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Evangelical Friends Alliance

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# *Evangelical Friend*

June 1975

Vol. VIII, No. 10



**One Family's Worship—Alive and Well**

see page 11





# A picture of George Fox College

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## Cover

Dan and Jan McCracken and their three children have discovered family worship to be an enjoyable experience of learning, sharing, and having fun. For their story, see page 11. (Photo by Julie Schwabe.)

## Antecedents

There is a tendency to overlook the attributes of those closest to us, whether they be family or business associates. So when the story, "One Family's Worship—Alive and Well," came across my desk it was a pleasant surprise because it was written by Dan McCracken, typesetter at Barclay Press.

Those of us who share our days together in the publishing enterprise have our moments of frustration as we attempt to handle with Christian grace the many deadlines and long hours. But I have been the beneficiary of dedicated staff members whose patience most often exceeds mine, and whose sterling Christian living sets examples for all to follow.

All of those who work at Barclay Press are leaders in the local church and community. All have exemplary Christian families. It is a pleasure to associate with each, to learn to know and love their families, to share in their joys, sorrows, and heartaches.

My thanks to Dorothy Barratt, EFA's Christian education consultant, for having Dan write this article for their "What's New!" page. Being so close to him, I probably would have failed to recognize the latent writing talent or the story itself. I hope the McCracken's ideas on family worship will be as much blessing and help to you as they have been to me. Thanks Dan! —H.T.A.

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## SPECIAL NOTICE

**Reduced Family Rates  
for EFA Conference!**

FOR CHILDREN UNDER  
NINE: Meals and lodging  
Wednesday evening through  
Sunday noon, one-half price  
(or \$14.75). See box on  
page 4 for more details.





*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*

#### EVANGELISM IN MAINLAND CHINA THEME OF A STUDY CONGRESS

ORANGE, CALIFORNIA — "Love China, '75," an international study conference that will focus on the possibilities for evangelism in mainland China, is scheduled to be held in Manila September 7-11.

An announcement by Christian Resource Management here indicates that goals of the meeting will include "mapping out the educational and spiritual training of a new generation of Christian workers for China, and also calling the attention of millions of overseas Chinese and Christians everywhere to the need to take up the spiritual burden of China."

Participating organizations in the conference include the Chinese edition of *Decision* magazine, published by the Billy Graham Evangelistic Association; Open Doors with Brother Andrew; Chinese Committee of Underground Evangelism; Christian Communications, Ltd.; China Graduate School of Theology; Overseas Radio and Television, Inc., of Taiwan; The New Chinese Bible Commission; Living Bibles International, Hong Kong; and Far East Broadcasting Co., Inc.

—E.P.

#### PHILOSOPHER WARNS THAT NEOORTHODOXY IS BEING TAUGHT AS 'EVANGELICALISM'

WILLOW GROVE, PENNSYLVANIA—An internationally known evangelical philosopher charged here that "neoorthodoxy is being taught under the name of evangelicalism" in many American evangelical seminaries and churches.

Dr. Francis A. Schaeffer, founder of the L'Abri Fellowship in Huemoz, Switzerland, declared that "the methodology of existentialism has really won.

He urged Christians to understand "in our pulpits, in the articles and books we write, in the way we talk, that the battle is really there. The battle is whether the Bible gives us authority, is without error where it teaches about the cosmos or about history, or whether it just gives some vague sense of religious history."

Dr. Schaeffer, who delivered a major paper at last year's International Congress on World Evangelization in Lausanne, Switzerland, was critical of the affirmation of Scripture that was contained in the Lausanne Covenant.

As contained in the final draft of the covenant, the statement declared endorsement of "divine inspiration, truthfulness, and authority of both Old and New Testament Scriptures in their entirety as the only written Word of God without error in all that it affirms, and the only infallible rule of faith and practice."

In Dr. Schaeffer's view, the phrase, "in all that it affirms," has opened the door "for many, many people trying to find in it an escape hatch to say in reality the Bible doesn't affirm anything where it touches history of the cosmos." —E.P.

#### ELVIN HAYES TESTIFIES OF CONVERSION

Basketball pro Elvin Hayes, an alleged troublemaker and problem child by reputation, was traded to the Washington NBA basketball team and became the player largely responsible for his team tying for the top record in the league.

Everyone wondered about his change of attitude, so he was asked in a halftime interview about it.

"A complete change came into my life when I accepted Christ as my Savior a  
(Continued on page 13)

#### REDUCED FAMILY RATES FOR EFA CONFERENCE

In all previous promotion of the EFA Conference through both direct mail and articles in the *EVANGELICAL FRIEND*, the following special rates for children under nine have *not* been stated: meals and/or meal tickets:  $\frac{1}{2}$  price. Room rates: \$1.25 per day in parents' room, a \$1.00 per day reduction. Meals and lodging combination:  $\frac{1}{2}$  price (or \$14.75) Wednesday dinner through Sunday noon.

It should also be noted that a new workshop has been added to the program, "Use of the Fine Arts in Worship," Joseph Gilmore, chairman. See the May *EVANGELICAL FRIEND*, page 7, for more details on the Conference.

#### Northwest Friends to welcome Vietnam refugees

Two South Vietnamese refugee families were scheduled to arrive at Portland, Oregon, in early June sponsored by the Friends Action Board of Northwest Yearly Meeting. Coming directly from Camp Pendleton, California, where they were processed as immigrants, they are the first of many families being sponsored by Friends in the Northwest. Stuart Willcuts arranged for the transfer from Camp Pendleton, where he has been working several weeks in this refugee center under the World Relief Commission and Food for the Hungry, Inc.

The two families were to be housed and cared for by the Reedwood Friends Church in Portland; a furnished apartment was to be ready for each family when they arrived. Food showers and funds for clothing and setting up housekeeping were to be provided, with several volunteers from the congregation taking turns assisting them to secure food, clothing, and other requirements for living in a new home. Employment was already arranged by the congregation also. One of the heads of family is a pharmacist; the wife of the other couple has a master's degree in pharmacology and was to be employed upon arrival in a local medical center.

#### Former Friends missionary heads Bibles for the World

The Board of Directors of Bibles for the World announces the appointment of Dr. Clifton J. Robinson, former Friends missionary, as international director.

A graduate of Malone College, Cliff Robinson and his wife Betty went to India as missionaries in 1946 and worked for over six years in Bundelkand. As a result of meeting with Dr. Abraham Vereide of International Christian Leadership, God took the Robinsons out of the Bundelkand jungle to the nation's capital of India to organize the prayer breakfast movement in India. For the next ten years the Robinsons became "The most visible servants of Jesus Christ in the nation's capital."

In 1965 Cliff and Betty Robinson returned to Washington, D.C., to share global responsibilities for the prayer breakfast movement with special emphasis on Asia.

Bibles for the World is an international religious organization dedicated to mailing a copy of God's Word to every telephone subscriber in the world in this generation.

—B.F.T.W.

## Is your homework done for Yearly Meeting?

There is no need to go to Yearly Meeting empty-headed about what may happen there. There are always the final flurries of getting reports in and the tallying of statistics by the local meeting at the church year's end—and the perennial sarcasm about both in business meeting. But a good Yearly Meeting is no accident, and it cannot be guaranteed by importing a sensational speaker; it requires spiritual and organizational preparation.

To belong to the meeting is a serious thing. There are tremendous privileges and responsibilities of such affiliation, and the significance of these is at once appealing to thoughtful Christians and vital to Christian faith. Once we face with honesty the call of Christ to the whole of life, we cannot lightly dismiss our responsibility to be involved in the annual business and worship sessions of our denomination. This vision will lift us above prejudices, personalities, or circumstances to a concern for determining how we can channel ourselves into effective Christian living and service. "The church is a divine institution and it is never more impotent than when it forgets this fact," someone has stated.

Looked at with understanding, the church is seen as being unlike any other agency or organization. It utilizes the

people and methods of society in general, but it is based on other foundations. All action, decision making, and outreach of whatever nature, to be a genuine "movement of the meeting," springs from the initiatory guidance of the Lord. Friends have tried to safeguard and encourage this concept in our organizational and worship patterns. Each member is permitted to speak at Yearly Meeting. What is desired in our decisions is to know the will of God, not the supremacy of a majority or a minority or of a committee or any group. The general scheme of Friends business procedure funnels individual concerns upward through the monthly, area, and board or committee consideration to the Yearly Meeting for church action. And although most changes in policy or direction come about because some Friend or committee expressed them, when they finally find the approval of the Yearly Meeting the ideas are no longer his or hers, nor even the Yearly Meeting's, but the Lord's leading.

The yearly meeting business decisions occur through the stretching process of widening the range of understanding of the issues involved, and usually happen in order to carry out undertakings too big for any smaller unit to handle. The

Yearly Meeting asks itself through its component parts to support the concerns that develop into enterprises such as colleges, missions, church planting, relief ministries, youth programs, and the administrative offices required to implement these united concerns. Every member has equal privilege and permission to evaluate prayerfully all matters brought before the meeting and to seek with others "the mind of the Lord" about them.

It is surprising how often real unity is reached, even though the discussion at the start shows a wide variety of opinions or even a pronounced division. But this doesn't happen without cooperation and concentration of prayerful interest; wandering about the grounds or halls, sitting in balconies or corners just to watch is not the most productive way to participate in the yearly meeting business.

Homework? Read the *Discipline*, the copy of last year's *Minutes*. Dull? Not if viewed as a divine direction. It is the Lord's business. All the scriptural and contemporary writings on the decisions to be made will add to your own "weighty" contribution and to the enjoyment of the effort.

Go to Yearly Meeting; you might meet a new Friend there. —J.L.W.

## 'How long is that?'

A small boy stopped me in the hall in the Little Friends Day Care Center to ask, "What time is it?" "Ten 'til five," I replied, glancing at my watch. He thought a moment, then asked, "How long is that?"

It was my turn to think a moment; all I could say was, "Until what?" The time of day is meaningless unless related to something; so is the calendar; so is time itself . . . so is eternity. When we read the scriptural injunction to *redeem the time*, we should all glance at our watch-

es, for how long is that? Perhaps Browning was pondering this answer "until what" when he wrote:

"'Tis not for man to trifle, life is brief  
And sin is here;  
Our age is but the falling of a leaf,  
A dropping tear.  
We have no time to sport away the hours,  
All must be earnest in a world like ours.  
"Not many lives, but only one have we,  
One, only one.  
How earnest should that one life be,

That narrow span,  
Day after day in blessed toil,  
Hour after hour still bringing in new  
spoil."

(From "Bishop Blougram's Apology")

Paul's word to the Ephesians (5:15-16) seems urgently appropriate:

"So be careful how you act; these are difficult days. Don't be fools; be wise: make the most of every opportunity you have for doing good." (*The Living Bible*)

—J.L.W.



*The tragedy of Vietnam—years of war and bloodshed—is reflected in this collection of news pictures (from lower left, clockwise): Villagers near Hanoi welcome first visiting Americans with U.S., Vietnam, and French flags. Helicopters, mothers and children weeping, the American foot soldier, all became familiar parts of the Vietnam picture. A wounded young Vietnamese girl at Quaker Center in Quang Ngai. Center photo shows Bao Dai, the early puppet leader of Vietnam under the French. Lower pictures show former President Nixon with Premier Thieu in 1969, and refugees escaping Vietnam only weeks ago.*



# On the thirtieth of April in seventy-five

BY RALPH BEEBE

On the thirtieth of April in Seventy-five the Vietnamese Revolution ended.

It had been a long war—far longer than the American Revolution, which lasted only eight years, and it differed in another important respect. The American Revolution was fought by British citizens in America for independence from a European colonial power; the Vietnamese Revolution was by native Vietnamese against not only France, but also France's puppet government (and eventually the United States).

In 1776 Americans fought for home rule; in addition to home rule, the Vietnamese were fighting over who would rule at home.

With the fall of what was once a puppet government of the French, thousands have flocked sadly into the United States. To have stayed home might have meant to be victims of a bloodbath.

Bloodbaths are not anything new. They have been perpetrated many times in history, even by Christians, as when a 100-days indulgence (license to sin) was offered to soldiers for each Jew they could kill; by Communists such as Stalin, who massacred millions of security risks; by those fighting against Com-

munists, as when the Nazis killed six million "subversive" Jews.

But pain is not eased by the fact that others have suffered. The tragedy of Vietnam is a tragedy for all mankind.

Why did it happen? What was the war in Vietnam?

It all started when France took control of Vietnam and the rest of Indo-China nearly 100 years ago. With the loss of independence came many changes, including introduction of the French plantation system, with large-scale farming for profit. With it also came a puppet government, maintained by the minority of Vietnamese who profitted from French control.

Some Vietnamese resisted the French, but with almost as little success as American Indians had against the white invasion centuries ago.

Yet pockets of resistance continued through the years. After World War I it was led by a young patriot named Ho Chi Minh. By 1940 Ho and other nationalists were severe thorns in the flesh of the French and their puppet, a wealthy Vietnamese named Bao Dai.

Bao Dai and the French military suppressed the patriots mercilessly. Yet it seemed that for every one they killed or imprisoned, two more took his place. Many of the patriots were becoming frustrated enough to believe that the ruling class would yield to nothing except force. This conviction led some of them to become Communists.

This is one of the tragedies of Vietnam—that the French and puppet domination was so unrelenting that Communism, with its violent revolution and theoretical goals of liberty, equality, and human rights seemed to some the only answer. In many ways those lower class Vietnamese who became rebels were fighting the same battle that caused Communist revolutions in Russia and China (and similar radical revolutions in England and France in the 17th and 18th centuries).

With World War II came Japanese occupation. President Roosevelt declared that France should not be allowed to regain control after the war. But FDR died four months before the war ended.

When the Allies won and Japan was deposed, the Vietnamese patriots issued a Declaration of Independence, modeled after that of the United States. Led by Ho Chi Minh, these Vietminh forces quickly consolidated control of much of Vietnam.

Would the world support Vietnamese independence? The patriots, made up of Communist and non-Communist nationalistic groups, thought it would. They looked particularly to the United States, which had its own tradition of freedom from colonialism.

But they were doomed to bitter disappointment. When French forces attacked the new government in an attempt to regain control, the United States supported the French. By 1953 the Americans were paying nearly 80 percent of the French military bill in Vietnam.

Why did the United States take this tragic action? The answer is not difficult to understand. Although the rebels were primarily nationalist and anti-imperialist, many of them had become Communists, and this was the age of cold war McCarthyism—the simplistic assumption that the world was neatly divided between Communism and freedom. All non-Communists were "good guys," even dictators such as Batista and Trujillo, colonial powers like France, and unrepresentative governments ruled by puppets like Bao Dai.

For the United States the die was cast. By identifying herself with French imperialism, she doomed any realistic hope of positive, progressive influence in Southeast Asia.

In 1954 the French were badly beaten at Dienbienphu in northern Vietnam. Vice-president Nixon and Secretary of State Dulles urged that American troops and planes be sent to save the French. But President Eisenhower vetoed the suggestion when he could not get British support for the idea.

So, like the British in 1783, the French in 1954 lost their colonies. But the internal problems remained. The question of home rule had been answered, but who would rule at home? Would it be those Vietnamese who had been puppets of the French—Bao Dai and his mostly middle- and upper-class associates? Or would it be the rebels who had fought for independence—Ho Chi Minh and his mostly lower-class compatriots?

Although the French military was gone, the United States continued to support the puppet government. Under terms of the Geneva Accords of 1954 the country was temporarily divided into a North Vietnam (governed by the rebels) and South Vietnam (governed by the puppets). A nationwide election was scheduled for 1956.

President Eisenhower predicted that Ho Chi Minh would get 80 percent of the vote against Bao Dai. So Bao Dai was eased out and replaced by Ngo Dinh Diem, who had also supported the French but wasn't quite as tainted in the minds of the Vietnamese people as Bao Dai. But it soon became apparent that Diem (or any other identified with the puppet government) could never really gain popular support throughout the nation.

So, with the objective of containing Communism to the northern section, the

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*Ralph Beebe, regional editor of the EVANGELICAL FRIEND, continues his series on the general theme of the "Quaker Conscience and the State." In this definitive article concerning the Vietnam War, he enlists the viewpoint of Stuart Willcuts, who had worked in Vietnam and is now processing refugees at Camp Pendleton, California.*



United States threw her full support to Diem and opted for a permanent, non-Communist South Vietnam. The elections of 1956 were never held.

Ho Chi Minh and other rebels, North and South, were bitter. The revolution they had fought against the French and her puppet government was destined to continue in the southern half of the country for another 19 years.

The rebels in the South, supported by Ho Chi Minh's now official government in the North, fought against Diem and his successors—most notably Nguyen Cao Ky and Nguyen Van Thieu. The war would have ended much sooner, but the United States gradually increased her involvement until by 1968 she had over one-half million men in combat, and was using more bombs than against Germany in World War II.

For Vietnamese nationalists who had spent a lifetime opposing the French and their puppet government, the lines of battle had not changed—only now the puppet was limited to the southern half of the country and was kept in power by the American instead of the French military.

In 1968 President Johnson, yielding to protests at home and military reverses abroad, began to limit the bombing and seek a negotiated settlement. President Nixon intensified the bombing but gradually decreased American troops in favor of a "Vietnamization" policy. By 1973 all United States' direct involvement had ceased. The end was in sight for the Thieu government.

With the end of the revolution the remnants of the French puppet regime—all government officials, military personnel, and pro-Americans—faced a difficult future. Thousands of them scrambled aboard ships and planes to escape the danger. Many were convinced a blood-bath was imminent.

Among those identified with the French and Americans were missionaries and national Christians. Christians have suffered in every revolution in which they were closely identified with the ruling class.

Among the Vietnamese Christians is CYSS (Christian Youth for Social Service) an indigenous counterpart of the World Relief Commission. Field director for the World Relief Commission work in South Vietnam until his recent evacuation was Stuart Willcuts, a member of the Evangelical Friends Alliance and a graduate of George Fox College.

The World Relief Commission's Vietnam budget was over \$500,000 a year; Willcuts directed a staff of about 15 Americans and over 200 Vietnamese. Their purposes were to spread Christ and perform humanitarian service in orphanages, hospitals, emergency aid, and similar functions.

The objectives were nonpolitical. "All human life has value," Willcuts stated. "God created everyone, whether they be Communist or non-Communist. We helped anyone who needed aid. We estimated 40 percent of the kids who came to our hospital in the last two years were Viet Cong children."

However, the WRC work could not be disassociated from the United States and the Thieu government. Willcuts met with the South Vietnamese ministers of Social Welfare, Health, and Ethnic Minority Development to determine methods of cooperating in social welfare areas. Nevertheless, Willcuts stressed that WRC avoided becoming involved in the Saigon government's political program.

With the fall of that government many of the leaders of the WRC counterpart agency have come to the United States. Northwest Yearly Meeting's Friends Action Board is coordinating the process by which many of these Vietnamese will go to the Pacific Northwest.

Should these Christians have left their native country? For the leaders, those most identified with the United States, to remain would have meant probable execution. Yet many Christians who were less identified with the United States have remained.

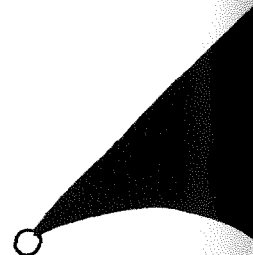
Stuart Willcuts noted that these Christians, some of whom worked for WRC, will be the "salt of the earth," the impetus for the underground church.

"It has been demonstrated in the past that persecution makes the church stronger and grow faster because people see what Christian light, hope, love, and peace are all about. I have every confidence that the church will continue to grow and continue to be an effective witness, but probably mainly in small groups rather than congregations," Willcuts said.

The story of Vietnam is one of multiplied tragedy. The original colonization, the harsh repression that invited revolution, the United States support of the ruling class—all these are tragic.

But the greatest tragedy is the identification of Christianity with the forces of oppression. How often Christ has seemed to be on the side of the ruling class! In the minds of the dispossessed He becomes a part of a system that, under an American or European flag, brings conquest and exploitation. How different it would be if Christians had spoken out for the victims!

Had Christians seemed to be a part of the solution instead of the problem, the world would never have heard of Communism. Instead, the masses of sufferers would be flocking to Christ, who came "to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." □



**e.f.a.**

BY NORVAL HADLEY

In last month's issue of *EVANGELICAL FRIEND* you saw the article, "Friends Missions Worldwide," a concern of Russell Myers. This was a condensation of the keynote message given by Russell Myers at the Evangelical Friends Alliance Coordinating Council meeting in Oklahoma City in January 1975. His

*Norval Hadley, newly-elected president of the Evangelical Friends Alliance and general superintendent of Northwest Yearly Meeting, presents the findings of the special task force committee set up to study EFA foreign missions. The proposals outlined in this report will be considered at each of the four EFA yearly meeting sessions this summer. For further background on this subject, we would suggest another reading of Russell Myers' concern in the May EVANGELICAL FRIEND.*



# task force worldwide

# report on missions umbrella

message ended with the suggestion that the Coordinating Council appoint a task force to implement the concern and bring a progress report to the EFA General Conference to be held July 23 to 27 in Newberg, Oregon. Appointed to the task force were the general superintendents, one member from each yearly meeting on the Missions Commission, and one member at large from each yearly meeting. The task force met March 7 and 8 in Denver, Colorado. In a spirit of earnest prayer for God's guidance, the task force listed advantages and disadvantages of the proposed missionary umbrella as follows:

- The task force perceived that this program would
1. Facilitate an improved exchange of mission personnel among yearly meetings.
  2. Enable all yearly meetings to serve all the world.
  3. Broaden the base of financial support.
  4. Broaden the base of prayer support.
  5. Improve administrative skills.
  6. Provide a worldwide challenge to evangelicals outside the EFA, thereby providing a strong incentive to join in.
  7. Provide a worldwide challenge in recruitment.
  8. Offer wider short-term opportunities.
  9. Draw the EFA together.

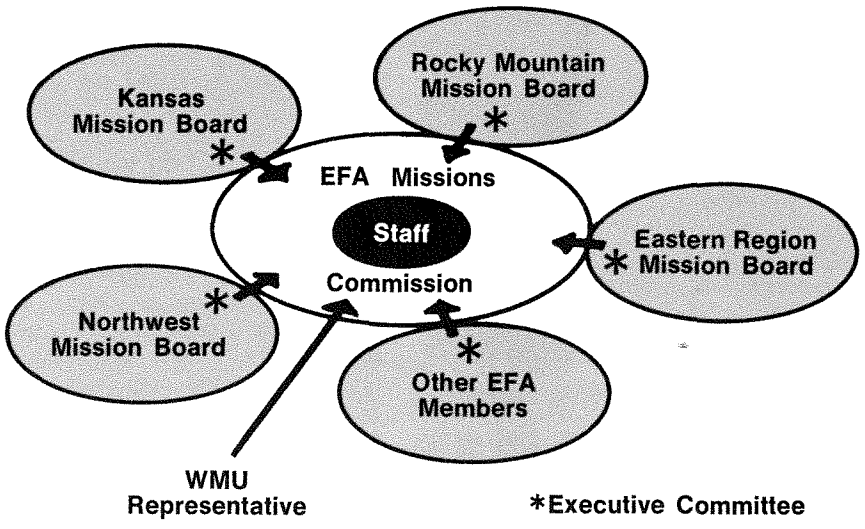
10. Reduce duplication.
11. Harness untapped human and financial resources among evangelicals.
12. Open new types of ministry.
13. Provide the freshness of new missionaries deputizing new audiences.
14. Help Friends to escape provincialism.
15. Release man-hours for development at home.

Potential disadvantages:

1. Be too big, too clumsy, too cumbersome, and result in insensitive administration.
2. Depreciate the effectiveness of deputation efforts.

3. Be too impersonal, with missionaries and constituents losing close contact.
4. Cause costs to increase.
5. Result in competition among yearly meetings and fields for attention.
6. Cause surfacing of minor differences in policy, administrative procedures, ordinances, etc.
7. Cause the loss of yearly meeting identification with missionary efforts.

Having agreed that the advantages of a united missionary umbrella far outweighed the disadvantages, the task force spent nearly one whole day seeking...  
(Continued on page 26)



# Saturday at the track meet

BY BETTY M. HOCKETT

As Tim stood by the Parkside School Field and Track, he looked almost like a scarecrow. His face was wrinkled into a fierce frown, and his reddish brown hair frizzed out from his head at all angles. He didn't seem to notice that his shoelaces hung at both sides of his feet like limp snakes.

As the Saturday morning sun got hotter, he muttered to himself, clenched his fists, and stomped his foot. "That was dumb! I should've won. I always run faster than any other guys I know. I'd planned on winning, too!" The thoughts tumbled around and around in his head.

"That guy who won the 50-yard dash didn't even practice. And I've been practicing for a long time. It wasn't fair." He grabbed the tail of his shirt and wiped the sweat as it ran down his chin.

"Hi, Tim."

Tim swung around, sending the teeny pieces of gravel flying in a fine spray. "John! How come you're here?"

"I wanted to come and see you run. I'm awfully sorry that you didn't win."

Tim still couldn't believe his eyes. Here was John, his Sunday school teacher. "I didn't run so good, I guess. But I really wanted to win. I'd planned on winning the 50-yard dash this year when I'm a fifth grader."

"There sure are a lot of kids here. Are they from schools all over town?" John asked.

Tim nodded, his frown easing a bit. "Uh-huh. That's why I wanted to win. This is a real special track meet—on Saturday and everything. First prize for the 50-yard dash is a three-speed bike. I've really counted on getting it. I've practiced a lot for it. How come God didn't let me win?"

John put his arm around Tim. "You got a minute? Are you in anything else right now?"

Tim shook his head. "That's all I do for awhile. Later on I'll do the running broad jump."

"Well, then let's sit down here by the track." The starting gun sounded its dull thud, and a group of girl runners began to speed down the track.

John talked first. "I really can't say what God's plans were for you today, Tim. But I do know that He can help you now while you feel so discouraged. He always knows just how we feel and He wants to help us. I know from experience that He really helps when we are discouraged or downhearted for any reason. All we have to do is just talk to Him about it."

Tim squinted against the bright sun. "I know some big guys who think the only way to get 'un-discouraged' is to take pills or shoot somethin' into their veins. I didn't much like what I heard about that, though. But I sure don't feel very happy right now."

"You're right. Drugs sure aren't any way to go for happiness. There's nothing real or lasting there. I know just how you feel, though, Tim. Last week I applied for a summer job out at the Hamburger Shop. I thought for sure I'd get it 'cause I had worked at a drive-in last summer before I came here to college. But I found out day before yesterday they hired somebody else who hadn't even worked at a place like that before. I sure did feel disappointed. I sort of thought it wasn't very fair. I grieved around about it for quite awhile."

Tim looked surprised. "You should have gotten that job. Aren't you awful mad about it?"

"Not now. I finally realized that God probably has something else in mind for me. And besides, I wasn't doing myself or anyone else any good by just fussing. I asked God to help me and to let me know again that He loves me and that He knows how I feel and will help me."

"Then what happened?" The starter's gun thudded another signal.

"I was reading my Bible yesterday morning and I came to a really neat verse in Psalm 34.\* Let's see, I think I can say it. 'The good man does not escape all troubles—he has them too. But the Lord helped him in each and every one.' I really liked that. I felt God was telling me that He knew all about my troubles

\*Psalm 34:19, The Living Bible

in this job deal and He was going to help me. I talked to Him more about it and you know, Tim, I don't feel bad now at all. Oh, it's true that I still wish I could work at the Hamburger Shop, but God has helped me to feel happy even though things didn't go as I wanted them to."

Tim began to tie his shoes as he said quietly, "Do you think God could help me right now? I mean, I really don't feel too good. I'm kind of mad about not winning. I 'spose we couldn't pray here."

"Why not! Let's just quickly ask God to help you with your troubles." "Dear God, right now I ask you to help Tim know that You love him and that You want to help him not to feel so disappointed about losing the race. Help this to be a lesson to him about Your love and care so that next time he feels bad about something he will remember to talk to You about it right away. Thank You, God, for caring about us always. And thank You for the kind of happiness you give to us even though things don't always turn out right. Amen."

"Can I pray, too?" Tim asked.

"Sure, God would like that."

"God," Tim began slowly, "I really wanted to win that race, but since I didn't I guess I hadn't ought to be so mad about it. Help me to feel better and help me to do good in the broad jump. Amen."

They stood up. Tim brushed the dust off his track pants and used his shirttail to wipe his face once more. The frown was all gone and instead there was a smile. "I still wish I'd won but maybe next year I can. Besides, I've still got a chance to win somethin' neat if I do good at the jumping. I sure didn't know a guy could talk to God about things like track meets and losing races. I didn't know that Sunday school teachers came to things like this, either."

John patted Tim's shoulder again and returned the smile. "Well, Tim, I love you and I'm interested in what you're doing. I want to know you better so that I can make our Sunday school lessons really interesting and helpful. See, if I hadn't been here today I wouldn't have known how you felt. Now I can pray for you better."

"Boy, that's neat. I'm glad you came. I feel better already. How does God do it, anyway?"

The announcer yelled through his loudspeaker. "Fifth grade boys—running broad jump."

Without waiting for an answer, Tim took off down to the starting line as fast as if he were racing. Suddenly he stopped and whirled around, gave a quick wave to John, then took off again to get into line for the jumping. Things were beginning to look much better! □





Dorothy Barratt  
EFA Christian education  
consultant

# one family's worship— alive and well

BY DAN McCracken

Dan McCracken, an elder  
in Newberg Friends Church  
and an employee of The  
Barclay Press, tells of his  
young family's quest for  
a successful family  
worship experience.

with children ages 6, 5, and 1, we have something that works for us.

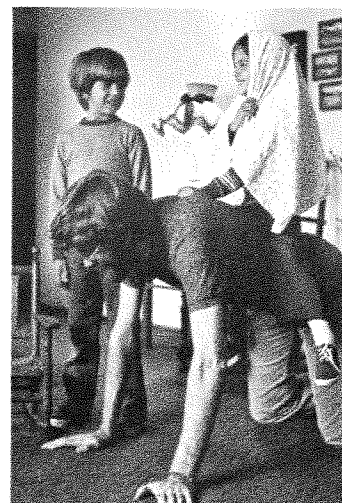
Several months ago we decided to give it a determined effort. One of the first things we did was to pick a name. The terms *family altar*, *family worship*, and *devotions* don't do much for us, so we settled on the name *vespers*. We started on a level that the children could enjoy, and their response surprised me. Vespers was a hit! Their enthusiasm helped us keep going.

Vespers for us is a variety of things. Sometimes it's telling a Bible story, reading from the Bible storybook, singing, acting out a Bible story with someone guessing what it is, praying, or just sharing what we are thinking or how we are feeling. Sometimes we just do one of these things, other evenings two or three. I have found that a five-year-old can pray for a daddy as well as a daddy can pray for a five-year-old. Even though we

sometimes thirty. In any discussion of family devotions, the time factor and getting the family together in our busy society is mentioned. It is important to be flexible enough that every member doesn't always have to be present, and it doesn't have to be done every night. Even more importantly, it has to be enjoyable enough and meaningful enough to make you want to do it.

It is worth the time and effort to us because of what we believe it provides. It provides a Christian teaching-learning experience. Each member of the family can be both a teacher and a learner. It gives an opportunity for and encourages communication with each other and a time to share our burdens with the Father.

For our family, vespers has become a time in the evening when we can pray, share, teach, learn—and even enjoy it! □



Both my wife Jan and I grew up in homes where family devotions were a regular thing. In my home, Daddy read the daily Bible reading from *The Adult Friend* and then we each prayed in order. This was not always as meaningful as it might have been, but it was a regular part of our daily life.

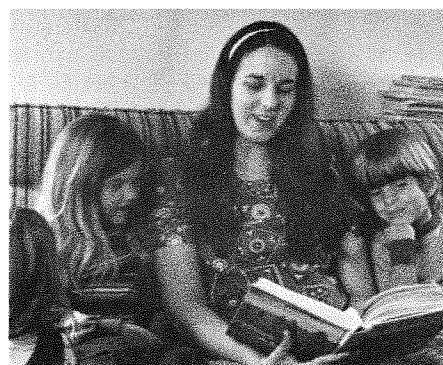
When we got married we thought that having devotions together was an important part of establishing a Christian home. That lasted about as long as the leftover wedding cake. Occasionally, during our first years of marriage we would have a pang of conscience about not having family devotions, but good intentions to reform never lasted much more than a week. As our children arrived, we began considering our obligation and desire to teach and train them. Now,

aren't especially musical, it's fun to sing choruses together. Our youngest loves the singing. She squeals and gets excited. Acting out stories has been a fun way to let the children express themselves.

We try to discover creative new ways to do things and try to adjust to meet everyone's needs. Finding and doing things that the children enjoy is not putting on a sugar coating so they will take their medicine; rather it is keeping something sweet from turning sour or bitter.

You may wonder how a one-year-old relates to vespers. She can be an interruption and distraction, but vespers isn't all that formal anyway. What do we do if she does something funny while we are doing something serious? We laugh!

Vespers is not rigid in schedule or form. Sometimes it lasts five minutes,



Dan and Jan McCracken and their children—Mel, Trina, and one-year-old Heidi—use creative, enjoyable ways to involve each person in their family worship as these pictures indicate.

**T**HERE IS NO question that we are living in a time of great contrasts. Modern man clings to an understanding of himself as a rational, objective, scientific creature (or should I say species), while at the same time for most of our modern era he has been holding a foot against the basement door, the realm of the unconscious and unexplained. But this is true no longer. The "Age of Aquarius" arrived in the late 1960s. That which has been entombed in the basement shattered the door of modern sophistication and "coolness" and is all around us.

The occult, i.e., the hidden, is visibly with us now, in our high schools and colleges, in factories and businesses, in our games, and in the media—Zen, I Ching, astrology, tarot cards, Ouija boards, witchcraft, black magic, demonology, and on and on. A professor of anthropology at the London School of Economics pointed out that the upsurge of occultism is a symptom of an age of marginal existence—living in the twilight zone between the world of material and that of spirit. He concludes that in such an age the witch doctors of primitive times would find a ready welcome. Whether one goes this far or not, it remains true that Christians, especially youth, must be alert to the battles around us (Ephesians 6:10-18).

I do not propose here to write an exhaustive article on the occult. Rather, my intention is to give some practical suggestions and resources to FY officers and sponsors, teachers, and pastors who are contemplating or are now engaged in studies of the occult. The field is being flooded with materials. Some of these offer a sound biblical perspective; some are rather hesitant and uncertain of their direction; and others are so "out of it" from a Christian standpoint that they can be potentially dangerous. If you are planning to study the occult, there are several basic considerations I suggest that you might bear in mind.

1. As C. S. Lewis has pointed out, to be overly curious about Satan and his plotting is as wrong for the Christian as being ignorant of the fact that he *is* very much alive and well on Planet Earth, to borrow a phrase. As a leader, you must be cognizant of the reality that the manner in which you present occult studies and the tenor you establish in discussion goes a long way in determining whether those who hear conceive of the occult as sensational or as a spiritual battlefield.

*Don Green, youth editor of the EVANGELICAL FRIEND, is a student at Princeton Theological Seminary. This article is designed as an aid to those who want to study the occult.*

# OCCULT STUDIES:

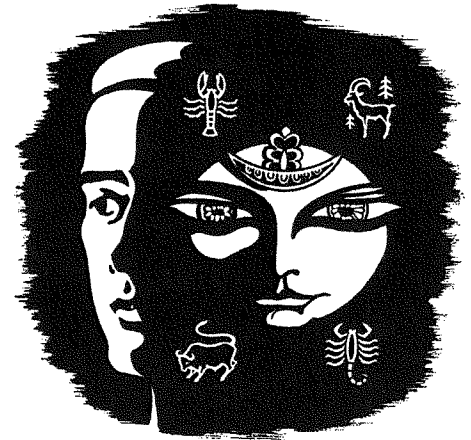
## AN INTRODUCTION TO SOME RECENTLY PUBLISHED MATERIALS IN THE FIELD

BY DON GREEN

2. The materials available, including those in this bibliography, should be read carefully and plugged into where your class or group is *now* in their understanding of the occult. A senior in high school may very well have been exposed to occult practices at school or parties, e.g., reading tarot cards, "playing" with an Ouija board, working so-called white magic, but a seventh grader may only vaguely know about such activities. Know your lesson or session objectives. Do you want to inform, frighten, counsel, or intrigue? Who are the participants? Your choice of materials as they relate to the level of maturity and understanding in the group will reflect an objective . . . make certain it's the one you intend.

3. Maintain a steady focus upon the scriptural understanding of the occult and the power that is ours through the name and blood of Jesus Christ. You will find few books that speak more forcefully about how abhorrent occultism is to God than do Deuteronomy and Leviticus. Likewise, the Gospels and the pastoral Epistles set down clearly the nature of our commissioning as soldiers of Christ and the battles we are facing. I frequently have to catch myself from wandering out into stories about the occult that may be helpful in a limited number under controlled circumstances, but which generally may be counterproductive. Remember, in leading a study of the occult, you are not called upon to argue a lawyer's brief, and the need for documentation is not yours. The Christian leader must focus upon His Word; leave the sensational in Hollywood.

4. I usually begin a seminar on the occult by building from the premise that our session is a part of the "Christian underground." This analogy touches a biblical truth, I believe. We are in the world but not of it, prayed Jesus about His disciples. Our enemy is shrewd; he is cunning, and he is powerful. But God has won the war on the cross and through our daily lives can win battles as we



look to His leadership and grace. Hence, our meeting is comprised of members of the underground, those who must resist the forces of darkness. How does this perspective influence my leadership? It is difficult to be academic when the issue is defined so basically and personally.

The following list of books is only a sampling of those available. I have narrowed my field to materials published since 1970. To compensate for the brevity of these recommendations, I call your attention to the rather extensive bibliography provided by Unger in his book listed below.

I. Richard DeHaan, *Satan, Satanism and Witchcraft* (Zondervan, 1974)

This is an excellent introduction to the biblical understanding of, as the title suggests, Satan and practices associated with witchcraft. It is rich in cross references to Scripture texts and would be very helpful as the cornerstone for drawing up lesson plans or an outline for your own youth program.

II. Os Guinness, *The Dust of Death* (Inter-Varsity, 1973)

A former associate of Francis Schaeffer, Guinness writes with strength and insight on topics related to the terminal illness he maintains is afflicting western culture. A sample of these includes: the new left, hippies, violence, biological engineering, and the demise of human-

ism. Chapters 6-10 are particularly relevant as he discusses eastern religions, psychedelic experiences (somewhat dated?), "Encircling Eyes"—on the occult, the Jesus trip, and the alternative to all this that Guinness outlines as constructive Christian radicalism.

III. John Richards, *But Deliver Us from Evil* (Seabury, 1974)

Written from within the context of the new biblical interest among Roman Catholics, Richards' book is a good presentation of especially the Christian's relationship to the problems of possession, deliverance, and exorcism. This is probably the most scholarly of the materials in this bibliography. A chapter on the mission of "The Healing Church" is important; the links he makes between the rise of the occult and the impotence of most of the modern church is a powerful commentary.

IV. Fern Robertson, editor, Roy B. Zuck, writer, *The Mystic Cults* (Scripture Press, 1970)

Although this four-part seminar is built into the high school selectives series, I have found it more applicable for use among junior high students. Areas covered: Christian Science, Theosophy, spiritism, and the occult. For many high school groups willing to invest time in reading on their own and in serious study, this series might be somewhat confining. Under other circumstances, e.g., in short-term studies, weekend retreats, in which in-depth coverage is not as critical as merely a general survey of the topic, this is as good as any other publication. It includes quizzes and teacher materials.

V. Merrill F. Unger, *Demons in the World Today* (Tyndale, 1971)

This book is the best on the list in my estimation, for use either as a textbook or as supplementary resource for occult studies. Unger combines a breadth of topics—from spiritism and fortune telling to false religions and deliverance—with a depth in content, an achievement not found in many works on the occult. The book is, as the subtitle explains, "A Study of Occultism in the Light of God's Word." Unger offers footnotes to a wide variety of sources, including periodicals and pamphlets. His bibliography is exceptional, less "scholarly" and perhaps more practical than that found in Richards. Take a look at *Demons in the World Today* before you finalize any study plans.

VI. Others:

Walker I. Knight, *The Weird World of the Occult* (Tyndale House, 1972)

John Montgomery, *Principalities and Powers: a New Look at the World of the Occult* (Bethany Fellowship, 1973)

William Petersen, *Those Curious New Cults* (Keats, 1972) □

# Face of the World

*Continued*

year and a half ago," Hayes testified. "I know the difference . . . I know the change it has made in my life. After I finish my basketball career, I'll probably become a minister."

—By Roy Wolfe, E.P.

## BLACK STUDENTS TURNED AWAY FROM A BAPTIST CHURCH

TUSCALOOSA, ALABAMA — A group of black students from the University of Alabama was turned away from a Southern Baptist Church here after attempting to observe a worship service for a religion course.

The Rev. Dorsey Blake, the professor who teaches the class, and 27 students who accompanied him were refused admittance to the Alberta Baptist Church after a white man standing at the door told the group, "We don't seat colored here."

While a discussion ensued, a member of the church summoned police. Several arrived, formed a cordon, and moved the group back to the sidewalk. There was reportedly no violence or abusiveness involved.

The Baptist Press says Pastor Joe Bob Mizzell "is open in the area of race relations and wants to keep this thing low key and try to bring about healing."

—E.P.

## AZUSA PACIFIC COLLEGE OFFERS NEW PROGRAM

"The Universal College Program" is announced by APC "for those who cannot attend scheduled classes." Through a guided program of independent study at home, making use of video cassette tapes, the Universal College has developed a curriculum and administration involving five colleges and universities across the country to allow students to earn 12 semester hours of credit during a four-month period by studying at home. The "courseware" is produced by TeleGroup, Ltd., Pasadena, California. For information, one may write Azusa Pacific College, Azusa, California 91702 or phone (213) 969-3434.

## UNITED METHODIST 'TODAY' WILL CEASE PUBLICATION

CHICAGO—After June 1975, the major body of American Methodism will be without a general, denominationally-sponsored magazine for the first time in 150 years.

The United Methodist Board of Publication voted here to discontinue *United Methodist Today* and *Today's Ministry*,

a supplement for pastors, with the June issue. Declining circulation, increased costs, and competition from other publications serving readers in the 10-million-member church were cited as major reasons for the action.

—E.P.

## VATICAN'S WORLDWIDE INVESTMENTS SAID TO COVER \$120 MILLION

ROME — The Vatican's investments throughout the world amount to less than \$120 million, none of it in companies that make contraceptives or munitions, the Vatican's top financial officer said in an interview.

Published estimates placing the revenue-producing capital at \$1 billion to \$2 billion are "simply crazy" and based on "hearsay, gossip by uninformed persons," according to Cardinal Egidio Vagnozzi, president of the Prefecture of Economic Affairs of the Holy See.

—E.P.

## CALIFORNIA GOVERNOR WEIGHS BIBLE AGAINST STATE, FEDERAL WELFARE RULES

SACRAMENTO—Calling the country's welfare rules "confusing and ambiguous," California Governor Edmund Brown, Jr., held up a Bible and called it "an example of concise, workable rules for men."

Brown, a former Roman Catholic seminary student, stacked 28 volumes of Federal and State welfare laws and regulations on a table in front of welfare directors gathered in the California capital. Then he held up a thin copy of the Old Testament and said he would pick it "against that mishmash any day." —E.P.

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## MISSIONS VISITATION

A mission board chairman, an architect report on their recent visits to Friends

### It was good to go back

BY JACK L. WILLCUTS



*Jack Willcuts spent two terms as a missionary to the Aymaras in Bolivia. His recent visit to this field along with Donald Edmundson of Portland, a retired architect and prominent Christian layman who is now financial secretary of Northwest Yearly Meeting, was made during the Yearly Meeting (Junta Anual) held at Easter time. Don Edmundson is also a professional photographer and took hundreds of slides and movie footage. Jack L. Willcuts, editor of the EVANGELICAL FRIEND, is also chairman of the Department of Missions of Northwest Yearly Meeting and the EFA Missions Commission.*

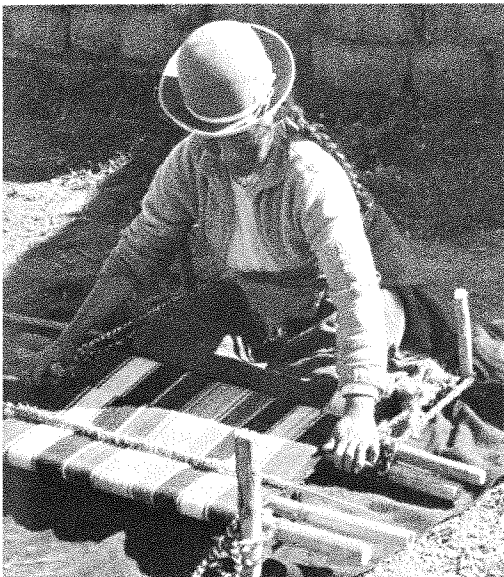
"How you've aged! Come and see how old he looks . . ." This was not exactly the greeting I had hoped for in returning to the Bolivian Yearly Meeting sessions where Geraldine and I went out as missionaries in 1947. Well, Bolivian Friends are honest, and Aymara culture encourages frankness about one's appearance. (Americans might *think* that, but we consider it "nice" to say it only behind your back.)

There were other changes, however, most of them more pleasant. What 25 years ago was a small beginning in church planting and what 50 years ago

was a tiny effort in soul winning have now become a warm, vigorous, well-developed community of Christians. Aymara Friends have their *own* traditions now, and some second and third generation Christians to whom evangelical faith is a way of life. Missionaries come and go, but the church is substantial and this is good to see and to feel. For missionary work is more than a short-term overseas syndrome; it is more than mastering a language; it is more than telling the Gospel. It is possible for us to work *on* people, but to work *with* them as Friends in the Lord



and a general superintendent  
mission fields.



PHOTOS BY DONALD EDMUNDSON

ous to this "visitor," and the young men whom I had known, taught, nurtured, and prayed over in years past and are now in leadership roles were very kind, appreciative, and a little too solicitous of my venerable age. They were also rather proud of what was happening and eager for me to see the best and partake of the fruits of spiritual efforts. They were also relieved to find I was not intending to take more than an advisory role.

You can't describe anything like this without statistics. Bolivia: 158 churches in one stage or another of maturity, maybe 15,000 involved in these congregations—maybe more, all pastored by nationals, and with only two Friends missionary couples in the country. An executive committee of the national church handles most of the administration; there is no Aymara "general superintendent" although the clerk (*presidente*) is regarded the chief executive officer. Peru: perhaps 35 churches with 700 or so attending their annual Easter-week gathering and that many more in the villages, countryside, and along the shores of Lake Titicaca who couldn't come.

It is an Aymara Indian Church, among a people who have come to be described by anthropologists and news analysts as part of the Third World. The Third World, so-called, is a place of vast variety. Originally, and rather vaguely, it meant the countries that were not Communist or were clearly anti-Communist, which were neutralist in foreign policy, with a general implication that they were also underdeveloped economically and usually not of the white race. Now, as the number of countries on earth has kept increasing and as the disparities in resources become more and more spectacular, people are speaking of a Fourth World, meaning Bangladesh, India, and many others deep in poverty.

The Aymaras have remained remarkably uninvolved in the politics and moods of the governments and "conquerors" who have surrounded them, from the ancient Incas, the Spanish "*conquistadores*," to the rise and fall of various dictators and democracies of Bolivia and Peru. With this in mind, it is even more surprising to see a Christian church changing a culture more deeply and rapidly than any previous influence known. And yet, the Aymara Quakers are not different at all in most of their quiet customs, their style of dress, their way of living, eating, and caring for their land and llamas. But now their love for music is released in the singing and writing of Christian hymns; standing beside the simple adobe huts dotting the landscape are simple adobe "meetinghouses" for worship in sharp contrast to the decadent, empty cathedrals built by Indian slave labor a few hundred years

ago. The established patterns of community organization following family traditions for centuries has provided a structural model for the simple organization of the church, which curiously enough is nearly identical to the Friends Meeting plan we have known. It is not a large leap of comprehension for the people to develop a Christian community along the organizational lines of the Aymara community—each unit is largely autonomous, patriarchal, self-sustaining, and very established. This is another reason why the indigenous church among the Aymaras is here to stay, for the Presence in the Midst also fits comfortably into this culture.

What, then, does the missionary do? If he learns Aymara, and more and more of them do, he or she has a splendid opportunity to teach the Bible, explain and demonstrate the concepts of Christ's message for living and for eternity. The parables are easily understood by these people whose living is remarkably like it was along the shores of Galilee. The extension Bible schools springing up in Peru and Bolivia again fit the natural social setting for local instruction and making use of Aymara community leaders, who are often now also Christian leaders. This is much preferred to leaving home for some Bible institute in the city and touches the lives of more people. The missionary then is teaching, encouraging, visiting, advising, and providing a living model of Christian thought and behavior. The character of the missionary is his greatest contribution to the Aymara Friends church. The missionary is not essential to the stability and growth on either field, Bolivia or Peru, although his presence is greatly needed and welcomed for the momentum of church planting and growth is frequently related to his efforts and creativity, providing they fit the specifications described above. A "pushy" missionary, or one who disregards the traditions of this changeless people, will be largely ignored. Love and mutual respect is the name of the game in discipling Aymara Christians, and there is much said about this in the New Testament.

All this is not to say the Aymaras are free from worries and poverty and desperate need, nor that the church is moving effortlessly with easy, constant growth. Missionary work is becoming, like elsewhere in the world, more and more costly. More missionaries are needed. But the challenge of this effort seems even more worthwhile when God's finished product in this unique and delightful setting is viewed from this vantage point.

It was good to go back and absorb again the Aymara friendship and to see what God is doing among the people of a receptive nation. □

brings a special joy. The nonverbal experience of revisiting a church grown-up and still growing, where you shake hands with people of another culture you never knew before but with whom you instantly can identify because you both are Christians, is quite a different feeling. Most of the four or five thousand attenders were strangers, many of them new Christians who were meeting other Aymara Christians for the first time at Yearly Meeting—and I was just one of the crowd. That is good—if a missionary understands himself as not intended to be the center of attraction. All were carefully courte-

## Bolivia and Peru through the eyes of an architect/photographer

BY DONALD EDMUNDSON

Three weeks is not a very long term on a mission field, and I was not really prepared to be honored as a returned missionary when I got back from my visit to Bolivia and Peru.

Now as I think about it, I realize I was a missionary of sorts, for I went with a concern to bring to our people in the States a new and vibrant picture of the field, its people, the challenges, the response to those challenges, and the people who are doing the work.

A missionary on the field is very close to the problems and understands them far better than a three-week outsider ever could. Most missionaries have cameras and bring back excellent pictures. Their deputation work presents a challenge from a far greater depth than I could ever hope for—yet—perhaps looking on as a detached observer, as unobtrusively as possible and with no feeling of condemnation for not laying aside my camera to help with the problems ever confronting the missionaries (I couldn't even guess what the nationals were talking about), I could bring back a picture story that would further broaden our view of the fields that are so ripe for the harvest.

From this slightly unique vantage point, what did I see?

I saw a land of rugged beauty! Standing on a plateau more than a thousand feet higher than our Mt. Hood, I looked up to snowcovered mountain ranges that seemed to never end. I saw craggy rocks rising from the high plains and deep valleys precipitously cutting into the distant horizon. I saw Lake Titicaca, which we have come to accept as part of the mission field—a beauty that cannot be fully appreciated even through a photo-



graph and scarcely approached with words.

I saw roads—twisted, tortuous roads winding and rewinding down the steep valleys around the lake, and across the high plains. I saw rough roads viciously jolting the trucks and cars—roads about the roughest one could imagine until you come to a town—then they get worse! It is down these bouncing highways that our missionaries travel hour after hour (10 hours from Juli to Tacna) in the course of their devoted work.

I saw the city of La Paz, nestling in its bowl-like valley. I saw a core of park-like plazas and a broad avenue in the heart of the city with beautiful buildings from a past era. Intermingled are new high-rise buildings that would do credit to any city in the U.S.

From this small core dart a myriad of narrow streets—stone paved and following the patternless, twisted route of old llama paths, appropriate for pack animals but now jammed with cars and busses forcing their way through crowds of people—people forced off the narrow sidewalks by the squatting market women with their wares spread on the ground before them.

The city is ill prepared for the growth it is experiencing, adobe houses with tin roofs pushing into hillsides around the city before sanitary systems are even thought of. Two and three story masonry construction of a sort, and I wondered, are they building something new or tearing down something old!

Time and words will not suffice to picture the towns and villages—the adobe huts, the thatched roofs, the rough stone walls, the magnificent cathedrals hundreds of years old, trucks with their loads

topped off with crowds of people, city busses with people hanging out of the doors—market places in the city and market days in the country—ruins from past civilization—you will have to see the photos to get any idea!

But you should see the people! You have seen pictures of the Aymara people from the time our missionaries first arrived nearly 50 years ago. They have changed but little since then and probably little in the hundred years before. Most women wear shoes now—of a sort—but their colorful shawls, a baby or some merchandise on their backs, their derby hats, their full skirts (it's disgraceful not to be fat), the men with their knitted, ear-muffed caps—their way of life is changed but little.

In the city they sit on the ground in their marketplaces with their little square of merchandise before them and a small child at their side. In the country they tend their family animals and help with the crop. Children from the time they can walk learn to tend the animals, driving a few sheep and a couple of pigs down the road or across the field and pasture and home again at night.

The people! Living a life so different, so rugged, so primitive! It was hard to believe they belong to the same human race. Yet they have two legs, two arms, one head, life and breath, and they have a soul and a hunger for things spiritual just the same as we—only maybe a bit more sensitive when they can be reached.

It was stirring to see the people flocking to worship our Lord as presented by ministers of their own race. Whether a few families meeting in a tiny room set aside in an adobe home, the crowds that fill the Max Paredes church in La Paz, the people from the altiplano that gathered in the tent at Juli, or the thousands that flocked to the yearly *Junta* on the plain above La Paz—there was always an openness, a willingness, a yearning that can be sensed even by a gringo that couldn't understand a word.

My trip provided a wonderful experience. Visiting the field with Jack Willcuts gave an insight I would not otherwise have gained and provided an interpreter in many needful situations. We spent a rewarding time in the home of each of the missionaries, and they went far out of their way to help me get the picture that I saw. Their teenage boys were very helpful in carrying some of my 25 pounds of camera equipment.

I am glad to give credit to the Lord for the good pictures I got, and I don't want to blame Him for my bad ones. I hope that many may see the pictures, both movies and slides, and that they may fulfill their intended purpose of bringing the mission field close to you at home. □



# Missions are still viable in Burundi

BY JOHN L. ROBINSON

Whenever you smell or drink a cup of coffee, let it be a reminder to breathe a prayer for Burundi.

Why coffee? And why Burundi?

Coffee is the main cash crop of the little central Africa country, Burundi. "Mountain-grown," much of each year's production is purchased by a prominent American coffee company.

But this is not a commercial for coffee, per se. It is simply to introduce you to a pretty important spot on the globe—important, especially to the mission interests of Kansas Yearly Meeting.

Arthur and Edna Chilson, having once served in Kenya, were commissioned by KYM in 1933 to locate and develop a new mission field in Africa. They were providentially led to Burundi and in 1934 began working among the people of that beautiful land, the Barundi, whose language is known as Kirundi.

Burundi, about the size of the state of Maryland, is situated along the upper eastern edge of Lake Tanganyika. Her one major city, with an international airport, lake port, businesses, and university, is Bujumbura with 70,000 population. Population estimate of the country is 3 million plus with 47 percent under 15 years of age. Reason for the low age profile is that political tension and revolution has been a spasmodic pattern here. In 1972, conflict between two major groups resulted in an awful bloodbath that saw the disappearance of thousands.

Today KYM has 22 missionaries involved in many facets of ministry. Four major stations have spawned nearly 40 congregations with a present membership of nearly 1,600. Of varied sizes, these are located across hills and valleys in several provinces, but the major concentration is in the Gitega Province.

Major mission emphases has involved ministry to the total person through medical, educational, vocational, and

evangelistic or church work. Certain aspects of the work have fluctuated with the "normal" changes of the times and the personnel available for the tasks at hand. For instance, the hospital at Kibimba is now operated as a dispensary. With the retirement of Dr. Perry Rawson in 1972, we have had no resident medical doctor. Three registered nurses, one of them a national, care for administration and medical care of the unit, which still has bed patient care and hundreds of patients coming with various physical problems.

Because our mission had cooperated with others in conducting a literature/literacy survey under the sponsorship of Daystar, Inc., which proved most helpful, Daystar was asked to assist Friends Africa Gospel Mission in making an on-site consultation with our field staff and national leaders. In order to get full benefit from this, representation from the home board was also requested.

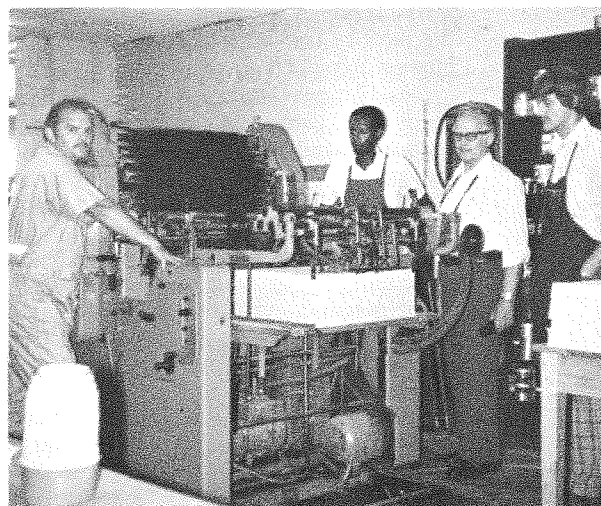
In compliance with these concerns, John and Betty Robinson visited Burundi for five weeks during March and April, 1975. Veteran missionary, James Morris, took time off from graduate studies at Wheaton to be again in Burundi for 10 days at the time Dr. Don Smith of Daystar was present. Consideration was given to priorities, goals, and concepts of community development as a means of evangelism and ministry.

KYM works closely with the Free Methodists and World Gospel Mission, who jointly sponsor and staff the following: Burundi Literature Center, Gitega, the only distributor of Christian literature outside the city of Bujumbura; Windy Hill, school for missionaries' children at Mweya; Windy Hill dormitory; Grace Memorial Press, Mweya, the only Christian press in all of Burundi; Mweya Bible Institute, a training school for Christian workers on the junior high level; Central Africa Evangelical Seminary, Mweya, a training school for Christian workers on the senior high level.

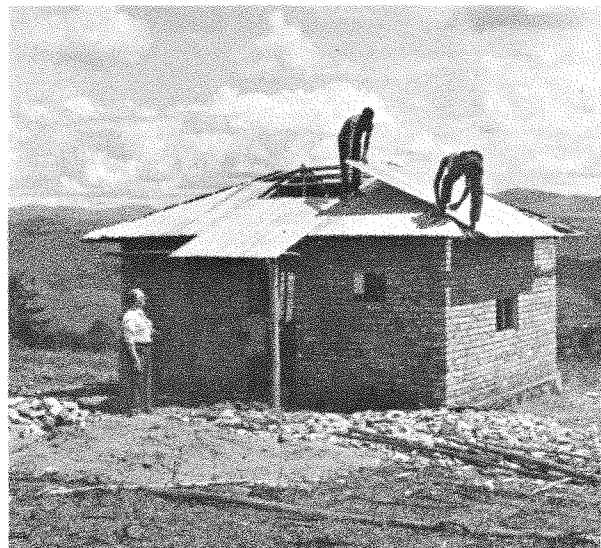
The Kibimba Normal or Secondary School is sponsored by the Alliance of Protestant Churches in Burundi. It is located adjacent to the Kibimba Friends Church and annually has had KYM per-



*Members of the Mweya Bible School and Seminary Soccer Team celebrate an afternoon win with soda pop.*



*John Robinson joins Grace Memorial Press personnel, Ed Dealy, Tim King, and a national in checking the operation of the offset press.*



*Workmen building a guest house for nationals at the Mweya Bible School and Seminary compound, with John Robinson looking on. Building is made of sun-dried brick.*

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*John Robinson, general superintendent of Kansas Yearly Meeting of Friends, with his wife Betty spent five weeks visiting their mission in Burundi, Africa. This is not only a report of their visit, but a perspective on that mission's past and future ministry.*

sonnel either directing it or on its teaching staff.

Radio CORDAC, a Christian radio station located in Bujumbura, is dedicated to reaching Central Africa with gospel broadcasts. It operates under the legal representation of the Friends Africa Gospel Mission and until this year has had KYM personnel in administration or staff. Several groups in America and Europe cooperate with programming and staff as well as support.

The Lord has graciously blessed the sacrificial labors of our missionaries in Burundi. Much has been done; there is much yet to be done. There is never enough money for needed efforts. Tightened and restricted budgets, inflation, and limited personnel threaten the morale of workers and strangle the life of the work. Though methods must change in the flexible kind of world we live in, the mission mandate is ever before us.

Observations based on live-in experiences with each missionary family and visits to many of the churches indicate the gospel message still has a hearing. People are hungry for that which satisfies, which gives peace, assurance, and hope. We heard reports of response, in large numbers, to evangelistic efforts. We participated in services where the same was true. One young man, a worker in the nearby Catholic mission bookstore, had been visiting our mission station and inquiring about the Scriptures. On the morning I ministered, he with others came forward and prayed that his life might be filled with the Holy Spirit.

Pastors and elders spoke again and again with appreciation for the church in America that cared enough to send missionaries to tell the nationals about Jesus. Satan has bid high for these people, who are gifted and wise, many of them outstanding preachers. Some have been severely tested through political pressures, poverty, thievery, and vandalism, as well as ridicule. One said, "I have often been tempted to give up, but God has helped me, and I intend to serve Him."

Sodiya, elder statesman among pastors, now commutes nearly 50 miles (often by bicycle) to preach at Kwisumo. While he has been away from home, thieves have stolen garden products and even seed beans. He said, "For an old man, these are trials, especially when you try to do the Lord's work. But God has blessed and I am happy to be serving Him."

Betty shared in several WMU meetings. In one of them, several women had walked, barefoot, over rough hill and valley paths for four to four and one-half hours to be present in the meeting. The meeting was over in time for them to walk home before dark. They seemed glad to have opportunity to fellowship

with the visitor from America. Are we soft in our witness by those standards?

Rugged, bench-like pews were arranged in orderly fashion outside the Kwi-buka church for the Easter sunrise service. Worshipers gathered in the cool dampness of the morning air as the golden-crested crane barked his announcement of the dawning of a new day. It was a special day. After familiar songs were sung to the accompaniment of the ever-present drum, the pastor brought a short devotional message. Time was given for personal witness and sharing. There were many expressions of praise, but I'll long remember the testimony of one lady. She was the mother of several children and a widow of the 1972 revolution. She said: "The devil has made it hard for me to rear my children alone. I have had great need. Thieves have robbed our gardens. I have been ill many days this past year and have spent much time in the hospital. But God has been so good to me. I want to praise Him, for He has delivered me from self-pity."

We had opportunity to share in many committee meetings and a four-day retreat with our mission staff. We saw burdens lifted and shared in melting times of prayer and commitment. We met privately and corporately with nationals and felt the pulse and heartbeat of world concern.

In a greeting to Friends in America, the presiding clerk said: "We greet you in the Name of our Lord Jesus Christ; may His peace be with you. We . . . give thanks for the way you were led to send us . . . Yearly Meeting Superintendent Mr. John Robinson and his wife accompanying to come visit us and have a share in some of our church work . . . we are with full confidence in relating ourselves to them of our deep concerns and burdens . . . we thank and praise (you) for the continued love and concern for us . . . For and of the Friends of Burundi Quarterly Meeting . . ."

The field staff wrote to the KYM Friends: "We as an MEA Staff very deeply appreciate the coming of the Robinsons and wish to thank them heartily for the most helpful spiritual ministry and the personal love and concern shown to us all. Also we are most grateful to all those who made their trip possible financially, and to those who carried heavier responsibilities at home during their absence . . . We would like to impress upon you that there is untold merit for the home churches, as well as the foreign church, in having at least biannual visits by a representative from the home churches, preferably someone that will not have to be completely oriented every time . . . Again, *thank you* from the depths of our hearts . . ." □

## Mexican Friends secure house for worship

Roscoe Knight reports a house in an "excellent location" in Mexico City became available for rent the latter part of May. The house is large enough to seat at least 100, plus additional rooms for youth meetings and Sunday school classes.

The national pastor, Manuel Guzman, will move his family into the home in June, making it their residence. The owner is agreeable to making the house available for church services. The house was rented at \$200 a month with a year's rent paid in advance. All but \$800 of this was raised by the Mexican Friends. This advance payment, however, has depleted all reserves of the Evangelical Friends Alliance Missions Commission, according to EFA treasurer, Olen Ellis.

The Martens family will also be moving to Mexico City in June after completing language studies in Guadalajara. □

## Quaker missionaries watch as the U.S. leaves Saigon

NEW YORK—Eight Quaker and Mennonite missionaries were among a small group of Americans who watched from the ground as U.S. helicopters evacuated the last Marines from Saigon.

"Having talked of love to the Vietnamese people and having told them not to yield to fear or ignorance, we cannot leave them in this hour of need," Max Ediger of Turpin, Oklahoma, told a reporter. "So we are staying."

The eight in Saigon and three Quaker and Mennonite medical workers in northern South Vietnam were believed to be the only personnel involved in American humanitarian agencies remaining in what had been "South Vietnam." —E.P.

## Couple for Taiwan

The Missionary Board of the Eastern Region Evangelical Friends Church is looking for a couple to serve in Taiwan. Their primary ministry would be in evangelism and church growth, cooperating with capable and concerned Chinese pastors and with other missionaries. Candidates should be of tested Christian character, willing to learn the Chinese language and culture. Ideally, they will have had at least two years in the pastorate in this country. Those interested may apply to the office of the Evangelical Friends Church—Eastern Region, Damascus, Ohio 44619.

# MY FAITH

by Karl and Donna Alteneder

"WE FIND EXCITEMENT IN OPEN WORSHIP."

When we began attending the Evangelical Friends Church in Eugene two and a half years ago, we encountered a form of religious service far less structured than either of us had known previously.

During the church's "Open Worship" anyone who feels led by the Holy Spirit can share a new spiritual growth experience with other members of the congregation. One person might share concern for a family member or a friend; another might share a song, a poem, or a promise from the Word of God.

We found excitement in this form of worship, and inspiration in the dynamic

sermons of our pastor, Don Lamm. Both of us had put our trust in Jesus Christ as our personal Saviour when we were teenagers, and we had attended several evangelical churches as we moved around during our married lives. But not until now had we felt so deeply the power of Christian love in action.

Love for others seems to be a learned thing. Because of our faith, we feel great concern for others and have learned how to reach out in love and understanding—something we could not have done a couple of years ago. We try to show our love to our neighbors and fellow workers in ways that lift them up. We find real joy and freedom in this.

We appreciate the emphasis our church puts on activities planned for the family. There are Sunday school classes for each age group and numerous special activi-

ties ranging from a church-sponsored Boy Scout Troop to a professional Family and Marriage Counseling service for the community.

In addition to a wide variety of programs designed to meet our congregation's spiritual needs, our church mounts vigorous outreach effort. We support our own missionaries and help sponsor the World Relief Commission, the American Bible Society, and the Gideons. This participation gives us a sense of religious fellowship that is worldwide in its scope.

To sum it all up, we enjoy our church because it holds forth the great historical concepts of Christianity in a vital and living way, widens our circle of friends, and deepens our love of God and mankind. □

*Reprinted from Eugene Register-Guard, March 29, 1975.*

*Karl and Donna Alteneder have been active Christians since their teenage years. This testimony appeared first as part of an Easter feature in their hometown newspaper.*

## How to live on one hundred dollars a year

If you are a "typical" American family in a small suburban house with an income of \$8,000 or more, here's how to become one of the two billion or so equally typical families of the underdeveloped world.

### IN JUST TWELVE EASY STAGES . . .

1. Take out the furniture; leave just a few old blankets, a kitchen table, one wooden chair. (The car went long ago—remember?)

2. Throw out the clothes. Each one may keep the oldest suit or dress, a shirt or blouse. The head of the family has the only pair of shoes.

3. All kitchen appliances have already gone. Keep a box of matches, a small bag of flour, some sugar and salt, a handful of onions, a dish of dried beans. Rescue those moldy potatoes from the garbage can: those are tonight's meal.

4. Dismantle the bathroom, shut off the running water, take out the wiring and lights and everything that runs by electricity.

5. Now take away the house and move the family into the toolshed.

6. By now all the other houses in the neighborhood have gone; instead there are shanties—for the fortunate ones.

7. Cancel all the newspapers and magazines. Throw out the books. You won't miss them—you are all now illiterate. One radio is left for the whole shantytown.

8. No more postman, fireman, government services. The two-classroom school is three miles away, but only half the children go anyway.

9. No hospital, no doctor. The nearest clinic is now 10 miles away with a midwife in charge. Get there by bus or by bicycle if you're lucky enough to have one.

10. Throw out your bankbooks, stock certificates, pension plans, insurance policies, social security records. You have left a cash hoard of \$5.

11. Get out and start cultivating your three acres. Try hard to raise \$300 in cash crops, because your landlord wants a third and your local moneylender 10 percent.

12. Find some way for your children to bring in a little extra money so you can have something to eat most days. But it won't be enough to keep bodies healthy, so lop off 25 to 30 years in life expectancy.

This is what the right sharing of the world's resources is about. □

*Taken from "The 1% More Fund of the Society of Friends," Friends World Committee, 152-A. No. 15th Street, Philadelphia, Pennsylvania 19102.*



## ROCKY MOUNTAIN YEARLY MEETING

### Myers To Be Yearly Meeting Speaker

Russell Myers has been announced as speaker for the 19th annual assembly of Rocky Mountain Yearly Meeting, June 18-22, 1975. Russell Myers is presently serving as general superintendent of the Evangelical Friends Church—Eastern Region.



Russell Myers

He is past-president of the Evangelical Friends Alliance and was a participant at the International Congress on World Evangelization in Switzerland. Prior to accepting his present position, he served as a pastor in Ohio and California.

Prices for this year's sessions are: Adults—breakfast 75¢; lunch \$1.50; and dinner \$1.75, or \$14.00 for a meal ticket (banquets may be more).

Children—breakfast 40¢; lunch 85¢; and dinner 90¢, or \$7.00 for a meal ticket.

All people will be required to pay 11¢ per day for insurance.

No family, regardless of size, will be required to pay more than \$40.00.

As in previous years, there will be an excellent program for our juniors. This year, for the adults, the 11 a.m. worship hour will be given to workshops. Some of these sessions will include a youth sponsors' session conducted by Paul Moser and a Friends Doctrine series (two days) by Stan Perisho.

These sessions are open to all in our Yearly Meeting, and your family is invited to participate. More complete schedules may be obtained at your church.

Those serving as representatives to the Nominating and Finance Committees are reminded that they must be in attendance at the 8:30 a.m. meeting, Thursday, June 19, to be

seated as such. Other important meetings for them will be held Thursday at 10:30 a.m. and 1:00 p.m. and Friday at 10:00 a.m. and 1:00 p.m.

### Pastors Attend Retreat

The Annual Pastors Retreat of Rocky Mountain Yearly Meeting was held at Quaker Ridge Camp April 4-6. It was a time of inspiration and growth for the couples involved.

The two speakers for the conference were Dr. David Miller, physician, and Dr. Joseph Hubbard, psychologist, both from the Denver area. Dr. Miller spoke on the topics of the terminally ill, death, and grieving; spirituotherapy was discussed by Dr. Hubbard. It is a new approach to Christian counseling that deals with a person's spiritual needs and later works with the effects—the psychological problems.

Olen Ellis, superintendent, was the Sunday morning speaker. He talked about the pastor as a VIP. The special music was provided by Dolly Carey, wife of the Penrose meeting's pastor, who played the guitar and sang her testimony. Also, a male quartet composed of Ken Kinser, Dwain Ellis, Stan Perisho, and Dave Hickman sang several numbers.

The group adjourned with plans to meet next spring in Dallas with all Friends pastors and their wives.

—Jan Hickman

### News from Rough Rock

#### PRAYER REQUESTS:

1. For the conversion of the entire camp (which is relatives within their immediate location) of our recent converts.

2. For the salvation of young non-Christian couples who are faced with meeting the customs of two cultures.

3. For conversion of many of our men who should be leading their home in Christian training.

4. For Bible school on the mountain at Oak Ridge Friends Church—June 2-13.

5. For summer Bible camps at the mission July 20-August 1.

### Of Interest to Youth

Summer camps at Quaker Ridge are in the planning and have been announced as follows (please note the date changes):

Junior Youth Camp—July 7-12

cost: \$25.00

Junior High Youth Camp—July 12-18

cost: \$27.50

Senior High Camp—July 18-25

cost: \$30.00

Paul and Sharon Moser will be directing each camping session. Paul stated that camp physicals will be required again this year, and these forms will be in the hands of your church in mid-June. The forms

will be accompanied by more details concerning each session.

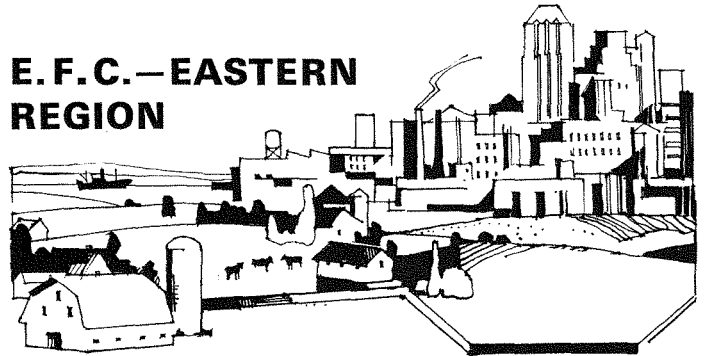
Paul and Sharon will also be training camp counselors July 1-7 at Rockcleft and Quaker Ridge. Those interested in being camp counselors should contact them at 3113-1/2 North 55th Street, Omaha, Nebraska 68104.

College and Career Camp has been changed to October 17-19. More information will come later.

### Mosers to Travel

Beginning June 1, Paul and Sharon Moser will start traveling throughout the Yearly Meeting. They will be making presentations concerning upcoming camps and will also be doing youth sponsor training sessions. Paul Bock, a junior at Friends Bible College, will be traveling with them. In this way, Paul Bock can get an inside view of youth work.

## E.F.C.—EASTERN REGION



## Wednesday Night--A Family Affair

(Number four in a series)

This past year has seen many changes in the Wednesday night program at Hanover Friends Church in Mechanicsville, Virginia. According to Pastor George E. Robinson, attendance has tripled and many families are being reached and ministered to through these services. There are even those affiliated with other churches who come to Hanover Friends Church on Wednesday evening.

The latter part of 1973, the need for a revision in the Wednesday night program was very apparent. The main need seemed to be in providing something for every member of the family. Up to that time, only a nursery was available with all of the remaining children over four years old having to come into the sanctuary with their parents.

A new program was decided on and advance publicity was sent out to encourage attendance. Now everyone would have a program designed for his or her age group.

Success with Youth materials were selected for the primary and junior age groups. Whirlybirds for primaries and Jet Cadets for juniors are excellent programs that encourage Bible memorization and applying God's truth to one's life. They

also teach the children to take part in their meetings as a means of training them to be the future leaders of the church. The materials present God's Word in an exciting way, and along with the handcrafts, plays, stories, and songs there are merit awards to be earned by completing certain assignments. A tremendous growth was seen in this particular age group as the children who came at the start of the program began to bring others.

The youth group was revised, and because of the increased attendance of parents and younger brothers and sisters, many additional young people were able to attend more regularly.

The adults now enjoy a Bible study geared to their level. More parents now attend Wednesday evening because their children are enthusiastic about the program and don't want to be absent. The adults find the atmosphere in the sanctuary more conducive to praising the Lord and studying His Word with the children in the education building involved in their own meeting.

We praise God for this growth and for the faithful leaders in these children's groups who, by seeing this as a real ministry, make this all possible.



## New Church Buildings Dedicated

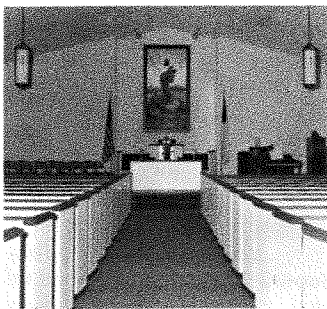


One of the first congregations in our Evangelical Friends Church—Eastern Region and one of the newest congregations in the region dedicated new church buildings in April of this year.

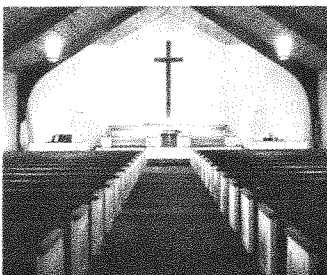
On April 6, about two decades after their formation as a monthly meeting, Trinity Friends at Lisbon, Ohio, dedicated a new structure that is situated on a hillside along U.S. Route 30. The new sanctuary will seat approximately 230. Large Sunday school rooms, a nursery, pastor's study, kitchen, and fellowship hall complete the facility. The mantelpiece for the fireplace in the fellowship hall is a beam from the Friends Yearly Meeting House in Damascus that was razed last year.

During the final stages of construction of their building, Trinity Friends received a cashier's check for a large sum of money from an anonymous donor. This was one of many evidences to this new congregation that "... all things are possible to him that believes."

Three weeks later on April 27, Friends in Mt. Gilead, Ohio, dedicated their new building. The first Friends families located in that area in 1816 and began meeting in homes and other meeting places. In 1841 they constructed the meetinghouse, which served them continuously through April 6, 1975. Dr. Amos Henry was the speaker for the last



Dedicating new facilities in April were Trinity Friends, Lisbon, Ohio, (above) and Gilead Friends, Mt. Gilead, Ohio (below).



worship service held in the old building.

The new edifice is a masonry two-story building of Colonial architecture, 48 x 90 feet. The upper level includes a sanctuary and a balcony that together seat 400, with a choir area for an additional 40. On the lower level are the kitchen, fellowship hall, library, chapel, pastor's study, and classrooms.

The buildings erected by these two congregations are together further evidence of a greater building taking place. The Lord Jesus Christ is building His Church in the lives of people, and He is not limited by newness or oldness.

### Focus on Malone

May 2 turned out to be "Fantastic Friday" for all Malone students and faculty as classes were dismissed following a surprise chapel announcement at 10 o'clock that morning. The entire day was spent in the sunny outdoors in "comic relief" as everyone forgot books, classes, term papers, etc. for the more relaxing activities of games, a scavenger hunt, swimming, and a picnic.

Dr. Alvin L. Anderson, professor of education and psychology, was named the winner of the third Malone Faculty Forum. On April 22 he read his paper to the entire faculty entitled "The Psychology of Christian Inaction" and afterward was guest of honor at a divisional luncheon, at which time he was awarded the honorarium.

Commencement activities at Malone included a baccalaureate service "in the round" on May 16 with the senior class sharing personal experiences, music, and drama selec-

tions. At the graduation ceremony on May 24, Mrs. Helen Holt, assistant to the Secretary of Housing and Urban Development in Washington, D.C., was guest speaker. The annual Alumni Dinner was held with special honors for reunion classes from 1925 (50th), 1935 (40th), 1950 (25th), and 1965 (10th).

### CALENDAR OF EVENTS

June 9-July 11—First Summer

Session

June 16-21—Basketball Camp for

Boys (grades 7-12)

July 14-August 14—Second Summer

Session

August 18-24—EFC-ER Yearly

Meeting at Malone College

### Did You Know?

■ That per capita giving in Eastern Region Friends Churches has increased? According to the 1975 *Directory*, during 1974 each member gave \$307.68. Compared to the previous year, this is an increase of \$36.72.

■ That 192 persons were present for the Easter Sunday morning service at the North Olmsted, Ohio, extension church?

■ That Friends at Battle Creek, Michigan, have an extended Sunday school hour that utilizes team teaching? Read about it in Friends Gather.

■ That Damascus, Ohio, Friends now sponsor a daily radio broadcast of music and devotions?

■ That *Mt. Pleasant and the Early Quakers of Ohio* is the title of a new booklet published by the Ohio Historical Society? The booklet is available from the Friends Book Store in Damascus for a price of \$2.75, including tax and postage.



## KANSAS YEARLY MEETING

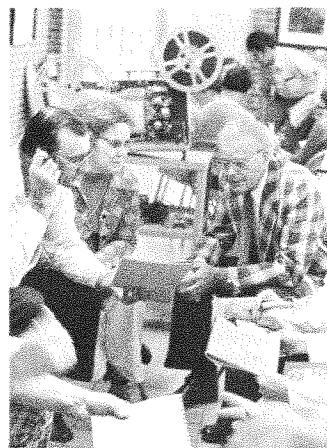
### Of Mountains . . . and Frogs . . .

Mountain climbing is an exciting sport. It offers many thrills and requires much skill and courage. It is also characterized by great dangers. However, those who climb mountains for fun and profit claim the rewards outweigh the investments.

This is how we feel about the challenges presented to Kansas Yearly Meeting during 20 days of April and May.

During that period of time, eight Church Growth Seminars were held in the eight areas of our five-state region by Win Arn, executive director of the Institute for American Church Growth of Arcadia, California.

The similarity of mountain climbing and church growth is readily understood by the more than 600 persons who attended the seminars from the 85 churches of KYM. From the Gulf of Mexico to northern Kansas, from Kansas City, Missouri, to Eastern Colorado, the interested and



Interaction at Church Growth Seminar.



Dr. Win Arn addressing Church Growth Seminar

concerned Friends people of the "Heartland of the Nation" gathered for two- or three-day periods to meet in 10 hours of seminar sessions. They were gripped by the biblical mandate, convinced of growth principles, and were motivated by the vision and compulsion that church growth *can* and *must* take place if we are to do God's work in our time in history.

More than 10,000 miles were traveled in plane and car by Win Arn and Gerald Teague, associate superintendent of KYM, to present the biblical bases of growth principles that lead to procedures and strategies for church growth.

"Kissing frogs"—ordinarily a repulsive thing—is the challenging vision of turning helpless creatures, found in hard and unnatural places, into beautiful princes, restored to their proper environment. This is a way of saying—a la Wes Siliger—that the church must charge the barren mountains of our world to rescue the unredeemed "princes of God."

So sound were the principles, so moving was the challenge, and so practical were the strategies suggested, that the 612 participants in the seminars projected a possible growth in Kansas Yearly Meeting of 337 percent in the next five years.

MOUNTAINS—here we come!

FROGS—pucker up!

### Mountain Echoes— Spontaneous Reactions to the Church Growth Seminars

SEVERAL FROM LIBERAL GAIN "CHURCH GROWTH EYES"—  
"The Church Growth Seminar held at Bethel was a success and an eye-opener to the 12 from Liberal. Dr. Win Arn certainly challenged us to

the fact that God desires church growth and that each one of us is to be a part and active in witnessing for Christ. Of course, it doesn't stop there. We are instructed to disciple those who accept Christ." —*Pastors Brown and Hunt*

"I enjoyed it all, and regret that all our church could not attend."

"We gained insights into areas of weakness in our church."

"Excellent! Emphasis was on starting where you are and developing Church Growth Eyes." —*Haviland*

"I plan to help in organizing our leadership to think in these terms." —*a layman*

"I appreciated the gentle spirit of Win Arn." —*Dallas*

"This sure gave me an outlook into my life. I hope God and I will do our part together." —*Great Bend*

"A wonderful experience!" —*Friendswood*

### Friends Minister Passes

Lloyd S. Cressman, 75, retired minister and former Friends University president, died March 16, 1975.

Originally a pastor in the Mennonite Brethren in Christ Church, he served as pastor in the Gate, Oklahoma, and Emporia, Kansas, Friends churches and as interim pastor for a time at University Friends in Wichita.

He became president of Friends University in 1952, after heading the Biblical Studies Department for three years.

During his years at Friends he was responsible for launching an expansion program that included a women's dorm and a fine arts building and enlargement of Stanley Gymnasium.

He later went to William Penn College, Oskaloosa, Iowa, where he served as a professor until his retirement.

His widow, Bertha Lamb Cressman, resides in Hesston, Kansas.

### Pastors Retreat

The annual Pastors Retreat convened at the Center for Christian Renewal in Oklahoma City, April 21-24, under a very keen sense of the leading of the Holy Spirit. We came together without structured program; however, it was abundantly clear from the very outset that the conference had been structured by the Holy Spirit prior to our gathering.

Clifton and Betty Robinson, Washington, D.C., ministered to us under special anointing of the Holy Spirit for our needs. No program committee could possibly have so adequately ministered to the needs of each. Cliff and Betty ministered from their rich background of international leadership and fellowship. We received new understanding and appreciation of our governmental leaders. Our attention was called to

our scriptural mandate to win spiritual battles in the heavenlies on behalf of those in places of leadership and authority. The challenge is to use the tools provided under our mandate, assuring us of the victory already won by Christ.

Cliff and Betty demonstrated so vividly their oneness, love, and unity in Christ by their teaching and living with us for these days.

Attendance was thrilling because of the high percentage of participation of our pastoral leadership. The future vitality of the Yearly Meeting was evident in the attendance and participation of many young pastors and their wives.

New insights and concerns were received through the sharing of Superintendent John Robinson and his wife Betty, who had just returned from five weeks in Burundi.

Positive and victorious music prepared our spirits each session for receiving and sharing from the Word.

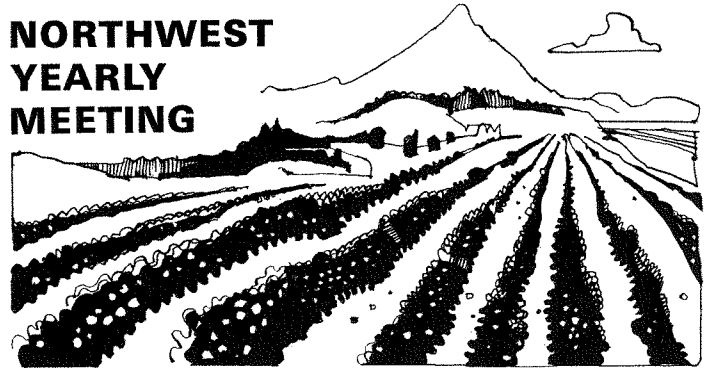
Part of the excitement of the retreat was the approval to share in the National Friends Conference on Pastoral Ministry to meet in Dallas next spring.

### Friends Bible College

Seventeen seniors were graduated in commencement exercises held May 11 at Friends Bible College, Haviland, Kansas. Six graduating seniors completed requirements for two degrees.

Dr. Robert Hess, chairman of the Department of Philosophy and Religion at Malone College, Canton, Ohio, delivered the baccalaureate and commencement addresses.

## NORTHWEST YEARLY MEETING



### Superintendent's Corner Evaluating the Church

Recently a responsible layman asked me, "How do you handle evaluation in the church?" This is a difficult one. Evaluation is an important ingredient in any successful organizational function. Business and industry have learned the value of evaluation much faster than has the church. On the other hand, the Bible says, "Judge not that ye be not judged." How does one do responsible, spiritually mature evaluation without judging?

It's a good question and one with which we really need to wrestle. I have about decided one of the ugliest unity problems we have in the church—one of the most disrupting influences—is our reluctance to trust one another. People don't trust committees; committees don't trust committee heads; people don't trust pastors. It's even rumored there are some who don't trust the Yearly Meeting leadership. Oh, maybe they would never admit it, but their attitude results in less than an enthusiastic support of leadership.

There is a place for evaluation in the church. While we are not to judge, the Bible says, "By their fruits ye shall know them," and apparently we are to be fruit inspectors. The Bible also says, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17) But we must find a way to be responsible evaluators without spreading a spirit of distrust. It is unfortunate when some make fault-finding the essence of their relationship in the body.

I think the Scriptures give us some solution to this dilemma. First Corinthians 12:12-13 describes our relationship to the body. There are 18 references in that section to our unity and nine to our diversity. Ephesians 4 describes the seven foundation stones of unity and then suggests, as Stuart Briscoe says, that the church built on those foundation stones will have extreme flexibility in every joint because of the diversity in the body.

We are all part of everyone else in the body. We each should contribute some specific to the body, and to be distinctive is all right. We are not to try to be like everyone else. Diversity is functional. But in the diversity there is unity. Each must find his own design from God. To become too proud of our distinctiveness is to say to another part of the body, "I don't need you." We have to realize our inner dependence on one another.

Ephesians 4:2, 3 says, "Be humble and gentle. Be patient with each other, making allowance for each other's faults because of your love." (LB) In 1 Peter 1:21 we read that because of what Christ has done for us, "Your trust can be in God who raised Christ from the dead and gave him great glory. Now your faith and hope can rest in him alone. Now you can have real love for everyone because your souls have been cleansed from selfishness and hatred when you trust in Christ to save you: so see to it that you really love each other warmly, with all your hearts." (LB)

This is how we develop trust and how we evaluate responsibility: by love, by making allowance for each other's faults, by letting Christ deliver us from selfishness and hatred. In the church it is important that evaluating be a built-in procedure. Select a responsible group to do it routinely in the regular plan and program for the year's activities, then no one will feel he is being evaluated because someone is out

### The 103rd Annual Sessions of Kansas Yearly Meeting of Friends

will be held in Wichita,  
August 5-8, 1975

Theme: A JOYOUS HARVEST

Speakers:

VERL LINDLEY, Pastor,  
Granada Heights Friends,  
California

DON H. POLSTON, Pastor,  
Wesleyan Church,  
Waterloo, Iowa

Special Friday night musical  
SUZANNE JOHNSON, concert  
and recording artist

Six workshops - Inspirational  
messages - Fellowship

Plan to Attend!

to get him, and those not assigned to the task of evaluating may be less likely to appoint themselves to do it.

So if you see a Christian brother overtaken by some sin, don't just look the other way, but also don't just criticize and judge. "You who are godly should gently and humbly help him back into the right path remembering that next time it might be one of you who is in the wrong. Share each other's troubles and problems, and so obey your Lord's command." (Ephesians 6:1, 2 LB)

—Norval Hadley

### The Great Commission Tree

Jesus said, "I am the vine, ye are the branches." Paul wrote that we are to be "rooted and grounded in love." Put it all together and apply it specifically to the work we do together in Northwest Yearly Meeting, and you have what we have called The Great Commission Tree.

A new audiovisual presentation and a booklet by that name have been produced. A Great Commission Dinner was held at the Airport Inn in Boise for Boise and Greenleaf Areas May 12. Donald Edmundson showed and narrated pictures of Bolivia and Peru taken when he and Jack Willcuts and Jack's daughter, Jan Loewen, visited during their Easter Yearly Meeting time this year. His humor and architect's perspective and the wit of Master of Ceremonies Clare Willcuts made the evening a delight. A Great Commission Dinner for the Newberg Area was held at Friendsview Manor June 6, one is planned for the Salem Area on June 19, and one for the Portland Area June 20. It is hoped that these dinners and Great Commission presentations in some local churches (where area dinners are not being held) will help us go over the top in giving to our Unified Budget before the books close for the year July 10. Certainly doing so will greatly encourage our faith for the needed 26.5 percent increase in the Great Commission Budget for the year 1975-76. As we go to press, approximately \$23,000 above normal expected income is still needed before July 10.

### Over 100 Attend NWYM Ministers Conference

One hundred and eight persons attended the NWYM Pastors and Wives Conference at Twin Rocks, April 21-25, and several mentioned to Norval Hadley that "this was the best Ministers Conference they had ever attended."

Stanley Mooneyham, executive director of World Vision International, keyed the sessions by speaking on "The Greater Commission" from 2 Corinthians 5:20, urging that Christians exemplify a life of "proclamation plus presence," "commitment plus compassion," and "involvement plus identification." Orville Butcher, pastor of the Skyline Wesleyan Methodist Church near San Diego, spoke capably Tuesday through Thursday on the theme of Christian leadership, taking texts largely from the book of Joshua.

Other sessions included a seminar on expository preaching by Gerald Dillon, a paper on "Our Quaker Heritage" by Walter P. Lee, times of dialogue led by Myron Goldsmith, and special get-togethers for ministers' wives led by Mary Hadley and Nancy Lamm.

### FAB to Coordinate Vietnam Refugee Placement

Stuart Willcuts, director of World Relief Commission's work in South

Vietnam, has asked Northwest Yearly Meeting to place 20 Christian Vietnamese refugee families (approximately 85 people) in the next several weeks. The refugees were leaders in the World Relief Commission work in South Vietnam.

Bill Hopper, field director of Friends Action Board, which is coordinating this work for the Yearly Meeting, reports that some families are already arriving, with more expected soon. Churches or individuals who can provide housing and work for a family are asked to contact Bill Hopper at 2135 Currin Lane, Hillsboro, Oregon 97123. (See related story under "News of Friends" section on page 4.)

### New Magazine, 'Inquest,' Begins Publication

*Inquest* magazine, a journal of Quaker thought and opinion, is being published by a group of concerned Friends in Northwest Yearly Meeting.

Kent Thornburg, editor, states that the new publication "is to be an open, honest magazine designed to attract varied points of view through which the Holy Spirit can reveal truth." It is intended as a completion rather than competition for already established magazines, such as the *Evangelical Friend*.

The second issue of *Inquest*, which is published under the auspices of Friends Action Board, will appear in July and continue on a bimonthly basis. Subscriptions from outside Northwest Yearly Meeting are \$5.

### Newberg Friends Begins Summer Intern Program

Gwen Puckett, Mark Silliman, Ron Rittenhouse, and Bruce Ponder have been selected for an intensive summer internship at the Newberg Friends Church. The program is being directed by Ron Woodward and Richard Foster, pastors.

Included in the activities will be in-depth studies of Acts and Romans, supervised reading seminars, classes on evangelism and body life, and a specific practical summer ministry for each intern.

### George Fox College News

George Fox College President David Le Shana is slated to become a national spokesman for small colleges.

Le Shana has been named vice-chairman of the National Council for the Advancement of Small Colleges. With selection to that position, Le Shana, upon completion of his term in 1976, is to become chairman of the 150-member organization of colleges with enrollments under 2,000.

Le Shana, president of George Fox since 1969, was selected to the position on the 16-member board at a conference in Missouri. National headquarters for the college organization is in Washington, D.C. The Council for the Advancement of Small Colleges (CASC) is the voice for small colleges across America.

George Fox has been a member since 1958. It was a recent participant in a study by CASC in which it was picked as one of the successful small colleges across the nation. It was the object of special study to determine its methods of operations that include balanced budgets, climbing enrollments, and increased outside support.

A business economics major from Portland is the new president of the George Fox student body. Jeff Rickey, a 20-year-old junior, was student vice-president this year.



# Friends gather

### ACHILLES, Virginia

On February 23, we started a Sunday school contest between the men and women. The contest lasted for six weeks with the women the victors. Being the losers, the men had to prepare a meal and serve it. On Saturday night, April 5, we had our supper, and it was a real success.

Our Easter weekend revivals proved to be a real blessing at our church. Messages of our Lord's death and resurrection were brought by our pastor, Willis Miller, and special music was provided by the Freedom Quartet of Hampton, Virginia, and some of our teenagers also participated in the music.

### ALBA, Missouri

Edith Watts, loved by all who knew her, went to her heavenly reward January 5, 1975, at the age of 79. Survivors include her husband, seven children, two brothers, one sister, 15 grandchildren. She was a member of the Alba Friends Church.

Edith Watts' life exemplified her Savior. There were many times when her strength was low, but after such a trial she would be found refreshed and praising the Lord.

### ALUM CREEK, Marengo, Ohio

The Pioneer Girls of the community sponsored a Mother-Daughter Banquet for the first time this year on April 15 at the church. Most of the girls in the club (second grade through high school) were present with almost all their mothers attending the mystery supper and program presented by the girls. This program helped the mothers to understand and see what the girls are learning and doing in their weekly Pioneer Girls sessions at the church. The supper was served to over 100 persons by the older Pioneer Girls. This is an important outreach ministry of the church that is touching homes that have no other church associations.

### BARBERTON, Ohio

For our evening services on Easter Sunday, our church choir under the direction of Ida Mae Bancroft presented a very fine musical praise service to the Lord. The title of the cantata was "Alleluia." The words and music were written by Bill and Gloria Gaither and Ronn Huff. Well over 200 people attended this fine performance. It was our pleasure and privilege to donate the Sunday school offering and our special Easter envelope offering to our mission work in Mexico, under the leadership of Roscoe and Tina Knight.

We recently had the pleasure of being host church for the District Youth Rally held in April.

### BATTLE CREEK, Michigan

For several months now, our Junior Department has had an extended Sunday school hour (9:45 a.m. to 12 noon) as a pilot project. It has been an exciting experiment for the children and the teaching team of eight adults. These adults meet once a week to evaluate and plan the next session.

The first Wednesday of every month is Family Night. We meet for supper at 6 p.m. and remain around the tables for a time of Bible study, sharing, and prayer, with emphasis on the children participating.

Pastor and Mrs. David Brantingham spent two weeks in California in April attending a Church Growth and Leadership Conference in Garden Grove, and vacationing.

### BOOKER, Texas

Booker Friends Meeting enjoyed a Wednesday evening series on "How to Grow a Church" prior to our involvement in the Church Growth Seminar with Dr. Win Arn.

We were privileged to have Dorothy Barratt in Booker for individual consultation with our Christian education staff. Booker and Liberal have been selected as "pilot" churches by George Fox Press.

One of the highlights this year has been the celebration of Chester and Pera Pitts' Golden Wedding Anniversary.

Our people have been "spring cleaning" the grounds of the church and getting the miniature golf course ready for use this summer. A beautiful shag carpet was laid in the high school Sunday school classroom recently.

There are five "Stonecroft Bible Coffees" meeting, with many of our ladies involved in hosting or guiding or attending. These are reaching out to many who would not ordinarily attend a worship service, and needs are being met. Mabel Hummer, of our meeting, is coordinator for Stonecroft in this area.

There are a few Spanish-speaking families beginning to attend our meeting. The language difference is a real barrier, but we have been able to provide a Sunday school class with Lydia Hullburton teaching in Spanish.

### BYHALIA, Ohio

On Easter Sunday, the local Methodists met with us for an inspirational sunrise service, followed by a beautiful time of fellowship with a bountiful breakfast prepared and served by the men of the church. On April 13 we had a covered-dish supper followed by an hour of music and singing from the Country Girls, a quartet of local women.

## **COTTONWOOD Emporia, Kansas**

In January our meeting had opportunity to bid on a like-new organ. We were the successful bidders, and within 30 days funds were received to complete the purchase. The organ was placed in the sanctuary shortly thereafter.

We praise the Lord for this wonderful blessing we have all witnessed.

Dedication service was in conjunction with the morning worship May 4. Gerald Teague, associate Yearly Meeting superintendent, was guest speaker.

## **DAMASCUS, Ohio**

Anna Nixon, missionary, was our guest speaker in a joint service with other area churches held in the Damascus church on Sunday evening, April 13.

Malone College Day was observed with Dr. Richard Chambers speaking in the morning service followed by a fellowship dinner for present Malone students, high school juniors and seniors, and their families on Sunday April 27. The Master's Plan, a group from the college, was in charge of the evening service.

## **DEEP CREEK Newport News, Virginia**

March 16 was Founders Day in honor of Mary Hicks Smith. We had 175 in our morning worship service, and The Freedom Quartet was with us all day. On Easter Sunday we held our first service on our new property. We started with 69 present at our sunrise service, which was followed by breakfast served to all. The next day, our pastor moved into the new parsonage.

On April 4 the youth met at the parsonage for a Rock-a-Thon. Fourteen youth participated in this project with four of them rocking for 24 hours. The total sum should be around \$600. The money will be sent in by the youth to support John and Barbara Brantingham, our missionaries in Taiwan. We thank the Lord for the vision of our youth.

## **EMPIRE, Vale, South Dakota**

Four children were dedicated at a ceremony conducted by our pastor, with Martin Williamson, former pastor and great-grandfather of two of the children, closing in prayer. Those dedicated were Tracie Lou Follette, Aaron John Pauley, Heidi Ann Williamson, and Audrey Marie Williamson.

Other events include joining with other area churches for World Day of Prayer, enjoying the music of the Wesleyan College Choir, and seeing two films, *I Beheld His Glory*, and *Gospel Road*.

## **ENTIAT, Washington**

The youth center is doing really great. There is an average of five on junior high nights and an average of 10 on high school nights. On Sunday nights, which are for both junior and senior high, there is an average of 13. Pop is sold at a profit for the youth group and popcorn is furnished. Different adults help each night. The Lord has really answered prayer with this center.

March 22 former pastors, Quentin and Florene Nordyke, were at our church. Quentin preached the sermon Sunday morning and in the evening showed films from Bolivia in East Wenatchee. They were pastors here in 1960 for 11 months and then went to the mission field in Peru and Bolivia.

April 13 different members of the church went to Central Washington State College to see and hear Andrae Crouch and Nicky Cruz.

The men of the church and boys of the youth group had a basketball game Sunday, April 13. The boys won the game 64-52.

April 5 the youth group held a pancake supper to earn money. The youth group is planning to use the \$60 profit to buy supplies for the youth center.

Jeff and Kevin George presented special music on Easter Sunday, and Debbie Petersen and David Moore both have presented special music this month.

## **EUGENE, Oregon**

We are thanking God for the growth our church has seen in the past few months. Following the last business meeting 12 new active members and seven children of these were received into our fellowship. Many of our new families have assumed active roles in the church.

We were blessed by the singing ministry of Mel Lamm's family, who were here on Palm Sunday. This was followed by an eventful Easter Sunday, which included an early breakfast, two morning services, and an evening program by the children's departments.

The WMU has been learning about our mission work, first through Edna Moore's visit to the work in Mexico and also from Carolyn Stansell, who spoke to us on Bolivia and Peru in February.

A number of our young couples attended the Young Friends Conference in Bend, Oregon. The conference speaker, John Wimber of Yorba Linda, California, was also with us for morning and afternoon services on April 13.

The Friendship Singers, a junior high and high school choral group under the direction of Martha Beck, have a busy touring schedule this spring, including concerts scheduled for Idaho churches.

## **FIRST DENVER, Colorado**

The senior high youth recently sponsored our Annual Pie Social. At this event homemade pies are judged and prizes awarded in various categories. During the judging, the youth entertained the attendees with a play. Following presentation of awards, everyone enjoyed sampling the pies.

Our WMU group is promoting a mission a month. During this month, we are learning and praying for those in India.

We were specially blessed recently under the ministry of John and Dorothy Sinton of Ireland. During both the morning and evening services, we were encouraged to re-evaluate our lives regarding our relationship to Jesus. Many recommitted their lives to God during this day.

## **FULTON CREEK Prospect, Ohio**

Our church has been given information concerning inner-city children, through the efforts of an organization called Friendly Town. Some of our families are opening their homes for a week this summer for underprivileged children.

Radnor Baptist Church joined us on a Sunday evening in April to hear and enjoy the New Life Sound group. Five young people from both churches have combined their talent in music, singing, and instruments and testimony. They gave us a very inspiring evening.

## **GREENLEAF, Idaho**

Although the bulldozer beat the men to the first shovel of dirt, ground-breaking ceremonies for our new Christian Education Unit were held in the church following morning worship April 6. Included in the ceremonies was the recognition of the final payment on the Academy dining hall, 10 years to the day.

Dr. Donald Chittick in his discourses on Genesis 1-11 given April 4-6 was a distinct blessing to the crowds that came, drawn by his stand on creation.

WMU Spring Rally at Melba had 97 women and an offering of \$350 to help buy two generators for Peru.

Greenleaf Academy commencement May 28 featured Dr. Gilbert Ford, Northwest Nazarene College professor, as speaker. Covalenticians were Debbie Conant and Christy Rodgers.

This fall Greenleaf Academy is adding the fifth and sixth grades to the middle school curriculum.

"Symphony of Praise," the joint rally of Boise and Greenleaf Areas on April 27, had nearly a full house. Harold Clark, Star's pastor, was emcee. Marilyn Antrim and Eilene Fodge were cochairmen for the details. Joe Gilmore, minister of music at Reedwood Friends, directed the mass choir and brought a Warner Pacific College brass ensemble to accompany the choir and play the offertory.

## **KLAMATH FALLS, Oregon**

One of our church fellows, Ky Dehlinger, starred in the Henley Junior High School production of *Oliver*, a musical based on Dicken's *Oliver Twist*.

The Far Eastern Broadcasting Company, Christian radio organization with stations in the Orient, presented their work at a dinner meeting May 1. The director, Bob Bowman, gave a fine description of the way the Lord has directed and developed this work.

The men of our church began an early morning prayer fellowship May 7.

The Women's Missionary Union Mother-Daughter Banquet was held at the Talk o' the Town restaurant.

We appreciate our young people. Through their concern and work the grounds around the church building are being landscaped.

Several folks from our church saw the Billy Graham film, *Gospel Road*, with Johnny Cash, Sunday, May 4.

## **LIBERAL, Kansas**

A renewed spirit of cooperation, power, and praise has been growing in Liberal Friends Church as members have been inspired through attendance at various meetings this spring. Pastor and Mrs. Hunt attended the Billy Graham Crusade and School of Evangelism. Pastor Ron Brown and the Hunts attended Pastors Retreat in Oklahoma City.

A dozen Liberal members attended the Western Area Church Growth Seminar at Bethel Friends.

Seven members of the local WMU attended the Western Area Missionary Conference in Booker, hearing reports by the Gary Fuquas and Gerry Custer. Continuing news from Burundi was brought in our Sunday services as Ralph and Esther Choate spoke and showed pictures of our work there.

Sidney Robinson, recently retired, has been donating much time to the work of the church, and recently shared with us of his trip to the Arapahoe Indian Mission in Oklahoma, where he delivered many much needed items.

Our education workers have been meeting the third Sunday of each month for lunch and a meeting. The teachers each have a prayer partner as a very important part of our Christian service.

## **MARYSVILLE, Ohio**

The men proclaimed April WORK MONTH at Marysville First Friends Church. Fences were torn down, sidewalks torn up and replaced, trees trimmed up and cut down, and yet there was fellowship in Christ.

April 14 was the day the Esther Hess Missionary Society held their annual guest banquet. This year it was served by our resident gourmets: Jack Rowley, Paul Green, and Bob Brown. The guest speaker was Berneta Mosher, who shared her slides of Taiwan.

The youth group spent their monthly outing at the community bowling alley. We at Marysville just praise the Lord for our youth!

## **MT. PLEASANT, Ohio**

Anna Nixon and Reverend and Mrs. MacKay spoke to the congregation in April.

Our recent Lay Witness Mission was comprised of 40 lay people who came to witness to us. These guests were used of God to make our week-end both enthusiastic and 'soul searching. Many people made definite decisions to accept Christ as their Savior, and we praise Him.

The film, *Thief in the Night*, rated by some to be the best film on the second coming, was shown in our church to the five area churches in our community.

Malone College was given a recognition day recently in order to make the people better aware of our Friends College and some of their involvement.

## **NORTH LEWISBURG, Ohio**

During the absence of our pastor, Leroy Birt, who underwent surgery, we were privileged to have three special speakers. They were Ruth Crockett and Ernil Orahod, both of whom were previous pastors in our church, and Alvin Birt, our pastor's eldest son. Alvin has prepared for the ministry under the Nazarene Church. We are happy to report that our pastor is now home after his successful surgery and hopes to be back in his full capacity very soon.

Twenty-five of our mothers and daughters attended the Western Ohio District Mother-Daughter Salad Supper hosted by Bellefontaine Friends Church. That is the largest number to attend from our church in quite some time.

## **NORTH VALLEY Newberg, Oregon**

On March 9 we changed our early service format to an unprogrammed meeting. These have been times of sharing and waiting before the Lord. Paul Mills taught a series of lessons on the Life of Christ using slides he had taken in the Holy Land. Nine couples went to Young Friends Conference.

We had special meetings with Richard Foster on "Body Life," April 27-30. These were times of growth as we saw our importance in the Body of Christ.

## **PENIEL, Onemo, Virginia**

Peniel enjoyed much spiritual awakening during our spring revival April 6-13. Our evangelist was the well-known Percy Trueblood, better known as "The Walking Bible." Many seeds of faith and trust were planted, and salvation was sought and received at the altar.



The five young adults of Peniel who attended the Lay Witness Mission in North Carolina April 18-20 were Mr. and Mrs. David Belvin, Mr. and Mrs. Bobby Stewart, and Bob Lockwood, son of our pastor. Results of the Lay Witness Mission were most gratifying to the pastor and people. Our team returned very much encouraged and renewed in spirit.

### **PIEDMONT, Portland, Oregon**

Gladys Newkirk, beloved wife of our pastor, went to her heavenly reward March 11, 1975. Instead of a regular memorial service, the morning worship service on Sunday, March 16, was a celebration of her life. After attending the service and looking at pictures of her as she taught the little ones in Friends for Kids, Ruth Belnap, who had never met Gladys Newkirk, wrote this loving tribute:

God made a life and gave it radiance,  
And almost every act, and word, and glance  
Bore witness of the flame that burned below  
For every life it touched was set aglow.

### **SALEM FIRST, Ohio**

Free Spirit, a Free Methodist group of college students who are giving a year from their college studies, sang in concert Sunday evening, April 20. This group is unique both in spirit and in presentation. Their concert is marked with variety, including the singing of choruses with the congregation, modern gospel music, Negro spirituals, and old hymns with slightly new arrangements. A unique feature of their presentation is their puppets.

Jack Williamson, assistant pastor since the summer of 1970, has resigned to enter the chaplaincy of the U.S. Air Force. He enters the service with captain's rank this summer but does not yet have a definite duty assignment. He will also receive a Doctor of Christian Ministry degree in June from Ashland College, Ashland, Ohio. His major work has been with transactional analysis and its relationship to the Friends concept of the ministry.

### **SAXAPAHAW**

#### **Graham, North Carolina**

Mr. and Mrs. Bobby Durham and daughters Teresa and Brenda started attending Sunday school as a family four years ago. They are now not only attending Sunday school but have found the Lord and are a great blessing to our other services as well. Here they are pictured fol-



lowing the presentation to them as a family of their fourth-year Sunday school attendance pins by our superintendent, Jim Reich. This is a record that no other family as a whole is able to claim.

### **SHERWOOD, Oregon**

The first annual craft show was held for two Sundays in the fellowship hall; 32 people displayed 176 items ranging from pottery, to string art, leather craft, to painting, to wood carving.

Our church again sponsored a table at the American Field Service banquet.

The 30-voice choir under the direction of Louise Minthorne presented the cantata, "This Same Jesus," during a morning worship service.

Nancy Minthorne has received appointment by World Gospel Mission as a 1975 Summer Career Corps worker on the American Indian field in Phoenix, Arizona.

### **SMITHFIELD, Ohio**

In April we started a new elective class. It is a Teacher Training Class taught by Pastor Kelbaugh.

Summer camps are coming soon, and our youth wanted to raise money to enable everyone to attend. Therefore, they participated in a Slave Day in April. The idea is that a person can hire a member of the Senior FY for a period of eight hours for the sum of \$10. This worked quite well and has gotten the youth off to a good start.

The Missionary Ladies made over 50 lap robes for the patients at the Reynolds Rest Home.

### **TECUMSEH, Michigan**

Nine different groups of Friends in Tecumseh are meeting weekly for Bible study and prayer. They are seeing in a tangible way that God hears and answers every sincere prayer.

One is a teenage group, which meets Monday evenings.

The weekly prayer meeting of the church is held Wednesday evenings at the church.

On Saturday mornings a group of men meet at a local restaurant for breakfast, fellowship, and prayer.

Twice a month on Saturday evenings one group of couples meets, and once a month another couples group meets.

An hour before Sunday evening service the adult prayer and share group meets at the church.

### **URBANA, Ohio**

A recent guest speaker in our church was Mrs. Frye, a chalk artist from Xenia. As she drew a beautiful picture of Christ as He said, "Peace, be still," she also told the biblical story. As God spoke through her, the congregation was captivated and there was no doubt of the Holy Spirit being present. Her ministry is being used by God everywhere she goes.

A Sunday School Conference was held in May on a Thursday evening with Joe Miller as our speaker. Those present included all of our Sunday school teachers and officers as well as many other interested people.

### **WESTGATE, Columbus, Ohio**

Westgate Friends Church held a Spiritual Life Weekend with Dr. Robert Hess as guest speaker. The central theme was the Holy Spirit. The topic was broken down into such subjects as the Holy Spirit in the Contemporary Church, the Holy Spirit and Hidden Motors, the Holy Spirit and His Fullness, and the Holy Spirit and a Sense of Direction.

The church, realizing its need for spiritual renewal, was praying that this would not be another intellectual exercise on the subject of the Holy Spirit but that we would experience a new moving of God's presence as a body.

### **BIRTHS**

BAIN—Jason Lee, a son, April 23, 1975, to John and Terry (Tubbs) Bain, Wichita, Kansas.

BERG—To Dave and Marvella Berg of Eugene, Oregon, a son, Brian David, January 29, 1975.

BOYSEL—A daughter, Natalie Michele, March 6, 1975, to Don and Jana Boyzel of Zanesfield, Ohio.

CONSER—A son, Curtis, April 15, 1975, to Don and Bonnie Conser, Salem, Ohio.

DOSSI—A son, Jason Joseph, March 21, 1975, to Mr. and Mrs. Joseph Dossi, Damascus, Ohio.

EAGGLESTON—A son, Brian Dean, April 22, 1975, to Larry and Janet Eaggleston, North Lewisburg, Ohio.

HODGKISS—To Ted and Joan Hodgkiss of Eugene, Oregon, a daughter, Jennifer Jill, January 8, 1975.

HOLTON—To Jim and Verla Holton of Greenleaf, Idaho, by adoption, a son, Jason James, April 1975.

HOLTON—To John and Linda Holton, a daughter, Kaycee Lachelle, March 14, 1975, in Newberg, Oregon.

KAHN—A son, David Andrew, April 18, 1975, to Bob and Eileen Kahn, of Friendswood, Texas.

KESTER—An adopted daughter to Wilman and Joan Kester, Michele Kim Renee from Korea.

KELLS—A son, March 22, 1975, to Hugh and Mary Jane Kells, Salem, Ohio.

LANGEN—A son, Jason Randolph, April 12, 1975, to Mr. and Mrs. Paul Langen, Great Bend, Kansas.

LOCKWOOD—A daughter, Amy Michelle, January 28, 1975, to Jim and Debbie Lockwood, Gloucester, Virginia.

LOCKWOOD—A son, Steven Lee, March 13, 1975, to Gary and Diana Lockwood, Zanesfield, Ohio.

MYLANDER—To Howard and Jacque Mylander of Star, Idaho, a daughter, Kristi Lynn, November 20, 1974.

SERGEANT—A daughter, Amy Marie, April 2, 1975, to Drexell and Linda Sergeant, Marysville, Ohio.

SHINN—A daughter, Lorie Jean, April 1, 1975, to Billy and Jean Shinn, Achilles, Virginia.

STEFFEN—A son, Danny Ray, March 22, 1975, to John and Nancy Steffen, of Topeka, Kansas.

WESTBROOKS—A son, Timothy Scot, October 29, 1974, to Tim and Betty (Reich) Westbrook, Danville, Virginia.

WHITMORE—To Keith and Jan Whitmore of Sherwood Friends, Oregon, a son, Eric James, April 20, 1975.

# Friends record

### **MARRIAGES**

BEITLER-KERR. Shirley Beitler and Francis Kerr, March 22, 1975, Alliance, Ohio.

BROOKS-ADAMS. Susan Kay Brooks and Edgar Wilson Adams, April 19, 1975, Peniel Friends Church, Onemo, Virginia.

DZURNAK-VOTAW. Barbara Dzurnak and David Votaw, April 12, 1975, Salem First Friends, Salem, Ohio.

FRANTZ-WEBER. Kathy L. Frantz and Larry G. Weber, April 19, 1975, Trinity Friends, Lisbon, Ohio.

HUDGINS - WALDEN. Laurie Sue Hudgins and Danny Nelson Walden, April 5, 1975, Peniel Friends Church, Onemo, Virginia.

JONES-WANDEBORNE. Karen Jones and Robert Wandeborne, Smithfield Evangelical Church, Smithfield, Ohio.

LEHMAN-DOUGLAS. Ellen Lehman and Alan Douglas, April 19, 1975, North Olmsted Friends, North Olmsted, Ohio.

RIEVE-COUTS. Deborah Rieve and Dale Coutts, October 26, 1974, Tecumseh Friends Church, Tecumseh, Michigan.

THOMPSON-LORA. Delma Thompson and Arthur Lora, April 27, 1975, East Goshen Friends, Beloit, Ohio.

WUNDERLE - ROODHOUSE. Eva Wunderle and James Roodhouse, April 18, 1975, North Olmsted Friends, North Olmsted, Ohio.

### **DEATHS**

COULSON—Edith Coulson, 80, Salem, Ohio, January 9, 1975.

GFELLER—Albert Gfeller, 55, North Benton, Ohio, April 14, 1975.

HARDEN—Agnes Harden, 65, North Benton, Ohio, April 1, 1975.

IGEL—Martha Igel, Columbus, Ohio, April 10, 1975.

LANGDON—Elmore Langdon, Columbus, Ohio, March 31, 1975.

MAACK—Harold C. Maack, March 31, 1975, Greensburg, Kansas.

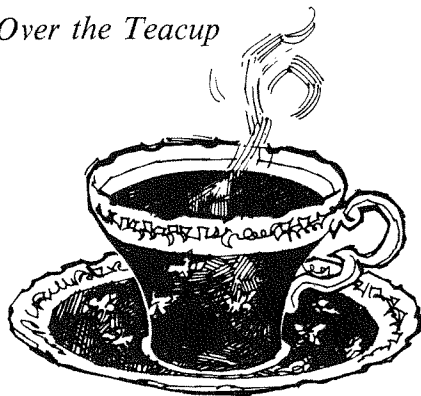
MATZ—Ella Matz, 68, St. Clairsville, Ohio, April 6, 1975.

NEWKIRK—Gladys Newkirk, wife of Piedmont Friends pastor, March 11, 1975, Portland, Oregon.

SHOLDER—Charles W. Sholder, 86, Williamsport, Pennsylvania, March 20, 1975.

STUART—Helene Stuart, Columbus, Ohio, March 25, 1975.

WATTS—Edith Watts, 79, of Alba Friends, Missouri, January 5, 1975.



## Nevertheless

BY CATHERINE CATTELL

Words intrigue me. I like to work with words, do crossword puzzles, and play scrabble. More than that, I like the sound of some words in a foreign language and feel that I just must know what those sounds mean.

Some words have great character and some are weak; many are just ordinary. Some are overworked like *fantastic*, which has come to mean anything from astoundingly extraordinary to just an

exaggerated way of saying something. The dictionary surprised me by giving as synonyms: bizarre and grotesque!

Some words are special because of association with some circumstance of an unforgettable nature. Years ago in India, we were in the midst of a real crisis. There seemed to be no solution and no end in sight. Body, mind, and spirit began to sag with discouragement and unbelievable complications.

In the mountains that summer, a missionary pastor preached on the one word *nevertheless*.

He described Peter's utter frustration after a long night of catching nothing. Fishing was his business. He and his helpers provided fish for the towns all about Galilee. He knew all there was to know about lines, tackle, nets, fish and their habits, and how to catch them. He just had nothing to show for a long night of effort, nothing to report. Then Jesus suggested they try again. The word that followed has in it all the obstacles, reasons for not going on, useless suggestion, discouragement, and weariness, but in addition, recognition of the authority of

the Master. Weighing it all up, Peter said, "Nevertheless at thy word I will."

I went back to the steaming Indian plains, back to the scene of my heart-break, with the one word *nevertheless* in my heart. It was a word of great courage, obedience, and confidence. Look at the fish Peter hauled in! He had to have help to cope with success.

Later in the life of Jesus He used the same word. "Nevertheless not my will, but thine, be done." It was His hour of deepest agony. So much depended on His decision for all mankind, you and me in particular.

In looking up the *neverthelesses* in the Bible, most of the incidents where the word occurs, I find it has a strong, courageous character with great overtones of victory through crisis.

I thought today I'd pass one of my favorite words along to you with my favorite brand of tea, and in doing so, I feel anew a surge of hope and strength. But it is not just a word; it requires trying again, but this time under the direction of the Master. It requires for us as for Him the willingness to say, "Not my will, but thine." □

## Worldwide missions umbrella

*Continued*

ing ways to minimize the disadvantages. They felt it would be imperative that the relationships among nationals, missionaries on the fields, yearly meeting mission boards, the Missions Commission, and the executive secretary be as sensitive and involved as are relationships in the current missionary programs. As a proper approach, the task force suggests

1. First stage—employment of an executive secretary for missions who would begin work July 1, 1976. His/her initial duties would be to become thoroughly acquainted with the mission work and the mission boards of all EFA yearly meetings by considerable travel the first year. The executive secretary would also administer the work in Mexico City the first year.

2. Second stage—beginning July 1977 the mission work and budgets of all yearly meetings should be administered out of the office of the executive secretary under the supervision of the EFA Missions Commission and executive committees of yearly meeting mission boards.

The organizational framework will be as shown in the chart on page 9.

Each yearly meeting will keep its mission board intact, and promotion of the missionary vision in the yearly meeting will continue to be each board's main function. The executive committee of each board will counsel with the new executive secretary in matters relating to fields now supervised by that board, but the executive secretary will travel to them, not they to him. They will also cut travel costs by using telephone conference calls. A local executive committee might also administer other parts of the worldwide program, i.e., one might handle candidating, another promotion, etc. Two members of each executive committee will serve on the EFA Missions Commission, which will meet about twice a year or as needed. The first year the executive secretary would have one added staff member in his office, probably a secretary. The second year he would also have a treasurer.

It was concluded that geographic distance and proliferation of concern need not result in too much depersonalizing or a relationship that is too remote. Churches may still focus on favorite projects. They will meet new missionaries,

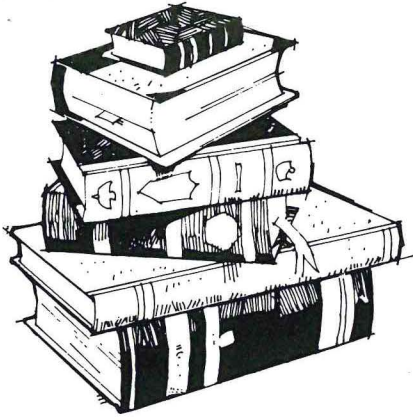
adding freshness to their vision. We will make use of "now" communication techniques to keep people informed, and local yearly meeting mission boards will still have a say in administration.

The task force estimated that the total administrative costs would be about \$48,000 for each of the first two years. The total budget for combined EFA mission works now is \$532,000; thus the administrative costs will be under 10 percent. This \$48,000 will cover not only the executive secretary's salary and that of his staff but travel costs for him and for Missions Commission meetings. It is anticipated that the program will attract resources from evangelical Friends currently outside the Evangelical Friends Alliance and also will reduce some yearly meeting administrative costs enough to offset much of the administrative budget.

The task force established a criteria for the executive secretary. Ideally, he/she should have pastoral and missionary experience, be a good counselor, be a gifted, proven promoter of missions, be creative and innovative, possess administrative skills and experience, and have a good rapport with all those who would be served. Russell Myers, Everett Cattell, and John Robinson were named on a search committee to find this missions executive and report back to the meeting of the EFA Coordinating Council in January 1976.

Yearly meetings will be asked to react to this task force proposal in their annual sessions this summer. □





*John M. Drescher, Spirit Fruit, Herald Press, 350 pages, \$5.95.*

John Drescher, Mennonite pastor and bishop, gives us here a series of 68 brief devotional chapters on the nine fruits of the Spirit (Galatians 5:22). Pointing out that the last decade has seen much emphasis on the gifts of the Spirit, he feels we need to return to consideration of the fruit of the Spirit. "Otherwise our spiritual growth will be stifled."

"Basically the inner need of the church is twofold. It needs the fruit of the Spirit to live effectively for Christ and the gifts of the Spirit to serve effectively for Him." And "unless the fruit of love, joy, peace, and the other fruit characterize our lives, Christianity can claim very little that is unique from any other faith." Moreover, "notice that the fruit of the Spirit is demonstrated and put to the test in relation to other people."

His method is to define the meaning of the words used to name the fruit, then to show how the fruit was demonstrated by Christ, and finally to show how we are to embody the fruit in our lives.

The book is full of illustrations, examples, and quotations from an extensive range of sources; it is written in simple, everyday language and is intensely practical in its purpose. Sometimes the flow of thought seems to eddy about instead of progressing clearly.

A helpful book full of helpful insights.

—Lauren A. King

*Richard C. Halverson, God's Way Out of Futility, Zondervan Publishing House, 239 pages, paperback, \$1.25.*

Man, as he looks around him and the world he lives in with all its problems, its demands on his time and abilities, can view the whole situation as futile unless he can find God's way out of this futility.

The author, Richard C. Halverson, pastor of Fourth Presbyterian Church in Washington, D.C., who has written other books and is nationally known in evangelical circles and a speaker, has given much study to the book of Romans. This

study is evidently a series of sermons he has given. He has taken the writings of Paul to the Roman Christians discussing the human predicament in history that caused God to send man help and hope when he most needed it, giving the thoughts a contemporary appeal. Even as it appears futile everywhere man looks, God has given a way out of the futility with a hope in Christ.

The book would be good in a devotional study of Romans or in a group Bible study series. There are questions at the end of each chapter that are both good in review and stimulators for discussion. I believe high school and older people would find this a most interesting study.

The book gave me a new understanding and caused some personal soul searching. It brought times of real spiritual blessing to realize that God has given me a way out of the futility into a life of real meaning and purpose as I walk daily with Christ.

—Earl H. Tycksen

*Overton Stephens, M.D., Today Is All You Have, Zondervan Publishing House, 160 pages, paperback, \$1.15.*

As a physician Dr. Stephens faces death daily and is acutely conscious of the value of living for *the now*. His own purpose is to help right at that moment each person who comes to him in need. His book is full of encounters with people who came to him with a physical illness, only to discover their real problem was spiritual illness.

God's purpose in pain and suffering is difficult for many Christians to handle, and this book presents honest and revealing thoughts by a layman. Especially enlightening is the chapter on faith healing. Dr. Stephens doubts the validity of instantaneous healing. However, his own recovery from terminal cancer has strengthened his faith in God's purpose for each life. He doesn't attempt to explain results but just recognizes Jesus can do whatever He wants at any time.

As Bruce Larson says in his foreword, "This book is a prescription written by the author to help each one who reads it to find life and hope and meaning."

—Kay Burgi

*Nancy Roberts, You and Your Retarded Child, Concordia Publishing House, 77 pages, paperback, \$.95.*

A highly readable, beautifully illustrated little book, interesting and informative not only to parents of a retarded child but for those whose lives touch the retarded child, especially in a caring, concerned church environment.

The author, mother of a 10-year-old Downs syndrome (mongoloid) boy and writer for many national magazines and

religious publications, gives a true, courageous account of the shock, doubts, and depressions initiated upon learning that her child is not normal. Her sustaining faith in Christ enables her to suggest to those who suffer, "In Christ your cross may become a resurrection."

She stresses that we must give the retarded child an opportunity as a human being and in so doing will be closer to realizing our own fullest potential in Christ.

—Ardeth Hawthorne

*James Montgomery Boice, How God Can Use Nobodies, Victor Books, 156 pages, paperback, \$1.25.*

This excellent book takes the lives of three Old Testament greats, Abraham, Moses, and David, and develops how each was great primarily because he humbled himself to God. The author's purpose is that the reader would learn the lessons these men learned in following God's leading.

The book is written for individual or group study and would make an excellent adult elective for Sunday school. There is a leader's guide available. The first chapters include a clear presentation of God's gift of grace, and the succeeding chapters seek to develop a maturity in the Christian's walk. A very easy book to read.

—Kay Burgi

## MUSIC LOVERS

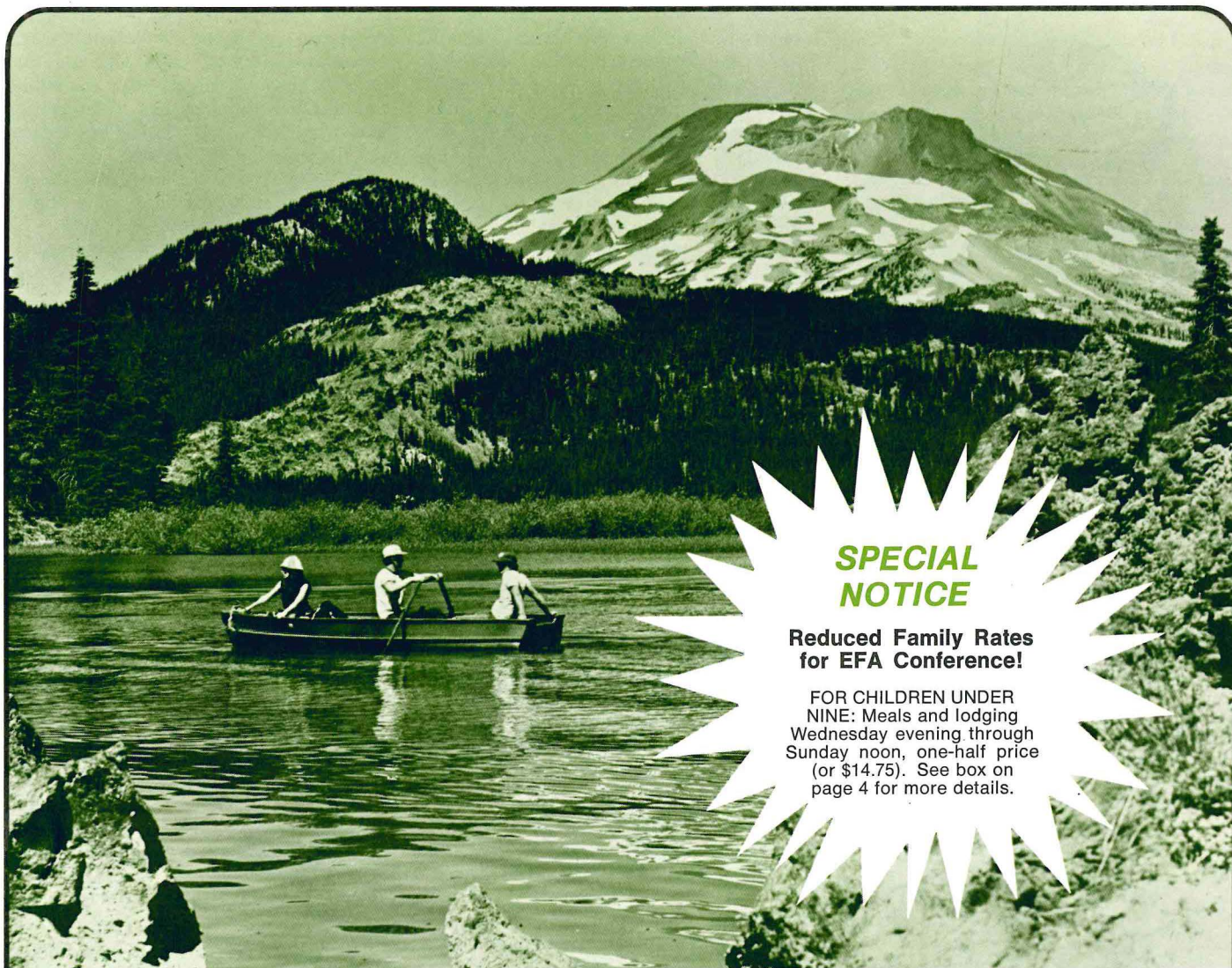
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