartment facilities on the George Fox College campus. Motel facilities will be available in Newberg and nearby communities as well as some lodging in private homes.

The program begins Wednesday evening, July 23, with a keynote address by Dr. Everett Cattell, former missionary in India under Eastern Region Friends and from 1960 to 1972 president of Malone College. Each morning a devotional period will be led by the presidents of Malone and George Fox Colleges, Friends Bible College, and Friends University. Position papers will be given in the morning sessions on the subjects of "Church Growth," "Ministry of the Holy Spirit in the Contemporary Church," "Missions Today," and "Development of Personal devotional Life." Speakers for these include Verl Lindley, pastor since its beginning of Granada Heights Friends

Church with the largest attendance in California Yearly Meeting; Dr. Paul S. Rees of World Vision, Inc.; Dr. Milo C. Ross, former president of George Fox College, presently director of George Fox College Foundation and a member of the Reedwood Friends Church pastoral team; and Sam Kamaleson, evangelist-teacher, soloist, and youth speaker from India, who is scheduled to take Dr. Rees' place as director of the Pastors' Conference ministry of World Vision.

Afternoon sessions will feature a variety of workshop and special interest groups. "Team Ministry—Multiministers and Multichurches" will be led by Jack Willcuts, coordinator of the pastoral team at Reedwood (Portland, Oregon) Friends; "Growing Churches—How and Why" by John Wimber, executive coordinator, Yorba Linda (California) Friends; "Pastor-lay Relationships" by Maurice Roberts, clerk of Kansas Yearly Meeting 1968-1974, and now involved in commercial real estate; "Christian Education—Methods and Materials," by Dorothy Barratt, Christian education consultant for the EFA; "Stewardship—Faith Promise Giving" by David Smitherman, clerk of Kansas Yearly Meeting; "Social Action" by Ralph Beebe, professor at George Fox College and president of Friends Action Board, Northwest Yearly Meeting; "Peace Testimony" by Arthur Roberts, professor at George Fox College and long-time peace worker; "Youth Program Leadership" by Ralph Fry, executive director of Seattle Youth for Christ/Campus Life; "Legislative Influence" by Nick Block of the Friends Committee on National Legislation.

High School young people will hold a simultaneous conference at Twin Rocks as part of the regular Surfside Senior Youth Camp. Junior highers will be on campus, and children's daytime sessions will be at Camp Tilikum, a beautiful 65-acre camping facility only eight miles out of Newberg. A 15-acre lake and rustic facilities will make this a memorable experience for the youngsters.

Each year representatives of the four yearly meetings that form the Evangelical Friends Alliance (Kansas, Northwest, Rocky Mountain, and The Evangelical Friends Church—Eastern Region) gather as a *Coordinating Council*, but the General Conference is open for all Friends across the U.S.—not only those in the EFA. The Coordinating Council is made up of members of the six major *commissions*, who consider and implement joint efforts attempted by the EFA.

These joint efforts include a mission field in Mexico City, the EVANGELICAL FRIEND magazine, a church extension venture begun in Omaha (which is now an established church, the third largest in Rocky Mountain Yearly Meeting), several Friends Youth Leadership Conferences, and the George Fox Press publications, which include not only a complete series of Sunday school materials but also other literature. Social concerns is another ministry of the EFA, with special focus on race relations.

A Task Force Committee was named at the January sessions of the Coordinating Council to bring specific recommendations to the General Conference for a more united plan of cooperation for overseas outreach in the mission fields in Bolivia, Peru, India, Africa, Taiwan, and a mission to the American Navajo tribes, along with recommendations for entering new areas of the world and new types of mission-service ministries.

Registration will be \$3 per person or \$5 per family, and meals and lodging for the Conference (Wednesday dinner through Sunday noon) will cost just \$29.50 per person. (A limited supply of bedding is available to rent at \$2.50 for the four days.) For those choosing to stay in private homes or motels, individual meals will be: breakfast—\$1.25; lunch—\$1.75; dinner—\$2.50. Daily meal tickets will cost \$4.95. Camper space rental, with electrical hookup, will be \$3 a day or \$12 for five days, and without electrical hookup \$2 per day and \$8 for five days.

PRE-REGISTRATION FORM

PRE-REGISTRATION FORM FOR EFA CONFERENCE

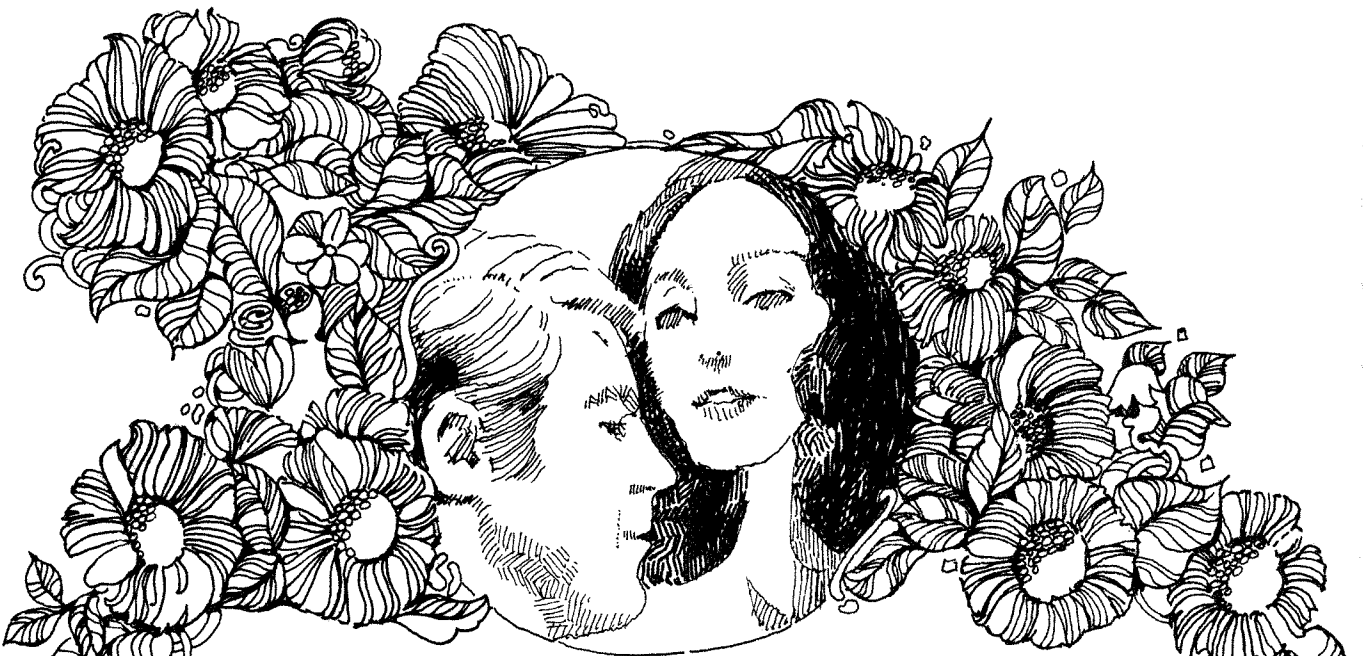
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This reservation is for (number of): _____ adults,
 _____ high schoolers, _____ junior highers,
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Mail this form to: EFA General Conference,
 P.O. Box 190, Newberg, Oregon 97132.

- ☐ I would like food and lodging in the college facilities at \$29.50 per person.
- ☐ I would like camper facilities with electricity (\$3 per day, \$12 per week).
 - ☐ Without electricity (\$2 per day, \$8 per week).
- ☐ I would like more information on available motels.
- ☐ We plan to stay with relatives or friends.
- ☐ We prefer accommodations in private homes if possible.
- ☐ We tentatively plan to arrive by public transportation (☐ bus, ☐ train, ☐ plane) at _____ (hour and date).
- ☐ We would be interested in more information on Gray Line Sightseeing Tours.

For your convenience in pre-registering, use this convenient form. If you would rather not cut up your magazine, simply send a facsimile with the pertinent information to the address listed.



What's Growin' On?

BY CYRIL CARR

In a small midwestern town lived a boy named Billy Stanley. The summer of 1965 he had just completed the fourth grade. That summer there was a contest among all the elementary school children in his county to see who could grow the biggest tomato.

So, in the spring before school was out, Billy went over to see Joshua Parker, who owned an out-of-the-way empty lot. "Mr. Parker," Billy began, "I would like to try to raise a tomato for the contest this summer, but there's not any garden space at our house. Could I raise some tomatoes in your empty lot?"

Mr. Parker never answered in a hurry.

Cyril F. Carr is a student at Trinity Seminary, Deerfield, Illinois. "What's Growin' On?" is a Mother's Day message he delivered at Haviland, Kansas, Friends Church in 1974 while he was assistant pastor of the church.

He would always take off his hat, rub his whiskery chin, look at the sky, and then give you an answer. "Billy," Mr. Parker responded slowly, "you'd have to take awfully good care of those tomatoes if you expect to win. It would cost you some money to help them grow. You couldn't run off and leave them for several days and still expect to have winners."

"I know, Mr. Parker. I want to win so badly that I will do whatever it takes to grow the biggest tomato in the whole county. My folks aren't planning a vacation this summer, and I could mow some lawns to pay the expense of growing the tomatoes."

"Billy, my boy, you can use as much of the lot as you would like. All I ask is that you show me your championship tomato."

The next Saturday Billy and his dad spent the day in Joshua Parker's lot spading up the ground, fertilizing it, and

finally setting out the tomatoes. There were 36 little plants, everyone a potential winner-producer. Then, according to the contest rules, it was all up to Billy.

For the first month Billy was in that lot every afternoon after school until he heard his mother call him for supper. He watered the plants faithfully, pulled every weed in sight, and threw on a little fertilizer if he thought that it would help the plant. Billy's parents encouraged him to be faithful to his plants and to take proper care of them. In spite of the expected amount of high wind, heat, bugs, and hail, six of the plants produced unusually large green tomatoes. Billy made those plants his special project but tended the others as well.

As the summer wore on Billy could still be seen digging around the plants, which were loaded with winners. More water, more fertilizer, and more tender loving care were Billy's prime ingredients. Billy's summer slipped away with the time-consuming process of mowing lawns and tending the tomatoes.

When the contest date finally came, there stood Billy with his five largest tomatoes. In less than an hour Billy received a blue ribbon and a white ribbon for having the biggest and the third biggest tomatoes in the county. Glowing with pride, he ran over to Joshua Parker's house after he got home from the contest. He showed Mr. Parker the winner, which was larger than a softball. "That tells me that you're everything I thought you were, Billy," Mr. Parker said softly. Billy just beamed all over.

The Stanleys enjoyed the fruit of Billy's work the rest of the summer and into the fall. No tomato tasted so good to Billy, though, as the winner that brought him fame and satisfaction.

The other day I saw some friends planting some things in their garden. They were dropping some tiny particles in the dirt. I asked them what they were planting, and they said, "We are planting radishes, lettuce, and onions . . . things that will grow easily and that will show the rest of the neighborhood that we can garden a little also." It seemed strange, though, that they weren't dropping lettuce and radishes into the ground. They were putting in these little bitty things . . . seeds, they called them.

We need to be thinking of this when we are "gardening" in the lives of other people as well as in our own lives. We are sowing a wonderful Christian wife or planting a fine Christian man. When people plant a garden, they think of the fruit of the seed because of the name that the seed bears. When we put seed into people's lives, we need to be able to name both the seed and the expected fruit . . . we need to think about what we're doing in that person's garden.

Did you ever connect the two words *husband* and *husbandman*? A husbandman is one who takes care of a vineyard (or a tomato patch) and sees to it that it is well cared for. A husband is very nearly the same, except that his primary crop is his wife. He sees that she is well cared for. He puts everything he can into her life that will cause her to grow and develop properly. The crop or harvest is the prize of the husbandman. The wife is the prize of the husband.

Good mothers are grown in much the same manner as good tomatoes. They take a lot of care, a lot of attention. Like good tomatoes, good mothers are wonderful to have around.

The Scripture gives us some very clear help on how to grow a good mother in a passage from a chapter we might entitle "How to Grow a Mother (a father, a child, a church)" in Ephesians 5:22-29.

The one outstanding word in this Scripture passage is love, agape love. Larry Christenson in his book, *The Christian Home*, believes agape love is the love that is measured by sacrifice. This word is used repeatedly in the New Testament to describe the love of God and the love that God places in men. In *John the Gospel of Belief*, Merrill C. Tenney says this love never asks for a response. This love is not the product of a sudden emotion, but rather an act of the will. The measure of this love is determined in the result, the sacrifice.

So then, what is said in this passage of Scripture might read like this: "Husbands, love your wives, and in doing so, you will sacrifice yourselves for them."

This Scripture passage says a great deal about the church, Christ, the husband, and the wife. Let's focus here on the comparison of two relationships: one—the way Christ loves the church, and two—the way the husband is to love the wife. Here lies the secret of how the husband can make his own life vastly richer, make his wife's life intensely sweeter. Here is how the husband can grow a great wife and mother.

Christ actually dared to love the church. This is stated plainly in Romans 5:8, where Paul writes: "God shows his love for us in that while we were yet sinners Christ died for us." (RSV) Christ dared to love the church. That is agape love.

All of us who are followers of Christ can probably think of a time in our lives when we knew that Christ loved us but we didn't return His love. Jesus Christ dared to love us when He knew we would not immediately love Him in return. When Christ died for the church, there wasn't one. He was not seeking a response but was doing what agape love would do in order to make us able to

become beautiful in His sight. This free love of God was not hinged on our response but simply given for our benefit. Purely and simply that is agape love.

Husbands, we need to dare to love our wives. We are to follow directly Christ's example and love our wives regardless of the personal cost to us or of their response to us. Our responsibility, husbands, is to love our wives selflessly and sacrificially as Christ loved the church, regardless of their response. If they don't respond to this love, we're hurt, naturally. If they respond with deep affection, that is wonderful because that is what we hope for, but then we have to be careful. We must not make our love for our wives a product of their affection for us. Christ's love for the church is not a product of the affection of the church for Him. His love is strong whether the affection is fervent or cool.

Christ wanted to make it possible for us to know His love for certain, to see His love in action, to respond personally to His love, to be a beautiful part of Himself, and to spend eternity with Him. There was only one way He could make that happen . . . that was to die for us. He did exactly that when He died on the cross for us all.

Christ gave up Himself. The Scripture says that He made Himself of no reputation, but took upon Himself the form of a servant. He loved us enough to make His reputation die, to lay aside everything to which He laid claim in heaven and on earth. By His death He said, in essence, "I'll die for you because you're more important to Me than I am to Me." That is agape love.

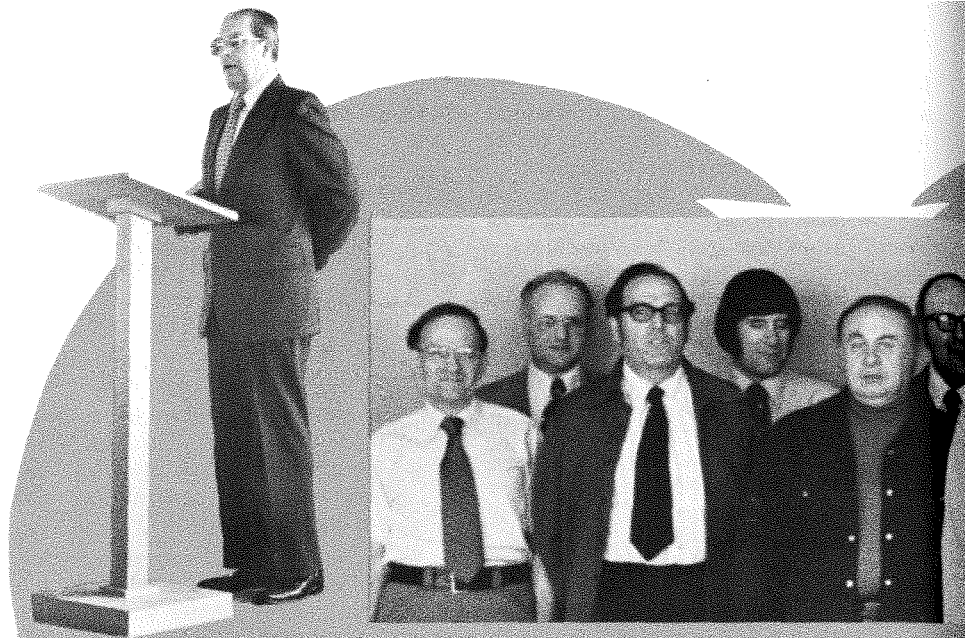
Husbands, this is not a clue to commit physical suicide, but it is the example to us to have all selfish motives destroyed. This is what it means to die for our wives. Everything that is selfishly centered must die so that we can be free to love our wives.

The only way to eliminate selfish motives is to ask Jesus Christ to take complete control of our lives by His Holy Spirit and then to live in complete obedience to His Word. There is no other way to be done with selfish motives.

When selfish motives are eliminated, when we die to selfishness, our wives will become the most important human beings in our lives. Our job and our popularity with the guys will take lower priorities. We will be willing to do what is necessary to make our wives sure of our love for them. They will see this love in action. They will have the opportunity to respond personally to our love. They will be able to become a beautiful part of us.

Selfishness profits essentially nothing. It was the brilliant missionary and mar-

(Continued on page 14)



henry David Thoreau was not overly impressed when telegraph wires were stretched across the New England sky to speed news from New York to Boston. As a friend expounded on the rapidity and clarity with which a message could be transmitted, Thoreau raised the crucial question, "What if we have nothing to say?" This is my big problem since I have been asked to have the keynote address. But you may remember the speaker at the Women's Club who was introduced as follows: "This is Professor Smith, who is going to address us on Europe today, and she promises to leave out all of the controversial things."

For some in EFA my concern may be controversial; however, I have enough faith and courage, at this moment, to believe that many of you do share my concern. First, let me articulate my concern in the form of a positive proposition:

I propose that our Evangelical Friends Alliance recommend a target time for bringing all our EFA missionary work under one administrative and supportive umbrella. Some immediate negative reactions will surface, at least at many of our home bases.

We have big government, big cities, big spending, big bureaucratic organizations, and now . . . we are asked to approve big missions.

ANSWER: The business of the church

"Friends Missions Worldwide" is a condensation of the keynote message given by Russell Myers, general superintendent of the Evangelical Friends Church—Eastern Region, at the Evangelical Friends Alliance sessions held in Oklahoma City in January. The report of a special Task Force Committee will be given in June's EVANGELICAL FRIEND by Norval Hadley, the new EFA president.

friends mission

is big business. Is there any business more important than getting on with the task of letting more than 2½ billion souls hear the Good News of the Gospel? The task is so great that we need to pool all our skills, resources, personnel, and imaginative, creative leadership in order that we may be good stewards of what God has entrusted to us. A new mentality and strategy is needed if we are to be faithful in wedding our resources to the opportunities for mission. A combined EFA missionary program is not an option. It is a mandate. The keynote will not be bigness and inefficiency. The result will be a more intelligent investment of ourselves in the world outreach of our church.

This move would depersonalize our own yearly meeting work and make fund raising, promotion, and recruiting candidates an impossibility. Our people would become less interested in missions. We would lose more than we would gain.

ANSWER: A united EFA world mission program will give to each of our yearly meetings more missionaries. Modern transportation and communication will make all our EFA missionaries our own. Our Mexico work is an example. Fund

raising will be enhanced because all our yearly meetings will have a world outreach. Recruiting the proper candidates will be enhanced rather than hindered. A stronger, more effective promotional service will be the result. If I read our Eastern Region constituency correctly, more missionaries and more kinds of involvement in more places is a strong appeal for uniting our efforts. When I was a pastor, I longed for just such an opportunity for enlargement. As a result of the acceptance of this proposition, I firmly believe there will be a dramatic upward turn in our missionary ministries.

We have too few missionaries for deputation now . . . and this proposed move would mean we would have even less.

ANSWER: A united program will provide our yearly meetings with a much more effective deputation service in each of our yearly meetings. The age of the jet and the communication resources available guarantee that our home missionary visitation will be more effective and at a reasonable cost. Of course, proper administrative oversight would be required. But our resources in administrative gifts are abundant.

A Task Force Committee will bring specific recommendations to July's General Conference of the Evangelical Friends Alliance in response to this challenge by Russell Myers for cooperative Friends missions worldwide.



Russell Myers delivering keynote address, and the EFA's Missions Commission as it met in Oklahoma City. Photos by Lucy Anderson.

ns worldwide

concern of russell myers

The overhead cost would skyrocket and be far less efficient.

ANSWER: The end result of a unified program will not result in fat budgets and ineffectiveness. One of the great sins of world mission endeavors is the duplication and overlap of individuality in evangelical mission work. This must cease. A new cooperative effort must emerge. The least we can do is to come together as an EFA. Our EFA must, in turn, work together cooperatively with other groups in specialized ministry.

Administrators appointed would not be familiar with our work, and it is quite likely that many new problems would be created on the field and at home.

ANSWER: On the contrary, our administrators, giving full time to their work and constantly improving their missions "know how," would develop a proficiency that will greatly enhance our work. Field problems might well be dealt with more effectively through new and fresh insight. They might well see our yearly meeting problems in a new corrective insight.

We have had dedicated leaders and our own mission boards for decades. To

abandon this now would be a giant step backwards.

ANSWER: Each yearly meeting would of necessity continue to have its own missionary board. Lay involvement at the local church should be increased. Our Eastern Region has just turned to a Faith Promise Missionary Outreach Budget. The "Promise" results have been dramatic. Our estimated budget at yearly meeting time was about \$385,000—with 50 percent foreign missions. Our Faith Promise covenants totaled nearly \$600,000. Our people have responded to the promise of involvement in new fields and a wider world outreach. I can see getting excited about involvement in Latin America, Africa, and the American Indians work. I can see us getting excited about a joint effort into a new field represented by the 2½ billion yet unreached. I can see us getting excited as we issue a joint call for new recruits who have developed skills so needed in our mission.

We haven't exploited fully our own fields up to this time—how would a uniting of efforts accomplish more?

ANSWER: This is the same logic that local people employ when they declare,

"We are not interested in overseas missions until we reach everyone in America." I have faith that Friends in Northwest, Rocky Mountain, and Kansas Yearly Meetings have money and interest in helping our Eastern Region in Taiwan and India. For example, we will be pleased to have a candidate from Kansas Yearly Meeting feel called to Taiwan. We will be glad to invest Kansas dollars and intercessory prayer. Furthermore, we pledge to invest our Eastern Region resources in the Burundi work—more than we have.

Board meeting expenses would become so great that a representative board meeting would be very poor stewardship of our monies.

ANSWER: Board meeting expenses need not be prohibitive. A smaller board (EFA level) would be a necessity. It would be composed of those who have special gifts commending them to the work. The EFA board would need an effective yearly meeting board through which they would work.

Now we can scrutinize our missionary candidates carefully; however, under this suggested proposition there is a greater likelihood that some liberal, worldly-minded missionaries would be added to our staff.

ANSWER: Improvement in candidate testing and screening would be the result of a united effort. I have no fear that we would get inferior, more liberal missionaries.

I think our missionaries would feel so thinly divided that they would come to feel that they belong to nobody.

ANSWER: In conversation with our missionaries, they are excited about the prospect of a united EFA missionary thrust. They want to be a part of a world evangelical Friends strategy—not caught in just a regional view and strategy. I think our Eastern Region missionaries will help your yearly meeting interest and involvement. I am sure you

have much to offer our Eastern Region. We have faith in your missionaries and your programs.

It is my personal hope and the desire of our Eastern Region Missionary Board that our 1975 Coordinating Council come forward with direction to implement this concern. In order to give some input to the Missions Commission and the Coordinating Council, I offer some suggestions.

1. That we set a target date for implementing a unified Evangelical Friends Alliance world outreach endeavor. Perhaps it can begin as early as January 1977.

2. That the Coordinating Council appoint a Task Force to implement the concern, the Task Force to include the general superintendents, four members from the Missions Commission, and four members-at-large. Their first meeting might be in late February or March in a central location. Initial discussions might begin on Friday of this week.

3. (a) That the Task Force be instructed to present a progress report at the EFA General Conference in July 1975—meeting in Newberg, Oregon.

(b) That the Task Force have a progress report prepared for Kansas and Eastern Region missionary board meetings during their annual August sessions. (Rocky Mountain meets in June and Northwest meets mid-July in 1975.)

(c) That the Task Force be prepared to present a plan for approval during the 1976 Coordinating Council meeting. The plan should be printed and distributed to Coordinating Council members by mid-December 1975.

(d) That the Task Force should make every effort to keep the yearly meeting boards informed of developments and seek their counsel in their preparations.

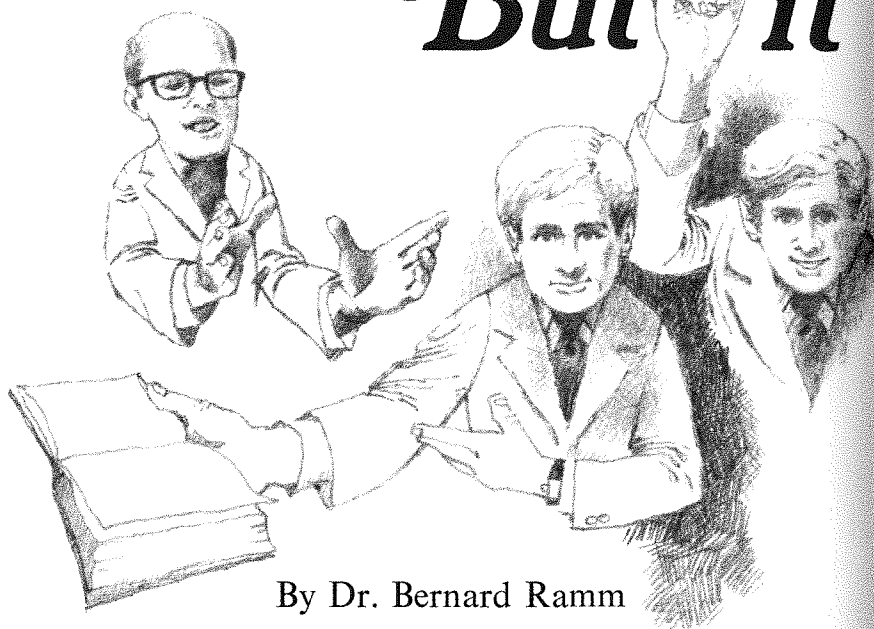
4. The Coordinating Council, in January 1976, should receive from its Executive Committee the nomination of a full-time missions administrator. He would begin his work July 1, 1976. We suggest a missions administrator rather than a director of communications that we had previously approved. The best one common purpose that can draw us together most effectively is our world outreach ministry. The majority of the 2½ billion yet to hear His voice are not in the Western World.

Norman Grubb has written a prayer that characterizes our prayer today:

"Good morning, Christ,
I love you.
What are you up to today?
I want to be a part of it!
Thank you, Lord,
Amen!"

How we need to pray: "O God, what are You up to today? We want to be a part of it." □

But it



By Dr. Bernard Ramm

SCENE I

I hurried to the morning hour hungry of soul. It would be the "Bible" hour. Amid the high-pressure appeals of the conference for personal witnessing, world missions, and consecration, this would be one glad hour in which we would shut out the appeals of man and contemplate the inexhaustible Word of God. The Scriptures were opened and read. My soul now drew near, eager for the exposition of the Word of God. But down my open throat was stuffed another sermon! It was a good and proper sermon, but it wasn't Bible study. The speaker wheeled back and forth like an eagle over the text, but he never came to rest upon it. I left the hall as hungry as I came and quite sure that the speaker could not distinguish between a sermon and a Bible study. *Sermonizing is not Bible study.*

• • • • •

THE TRAGEDY IS that Bible study is so simple, yet so illusive. It is unfortunate that there is so much stamping around the Scripture with no real Bible study. Let me set down a few principles of what I believe constitutes real study of the Bible.

First, Bible study is in the language of

Dr. Bernard Ramm is a professor at Eastern Baptist Theological Seminary in Philadelphia. This article first appeared in Eternity magazine in February 1960. Reprinted by permission of Eternity, 1716 Spruce Street, Philadelphia, PA 19103.

SCENE II

The honorable reverend stood before the audience and announced that he had the responsibility for the Bible study and would we all turn to a certain passage in the Old Testament. I thanked the Lord for a man who took his Bible study seriously and eagerly anticipated a fruitful 45 minutes of real Bible exposition. After the text was read there issued a torrent of words exhorting us to five different things. God knows that we needed at least ten exhortations, but God also knows that the relationship of the text to the exhortations was completely accidental. Although I left the auditorium completely equipped with exhortations, my added insight into the text was zero. *Whipping up three or four good exhortations from a text is not Bible study.*

the people and in a fairly common translation. Bible study intends to acquaint Christians with the contents of the Bible in their language and in the Bible they read. An expert Bible teacher will know his Hebrew and Greek and will have consulted the authoritative works of reference. But when he stands before his class, all this must be veiled or cloaked. The bones of basic research must not protrude. He must translate all his learning into the common language. Some reference to the original languages is not objectionable, but the main burden of the study must rest upon the English language and a common translation.

If Bible study is to have staying power, it must be in the common language and in a common text. The people will grasp

isn't Bible Study



SCENE III

I crouched low in the pew. It was eventide Bible hour, and I was praying for grace to endure another sermon or a fistful of miscellaneous exhortations falsely known as "Bible study." The first paragraph of the speaker brought me snappily out of my crouch. I was not going to get various and divers exhortations but real, honest, undiluted Bible study! He opened the Bible and went after the text!

But at the third paragraph I was dismayed. From Bible study we slipped into exegesis. "The jussive means this" was followed by "the aorist participle means that." The housewives present did not know the difference between the jussive and lemon juice, and their blank faces were rather faithful counterparts of their minds at this moment. For the first time in their lives the laymen heard the word *aorist* and surmised it was one of the pagan gods of the Hittites. Next we were hurriedly pulled past the opinions of Robertson, Denney, Culmann, and Broadus. By this time most of the little group was woolgathering or daydreaming or thinking how to damn with faint praise in the postbenediction chit-chat. *Academic exegesis is not Bible study.*

the content of Scripture only as it is taught to them in the language in which they converse, pray, read, and sing.

Exegesis is for the scholars, and Bible study is no substitute for scholarly exegesis. But academic exegesis is not for the popular platform. Here God's people must be fed in their mother tongue.

LIMITED NUMBER OF VERSES

Second, the actual goal of Bible study is to convey the meaning to the people of a set number of verses. Unless a manageable length is determined in advance, the Bible study will be frustrating. Too much will have to be said in too short a time. Care must be taken to limit the scope of the study unless the teacher is giving some sort of general survey.

SCENE IV

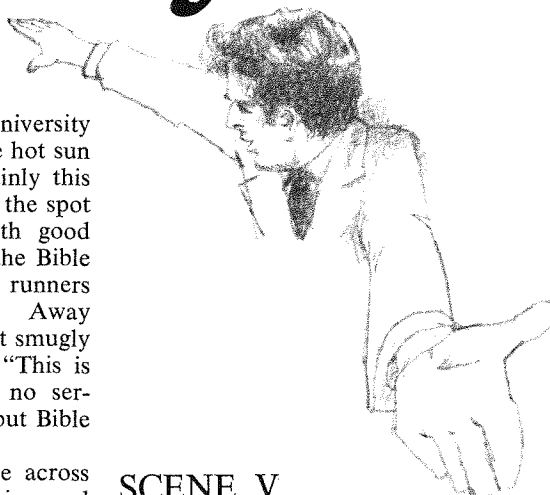
I mingled with a crowd of university students as we retreated from the hot sun into the cool auditorium. Certainly this crowd would put the speaker on the spot and force him to give out with good Bible study. The reputation of the Bible teacher preceded him like the runners preceded the ancient chariots. Away from the warm southern sun I sat smugly in my seat and said to myself, "This is it—real Bible study!" At last, no sermons, no sheaf of exhortations, but Bible study.

The great Bible teacher strode across the platform like a great musician and putting his Bible upon the pulpit waited for the audience to quiet down before he played the first note. The concert began. Like the fingers of the pianist race up and down the keyboard, so his fingers raced through the Bible finding the relevant verses. Plunk, ping, plunk! It did not take long before I realized that we were not having Bible study but a party line. The Bible was the keyboard, and the teacher was playing his own tune upon it. The melody was not that of the Scripture but one imposed upon it by the Bible teacher. When the last embellishments were over and when we were assured with a certainty the papacy could envy that we had the truth, we were dismissed.

I did not feel blessed nor fed nor led deeper into the Scriptures. I felt brainwashed. I felt my share in the priesthood of the believers as it pertained to Bible study had been violated by the arrogant dogmatism of a party line. *Propagandizing is not Bible study.*

Next, the Bible teacher must attempt to convey the essential meaning of the text or passage. This is by far the most difficult task in Bible study—this is Bible study! Here is where the men are separated from the boys. Here is where fuzzy thinking is unfortunately put upon public display, or where real skill in handling the Word of God blesses the audience.

It is the presupposition of all interpretation of documents that the authors of these documents intended to set down a meaning in writing. Therefore, if sufficient pains are taken the meaning of the author may be recovered. All interpretation of documents—be it a fragment of the pre-Socratic philosophers or a page from some medieval mystic—has as its



SCENE V

Every church has its Bible study time at the prayer service. Here there is no urgency to evangelize or exhort. The pastor may unhurriedly open the Sacred Text and feed the flock from its riches.

But as I watched the good man I almost cried. He announced his passage for the study and went to work—but what work! In his attempt to explain the text he was like a chicken with defective pecking aim. The poor hen pecks all around the corn but never hits it. She squints with her beady eye, she cocks her head, and then she pecks—and misses. She overshoots or undershoots.

So the poor man of God does everything but explain the text. I got 30 minutes of various and divers unrelated and uninspiring pious observations. Each observation was a worthy one. But the passage itself remained untouched. We had been all around the text but never in it. *Pious observations are not Bible study.*

(Article continues below at left)

goal the recovery of the meaning of the author.

Bible exegesis is the recovery of the meaning of the writers of Holy Writ; Bible study has the same goal only is less technical and less scholarly, and more popular and more devotional. The heart of Bible study must always be the matter of meaning. The first question of Bible study is not: "What is devotional here?" nor "What is of practical importance here?" nor "What is inspirational here?" but "What does this message mean?"

If the Bible teacher has no sensitivity to the question of meaning, there will be no real Bible study but only a series of pious observations or a quiver full of exhortations or some interesting but

pointless storytelling. *The one trait all great teachers of Scripture have had in common is their sensitivity to the meaning of the text.*

SENSITIVITY

This means sensitivity to *words*. The good interpreter never looks at a word without a question mark in his mind. He may consult his Greek lexicon, or his Webster's, or a commentary, or a concordance, but he fusses around among his books till the word upon which he has fixed his attention begins to glow with meaning.

An experienced doctor has a wonderful sensitivity in his fingers. He has spent a lifetime feeling lumps, swellings, growths, tumors, and wens. He knows their textures, their shapes, and their peculiarities. Where our fingers tell us two things, a doctor's finger might tell him a dozen things. Just as a doctor's fingers have a feel for lumps and growths, so a Bible teacher must have a feel for words. He must pass the fingers of his mind over their shapes, textures, and peculiarities.

This means sensitivity to *phrases, clauses, paragraphs, and idioms*. A good Bible teacher is restless; he takes nothing for granted. He is the detective whose victim is *the meaning*, and the words in their various combinations of phrases, sentences, and paragraphs are the clues. Out of the various configurations of the words he delves for the meaning. He looks for the train of thought (i.e., the sequence *in meaning*) and tries to follow it throughout the passage. He works, digs, meditates, ruminates, and studies *until the meaning of the text shines through*.

It is right at this point where the poor teacher fails. He is content with his efforts even though his thoughts are vague and his impressions are indistinct. As soon as he gets a good exhortation or practical application, he is content and rests at that point. He does not sit with a restless mind and dig and sweat till he has achieved the meaning of the text. He does not reconstruct the brief of the biblical text so that he can recite it to his audience. Failing to recover the essential meaning of the text, all he can do is offer a series of religious observations or a sermon in the place of a Bible study.

The good teacher, to the contrary, *keeps up a running flow of questions about meanings*. What does this word mean? What is the import of this phrase? Is this expression an idiom? What figure of speech is this? What is the connection of this verse with those before and after it? Who is this man? Where is this city? What Jewish custom is behind this practice? Where else in Scripture is this person or this theme treated? And cer-

tainly the good teacher will surround himself with those books that can answer these kinds of questions.

Third, Bible study always includes the relevant applications of the text to the lives and times of the hearers. The Scriptures are the milk for babes in Christ and strong food for the men in Christ. Bible study is feeding the people of God. But this feeding looks in two directions: (1) it looks to the truth of Scripture as it is in itself; and (2) it looks to the actual concrete situation of the listening audience. *The meaning of Scripture must be meaningfully applied to the lives of the Christians if Bible study is to be a meaningful activity.*

A good Bible teacher will make the proper doctrinal application. He may call attention to *the doctrinal importance* of a passage. If, for example, he is discussing 2 Corinthians 5, he can readily explain the great doctrines of reconciliation and atonement found in the chapter. Or, he may show how a cult or a sect abuses the doctrinal content of a passage, or he may indicate how the passage rebuts some view of a cult or sect.

A good Bible teacher explains *the correctives* for our spiritual life or Christian work found within the passage. If the section is about prayer, he will point out how our present practice of prayer needs the correction of this passage.

A good Bible teacher calls attention to the *comfort and encouragement* for God's people found in the text. It may be the invitation to prayer, or the certainty of the divine hearing. It may be the power of the intercessory work of Christ, or the enabling of the indwelling of the Holy Spirit, or the consolation of the providence of God.

Finally, a good Bible teacher calls attention to the devotional elements of the text. He shows wherein we should love God, or why we must follow Christ. He dwells upon the wonders of God's love, or Christ's death, or the Spirit's ministry to the saints. He attempts to excite our love and adoration and seeks to lead us to a deeper consecration.

* * *

I feel that I have experienced a good session of Bible study . . .

. . . when I felt that the teacher took me right into the text and not around it.

. . . when I felt we interacted with the text itself and not with the party line beliefs of the teacher.

. . . when I felt that I had a better understanding of the text than when I came into the session.

. . . when I felt that the time was basically spent in meanings and not in a miscellany of religious platitudes.

. . . and, when I have felt challenged, comforted, encouraged, and practically instructed. □

What's growin' on?

Continued

tyr, Jim Elliot, who said: "He is no fool who gives what he cannot keep to gain what he cannot lose." Our lives are to give away to our wives.

Husbands, to demonstrate our love for our wives we have to do what Christ has done for the church in expressing His love for her . . . make ourselves 100 percent available to them. This means that we make our attention available to our wives, especially when we're at home watching ball games. This means that we make our wives high priority in the family budget. We make our physical energy available to our wives with a good day's work on the job. We make our physical affection completely available to our wives. Our minds and hearts are available for their sharing and information. This certainly does not mean, though, that we cease to be the head of the wife. Christ both loves the church with total abandon and is the head of the church. He is not run over by the church for He loves her enough to keep her from being left to her own resources. Likewise, the same should be true of us as husbands.

Jesus Christ causes His bride, the church, to grow in this fashion by being 100 percent available to her. This is how we are to grow great wives and mothers, by loving them as Christ loved the church. We dare to love them. We die to love them. We demonstrate our love for them. There's no chance of this dynamic love ever growing a mother in our house until we give ourselves totally to Jesus Christ and we experience Him loving us, husbands, as a part of His church.

A well-known preacher was once asked if a certain man was a good Christian. His answer was, "I don't know. I haven't met his wife yet. I'll tell you after I've seen her."

Christ means to present to Himself a glorious church by giving Himself for the church and by loving the church selflessly. Christ means for us, husbands, to present to ourselves the greatest wives and mothers this world has ever seen by loving them and giving ourselves for them and to them as He has for the church.

Billy Stanley took the responsibility of the husbandman and grew a champion-ship tomato. Husbands, take the responsibility of husband and husbandman to grow in your own home the most beautiful wife and mother you've ever seen. □

YOUTHQUAKE 75

BY DON GREEN

"YOUTHQUAKE '75? What is a YOUTHQUAKE '75?"

YOUTHQUAKE '75 is a national conference of Friends Youth, and more. YOUTHQUAKE '75 will bring together youth, youth leaders, and some resource people from all over the U.S., and more. YOUTHQUAKE '75 is an opportunity for you to meet kids like yourself from other yearly meetings—kids who are excited about Jesus Christ and want to learn about Him and what it means to be a member of His family, and more.

YOUTHQUAKE '75 is an exciting first for Friends in America. It proposes to bring together 1,000 Friends youth for a time of sharing and growth to gain a new vision of the role youth have in carrying out the mission of the church.

YOUTHQUAKE '75 is being hosted by California Yearly Meeting through its Youth Division of the Board of Christian Education. It will "happen" on the campus of Azusa Pacific College in Southern California.

YOUTHQUAKE '75 will provide six nights' lodging, eight conference meals, a day at Disneyland, and all necessary bus transportation for a registration fee of approximately \$56 (depending upon how fancy you want the motel to be). Can you believe it? Six days of YOUTHQUAKE '75 for the price of four jeans!

YOUTHQUAKE '75 will be a totally unique experience . . . really. Nothing like this has ever been done before. Now is the time for all of us, high school sophomore to college senior, to wake up to the fact that God is calling us to some-

thing better than lukewarm faith and mediocre ministries.

YOUTHQUAKE '75 has established a conference policy that all conferees must be part of an organized delegation. *Organized*—that means you have to start talking about it with other Friends and get things together. *Delegation*—that means your fellowship or maybe a cluster of fellowships from your yearly meeting becoming organized together.

YOUTHQUAKE '75 is December 26, 1975, to December 31, 1975. You have time to pray, plan, discuss, and invite.

In the words of Billy Lewis, chairman of YOUTHQUAKE '75, "A great number of Friends youth coming together from across America could spark . . . a spiritual awakening. I believe YOUTHQUAKE '75 could be a new beginning for us. I pray it will be. And I invite you to join me in making this conference a reality."

I will tell you more next month about the details. Until then, if you have questions, send them to me, and I will do my best to provide the answers. Don Green, 4 Wheeler Way, 1-A, Princeton, New Jersey 08540. □

IN THE January 1975 EVANGELICAL FRIEND, Eldon Helm described "The Coming Catastrophe" that would be caused by inadequate food for the earth's exploding population. It was a disturbing picture he portrayed. In the same issue Jack Willcuts' editorial pointed out some of the conditions in the world that produce the trap of hopelessness and helplessness we are caught in today: recession, violence, hunger, joblessness, rebellion, frustration. We hear bad news wherever we turn.

Then I picked up February's *Reader's Digest* that had just come and read William Griffith's article, "It's Our Move in the Middle East," depicting the extremely grave situation our country is in due to the Arab oil squeeze that threatens to

disrupt our whole financial system. With each article my heart sank a fathom deeper into discouragement. Is there no hope? Even the problems in my personal life seemed to be a miniature reflection of the troubled world situation. I was tempted to despair.

Faced with insurmountable problems the Christian naturally turns to God's Word for comfort. I picked up my *Living Bible* and identified with the psalmist as I read (Psalm 55:4-8), "My heart is in anguish within me. Stark fear overpowers me. Trembling and horror overwhelm me. Oh, for wings like a dove, to fly away and rest! I would fly to the far off deserts and stay there. I would flee to some refuge from all this storm." But he had no wings. Here was no flaming arrow pointing the way out of our distressing dilemma as I had hoped for, but it did give a measure of comfort just knowing that my discouragement was no

unique experience for a child of God. It was shared by the saint of the Psalms.

But I must search further. Security is a basic need of mankind. Where is the Christian's security—something solid enough to withstand the unbelievable onslaughts that confront us today and that are expected in far greater magnitude by farsighted modern prophets and economic and political students alike? In response to my need the Holy Spirit guided me to some verses of Scripture that let in not just a ray of hope but a powerful beaconlight of assurance. "You both precede me and follow me, and place your hand of blessing on my head." (Psalm 139:5 LB) What comfort! "The eternal God is your Refuge [that's what I wanted], and underneath are the everlasting arms." (Deuteronomy 33:27 LB) What assurance! "May the Lord of peace Himself continually grant you peace in EVERY circumstance." (2 Thessalonians 3:16 NASB) What triumph! No promise here of a far-off desert to fly to and rest, but something infinitely better. Having Christ means having peace despite circumstances. Nothing could surpass this. Yes, my day's reading had led me through the valley of despair to the mountaintop of utter confidence! □

All in a day's reading

BY EDITH WINES

Edith Wines is manager of Friends Center in Columbus, Ohio.

Articles on these pages by Edwin Cammack, missionary to Peru, and by Anna Nixon, a teacher at Union Biblical Seminary at Yeotmal, India, discuss persecution of Christians in today's world. Corrie ten Boom's introductory statements are excerpts from a longer article in the November-December issue of Logos Journal and are used with permission.

SATAN IS ALIVE IN AYMARALAND

BY EDWIN CAMMACK

While returning to Juli on a recent trip to visit the Huancane Church on the north end of Lake Titicaca, the following dialogue took place with the Aymara Christian leaders traveling with us. Some explanations have been added for a clearer understanding:

MISSIONARY: What are some of the major reasons that discourage Christians in the Aymara culture, often causing them to leave their Christian faith?

AYMARA CHRISTIAN: Fighting to keep your land or to gain more land is a big discouragement. Often land is gained through fighting. The winner gets the land.

Also false deeds are made by individuals to take land away from those without deeds.

To add to this problem the people say that the Christians are too humble to fight for their land, therefore let us take it away from them. Often just that happens. How can we win when the individual that pays an unjust judge off in court is able to win the case and the land?

Our land is important to us because it supports the family economically. We don't feel as Christians that we can follow the customs of the world to fight with our whips over this problem. We try to settle the dispute by talking directly with those involved.

MISSIONARY: How come the family unit is a source of discouragement to the Christians within it?

AYMARA CHRISTIAN: Those of the family unit that are not Christian give the Christians a bad time. Christians receive lots of ridicule for their faith in Christ.

The Christians no longer take part in their family's animistic religions or practices that are sinful. The non-Christian members of the family often react violently because their grandfathers' customs are being broken and the family unity is threatened.

MISSIONARY: Why does the problem of drinking alcohol cause so many to fall?

AYMARA CHRISTIAN: The drinking of alcohol is involved in nearly every social and religious practice of the Aymara culture. Two big problems are prevalent. First of all, when there is a social function in the community everyone has a quota to pay to help buy the alcohol for the function. If a person doesn't comply, things go hard for him.

Second, the alcohol is passed around to everyone present. It is fully expected that every man accepts the drink. If a man refuses the drink, they do all they can to talk him into it. Sometimes if that doesn't work, the refuser will be whipped with a leather whip. This is a real persuasive method. Some Christians refusing to drink have been wrestled to the ground, their mouths forced open, and the alcohol poured down their throats.

When a Christian falls into drinking, he is often too ashamed and afraid to go to church again.

MISSIONARY: Why is pride such a problem?

AYMARA CHRISTIAN: Men and women become very proud of their possessions. Some are so proud that they won't humble themselves enough to be obedient Christians.

All too often when one is making lots of money he becomes very proud of his success and doesn't bother with the Christian life anymore.

Perhaps the pride that comes when one gains a good education is the most dangerous pride among our people. These people get so proud of being so educated that they think there is no God and if there is one, they don't need Him anyway.

MISSIONARY: What part do your grandfathers' customs that are still practiced play in discouraging the Christians? Are these customs easy for a sincere Christian to leave?

AYMARA CHRISTIAN: It's not so hard to leave those old customs. When a person becomes a Christian he realizes that those

ARE CHRISTIANS PERSECUTED TODAY?

THE COMING TRIBULATION

BY CORRIE TEN BOOM

Several years ago I was in Africa in a nation where a new government had come into power. The first night I was there some of the Christians were commanded to come to the police station and register. When they arrived, they were arrested and that same night were executed. The next day the same thing happened with other Christians. The third day it was the same. All the Christians in the district were being systematically murdered.

The fourth day I was to speak in a little church. The people came, but they were filled with fear and tension. All during the service they looked at each other, their eyes asking, "Will this one I am sitting beside be the next one killed? Will I be the next one?"

The room was hot and stuffy with insects that came through the screenless windows and swirled around the naked light bulbs over the bare wooden benches. I told them a story out of my childhood.

"When I was a little girl," I said, "I went to my father and said, 'Daddy, I am afraid that I will never be strong enough to be a martyr for Jesus Christ.'

old customs are worthless. The use of witch doctors is the hardest practice to leave. Witch doctors are used in a lot of sicknesses to bring a cure or call back the soul of the sick person that escaped, therefore causing his sickness. Witchcraft plays a big part in our culture. We teach the Christians to leave witchcraft practices and put their complete faith in Christ to help them in the cases where they would have used witchcraft.

MISSIONARY: What class of people in your culture responds to the Gospel more readily than others?

AYMARA CHRISTIAN: The people who have characteristics of humility.

CHRISTIANS PERSECUTED WHY?

PERSECUTION? Here's a late report from a relief worker just returned from India regarding Arunachal Pradesh, India's newest state: "Forty-five churches burned to the ground; thousands living in the bush eating roots and leaves; one man publicly humiliated for 36 hours, then hung upside down by local Hindu leaders." Pray for these fellow believers!

PRAY FOR CHRISTIANS IN INDIA'S NEWEST STATE

BY ANNA NIXON

"Tell me,' Father said, 'when you take a train trip to Amsterdam, when do I give you the money for the ticket? Three weeks before?'"

"No, Daddy, you give me the ticket money just before we get on the train."

"That is right,' my father said, 'and so it is with God's strength. Our wise Father in heaven knows when you will need the strength to be a martyr for Jesus Christ. He will supply all you need—just in time . . .'"

My African friends were nodding and smiling. Suddenly a spirit of joy descended upon that church and the people began singing: "In the sweet by and by, we shall meet on that beautiful shore."

That week half the congregation was executed. I heard later that the other half was killed some months ago.

But I must tell you something. I was so happy that the Lord used me to encourage those people, for unlike many of their leaders I had the Word of God. I had been to the Bible and discovered that Jesus said He had not only overcome the world but to all those who remained faithful to the end He would give a crown of life. □

One outstanding feature of the EFI conference in Gauhati was the picturesque and courageous presence of the Arunachal Pradesh Christians. They sat on the platform at 11 o'clock Monday morning, January 6—four men of the Adi tribe but most from the Nissi tribe, who are less favored and more persecuted. The leaders spoke, and each underlined the testimony of the other, that their churches had been destroyed, their homes burned, their property taken, and their lives threatened. Two who had received college education spoke in English, and one served as interpreter—Mr. Ter Tana Tara.

Mr. Nabum Rukhi, president of the Nissi Baptist Christian Association, who had lost all he had and had seen his father seized and his brother taken, still had a shine on his face as he told his story of receiving Jesus as Savior in 1971. "We have come here from the jungle," he said, "thinking how to rid ourselves of these persecutions. After January 26 we will not be able to enter our country again if we do not go back now. During this Christmas two more persons were captured. The serious persecution started in 1972, and since April 1974 we have been homeless. Today we meet you here, and we have great hope in our minds. You represent the whole

of India. We beg you to help us. We went to New Delhi recently, and the authorities assured us they would do something. But so far they have taken no action."

Likha Takha, a former priest and preacher whom God has used to bring many to the Lord, said, "I thank God for the privilege of being here. I thank God for saving me from the bondage of Satan. Since then I have been preaching in the villages." He said little about his own persecution, but Rev. C. L. Rema pointed out that he had been kidnapped, threatened with death if he did not recant, and held captive three months. "People like Likha Takha," he said, "are standing firm for the Lord and are encouraging their people to stand firm. So let us work and pray with them that they may receive the protection they deserve according to the law of our country."

Then Dr. I. Ben Wati spoke on behalf of the whole conference, and his message was interpreted for the people present from Arunachal Pradesh. He said:

"On behalf of the Evangelical Fellowship of India, we want to say that we are one with you because we belong to one nation, under one government. Secondly, we are one with you because we are members of the one body of Jesus Christ. And this morning we want to say on be-

AYMARA CHRISTIAN: Say, we have a pastor in our church who is very faithful in preaching good sermons, but he drinks alcohol in secret, is very proud and rebellious. The people in my church are very discouraged. I'm thinking of attending another church to get away from all the problems. Is that all right for me to do?

MISSIONARY: Why don't you stay right in there and be an encouragement in the situation. The people in your church need you there to give it new life. The devil wants you to leave, knowing that the church will be weaker spiritually. It won't be easy! □



Nabam Rukhi, right, is a leader among some of the new Christians in Arunachal Pradesh, India's newest state.

half of all the people here that we are one with you in your sufferings.

"We cannot come to you because we are not allowed to come to your Arunachal Pradesh. But we want to assure you that our prayers can reach you and that we have been praying for you. As you know, we have seen the President, the Prime Minister, and the Home Minister in New Delhi. Some of the documents you have given are in the hands of the Government in New Delhi. We have done what we can, humanly speaking, but we can go beyond all to our almighty God.

"In order to show our solidarity with you I want our Indian friends to stand up. We are one with you as Indians. (At this point all Indian citizens stood.)

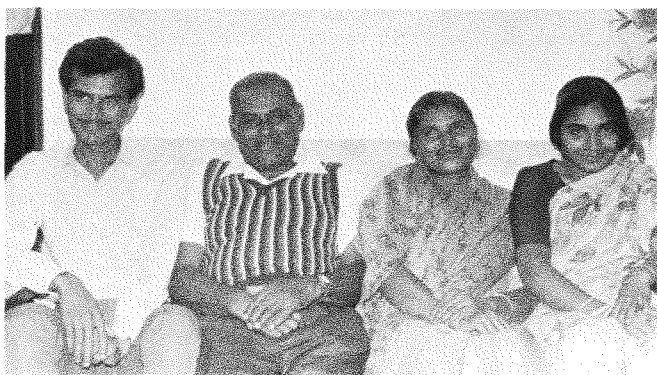
"We have also others here from other countries who are one with you in Jesus Christ. They may also wish to stand to show their solidarity. (Here all non-Indians present in the tent arose.)

"We are one with you, and we pray that God will help you in these coming days to stand firm in the faith." □

Samson Huri Lall, beloved witness for Christ of Williams Ward

BY FRANCES AND EZRA DEVOL

This dear brother came to the Christian Hospital in Chhatarpur in 1950 and was with us throughout our years in India. He was the first and for awhile the only male nurse in the hospital. He served in the male side of the Outpatient Department and then worked in the male ward, which began in a large tent loaned to us by the government, and later in Williams Ward, which was built in 1951-52.



Frances and Ezra DeVol tell of the passing of Samson Huri Lall shown here in an earlier family picture (l. to r.): Vinod, Samson, and Samson's wife and daughter who survive.

He was cheerful and helpful and a great joy to have on duty, taking real delight in any new technique or piece of equipment. He became our anesthetist and later a charge nurse and served in many other capacities, both in the hospital and in the church.

He came to us a nominal Christian but was won to the Lord under the preaching of the Word by Everett L. Cattell. The verse that gripped him and brought conviction upon him was, "They that are in the flesh cannot please God."

The National Missionary Society captured his imagination and inspired him to begin witnessing for the Lord on his own in the ward and in the relatives' shelter. On Sunday he could be seen with his bag of tracts over his shoulder on his way to the bus stand and on into the bazaar to witness. Whenever a group would be going to surrounding villages, Samson was always among them and often the leader. He was known for his love for the Lord and zeal for His work. He was one of the best sellers of Gospel portions in the area.

For many months he was a regular participant in early morning prayer at the church. He had a serious concern for his family. His youngest son Vinod preceded him in death by almost two years. Vinod had become a government forest officer and had been stationed in a very distant and lonely area. While he had been a child of God as a youth, he had grown indifferent, and this was a constant concern to his parents. When the news of his illness reached his parents, they went to be with him and had the joy of praying with him and hearing him pray before he passed away. Sometime after this occurred, Samson had an overwhelming vision of Vinod in heaven saying, "I'm happy here." His joy knew no bounds, and since then he has been eagerly looking forward to the time when he could join him. Just a day previously he had said in a meeting, "I'm just waiting for the Lord to call me." While he is greatly missed and our hearts ache because he is not there carrying on, as we had hoped he could for many more years, we rejoice that he is with the Lord, whom he loved and served. □

Missionary Voice

Adult Bible School at Rough Rock

BY VERN AND LOIS ELLIS

It was the first day of Adult Bible School, and we wondered how many would get to come. Someone had to be secured to care for the livestock, and this is becoming more difficult. No one wants to herd sheep in January and February when it is so cold, snowy, and windy; besides the salary is always small.

We needn't have wondered, for where there is a will there is always a way. Some families traded at the middle so part could come the first half and the rest the second. One man attended classes in the morning, cared for livestock in the afternoon.

They not only came but they studied hard from 9 to 4 five days a week with an hour and a half off at noon.

They studied the Bible, three Bible classes a day, plus reading, writing, and arithmetic—all needed in their daily lives. This is always a time of growth as they hear and are obedient to God's Word. □



Vern Ellis gives group help in syllable division and sounding out words on their own, especially important as they try to read their Bibles without help.



Navajo history and Genesis are both used for this advanced reading class.

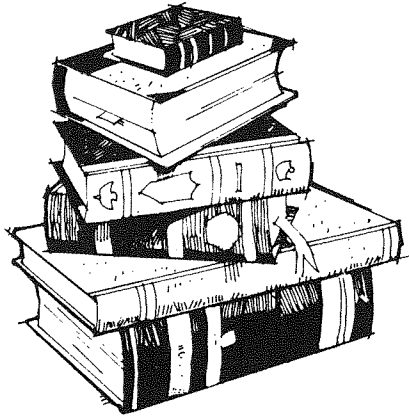


Learning to read her language is a challenge to this young mother.



This lady is being given extra help with syllables.

Books



Arthur O. Roberts, *Listen to the Lord*, Barclay Press, 1974, 112 pages, cloth-bound, \$4.50.

In *Listen to the Lord*, Dr. Arthur Roberts provides the reader with 112 pages of enjoyable reading. As he deals with contemporary issues and experiences that are familiar to all, it is in a most sensitive manner with poetry as his mode of expression.

Lest the prospective reader assume it is "just another collection of verses," notice the four main groupings of his poems—Ecstasy Interpreted, Love Tributes, The Age of Metal, and *Listen to the Lord*. He chooses subjects that are common (family, school, church, and community incidents) and proceeds to delight the reader by saying just the right words to trigger a flood of memories. Thus he evokes a responsive mood by carefully choosing words for both their sound and their connotation.

The title of the book is from his poem entitled "North Valley Meetinghouse," which Quaker readers will appreciate.

"This is a new meetinghouse
for the people of God:
a place for people to pray
or sing, or preach, or read
the Bible, to witness or to
listen to the Lord in
shared silence, sometimes
breaking bread together
after worship."

Before reading very far into the book, the reader senses that titles are very important in understanding the poems. Often they reflect a basic interpretation of the entire piece. For example "Cain at the County Fair" does not mention the familiar character from Genesis; rather it expresses quite graphically a jealous boy's complaint when his brother wins a prize showing THEIR calf at the fair.

I enjoyed the poet's humor. In writing "First Kiss" he speaks for the typical, awkward, love-sick youth confessing:

"So I kissed her.
Something ventured, nothing gained."

Describing his conversion, he writes vividly:

"I saw star-fire
pierce the earth
celebrating
my new birth . . ."

Symbolism plays a great part in his writings. The reader must probe deeply into just what is meant in the poem "Solitaire." "I" is pitted against "Me," and there is "no real win but just a draw that masks pretense for dealer and for dealt." But herein lies the formula for good poetry: A profound thought plus the sensitive use of speech equals beautiful poetry.

A note of protest and irony prevails in poems included in "The Age of Metal." One cannot miss the strong objection voiced in "My Lai Manifesto":

"I will not kill . . .
Nor do I authorize you
To spend my taxes
To send others to kill . . ."

and the irony in "Herod's Christmas, 1972":

"On the twelve days of Christmas . . .
my air force gave to you:
thirty bombers crashing
Hanoi and Haiphong burning
a hundred prisoners waiting
a half billion dollars wasting
a billion Christians crying . . .
for the slaughter of
two thousand innocents."

In a day when expressing appreciation is for many a chore and a neglected art, I found the "Love Tributes" most enjoyable. The poet expresses sincere gratitude to his "second-mile" secretary, to Pa, "an authentic Quaker, a son of the soil, who read the *Congressional Record* and the Bible faithfully," to Mom "for driving the green Ford to Christian Endeavor," and to his wife Fern, expressing such deep feelings the reader feels almost like an intruder.

The book ends with a collection of poems about Bible characters. It is a "must" for every family library.

And to the author, thank you, Arthur Roberts. In reading your lines, you inspire the reader to be more sensitive to all that is good and beautiful. You evoke a gratitude for love. —Lucy Anderson

Marion K. Mayers, compiler, David D. Koechel, designer, *Love Goes on Forever*, Zondervan Publishing House, 63 pages, \$2.95.

Here is a different kind of book dealing with marriage relationships. These relationships are each treated inspirationally in one or two pages and illustrated with excellent photography and occasional poetry. The book is a hardback with an attractive cover, approximately eight inches square. It makes an attractive shower or wedding gift. —W. P. Lee

'We shouldn't wait so long'

BY BETTY M. HOCKETT

"Oh, that Benny! There he goes again," sighed Melissa.

"He shouldn't throw dirt up on that porch," Patty said with a definite sound of disgust.

"I know! I've seen him do it before. He's so awful!"

"It's no wonder nobody in the fourth grade likes him," observed Patty.

The girls slowed their steps a little, not wanting to take any chances of catching up with Benny. They well knew his habit of pestering and poking fun at most anyone who happened to be close by.

Melissa shook her head. "I don't know why he's always so mean to everyone."

"I don't know either," answered Patty. "Course, most of the kids in our room at school are mean to him, too. I was glad, though, when the principal came out and stopped Jon and Richard from beating up on him today noon. I don't like fights." She shuddered at the remembrance of the noontime problems.

"Fights are always bad," Melissa replied. "Benny said he was going to bring a snake to school tomorrow. Ugh! I hope Miss Lewis sends him to the office. He always ruins everything."

Suddenly she slowed to a complete stop. "You know somethin', Patty? We ought to pray for Benny. Maybe God could help him."

"Hey, that's a neat idea. I hadn't even thought about doing that." Patty's face wrinkled into a tight frown. "Maybe God could help him. But maybe He could help us, too. You know, help us and the other kids to like Benny so maybe we'd all get along better together. Yeah, Melissa, that *is* a good idea."

They walked together for the next block, watching as Benny teased a group of smaller children playing on a front-yard swing set. "That Benny!" Melissa said again with another sigh.

Then came the corner where Patty went one direction toward her home and Melissa turned the other way toward where she lived. As they went their different ways, they shouted "good-bye"

and "see you in the morning" for as long as they could hear each other.

Before bedtime that night, Melissa prayed for Benny. She thought about him and how he always seemed to disturb everyone and everything. "I guess I'll try to be nice to him. That's what God would want me to do," she determined just before going off to sleep.

At her home that night Patty also prayed for Benny. Then she, too, spent some time thinking about him. "I think I'll start trying to be friendlier to him. I won't talk about him to the others anymore. I'll try to be kind like the Bible says I should be." With a good feeling about this new plan, she soon slept.

Next morning, the fourth grade class shuffled noisily into Miss Lewis' room as the 8:30 bell echoed down through the school halls. Lunches and coats were put away, and everyone slowly settled into their seats for what looked to be an ordinary day.

"Boys and girls," said Miss Lewis gently. "I have some bad news this morning that will be a surprise, I'm sure. Last night, just before dark, Benny was hit by a car over near the park. Evidently he ran right in front of the car and the driver did not have a chance to stop at all. Benny died in the hospital early this morning."

A cold prickly feeling started at Melissa's toes, then hurried clear up to the top of her head. "Oh no!"

Everyone stared straight ahead at Miss Lewis. They looked exactly like stone statues. No one moved or spoke.

Miss Lewis turned and moved slowly around to her chair behind the big brown desk that was always pleasant looking with books and a green plant that reached out with many stems of heart-shaped leaves. She sat down quietly.

Melissa heard a small noise that sounded like a sob. She looked around in time to see Jon use the tail of his yellow and blue plaid shirt to wipe tears that were rolling off the end of his chin. She noticed that Richard had his head buried in the circle of his arms stretched out over his desk. His shoulders were shaking, but he was making no sound.

Melissa was the first one who could say anything out loud. "That's awful! That's just awful." Hot tears began edging their way down her freckled cheeks.

Jon wiped his eyes again and spoke up in a shaky voice. "We didn't really hate Benny, Miss Lewis. And we sure didn't want him killed. I guess it was just somethin' to do to be mean to him. But maybe . . ." The sobs came again. "But maybe if we'd of been nice to him he wouldn't of been bad to us. Oh, I'm so sorry!"

By that time the others began to speak, also. Some asked to hear about the acci-

dent all over again. One of the girls went over and sat in Benny's empty desk chair. "He won't ever be here again," she whispered sadly.

After most of the boys and girls had said something, Richard finally lifted his head. "I think . . . maybe . . . er a . . . I think we oughta send flowers to his funeral. I've got 25¢ in my pocket. I'll put it in for flowers."

A quiet murmur went up from the class. Yeah . . . that's a good idea . . . me, too . . . here's a dime . . . I'll bring money tomorrow. Not a single boy or girl questioned the wisdom of Richard's idea. Suddenly it did not seem strange at all to be offering their own money in memory of someone who just the day before was not even thought of in a kind way.

Melissa wandered over toward the pencil sharpener. Then she turned around and said, "I wish Benny could come back now. I wish he could know that we didn't really hate him."

"I wish that, too," agreed Patty from where she sat. "I was going to start today to be nice to him."

Miss Lewis stood up and walked back to the front of her desk. "I guess already this morning we have learned something that is very important. We shouldn't wait so long to be nice to someone. There might not be as much time as we think."

We shouldn't wait so long! We shouldn't wait so long! Miss Lewis' words went around and around in Melissa's mind. She knew that though there were books to study and work to do today, Miss Lewis was right; one important lesson had already been learned. □

GOD CREATED

(Genesis 1)

God created light
Which is bright
What a sight!
He created birds
Which fly high
In the sky.
God created a flower pod
Which grows
In the sod.
I learn about Him.
I turned to Him.
He created a tree,
But most of all
He created me.
Thank you, God!

—Daryla Pitts
(9 years old)
Booker, Texas,
Friends Church

What's New!



Dorothy Barratt
EFA Christian education
consultant

it takes time

BY BETTY M. HOCKETT

It takes time to be a Sunday school teacher, finding ways and opportunities of showing godly love and concern for the pupils. However, blessed is the teacher who takes that time to follow obediently God's leading into a close relationship with a student.

Francis Wakhisi and Bruce Ponder, George Fox College students who work in the junior department at Newberg Friends Sunday School, have this year

been blessed by God because they took the time to invest much love and care into the life of one of their pupils, eleven-year-old Phillip.

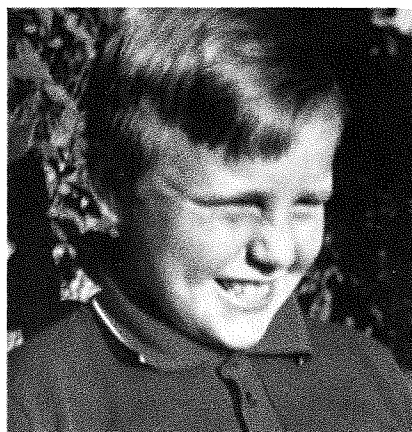
Phillip began coming to church on Sundays and Wednesdays early last fall. It was soon evident that he was reaching out for love and attention. Because his father died just before he was born, Phillip had been without benefit of the necessary love and understanding from a man. He was a lonely, fearful, insecure, and restless boy whose behavior clearly showed his needs. Francis and Bruce sensed the needs, and God gave them unusual insight into Phillip's life.

Just before Christmas, Francis, a student from Kenya, Africa, went to visit

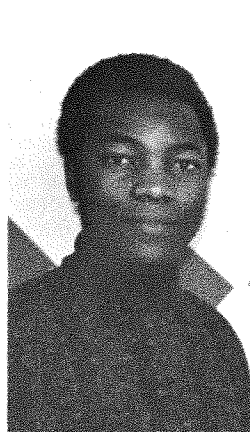
With this kind of personal attention from such a respected friend, he did not find it so necessary to get attention by being a nuisance. His teachers, both at school and at church, began to notice an improvement in his behavior.

Following the visit to school, Francis kept in contact with Miss Halstead. He inquired how Phillip was reacting to various things; he offered to help with homework that was necessary as well as helping the boy to solve personal problems. Bruce Ponder also conversed with the teacher, wanting to discover what kinds of things he could do to help Phillip.

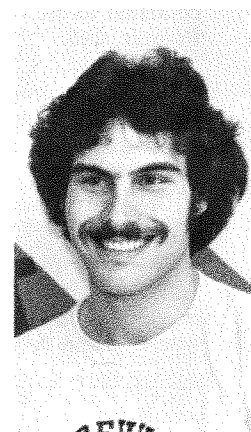
Both of the college boys, along with other GFC students, spent many hours



Phillip Baggette



Francis Wakhisi



Bruce Ponder

Phillip in his fifth grade room at Central School. "I was really impressed that he would take the time to do this," says Karleen Halstead, Phillip's teacher. "Phillip couldn't believe that someone would do that sort of thing for him. He really radiated." Francis remembers, "It made him feel important. He had something to contribute as he introduced the other kids to me. Even some of them who had hated Phillip began to like him."

The attention and interest that Francis showed that day in the classroom left a definite, lasting impression upon the entire class. It seemed to be a turning point in Phillip's life.

Later, Francis invited Phillip to his apartment for an African dinner. Miss Halstead gave him the opportunity to share this with his class the next day. He had the respect of his classmates as he shared the experience, telling what he had eaten and what he thought about the African food. "The class was almost jealous of this special attention," reported Miss Halstead. "They would ask, 'How come you get to go there, Phillip?' He would just smile."

Now Phillip had something for which he could be noticed. For the first time he had something special, all of his own.

with Phillip. "He was always welcome at my house," said Francis. "It was open. I made him feel that he was accepted." According to Bruce, "Phillip was around the college dining commons a lot of the time during meals." They spent time bicycling together, watching TV, playing games, or just talking. Phillip enjoyed going to the college basketball games with his GFC friends. This personal care made Phillip feel that someone was interested in him as a person.

Bruce recalls that part of the attention he gave to Phillip at church was of a disciplinary nature. "He did not resent this. He began to learn that we teachers weren't 'out to get him.'" This helped Phillip begin to learn how to respect authority.

All this patient, loving help was pointing Phillip toward responsible behavior. He became better able to cooperate with his peers. They, in turn, were helped to know how they could accept him, too. Continued gains were noted by the teachers. Miss Halstead says, "There was a great improvement over the first of the year." She also observed that the only books he checked out from school were books on Africa.

After prayer and persistence, Francis was able to become acquainted with

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Phillip's mother. He often called, showing that he was truly interested in her son. She appreciated this and was helped to take a new interest in Phillip and what he was doing.

The Wednesday night before Easter, Francis taught the junior club group. The lesson was about Jesus' power to raise the dead. Francis pointed out that we should all be ready to die but we need not fear death because Jesus has power over death. He felt impelled to talk further with Phillip about this matter. As they walked home together, he made more opportunity to talk about being ready to die. He reminded him that when we tell Jesus we love Him and ask Him to live with us, we do not need to be afraid to die. "Phillip was very quiet," Francis said. "I was happy about that conversation. I think my words went into his consciousness. I feel that Phillip was not afraid to die. That was the last time I had a chance to talk to him about Jesus."

Five days later, on the evening of March 31, 1975, Phillip died as the result of a fire in his home.

Francis and Bruce were further able to minister to Phillip's mother and older sisters when they served as two of the

casket bearers at the funeral, held in the Newberg Friends Church.

His death left a deep impression upon his peers, from both school and church. Many of them attended his funeral. Miss Halstead's fifth grade class collected a goodly sum of money, from which they purchased a floral arrangement for the service and a *Living Bible*, which they presented to Phillip's mother. The remaining money was given to a special assistance fund arranged for his mother. The junior choir from the church sang at the funeral, "The Old Rugged Cross," a favorite song of both Phillip and his mother.

Francis and Bruce were blessed by obeying God's leading into Phillip's life. There are no regrets for having invested so much of their busy school days in his life. "We wish we could have done more," says Bruce. "He taught me many, many lessons. This experience has been a key to this year." As Bruce was recalling these times with Phillip, he went on to say, "A Sunday school teacher must look inside, not look only at what is evident on the outside. A teacher must be completely committed to the kids and to Christ and His power. I recommend that anyone who is working for the Lord should work close to someone like this."

Editorial

Continued

deference to missionaries and other visitors—but they were never noticed by the crowds and seldom referred to by the leaders. A presider for the day announced from time to time who might be speaking next "if they got there," and if not, someone else would. Every minute was filled with music—specials, group singing—or with prayer about the altar or with total congregational participation. There were unhurried and often unscheduled announcements and impromptu verbal concerns, testimonies, questions—Thursday through Sunday. The Lord led. Only the Lord led. (One of my sermons, to be given as a speaker from "the North" was not preached—it just didn't get worked into the day's meetings. And no one noticed the omission apparently, or I just failed to enter the hall at a suitable time.)

This isn't to say the event wasn't organized. People were fed, housed, ushered, and babies were cared for—but in a leisurely way and simple style that hardly seemed to bother anyone. In fact, one baby was born during a morning session. This created a minor commotion in one corner of the tabernacle for a few minutes until the mother and baby were carried out in a blanket to a more private place by some volunteers. A local *sanitario* was called and reported both were doing fine. The pastor of this family was much pleased they had come. "They are very new Christians, less than a month in the church! Isn't it marvelous the baby was born at Yearly Meeting?" "I did worry about them though," he admitted, "as she had to ride on top a public truck for several hours to get here."

Our church as well as our world is caught up by systems—moral, political, economic, cultural—that are only partly of our own making or design, and that we cannot control. When it comes to culture, should we try? To do so is only to frustrate the beauty of God's creative diversity in the making of many peoples, customs, and nations. To distinguish between the "fruits of the Spirit . . . love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," Christian qualities of every culture, and the peripheries of cultural custom is a lesson in Christian grace to the learned. Christian unity prevails only when these differences are sorted out, mutually acknowledged, and appreciated.

As I finish this at 30,000 feet in an air-conditioned DC-10 listening to Beethoven and sipping orange juice, I am thinking of the hardy 4,000 going home on trucks, burro back, or walking. Quite a contrast!

—J.L.W.

Concluding report, Sunday School Enlargement Campaign sponsored by the EFA Christian Education Commission.

Many Sunday schools throughout the EFA have been engaged in an enlargement campaign. Phase I was held from September 15 through October 6, 1974. Phase II began October 13 and concluded March 30, 1975. The final division winners were those Sunday schools who had maintained the highest percent of their Phase I average attendance. The following five Sunday schools will receive engraved plaques:

	1973-74 average	Phase I average	Phase II average	% of Phase I maintained
<i>Division A (251-up)</i>				
Newberg, Oregon	321	370.5	386	104%
<i>Division B (151-250)</i>				
Eugene, Oregon	161	187.7	204	109%
<i>Division C (91-150)</i>				
Boise, Idaho	142	137	161	118%
<i>Division D (51-90)</i>				
Marion, Oregon	63	76.2	85.76	113%
<i>Division E (1-50)</i>				
*Fiat, Ohio	23	26.7	32	119%

(Contact your pastor, Sunday school superintendent, or Christian education chairman for more detailed report of Phase II.)

**It was erroneously reported earlier that another church had been the winner of this division.*

NORTHWEST YEARLY MEETING



Superintendent's Corner Victory

I wish you all could have been with Mary and me as we visited several of our churches over the Easter weekend. Our first stop was Cherry Grove church, where Don and Judy Moore and the choir put on the dramatic production, *No Greater Love*. The first presentation, the one we enjoyed, was Good Friday evening. They did it also three times on Sunday. It was a moving, dramatic, triumphant, and evangelistic production. Five hundred people made reservations by taking tickets to see the musical drama. The bookstore couldn't believe it when Cherry Grove ordered 500 tickets, but their faith was vindicated. It was easy to sense the excitement among the people at Cherry Grove.

Easter Sunday morning at Holly Park, Ralph Greenidge preached on "The Heart of the Matter," exhorting that God requires a clean heart, and "Without holiness no man shall see the Lord." It was dynamic. Before the message Jill Gustofson, soloist, and a new choir sang a delightful number that I hope the Holly Park church can present at the Evangelical Friends Alliance General Conference in July. Holly Park church had the largest attendance in recent history—189. We had lunch with Eugene and Norma McDonald. Kent also had the largest attendance in history—100 people. One man who had just been saved three months handed to Eugene McDonald a check for \$500 and said, "Here, this is retroactive." In the afternoon and again in the evening the choir at the Friends Memorial Church, under the direction of Ralph Fry, did the Bill Gaither musical, "Alleluia." It was a magnificent sound with recorded orchestration. It made us proud to be Christian, followers of the risen Christ. That night we had good fellowship with the people of Tacoma Friends, where God is also working in a wonderful way. A combined choir from the Tacoma and Olympic View churches was on TV recently.

Back in my office reports came in that Hayden Lake had its highest attendance yet, 300 people with five families away. The Eugene church had 347 people, also the highest ever. The week before they had 240, the biggest crowd on a Sunday that was not Christmas or Easter. Clackamas Park church gave the production, *No Greater Love*, to 1,000 people in four sessions.

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

Having a large attendance is not everything. Many churches are having vital effective ministries but are not breaking attendance records. There are probably several others that have outstanding victorious news I haven't received for this article. The joy of being with these churches made Easter especially victorious. God is working in a wonderful way among our churches. He wants His lost to be found. He wants His church to grow. He is empowering and enabling our people to make it happen. In a praying church, surrounded by people, four things will produce the momentum for growth:

1. A desire to win new people and grow.
2. Unity, love, and warm fellowship in the body.
3. Enthusiasm for what God is doing in your church.
4. Willingness to pay the price of commitment and obedience for growth.

—Norval Hadley

Four NWYM Churches Win In EFA Campaign

Northwest Yearly Meeting had four of the five division winners in Phase II of the EFA Sunday School Enlargement Campaign. Newberg won in Division A (251-up) by retaining 104 percent of their average during the Phase I of the contest. Their average during Phase I was 370 and since then their average has been 386. Eugene won Division B (151-250). They had 187.7 during the Phase I campaign and 203 average since for a retention of 109 percent. Boise won Division C (91-150) with 137 during November and 161 since, retaining 118 percent. Marion won Division D (51-90) with an average of 76 during Phase I and an average since then of 85.76, retaining 113 percent. Many of our other churches were in the running.

Dates of Summer Camps

TWIN ROCKS

July 7-12—Junior Girls
July 14-19—Junior Boys
July 21-27—Surfside Senior Youth
(includes EFA Conference
attenders)
July 28-August 2—Tween Camp
August 29-September 1—
Family Camp
September 12-14—Adult Fellowship

QUAKER HILL

July 3-6—4th of July Family Camp
August 4-9—Tween Camp
August 11-16—Youth Camp
August 18-22—Boys and Girls Camp
August 29-September 1—
Labor Day Family Camp

ISLAND HOPPING

August 1-3—Adults only
August 4-9—High schoolers who will
be in grades 10 through college
freshman next fall

Friends concerns

Willcuts, Edmundson Return From South America Visit

Jack Willcuts and Don Edmundson have just returned from Bolivia and Peru, where Jack was speaker for *Junta Anual* at Easter time and where Don Edmundson took some movie footage and still pictures. The movie footage may be used in an EFA film presenting the work of all EFA missions.

George Fox College

A \$2,000 National Endowment for the Humanities grant has been awarded to Dr. Arthur O. Roberts, professor of religion and philosophy. He will receive the funding for completion of a new study on the history of Quakers in Alaska.

The Federal stipend is for June and July, during which Roberts will visit ten communities in Northwest Alaska and compile background for the publication. Proposed is a 400- to 500-page work to be published in the summer of 1976 with a \$1,000 subsidy already assured for that publication.

"The Quaker dimension to Alaska is important," Roberts says. "It represents a new 'holy experiment' in America as relevant to Northwest American history as the early Quaker Colony was to East Coast American history."

An Eskimo student at George Fox, Tom Outwater, a native of Kotzebue, is assisting in gathering oral tradi-

tions and printed stories about Eskimo life.

More than 700 persons filled the Grand Ballroom of the Disneyland Hotel in Anaheim to hear popular entertainer Art Linkletter as the special guest for the seventh annual Southern California Dinner for George Fox College.

"Congratulations to the friends of George Fox College. I'm proud to be counted as one of them," Linkletter said. He spoke both humorously and seriously in his address. He urged students and parents to choose colleges that can develop character in their students. "I'd pick a small college anytime," he said. "Colleges should teach ethical standards." He praised small Christian colleges for that ability and added, "They must be kept and guarded, nourished and cared for."

"That's what it's all about, turning out good, responsible Christian citizens," Linkletter said, "and colleges that give the leaders of America we must have in our troubled times."

Also on the dinner program was a multimedia presentation, "The Dimensions of Success," narrated by President David LeShana and telling of the progress and plans of the college, musical entertainment by duo pianists, Tim Bletscher and Roger House, both GFC seniors, and the Jessup Family Singers of Whittier.

The friends and fund raising dinner was underwritten by an alumnus of the college, with gifts and pledges earmarked for college operations.



ROCKY MOUNTAIN YEARLY MEETING

Easter Celebrations

Easter is a joyous time for Christians. We are brought together to again worship a risen Savior. This year, churches in our yearly meeting celebrated this season in a variety of ways.

Several churches reported capacity attendance as they joined together on Easter Sunday. For some meetings, their emphasis for the day was the special offering for our Mexico mission.

Springbank Friends participated in Good Friday Union Services and

hosted Mod Messengers, who sang a cantata during their morning service.

Due to blizzard conditions, Empire Friends, Vale, South Dakota, held their Easter worship a week late. They reported a blessed time of worship as their Sunday school held a short program and the message was brought.

Since their Ministerial Alliance did not sponsor a sunrise service, the La Junta Friends Church held their own with the public invited. Over 90 attended, with Dwain Ellis, pastor, bringing the message. The service was followed by a breakfast of pancakes and ham served to 105 people. They also had 113 who attended regular Easter Sunday morning worship, which centered around the message, "Who Do You Say That I Am?" The challenge was to answer this question not merely with an intellectual response but one that comes from the heart and is lived out in daily living.

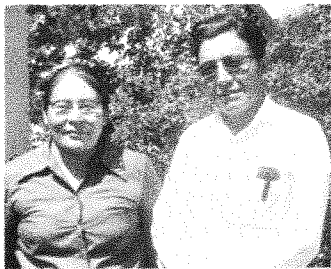
Denver Friends Church's choir presented "Alleluia," a musical package of songs by the Gaithers and Ronn Huff. Under the direction of Marian Beutler, both congregation and choir were blessed with the message of Christ and the challenge to "get all excited, go tell everybody that Jesus Christ is King."

Yes, "Jesus Christ is still the King of kings." We are thankful for the message of Christ and for the risen Savior.

Missionaries Visit in Homes

Each week, God's Word is taken to the Navajo people in their homes. Two teams involved in this work include Amos and Marie Redhair and Helen Descheeny and Mary Gafford. Pictures of our native workers are shown beside their homes on the mission grounds.

Varied situations are met as we approach homes. A padlock may indicate the absence of anyone to whom we can minister. Vigorous ac-



Amos and Marie Redhair

tivity outside may be participated in by different ones in the camp. These activities could include shearing sheep, caring for little lambs, building a house, or other chores. Seeing this, we may feel it advisable to move on to another home or simply stop and greet them, leaving Sunday school papers.

At times, we anticipate seeing those who may have been sick or been in a hospital due to illness or surgery since our last visit. Others may have experienced sorrow because of the loss of a loved one, or

Coming Events

Yearly Meeting at Quaker Ridge Camp—June 18-22
Junior Youth Camp—July 5-12
Junior High Camp—July 12-19
Senior High Camp—July 19-26
College/Career Camp—July 26-27



Helen Descheeny

it may be one who has recently accepted Christ and needs their faith strengthened.

Conditions inside the home may hinder or help to welcome us. Such activities as cleaning, eating a meal, or a ceremony being held for a sick person may prevent us from being able to enter. However, some may cease or delay their work while we have Bible lessons with them.

You may ask how many are present at a study of this type. To us, numbers are not important as we share from God's Word. We work with one or many. During the school year, the children may be in school, or we may have only one adult to listen; therefore, we go on the premise of the Samaritan woman at the well—one soul is worth much in God's sight. On the contrary, depending on circumstances, several persons may be present.

Like most homes, interruptions may occur during the time of the Bible lesson. Friends or relatives may drive up in their pickup or come on foot. They may have come to bring news or talk of plans for a trip whereby one must soon take their leave; some remain and listen. Persons with drinking or other problems may find their way inside the door. The intoxicated person may be sober enough to greet us or unable to walk straight. Such incidents embarrass other members of the family as well as make us anxious.

As we labor each week in our home visitation, we need your prayer support. PRAY that the Navajo families will be receptive to God's message of salvation through Jesus Christ and for us that, as we meet difficult situations, God will help us in dealing with them.

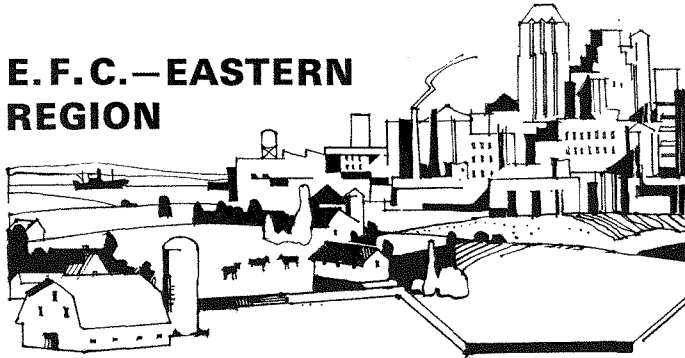
PRAYER REQUESTS:

1. A man bound by sin's habits expressing his desire to be a Christian.
2. Spring camp meetings.
3. God's help for new converts to keep their faith even in face of opposition.

PRAISE NOTES:

1. A new convert won when Amos Redhair visited in her home.
2. Weekly church services.
3. The effective use of the edition of the Navajo New Testament, Psalms, and Proverbs, which is now in print.

E. F. C.—EASTERN REGION



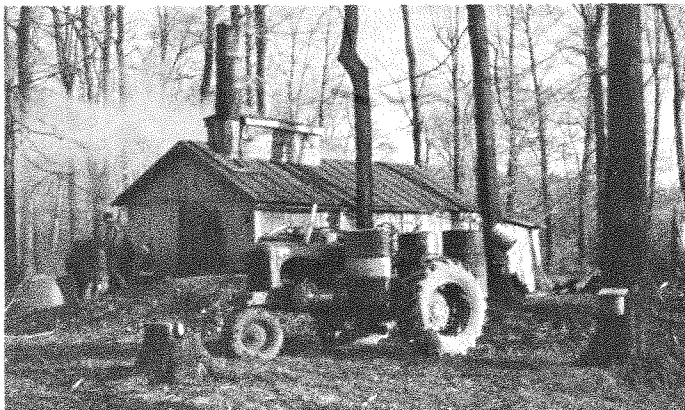
Sweet Fund Raising

The Mt. Gilead Friends Church has completed building a new sanctuary. In order to help defray some of the expenses, their people undertook a new venture during the months of February and March.

The LeRoy Vaughan family had a sugar camp of around 600 maple trees that had not been tapped for

several years. Some of our ambitious men decided to open it.

For several days before the sugar camp actually opened, the men sawed and split wood for the fire, readied the sugar house by getting the large cooking pan, called an evaporator, cleaned and in place, and put the storage tanks in order.



Steam arises from cooking the sap in the sugar house at Mt. Gilead. Sap gathering equipment mounted on tractor and a bucket on one of the trees can also be seen in foreground.

On Saturday, February 22, the camp officially opened. Early that day people by the dozens converged in the woods ready for a full day's work. Trees had to be tapped, spiles driven into the trees, and buckets hung. About 1,200 buckets were put in place. More wood was gathered, too.

At noon, chili and vegetable soup helped refuel hungry workers. At four o'clock the fire was started, and the first sap came into the evaporator.

During the following days there were lots of hours of hard work spent in gathering the sap and in cooking it down. Food was provided for those who worked. Many had worked all day in their secular employment and came after hours to cook the sap and bottle the syrup until midnight or later.

It took from 32 to 50 gallons of maple sap to make one gallon of maple syrup. The final total made was 340 gallons of that delicious, high-grade syrup.

The hard work, the marvelous Christian fellowship, and the profits realized from the sale of the syrup made it all worthwhile. At this point our people are already looking forward to the next maple syrup season.

—Mrs. Dale Halfhill

Construction Has Begun At Hanover

The Hanover Friends Church of Mechanicsville, Virginia, under the pastorate of George E. Robinson, is praising God that construction has begun on their new multipurpose building. They have felt a great need within their congregation and in their community for this addition to their church. The multipurpose building not only will meet the growing need for more Sunday school classrooms and space for the Youth and their activities but also will enable The Friendly Care Day School to increase its enrollment, as it is presently full. It is believed the ministry of the church to the Mechanicsville area will be greatly expanded through church and community sponsored activities within this building.

The building's external design will be compatible with the present sanctuary and education buildings. It has a 50' x 75' gym floor plus surrounding classrooms. By opening folding doors, these classrooms and gym floor convert into one large room. A beautiful corner fireplace promises to provide a warm, cozy setting for many times of fellowship together. The overall size will be 75' x 80', including a kitchen and restrooms. Among the activities available to everyone upon completion of this building will be basketball, volleyball, shuffleboard, and Ping-Pong.

A Bond Sale Kickoff Banquet was held on Wednesday, March 19th, and \$90,000 in bonds are in the process of being sold to church members, friends, community businessmen, and others. The majority of the bonds, which earn 8½ percent interest, have already been reserved, as many are finding them a great investment personally as well as an important investment in God's work. The Friendly Care Day School of Hanover Friends Church will be the main source of income to cover the cost of this building.

A groundbreaking ceremony, conducted by Pastor Robinson, was held on Sunday, March 23, following the morning worship service, with two charter members and several key people in the building program participating. Construction was be-

gun on Monday, March 24, and with God's help is expected to be completed by July 1, 1975.

It is the sincere hope and prayer of this body of believers that this building will be used to give Him praise by showing His love and concern to others.

Midweek Service— New Testament Style

(Number 3 in a series)

For the past few years a strong new feeling has been developing at Canton First Friends that we are one big family that really loves and cares. Even though we have grown tremendously, there is a closeness that was not evident when we were fewer in number. Visitors marvel at the depth of love and openness evidenced in the portion of our worship services devoted to the sharing of concerns and the giving of thanks. What has brought about this atmosphere of love that some newcomers have said they can feel as soon as they enter our sanctuary?

There are many contributing factors. One has been the small group movement that began in a very limited way and has now become a vital part of our lives. It started when some of us saw the results of meeting regularly with a few with whom we could share our deepest struggles and concerns. The joy of victories won through united prayer brought a sense of closeness that helped serve as a magnet to draw others into our fellowship.

Following our first Lay Witness Mission three years ago, the number of small groups meeting in homes increased greatly. It became evident that our small group meetings were far more meaningful than our midweek church prayer meeting. For a time, some continued attending both the small group meetings and the midweek church service. When all small group prayer meetings were put on an equal basis and counted as our prayer meeting attendance, the group meeting at the church became smaller and was finally discontinued.

Through these years the small groups have undergone many changes. As individuals have had changes in home circumstances or work schedules, they have moved from one group to another. Some groups have been discontinued and new groups have been formed. Today there are some 26 groups.

Among these groups are two early morning men's prayer breakfasts. Some of our women's groups meet in the morning, others in the afternoon. Our Cradle Roll superintendent leads a young mother's group at the church each Thursday morning, with the children being cared for in the nursery. This group has grown to include all young women and has been an outreach ministry to neighbors. Evening groups consist of couples as well as singles. The junior high Bible study group meets at the church on Wednesday evening for a sack supper, and the senior highs meet that same evening in a home.

The format varies within our groups. Some consist largely of sharing and prayer while others are devoted primarily to the study of the Bible or at times a helpful Christian book.

As people accept the Lord in worship services or through personal witnessing and counseling, they are introduced to a group that becomes their family. Everyone attending our services is invited to our small groups through cards kept in the pews describing the groups avail-

Correction

The following are corrections concerning items in "Focus on Malone" that appeared in April's issue:

The wrap-up on Malone's basketball season should have read a season of 27 wins, 6 losses not 25, 5.

Baccalaureate has been changed to May 16 and is NOT May 14 as printed. —Editor

able. Some have accepted the Lord as the result of joining a group. Many are learning to pray aloud for the first time. Some groups have reached out to include neighbors and friends from other churches, with whom we are enjoying fellowship.

One result of our small groups has been the development of close friendships. In times of illness, group members have made hospital visits or taken food to families at home. We often share helpful Scriptures and have prayer together by phone. Some groups have occasional picnics or meals together.

It is a comfort to know that, as needs arise, prayer requests can be

phoned in to groups that are meeting that day. Prayer meeting at Canton First Friends is no longer a poorly attended event scheduled for Wednesday evening. Instead, it has become an important part of almost every day. —Margaret Mosher

Focus on Malone

Dr. Everett L. Cattell was guest speaker for the academic convocation held at the beginning of the spring term. His address entitled "Ways of Renewal" was an appeal to Christians to take the way of the cross and follow Christ's example as a reconciler to bring about spiritual renewal. To conclude the service, Joe Yoder was honored with the Distinguished Service Award in recognition of his 32 years as Stark County Auditor.

Dr. Fernando Belaunde-Terry, former president of Peru (1963-68), was the 1975 McKinley Scholar. He visited the Malone campus April 17-19, Walsh College April 21-23, and Mt. Union April 28-30. He was educated in Peru, France, and the U.S., and his career ranges from architect, regional planner, and author to the leader of Popular Action, the political party he founded in 1956.



KANSAS YEARLY MEETING

Outreach through Christian Camping

Paul Snyder, camp coordinator, has spent a busy year visiting the churches of Kansas Yearly Meeting to share the camp program with the youth and adults.



Paul and Linda Snyder

His schedule included visits to nearly every meeting, plus some of the Area Rallies and the Midwinter Retreat at Quaker Ridge Camp.

With the adults Paul shared the need for counselors and kitchen workers. With a desired ratio of one counselor to eight youth, the 73-74 camping season experienced a shortage of workers. A typical service included a 10 to 15-minute presentation on Camp Quaker Haven. He also told of plans for Youth Yearly Meeting and other youth oriented

programs. He explained the budget and what it is used for, encouraging each group to continue to pay against their quota. Using puppets in some cases, he gave messages in Sunday school classes and youth groups.

KYM is fortunate to have facilities all their own. Ten denominations rent the camp during the summer because they have no grounds of their own. Fortunate also are we to have dedicated workers like Paul and Linda Snyder to serve as directors and Bud and Letha Lawrence as camp managers. Their year-round efforts make camp a great place to be.

Camp Quaker Haven needs the help of every person in Kansas Yearly Meeting. Each person should play a big part in the camping program this year. Become involved. Pray for the personnel—establish scholarships for some who might other-

wise be unable to go—serve as a counselor or kitchen helper.

Give serious consideration to the possibilities of outreach through Christian camping.

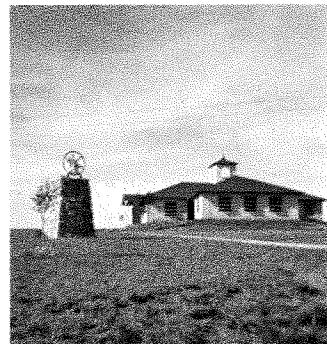
Let's Go Camping!

Have you aired out the bedroll? Have you checked to see if you can still squeeze into last year's swimsuit? Have you saved up enough money to enjoy a week at camp, with a little extra left over? If you haven't, you're going to miss a great time.

CAMP IS WHERE IT'S AT!

■ It's where you can spend five whole days with your "best" friend and Mother doesn't mind.

■ It's where you meet new friends and renew those of years past.



■ It's where you go through the chow line to eat, and the food is so good you don't mind doing a few dishes when it's your turn.

■ It's where you hunt for hours for the ZOWIE ROCK, only to learn that the timid little girl or boy in the next cabin beat you to it.

■ It's where you have fun with some preachers and teachers who you thought before were just stuffed shirts. It's where these same adults and young people are dedicated to the task of leading you into a deeper relationship with Christ and showing you some of the ways to smooth the bumps in the road at home with your family.

■ It's one week set apart to enjoy the out-of-doors, the beauty of God's nature; the fellowship of friends, and the presence of God very real in the hearts of young Friends.

Mom, you may not get a letter while they're gone; they're too busy doing to take time for writing; but when they get home, they'll do lots of telling, of all the fun and friends.

Kids, you help—don't sit back and wait for camp to be handed to you. Why not want to go bad enough to help on the arrangements.

Many, many, lifetime friendships are made at camp. Many lifetime decisions for Christ are made or confirmed at camp.

Don't miss this wonderful opportunity to build memories, to grow in Christ and maturity.

See the schedule of camp dates. Go to Camp Quaker Haven with your friends.

Camp is where they're at!

Camp Dates and Directors

Junior Camp	June 19-13
Junior Hi Camp	June 16-20
Senior Hi Camp	June 28-July 3
Family Camp	Aug. 29-Sept. 1
Keenagers	
CIT Program	

Grady Miller, Merle Clowe
Jim Custer, Paul Bock
Shorty Wright, Casey Davidson
Don Crist
Alfred Miller
Clark Pickett

Burundi Prayer and Praise

What a month this has been!

We have been in special meetings. David Kellum helped at the Mugutu church, and we PRAISE GOD for the help He gave in those meetings.

The spring months were chosen as special meeting months among Burundi Friends. On all stations and in our hill churches special weekend meetings were held.

In Kwibuka area they had women's meetings, men's meetings, and weekend meetings for everyone. The preachers were chosen from our pastors, missionaries, and some lay people who are willing to go and help. In Burundi, special weekend meetings means three or four sermons a day, usually just in the daytime, but one area also had night meetings. Many of the people brought their food and spent the nights at the church.

At Nugutu, David, with pastor

Bahenda and a layman, Nyankurubiki, had charge of the meetings. The Lord gave much blessing in the meeting. One young man who had been accused of being involved in a ring of thieves, spending several months in prison, came for prayer. We feel he is really trying to break from his old life and live for God. PRAY THAT GOD will give him the courage to stand true to Him.

A young woman who was raised a Catholic and has been attending this church for some time prayed that God would reveal the Holy Spirit to her. We feel it is a privilege to work with these young people who really want to live for God and be examples for Him.

In all these meetings there are people, mostly young people, seeking the Holy Spirit and wanting to know the fullness of God's joy. Keep praying for our churches.

We feel God is working in Burundi Quarterly Meeting!

was a former pastor in our church, was our guest speaker Sunday morning, April 6.

COLORADO SPRINGS Colorado

We were pleased to have Roscoe Townsend and Henry Harvey for evangelistic services the week of March 17. God's blessings were on the meetings; some received conversion, others sanctification, but all received a blessing from the messages and music.

Twenty-three women gathered for a recent Missionary Union meeting. Secret pals were revealed and new ones chosen for the coming year. We also drew names for a prayer partner, which is something new this year. One of our projects is getting new silverware for our church kitchen.

COUNCIL HOUSE Wyandotte, Oklahoma

We were privileged to have a group of 35 workcampers from Richmond, Indiana, churches here for three days of work March 23-26. They painted the Loom House inside and out, painted one bus, gave the new steps and porch the professional touch of a mason, and started to lay the new walls for the vestibule.

All went well until noon of the last day. Fire got started in the loom house near the stove. Heroic efforts on the part of all saved the building from great damage, though all the new inside paint was ruined.

Four looms were damaged and some warp and yarn and shuttles burned, but most of the finished rugs, etc. were saved. We hope insurance will cover most of the loss. The boys and girls were so concerned they gave sacrificially of their own money intended for souvenirs, snacks, etc.

Those of us who got to know the campers and staff found they were a wonderful group of Christian people. One leader, David Parsons, decided to stay until Annual Meeting to help clean up the mess and repaint the loom house. Only one person was hurt. Tom Mullen of Earlham School of Religion cut his hand while working to get a hose through a window.

We have much to be thankful for—"In every thing give thanks."

DAMASCUS, Ohio

For the evening service on March 9, Reva Smallwood directed the playlet, "The Gate of Heaven," and on March 19 Lydia Buksbaze, author of the book, *They Looked for a City*, spoke to our people.

A Spiritual Life Conference was held March 23-26 with Dr. and Mrs. Everett Cattell holding meetings in our church.

On Easter Sunday the cantata, "Hallelujah, What a Saviour," was presented in our church by the Community Choir at a sunrise service.

Our promotion for March to meet a goal of 300 plus average for the month's attendance in Sunday school exceeded our expectations.

A Father and Son Banquet, sponsored by the Missionary Committee, was held in our social room.

DEERFIELD, Ohio

The Evangelists, a group of students from Malone College, presented a sacred concert in a recent evening service. Another group from the college known as the Boanerges presented "The Man" in a musical concert in a morning worship service.

Easter Sunday was a busy day beginning with the sunrise service, when the Teens for Christ depicted

the events of the first Easter. This was followed by the Easter breakfast.

The Adult Choir presented a cantata, "The Portraits of the Saviour," in the morning worship service. The film, *The Sound of the Trumpet*, was shown in the evening service.

EAST RICHLAND St. Clairsville, Ohio

The Easter morning worship service found our pews filled to overflowing. We had a record attendance of 414. In the Easter evening service we worshiped together by enjoying an inspiring program by the children. This also brought out a record attendance of 220.

The St. Clairsville Council of Churches sponsored Lenten Services during March 9-12 at our church, while area pastors and choirs joined in to make it a community affair.

A Thomas Celebrity Organ was presented to the church by a family of the congregation.

ENID, Oklahoma

Great things are happening in this small Oklahoma church . . . and it really began with a sharing mission from the folks at the Topeka Friends Church. Our Enid church had moved into a "no new growth" situation. We felt that some outside sharing might be the answer—we know now that God led us in that direction. Don and Jan Crist, Wayne and Pat Warner, Don Hill, and Maurice Roberts came for an all-day time of sharing . . . and took home as many blessings as they left with us! Our members felt a new sense of concern for one another and for the church family. One new idea grew out of another, and soon we formed weekly Bible study share groups in individual homes . . . these groups showed a remarkable gain in attendance—far above what response was usually when held on the Wednesday night at the church meetings.

In February, Larry and Mileta Kinser began a four-day service . . . each evening opened with a song that thanked God for the weather—a true act of faith since Enid experienced its biggest ice storm of the year. During this time God made a special call on Carroll Guffey. Carroll is one of Bessie Winter's sons. It was one of God's most delightful miracles . . . and such an obvious one that blessed all who saw it happen.

March 16 the Friends Bible College Choir thrilled our members and guests, and special honor was given to our dear octogenarians. We were especially proud of Charles Carr, a minister, who was 99 years old on March 9. Charles is one of the constant inspirations to our church family. And we must add that all these wonders were intensified through the faithful works of our pastors, Merl and Eunice Kinser.

FIRST DENVER, Colorado

Some couples from our church attended the Institute in Basic Youth Conflicts and reported gaining much from their attendance.

For one of our Family Worship Sundays, three of our children presented a snoopy play during the worship. The point was well made that we should look at our own lives instead of always having answers for everyone else.

Two other dramas were also presented around the Easter theme. Sandy Wright directed a special play given Palm Sunday evening. It depicted people's view of what should be done with the cross.

Friends gather



ALLIANCE, Ohio

On February 1, 1975, Bob King and Howard Blasman went to Guatemala for two weeks with Project Partner to help build a medical clinic that will work with Project Partner's Sea Angel.

The Bridgade boys held a pine-wood derby race with James Smith taking honors as first place, Steve Szeiff second place, and Rick Smith third place.

Lydia Buksbaze, author of the book, *They Looked for a City*, was a guest speaker in Alliance Friends recently. Her book concerns a Jewish family in Eastern Europe and their bitter but triumphant struggle for survival. This lovely romance blossoms, and then tragedy strikes during the maelstrom of war. Finally, in the midst of international chaos and conflict, in a truly miraculous way the family is joyously reunited. You will find this fascinating book hard to put down. Reading it will be an unforgettable, heart-stirring experience. While speaking and sharing many things with our people, Mrs. Buksbaze gave her testimony of God's miraculous blessings upon her own Jewish family in Eastern Europe.

BELLEFONTAINE, Ohio

Our 43-voice Teen Choir presented "He's Alive" Palm Sunday evening before a capacity audience.

On Easter sunrise service we enjoyed the Boanerges singing group from Malone College. Following the service 150 people were served breakfast. Easter morning service

was the presentation by the combined efforts of the Teen Choir and the Young Adult choir of "Alleluia, Let's Just Praise the Lord." A record worship attendance of 379 was thrilled with the presence of the living Jesus. Easter evening, we were filled with joy as we watched the film, *We Beheld His Glory*.

Our Teen Choir leaves for their fifth annual spring tour of the West the last of April, where they will sing in seven states and travel 3,000 miles.

BOISE, Idaho

Dale Field, our former pastor and now pastor of South Salem Friends Church, was guest speaker in our church February 2, 1975.

Sunday night, February 23, 1975, the 40-voice Greenleaf Friends Academy Choir presented a concert at our church. These young people gave verbal expressions of thanks to God for the Holy Spirit at work in their lives.

Our Easter program began with a Youth Breakfast in the church Fellowship Hall followed by a contemporary service at 8:15 a.m. with a message, "Christ Hung on the Cross," by the youth minister. The second service included special music and a message by the pastor, "Because He Lives." Following the evening service was a farewell social for our youth minister, Gary Hughes, and his wife Vangie. Gary decided to become a pastor and accepted a call to Port William, Ohio.

Bruce Hicks, professor at Western Evangelical Seminary, whose father

FULTON CREEK, Radnor, Ohio

Our teenage youth have been spending Wednesday nights witnessing to the folks in the community if they are able to get an invitation into their homes. They have been having classes and prayer sessions preparing for this work. Their comments are quite interesting when they return to report at the prayer meetings in the church.

The ladies of the church have been busy at various tasks, including purchasing a tape recorder for taping services for shut-ins, preparing meals for the pastor and family while Mary had surgery, providing services for the Civic Center, cleaning the church for Easter, and conducting a bake sale for the Least Coin Fund.

For Good Friday services, 12 men of the church, each representing a disciple, wrote their own monologue for the portrayal of the Last Supper. Wearing appropriate apparel, seated around a large table in the front of the church, they took us back to the Upper Room. Afterwards, communion was served from the same table to the congregation. Everyone present received a blessing from the Spirit-filled service. The Soul's Haven from Delaware were the guests at our sunrise service. They had charge of that early morning meeting, and all who heard them enjoyed the fellowship. An Easter breakfast of ham and eggs was served to everyone afterwards.

HAYDEN LAKE, Idaho

On Easter Sunday morning we had approximately 300 in attendance at both morning worship services. An unusual outpouring by the Holy Spirit was felt and reported by many in attendance.

Sunday evening, April 6, our church joined with Coeur d'Alene Church of God for an evening of special music and a time of fellowship.

Eleven couples journeyed to Bend, Oregon, April 11 for Young Friends Conference, where our musical ensemble, Friendly Sound, had a part in the music on Sunday morning.

HUGHESVILLE, Pennsylvania

A very interesting evening was planned by the Missionary Committee on February 19, 1975. The movie, *Through Gates of Splendor*, was shown following a fellowship supper. The Malone Choral presented their concert recently with a full church.

The Master's Plan from Malone College recently led us in a revival service weekend. They also had the services for the community Youth Breakfast held each year for the youth from 7th through 12th grades at 7:30 each morning the week before Easter.

KENT, Washington

Our youth group has really been busy these past two months. During the weekend of February 15-16, about 20 of our high school students were the guests of Agnew Friends in Sequim, starting out with a loving Valentine banquet, games, and sharing our songs together into the evening. We stayed with several generous families and worshiped together on Sunday. Our youth groups found new friendships developing in our common bond with Christ.

March 8 six students from George Fox presented the New Quaker Awareness Workshop to the three Tacoma-Kent area churches' youth groups. The emphasis was on small group participation and discussion of important issues of Christian life

especially pertinent to youth. Then on Sunday, two of the GFC students and several youth presented allegorical skits on biblical messages and got their points across quite well.

WMU has helped bring Christian love in small ways to patients at the Dorian Nursing Home by providing small St. Patrick Day and Easter tray favors with small Bible verses.

LAS ANIMAS, Colorado

Sixteen couples traveled to Lamar the evening of Valentine's Day to enjoy a banquet and evening of fellowship. Love notes were composed with candy hearts found in nut cups at each place and read aloud. Skits depicting humorous scenes (or not so humorous depending on your point of view) of married life were presented by Jerry and Rogena Davison and Frank and Adelle Hickman. After games were played, the evening was capped by a talk from Chuck Wallin, ACSW, psychiatric social worker and administrator of Colorado Boys Ranch. He spoke on "Keeping Your Marriage Alive."

LIBERAL, Kansas

Emery and Helen Hunt just returning from the Billy Graham School of Evangelism in Albuquerque, New Mexico, report: "Our trip was surely one of the highlights of our lives. We felt we were sitting in heavenly places. We shall be sharing from time to time the messages and blessings. It was the nearest like heaven we shall ever be not to really be there."

We salute *Leon Hale*, clerk. He headed our Building Committee, has served as a Sunday school teacher, and is considered a real scholar of the Word. We deeply appreciate all that he has done and is doing to make Friends fellowship what it is at Liberal.

Dr. Lee Cox, professor at Bartlesville Wesleyan College, spoke in our service recently. We appreciated the challenging message brought by Dr. Cox, father of Mary Brown, our pastor's wife.

LYNWOOD, Portland, Oregon

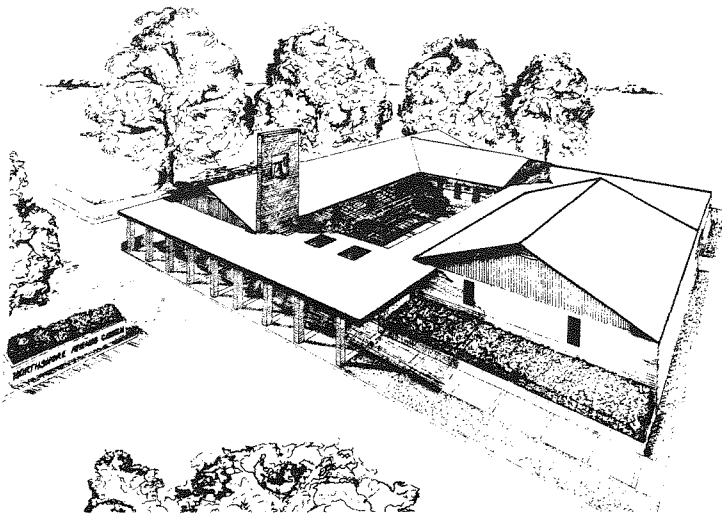
God has blessed Lynwood with many talented "friends" to render service to Him for the glory of Jesus Christ.

Our 23-member choir presented three live "Alleluia" services on Easter Sunday, lifting praise to our Lord in reflection of His birth, life, sacrifice on Calvary, and triumphant resurrection. The services were conducted by Dean Griffith, accompanied by Eleanore Frazier. Services were also presented at the Village Retirement Center and Trinity Christian Church, April 6 and 13 respectively.

Sunday school enrollment has made a terrific increase due to Lynwood's bussing ministry led by Bob McKnight. Two 65-passenger busses currently in use are bussing children from the Lynwood community. Sixty percent of those riding are now attending Sunday school and children's church on a regular basis.

The Lord has particularly blessed us with a fantastic youth ministry under direction of Marv Walker. All high school and college/career youth experienced "Christ's Last Days" as seen through the eyes of the disciples by means of tape, slides, and actual partaking of the Lord's Last Supper. The remembrance took place March 29 followed by an Easter breakfast in Camas and a "Son"rise service at Beacon Rock.

NORTHSHORE, Houston, Texas



Dedication service for the newly-remodeled church facilities was held March 9, 1975. In conjunction with the Friendswood Area Rally, there was a full house, as Friends gathered for this observance. Camp Coordinator Paul Snyder shared the work of our youth; the film, How to Grow a Church, was shown; and Associate Superintendent Gerald Teague brought the message. Frank Gordy is pastor and Ethel Jackson, clerk.

MARYSVILLE, Ohio

Marysville Friends Church took their turn at having the World Day of Prayer services for the community. After the services the ladies had a fellowship time in the annex.

On Palm Sunday the Senior Choir presented the "Praise the Lord" cantata. A time of fellowship was held after the presentation.

Communion services were held on Maundy Thursday. An Easter sunrise breakfast was held Easter morning and served by Bob Brown, Paul Greene, and Jack Rowley. Our regular morning worship service was attended by 160 people. Let's Just Praise The Lord!

MT. PLEASANT, Ohio

Our special meeting with Stan Scott resulted in at least 25 making definite decisions to accept Christ. The cantata, "Hail Glorious King," was given Sunday evening, and a goodly number benefitted from its message.

The Easter sunrise service was held under the supervision of the youth group.

A World Day of Prayer was held at Friends church.

Cottage prayer meetings are being planned for our Lay Witness Mission services. We are praying that it will be a blessing to all.

NEWBERG, Oregon

Speakers during our week of missions, February 23-March 2, included Norval Hadley, Ron and Carolyn Stansell, Quentin and Florene Nordyke, and David Le Shana.

The George Fox College Band gave their home concert at our church on March 2, directed by Dennis Hagen.

The George Fox College A Cappella Choir gave their home concert on March 23, directed by Jerry Friesen.

David Le Shana was speaker at the community Easter sunrise service at the First Methodist Church. Milo Rediger, president of Taylor University, Upland, Indiana, was Sunday morning speaker on April 6.

Choirs from Judson Baptist College, Seattle Pacific College, West-

ern Baptist College, and George Fox College sang at the George Fox College Invitational Choir Festival at our church on April 11.

Saturday evening, April 5, the FY presented a program of talents, comedy, and auction, earning money toward their summer mission trip.

NORTH LEWISBURG, Ohio

On Palm Sunday evening we had a communion service at our church in place of the regular evangelistic message. Following the singing of hymns and the time of prayer, communion was observed around the altar with appropriate Scripture being read. This meaningful time closed with testimonies and a special number by the Stultz girls quartet.

We thank the Lord for supplying the finances to keep up with our remodeling projects, including restrooms, nursery, and painting.

PLAINS, Kansas

Fred Littlefield, Fowler Friends pastor, was our guest speaker at a festive Valentine banquet. He emphasized four characteristics important to happy marriage: communication, joy, forgiveness, and love. Don Powell was master of ceremonies; Sheila Ratzlaff led the group in singing love songs.

"Missionary Moments" has been an informative feature of Sunday morning worship services. These are brief sketches of our missionary families, their work and location. An enlarged map of Burundi has been helpful in the presentation.

Our church hosted the community World Day of Prayer service with Dean Burton of Dodge City as guest speaker. He gave an impressive costumed portrayal of the apostle John.

Gerald Teague was with us April 4-6. He spoke in the Day of Rejoicing program following a basket dinner on Sunday afternoon, celebrating the retirement of our building indebtedness in 1974. The Robert Hutsons of Wichita, pastors at Plains through the building program years, were guests, and he participated in the program.

RAISIN CENTER Adrian, Michigan

Our junior and senior FY groups have been busy raising money for our new church addition. The junior FY held a 12-hour Rock-A-Thon, earning \$188, while the senior FY rocked for 24 hours and earned \$650. We are very grateful for our youth and for all they do for our church. May all the glory go to our Lord.

Evangelist Thomas Mangrum, from Danville, Virginia, was the guest speaker during our recent revival services. He is highly recommended for preaching on holiness. We praise the Lord for all the heart needs that were met during our revivals.

On March 23 we were privileged to have the Boanerges from Malone College with us. They are certainly on fire for the Lord, and we were all inspired by their singing. Of course, we enjoyed seeing our own Jeff Nichols, as we have missed him since he has been going to Malone.

REEDWOOD, Portland, Oregon

Reedwood hosted a Passover Seder (dinner) in Friendship Center sponsored by American Mission to the Jews. This is a traditional Jewish Feast commemorating the exodus of the Israelites from Egypt.

Recently an Aymara dinner developed to American tastes was served Bolivian style in the Friendship Center. Gary Knight was the Aymara host, in full costume. Quentin and Florene Nordyke gave the program.

Reedwood Friends have been challenged to forego one meal a week and place one dollar in the World Relief Box. Lawrence Lovegren made the attractive box to be used throughout the year for regular offerings for the work of the WRC.

Reedwood worshippers are looking forward to hearing Endre Granat, violinist, in a morning worship service in May. Mr. Granat made his debut in his native Hungary at the age of seven. He has been concert master of Hamburg Symphony, Goteburg Symphony, and Cleveland Orchestra, and made his debut in Carnegie Hall in 1968.

The third annual Reedwood Festival of the Arts was held in April. This year in addition to exhibits of collage, drawings, paintings, cartoons, photography, macrame, calligraphy, and sculpture, a kite flying contest was featured.

The Pancake Breakfast in Friendship Center for the purpose of raising funds for Little Friends Day Care was a huge success. The breakfast was satisfying and delicious. Toni Zell, chef at La Bonne Crepe, donated his time and talents; his specialties were auctioned off later in the morning.

Our pastor, Jack Willcuts, made a three-week visit to our mission fields in Bolivia and Peru. He left March 13 for a three-day meeting in Mexico City with Friends there, then on to South America for various ministries and meetings with national leaders and missionaries.

Due to the national state of distress in South Vietnam, all American missionaries and relief personnel were being evacuated. Stuart and Kathy Willcuts were responsible for the evacuation of World Relief Commission personnel. We praise the Lord for their safe return.

SALEM FIRST, Ohio

Our youth are involved in some active and ambitious programs for the Lord. With a senior high attendance of 25 on Sunday night, they are undertaking a community ser-

vice project each month. The youth have been to both the Home of Aged Women in Salem and the Columbian County Home to sing and to visit with these people who have so many lonely hours on their hands. In addition, they are showing friendliness to and witnessing to the boys at the Roger, Ohio, Honor Farm. On March 29 the film, *Satan on the Loose*, was shown as part of the program with the honor farm boys.

The youth counselors meet regularly to plan the activities for that month. Recent social activities have included roller skating, bowling, and tobogganing parties.

Presently a program in cooperation with youth from other churches is being launched to make a spiritual impact upon Salem High School. An average of 25 have been meeting in homes to pray for and to plan the outreach of this program.

The Csehey Musical Messengers, who have been traveling, singing, and playing for the Lord for 42 years, ministered in concert Sunday evening, March 12. Mr. Csehey took the time to give the audience a lesson in the proper playing of the violin and then proceeded to put it all together by playing beautiful interpretations of "Jesus Saves." Mr. Csehey also played a violin duet with Dave Christianson of our church, who is in his first year at Malone.

SEBRING, Ohio

Marjorie Myers was guest speaker at our February missionary circle, and Jeanne Brantingham spoke at our March meeting telling of her work on Pescadores Island as interpreter assisting a nurse in the leper clinic.

Timothy R. Queen from Howland exchanged pulpits with our pastor recently. He gave many interesting illustrations on his topic of "Forgiveness." We also had the pleasure of hearing him speak to us again on Easter evening, when his topic was the "Christian Home" and the Faith in Christ group ministered to us with several special numbers. The Easter morning service had been presented by the children and followed by a sack lunch.

Our Wednesday evening group has been studying the book, *Heaven Help the Home*.

SPOKANE, Washington

We were privileged one Sunday evening to have the Celebration singers from Marion, Indiana. What an inspiration they were as they sang songs of God's love so professionally!

Our Missions Conference was also very good with Quentin Nordyke and Ron Stansell. Besides these special speakers, we enjoyed hearing from some local people who have served in special missions.

Some of our own congregation have been concerned for an area about 17 miles west of Spokane. Recently, they have started having Sunday evening services for this community, reaching into several homes with the Gospel.

Our pastor, Wayne Piersall, has been suffering from a problem with a disc in his back for the past several weeks. He is improving but not yet able to carry on his normal activities. In his absence we have been challenged and inspired by the ministry of a Christian school teacher, Jim Korver.

The WMU sponsored a fund-raising dinner for the adults with the theme, "The Height of the Ridiculous." Besides the financial benefit to the WMU it was really an evening of fun for those who attended.

SPRINGBANK Allen, Nebraska

Several from our church took training so they could serve as counselors for the film, *A Time to Run*.

We recently hosted our Area Rally. Our speaker was Ed Erny, missionary to Taiwan.

TACOMA FIRST, Washington

The afternoon and evening of March 23 the combined choirs of Tacoma First and Olympic View presented their Easter cantata at both churches. Before the afternoon presentation at our church, the families of Willis and Thelma Perry held a reception for them in honor of their 25th wedding anniversary.

March 28 our choir had a party at the home of Clarence and Marge Mumphord, where they viewed the Easter cantata the choirs had filmed for cable TV. Easter Sunday we held sunrise services at the Holiness Association Campground, with Fred Baker bringing the message. It was very gratifying to have so many attending. This was followed by a delicious breakfast served by the youth group.

We are praising the Lord for the response of the young people at the weekly breakfasts. The boys meet early Wednesday and the girls Thursday mornings at the home of Bill and Dolores Sacha, who are so graciously serving, assisted by Nellie Baker, mother of our pastor, Paul Baker.

Sunday evenings Fred Baker is giving a series of messages on our Quaker heritage. April 13 the young people presented a skit, "The Conversion of George Fox."

TECUMSEH, Michigan

Two missionary societies at Tecumseh Evangelical Friends Church united into more than 50 ladies, all enjoying an Easter brunch at the church Saturday morning before Easter. The Willing Workers group sponsored the affair. The tables were spring-like with bright colors and vases of daffodils on each table. A vocal solo by Mrs. Donald Cole was enjoyed. Mrs. Norman Barnard, daughter of the operator of the Christian Bible and Book Store at Tecumseh, was the guest speaker. She and her husband are under appointment to go to Hong Kong as missionaries, serving in the Baptist Bible Institute. She told many interesting things about Hong Kong—the small amount of living space for each because of the very large number of people there, their customs, and idol worship. She illustrated by lighting some incense sticks they burn to pray to their idols.

TRINITY, Van Wert, Ohio

Pre-Easter services of the East-side churches were held Tuesday through sunrise service with Pastor David Roudabush speaking at the sunrise service.

Our annual Easter Egg Hunt was attended by 75 children, babies thru 6th grade. This was sponsored by the Pathfinder Class. The Easter Sunday school hour was opened with special music and Scripture reading by the children. For our Easter Sunday evening service a musical, "Behold Your King," was presented by the choir, with Cheryl Bushner directing.

URBANA, Ohio

Revival meetings with evangelist Harold Wyandt from Bellefontaine were held March 21-30. Many souls were helped. Some were saved and others were sanctified through listening to the wonderful messages

that were brought under the direction of the Holy Spirit. Congregational singing was led by James Chess, Paul Thornburg, and Sue Neer. Special music was provided for each service. Some outside talent of musical instruments and singing added greatly to the services and was enjoyed by all who attended. Our own trio, The Believers, sang some specials for us on the last evening and were a great blessing to us. We believe our revival was fruitful and of spiritual benefit to many. Only eternity will reveal all the good that was accomplished. We thank God for leading Brother Wyandt our way.

WADSWORTH, Ohio

The Easter season was commemorated by a series of Lenten messages by our pastor, Paul Williams, highlighting Jesus in His different capacities here on earth.

A candlelight communion service was held on Good Friday evening with 12 men of the congregation portraying the 12 disciples. Communion was then served at tables of 12 people each.

A pantomime was given at the Easter sunrise service, followed by breakfast at Seville Inn. The folks from Grace and Truth Tabernacle joined us on this occasion.

A special project has been undertaken by the ladies of the Care and Share Group. They are making full-length drapes for our platform, and traverse rods will be used so that our programs will be much more effective and enjoyable.

WESTGATE, Columbus, Ohio

Westgate Friends FY and FYA held retreats in the month of February. The FY was held at Atwood Lake Lodge and the FYA at Shawnee State Park. The speaker for both groups was Earl Bailey, who spoke on the Holy Spirit. There was an average of 20 young people attending in both groups.

This year's Easter services were highlighted by the choir's cantata, "He Is the King of Glory!" which was presented in three parts. The cantata began on Palm Sunday, continued Good Friday evening, and concluded on Easter Sunday morning. Everyone attending received a fresh outpouring of the Holy Spirit.

WEST MANSFIELD, Ohio

A beautiful community Easter sunrise service was held at West Mansfield Friends Church March 30 at 6:30 a.m. The Community Choir sang, and Calvin Moorhead gave a very impressive sermon. Following the service the group of 150 were served a light breakfast in the church basement. The men of the church had just previously installed new fluorescent lights in the basement and had also painted the walls; the ladies did other cleaning and put up new curtains in the basement.

WILLIAMSPORT, Pennsylvania

The Williamsport First Friends Church has been busy installing beautiful stained glass windows, and we have been given a new steeple to erect as soon as weather permits.

Our fifth Prayer Breakfast was responded to by a good attendance and our speaker Mrs. Shimp was excellent. We also have a group of ladies who are meeting once a month for a prayer coffee. These times of prayer, sharing, and fellowship are a real blessing.

We had the pleasure of having the Malone College Chorale give a concert recently. The youth of the chorale were a real inspiration to those present.

Friends record

BIRTHS

BLOODGOOD—To Charles and Linda Bloodgood of Hayden Lake Friends, a daughter, Tera Lynne, February 9, 1975.

CRAIN—To David and Keitha Crain of Kent, Washington, a son, Peter, March 6, 1975.

DARRAH—A daughter, Laurel Leigh, February 11, 1975, to Jeff and Georgia Darrah, Streetsboro, Ohio.

JACKSON—A son, Loren Glenn, March 13, 1975, to Mr. and Mrs. Glenn Jackson of Bellefontaine, Ohio.

JESSE—A daughter, Challie Rena, March 24, 1975, to Mr. and Mrs. Robert Jesse.

JOHNSTON—Anthony Alan, a son, April 30, 1974, to Rex and Michele Johnston, Alton, Kansas.

KEEBLER—A son, Benjamin Robert, September 20, 1974, to Robert and Patricia Keebler of Homestead, Florida.

KELLEY—To Ray and Doris Kelley of Boise, Idaho, a son, Christopher Thomas, February 10, 1975.

KUTZ—A daughter, March 15, 1975, to Joseph and Christine Kutz, Salem, Ohio.

MERCER—A son, Jason Lee, to Jerry and Vicki (Baney) Mercer, March 19, 1975, Haviland, Kansas.

NINE—To Gordon and Sharon Nine of Boise, Idaho, a daughter, Angela Arlene, March 19, 1975.

PARIS—A son, Jared James, to Jim and Pat Paris, March 8, 1975, Seiling, Oklahoma.

PETERSON—Sherese Ronell, a daughter, January 1, 1974, to Ron and Jo Ann Peterson, Alton, Kansas.

SAMARIN—To Alan and Marsha Samarin of Reedwood Friends, Portland, Oregon, a son, Peter Alan, March 19, 1975.

SCHNEITER—To Bob and Marilyn Schneiter, pastors, Hayden Lake Friends, Idaho, a son, Hans Peter, March 3, 1975.

SMITH—Adopted by Sara Jane Smith of Highland Avenue Friends, Salem, Oregon, March 19, 1975, a daughter, Leanna Mae (born March 3, 1966).

WARNER—Michael Dwayne, a son, to Darrell and Belinda Warner February 9, 1975, Alton, Kansas.

WETTSTEIN—A son, Rhett Shayne, March 27, 1975, to Wayne and Ruthie Wettstein, Lone Star Friends, Hugoton, Kansas.

WILLIAMS—A daughter, Krista Pauline, February 26, 1975, to Mr. and Mrs. Theodore Williams of Radnor, Ohio.

WINN—A daughter, March 3, 1975, to Lynn and Connie Winn, Salem, Ohio.

WOITASZEWSKI—A daughter, Starlin Angela, to Tom and Robin (Hofrichter) Woitaszewski, Wood River, Nebraska, March 8, 1975.

ZWIRN—A son, Peter, to John and Dorothy Zwirn, Morristown, Indiana, October 23, 1974.

MARRIAGES

ARBOGAST-BURTON. Juanita Arbogast and Michael Burton, March 8, 1975, First Friends, Bellefontaine, Ohio.

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

CAMPBELL-SADDORIS. Judy Ann Campbell and Roger J. Saddoris, February 22, 1975, Newberg Friends Church, Oregon.

DISHONG-MURPHY. Kathy Dishong and Charles Murphy, March 29, 1975, Deerfield Friends, Deerfield, Ohio.

HICKERSON-OLSON. Charlene Hickerson and Steve Olson, March 22, 1975, Boise Friends, Idaho.

HICKERSON-SHEPHERDSON. Susan Hickerson and Mark Shepherdson, February 7, 1975, at Boise Friends, Idaho.

LAWRENCE-SHOOK. Verna Lawrence and Steve Shook, August 3, 1974, Camp Quaker Haven chapel, Arkansas City, Kansas.

QUINN-BOYLE. Joanne Quinn and James Boyle, March 8, 1975, Salem First Friends, Salem, Ohio.

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

ROBERTS-ROGERS. Teri Roberts and John Rogers, March 29, 1975, at North Valley Friends, Newberg, Oregon.

THORNBURG-BLEVINS. Nancy Joyce Thornburg and Bruce Edwin Blevins, March 1, 1975, Urbana Friends, Ohio.

WISOR-GREEN. Terri Wisor and Robert Green, March 22, 1975, East Richland Friends, St. Clairsville, Ohio.

DEATHS

BAGGETTE—Phillip C. Baggette, 11, Newberg, Oregon, March 31, 1975.

BAINBRIDGE—Margaret Bainbridge, 88, Mt. Pleasant, Ohio, March 26, 1975.

BALABIN—Lorene Balabin, 43, St. Clairsville, Ohio, March 21, 1975.

BARTLOW—Tressa Bartlow, 91, Hughesville, Pennsylvania, February 26, 1975.

BENNETT—Lottie Bennett, Salem, Ohio, February 27, 1975.

COCHRAN—Tennessee C. Cochran, Adrian, Michigan, March 2, 1975.

CRUM—Alton Crum, Damascus, Ohio, March 1, 1975.

FARNER—Carl E. Farner, 88, charter member of Nampa Friends, Idaho, April 8, 1975.

HARGADINE—Grace Hargadine, March 28, 1975, Hesper Friends, Eudora, Kansas.

HEREFORD—Irvie Hereford, 85, Bellefontaine, Ohio, March 30, 1975.

INNIS—Martha C. Innis, 78, Grinnell, Iowa, March 11, 1975.

JOHNSTON—Esther (Mrs. Homer) Johnston, Salem, Ohio, March 10, 1975.

METTS—Ruth Metts, Salem, Ohio, March 22, 1975.

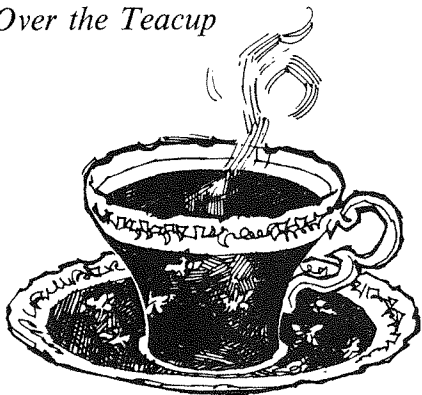
MICHELSON—William Michelson of Reedwood Friends, Portland, Oregon, March 20, 1975.

OSTEEN—Effy Osteen, 92, March 16, 1975, buried in Colorado Springs, Colorado.

RUBOTTOM—Lester Rubottom, 88, Stockton, Kansas, February 13, 1975.

SCHERER—John A. Scherer, 57, Bellefontaine, Ohio, March 20, 1975.

Over the Teacup



How does your garden grow?

By CATHERINE CATTELL

We are planning our first garden in this new *do-it-yourself* situation. We have several books on the subject, and the other day when it looked for a few minutes like spring, we actually went out to look over the chosen spot. What we found did little for our hopes. It was covered with an assortment of gravel, stones, and clods. While we were looking the situation over, our neighbors came out and told us that they had tried and given up. The ground was just too

hard and the whole venture too unrewarding. We came inside for supper and to talk things over, but the fact remained: we still really want a garden, but how, faced with all these obstacles?

The cost of a fence, in addition to renting a plow, buying seeds and plants, is going to be considerable. Added to the financial outlay, there is the weeding, watering, and the high cost of backaches.

Actually, how much *do* we want a garden? Enough to try again if freezes come, or drought, or floods, or even beetles?

Yes, we really do want a garden even after counting the cost.

Jesus tells us that the kingdom of God grows much the same way. It is very expensive business. The cost is formidable unless we are in earnest about wanting a harvest and are willing for whatever it takes.

The cost of rebuilding the Temple of the Lord that had fallen into ruins in Ezra's time was very great. It took the *precious things* given willingly to accomplish that task. There were all kinds of difficulties, opposition, temporary hold-ups, and much hard work, but when the Temple of the Lord was finished, there

was such rejoicing that the cost and effort was as nothing compared with the glory of a restored house of God.

What are the *precious things* still needed in our mission fields to establish the kingdom of God while there is still time? There is the *promise* of a harvest if we give willingly of what it takes.

What are the *precious things* needed for growth in your local church? The most costly of requirements are things like removing hindrances to unity. Forgiveness is very expensive but so necessary. Giving up our personal opinions is another. Acceptance of each other is another. Warmth is fundamental to growth. It comes from heaven in the form of love. Much prayer is needed to water the hard soil. It takes hard, Spirit-directed work, tender care, and faithful exercise of our God-given gifts, and lots of faith—a big faith to carry us over the stormy weather and a hope that keeps the goal in sight.

Why don't you think of some of the *precious things* you can put in to the building and growth of the kingdom where you are? The rejoicing time is just ahead!

Yes, I do want a garden. How does your garden grow? □

God's healing of the brokenhearted

BY HAROLD B. WINN

Through the years I have kept a record of all the funerals I have conducted as well as all the weddings at which I have officiated. Both number several hundred.

Sometime recently I was looking over the record of funerals—the person's name, age, and place of burial. As I reflected on a few of these, I was reminded of a pattern of grief that accompanied these deaths that most of these families suffered. I also was reminded of something that Doctor Westburg from Chicago a number of years ago wrote about grief. He rightly said that there is a pattern to grief that most families experience at the time of death.

The first thing that happens when grief comes is to be shocked. The family is in an emotional state that may last for minutes, hours, and sometimes days. At first a person who has lost a loved one may act very courageously and experience total understanding, which may be due partially to the shock or living in a world of unreality. I guess this is God's way of helping us to absorb the blows of life and not be totally overwhelmed or destroyed by them.

The second thing I have observed many times is that there is emotional weeping, which in itself is not bad but healing. Years ago a clergyman reproved a widow for crying after her husband was gone. This showed his immaturity, for it is normal to weep not once but many times when sorrow comes. There is healing and release in weeping. A person who does not weep when sorrow comes is to be pitied, not criticized.

Doctor Westburg feels, and I have seen it so many times, that usually following this period there is depression and a desire to be alone. Sometimes this lasts for days and even weeks. People are tempted to wonder if God does care for them. Why did He permit such sor-

row to come to them? There is the feeling that life has lost its meaning. What's the use of going on? Sometimes there is sickness that follows this. It is not always actual sickness but usually an emotional exhaustion, which affects the body and the mind, for there is nothing more tiring and exhausting than grief. Strong men and women often have physical symptoms of real sickness, and this is understandable. During this period and following this there is often the desire to run away. The inability to concentrate and return to the former pattern of living results in the pattern of panic or trying to get away from the hurt and memories of the past.

During this period people think in terms only of their loss, grief, and heartache. Sometimes, though not always, people develop a guilt complex as they remember what might have been done or what they failed to do that might have spared their loved one's life. If a sorrowing person is not helped in this area, he can be guilt-ridden with problems developing that are very serious and difficult to handle.

It is at this place if there is a sense of failure that a Christian can confess this to God and be assured of forgiveness. It is when a person begins seeking for divine help in his sorrow that healing begins. If a person fails to turn to God, the pattern of grief may continue and worsen with the passing of months and years.

Following this if one begins returning to a fairly normal pattern of life, even though it has problems, there develops a looking forward rather than backwards, and this in itself is therapeutic and healing. When we look back our sorrow deepens, our depression worsens, but when we look forward and upward hope is born and revived. This makes it possible for a person to begin looking for others who are in grief, and in helping others we always help ourselves. When we do this we discover we are not alone in our struggles nor is our past useless, for God uses the brokenhearted to help others whose hearts are breaking. □

Harold B. Winn is pastor of the Salem, Ohio, Friends Church and is writer of a regular column for Farm and Dairy, published in Salem. This article originally appeared in that paper.

Face of the World

Continued

conference. They include Dr. Joseph H. Jackson, president of the National Baptist Convention, U.S.A., Inc.; the Rev. Jesse Jackson, president of Operation PUSH (People United to Save Humanity); evangelist Tom Skinner; Bishop John Adams of the African Methodist Episcopal Church; and Dr. Robert Wilson, executive secretary of the National Baptist Convention of America.

Chuck Singleton, director of Harambe Holiday, explained that its name is taken from a Swahili word that means "come together." Describing the purpose of the conference he said, "Harambe Holiday will serve to aid the local church. This type of training for black laymen has been lacking, and often the burden for almost all church work has been on the shoulders of the pastor. We want to equip laymen and youth to go back to their churches and do some of the work themselves." —E.P.

ENERGY NEEDS AND SOCIAL CONCERNS HIT AT NAE BRIEFING

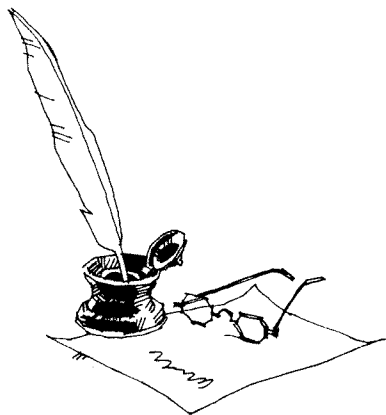
WHEATON, ILLINOIS — Some sobering thoughts about the full extent of the energy crisis came from a top government official during a session of NAE's annual Washington Leadership Briefing.

Betsy Ancker-Johnson, assistant secretary of commerce for science and technology, told evangelical leaders that energy consumption in the U.S. has doubled in the last 17 years and that the future rate is even worse. She said that current projections indicate that, by the year 2000, we will need 100 million barrels of oil a day compared to the 33 million barrel rate in 1970. By 1982, present proven oil reserves will be exhausted and, even with an all-out effort to develop new sources, our energy needs will fall 10 million barrels short per day. The only solution possible at this time, she indicated, will be drastic cuts in consumption with self-imposed restraints over the more relaxed indulgence of the past.

Senator Mark O. Hatfield of Oregon, speaking at the Thursday evening banquet on world hunger and social concern, said, "Social concern is not just to develop a social action program and ask God to baptize or bless it. But I think the best basis for evangelism begins, first of all, with sensitivity to God's love for us and then our becoming the open vessel through which that love can manifest itself in other people's lives."

The 1976 NAE convention will be held in the nation's capital in February rather than April. —N.A.E.

Friends Write



I just finished rereading the article Lucy Anderson wrote about our "adventure," ["Adventure of Trusting God," *EVANGELICAL FRIEND*, February, 1975] and it almost seemed that I was reading about other people. Seeing this whole marvelous year condensed and in black and white makes me more than a little sad to see it come to an end. The day-to-day

living in Pine Ridge has a surface calm (almost monotony), but beneath it we sense God's purposeful prodding and direction. We want to thank the *EVANGELICAL FRIEND* for helping us share our experience with others as we alone may never have done.

DICK AND CHERI WEAVER
Pine Ridge, South Dakota

. . . I delight in the paper over which you probably lose sleep.

JIM BRANTINGHAM
Marengo, Ohio

I am writing for several reasons, the most pressing of which is to congratulate you on the February issue of the *EVANGELICAL FRIEND*. It was a masterpiece . . . from the new position of readers' letters to its courageous theme. I felt that this issue demonstrated creativity and insight. The "Mama Zebedee Complex" was a gem . . . I have been dismayed recently by news from several Friends congregations that (with excitement and perhaps some naiveness) have

joined the Mama Zebedee race toward higher attendance and gimmick-built fellowship. Incidentally, I shared it with several around Princeton, including John Mulder, *Theology Today's* assistant editor and my advisor in historical studies.

DON GREEN
Princeton Theological Seminary
Princeton, New Jersey

I am going to use Jack Willcuts' March 1975 editorial, "Roses, Elephants, and Christians," almost verbatim (starting in the middle of the second paragraph) as the opening message of Southeast Yearly Meeting on March 28—pray for me!

It was [is] so discouraging! I tried to generate enthusiasm for dialog in the Yearly Meeting and couldn't even get *my own meeting* to invite David Le Shana when he came to Florida last winter!

Why are we so afraid?

I want you to know how good that editorial is—can I beg some reprints?

CATHY GASKILL
Windermere, Florida

News of Friends

Committee meets in Mexico City to plan for 1977 Conference for Friends in Western Hemisphere

The 11-member steering body of the planning committee for a Conference of Friends in the Western Hemisphere met in the Casa de los Amigos in Mexico City on March 14 through 16 to plan for a Conference of Friends in the Western Hemisphere. It was determined that the conference will be held on June 25 through July 1, 1977, in Wichita, Kansas.

The Conference of Friends in the Western Hemisphere is being planned by a committee composed of representatives from each yearly meeting in the western hemisphere, the three general Friends bodies (FUM, FGC, EFA), the United Society of Friends Women, Quaker Men, and the Friends World Committee for Consultation. The conference itself is a direct continuation of the faith and life

atmosphere that Quakers have been experiencing since 1970. The purpose of the conference is for the further development and growth of spiritual fellowship among Friends in the western hemisphere. It is wished to explore together the ways our Quaker faith works itself out in the experiences of our lives and in the world around us.

The conference theme, "Living in the Spirit," will be concentrated in four quadrant programs: 1. "Thou Shalt Love the Lord Thy God . . ." (our relationship with God); 2. "Thou Shalt Love Thy Neighbor as Thyself" (our relationship with man); 3. "Whosoever Shall Lose His Life Will Save It . . ." (our relationship with ourselves); and 4. "Go Ye into All the world . . ." (our relationship with the world).

The conference as a whole will be open to any Friend in the western hemisphere who wishes to explore the ways our faith works itself out in our lives. A representative working party of Friends who are concerned with the role of Quakers in Latin America will also meet in conjunction with the larger conference. This group will be appointed from each yearly meeting in North America and the various regions where Friends are working in Latin America. Spanish will be the language used in the smaller working party. It is hoped that the two gatherings—held in conjunction with one another—can provide a sense of solidarity among Friends and can discover ways to bring Quakerism into greater power in the western hemisphere.

National conference on pastoral ministry to be called

God is at work in a remarkable way among Friends. Reports from every yearly meeting indicate the results of obedience to the Spirit in our individual and corporate life. On the other hand we are witnessing societies in trauma, shaken by scandals and inflation, bored with materialism, turning to the occult, and seeking for truth.

With Friends' historic emphasis upon the equipping ministry becoming increasingly necessary in all our meetings, it is urgent that a conference on pastoral ministry be called for April 26 to 29, 1976. The bicentennial celebration calls our nation to examine its foundations; how much more should we as Friends examine our historic roots in order to be able to give a reason for the hope that is in us. We also need to be future-oriented in order to speak to the condition of our times and release gifts in our members that will minister to the needs of all persons. A joint committee of Friends United Meeting and Evangelical Friends Alliance representatives is calling this conference on pastoral ministry. An opportunity will be afforded to draw upon available resources for major aspects of pastoral concern. It is hoped that the conference will provide a context in which to foster a credible pastoral care and nurture of members through inspiration, relationship, insight, and encouragement of those responsible.



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