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Evangelical Friend

February 1972
Vol. V, No. 6



New Malone library named in honor of retiring President

The Malone College Board of Trustees have voted unanimously to name Malone's million-and-a-half dollar building "The Everett L. Cattell Library" in honor of retiring President Everett L. Cattell.

A special ceremony of dedication is set for Sunday afternoon, April 16. At that time the public will be invited to visit the building at its formal opening.

In making the announcement, Grant Stahly, chairman of the Malone Trustees, said: "The Everett L. Cattell Library will stand on the Malone College campus as a tribute to many years of devoted service to the cause of Christian higher education. The man for whom it is named has invested a major part of his life here for the good of youth. It is a fitting tribute."

Dr. Cattell is completing 12 years as president of Malone College, having been inaugurated as its seventh president in June 1960. Under his administration, the goal of complete academic accreditation by the North Central Association of Colleges was achieved in April 1964. Also under his administration, the campus was expanded.

Located at the "hub" of the campus, construction of the library was begun two years ago with funds apportioned to Malone from the community's Joint College Campaign. The facility will house 150,000 volumes eventually, with reference-research on the main floor, book collections on the upper floor, and the audiovisual center on the lower level. The impressive new structure was built with these campaign receipts plus additional federal matching funds.

Everett L. Cattell is a graduate of Marion College in Marion, Indiana; he received the M.A. degree from Ohio State University and was given the honorary Doctor of Divinity degree by Asbury Theological Seminary in Wilmore, Kentucky.

A minister in the Friends Church, he served for nine years pastoring Friends Churches in Columbus, Springfield, and Cleveland.

When asked to comment on having the library named in his honor, Dr. Cattell replied: "To have the new library named for me comes as a great surprise. My real satisfaction will come from seeing students happily at work in this beautiful facility and not from seeing my name on the front of it. I am grateful for the love and confidence of our board members who wanted to do this. I just hope I never let them down."

Along with his wife Catherine, Dr. Cattell devoted 21 years to missionary service with the Friends Missionary Society in India, after which they returned to the States in 1957, when he became general superintendent of the Friends Churches of Ohio Yearly Meeting.

Known in international circles of church leaders, Dr. Cattell served as the first executive secretary to the Evangelical Fellowship of India; he was promoter and first chairman of the Board of Governors of the Union Bible Seminary in Yeotmal, Madhya Pradesh, India; for many years he served as a member of the executive committee of the National Christian Council of India. He is a contributor to many religious journals and magazines and is author of the book, *The Spirit of Holiness*.

Friends Bible College names new president

David Smitherman, chairman of the Friends Bible College Trustees, announced that Mrs. Wanda Mitchell has accepted the position of president of Friends Bible College. For the past 18 months Mrs. Mitchell has been serving as administrator of the college. She will assume the duties of president effective immediately.

Wanda Mitchell taught at Friends Bible College for eight years before becoming administrator. In addition to teaching, she served as counselor and business manager of the college. Prior to joining the Friends Bible College faculty, Mrs. Mitchell taught in public schools in Oklahoma and was principal of Vera Public Schools, Vera, Oklahoma. She received a bachelor of science degree from Northeastern State College, Tahlequah, Oklahoma, with a major in math and business. She has her master of

science from Fort Hays State College, Hays, Kansas, with a major in counseling. She is married to W. D. Mitchell, and they have three children: Bobbie (Mrs. Gene Johnson) and Jim of Tulsa, Oklahoma, and Paul, a sophomore at Friends Bible College.

At a meeting of the Friends Bible College Board of Trustees on October 9, 1971, Mrs. Mitchell announced the auditor's report for the year ending June 30, 1971, showed an excess of income over expenditures of \$54,551.09. She noted that this was due to an increased income coupled with strict budgetary controls and reduced expenses. Total current expenses for the fiscal year July 1, 1970, through June 30, 1971, were \$254,991.07 with current income totaling \$309,542.16.

Other news of Friends

FRIENDS IN BELFAST

Irish Friends have a long history as reconcilers. They continue the tradition today as they fill a unique role in fostering relations between Catholics and Protestants in Northern Ireland. Since the recent outbreaks of violence there, Ulster Quarterly Meeting Peace and Service Committee has been active in mediation and aid.

When over 300 persons were interned as Irish Republican Army suspects, the South Belfast Meeting House was opened to shelter some of their children. A British Quaker who was in the area at the time wrote in *The Friend*: "It was most impressive to watch how the crisis was faced. With no fuss, children were collected from the scene of the fighting, brought down under gunfire and CS gas through rioting crowds to the Meeting House, and with the wholehearted cooperation of members of differing denominations and the city authorities arrangements made for the children to sleep in various halls. Nearly thirty slept in the Meeting House on bench cushions from Frederick Street. Food was hastily provided, blankets collected from neighbors and play activities arranged." Friends looked after these children, all Catholic, for ten days while other provisions for their care were being found. In the process, many contacts were made that continue to be useful.

As for the internment itself, Friends and others have forwarded two statements regarding trials and interrogation methods to the representative of the United Kingdom Government in Northern Ireland. This representative, Howard Smith, knows Friends through his participation in a Quaker Diplomats Conference.

Much of the work of Friends is being channeled through the Belfast Voluntary Service Bureau, of which Denis Barritt, (Continued on page 9)

Evangelical Friend

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Cover

Dr. Everett Cattell in this issue warns against a "cut-flower Christianity." Art Director Stanley Putman and his artistic wife Shirley were impressed by this and came up with the cover illustration.

Antecedents

In the suspended uncertainties that are a part of our time, it is well to check our religious moorings. Part of this issue goes back 75 years (India's beginnings with Friends missionaries); another is the piece in this paper by long-deceased but well-remembered Charles Whitely. These doctrinal and descriptive articles have a contemporary ring that is reassuring.

No one is better—no one—than Everett Cattell in pinpointing what Friends are and where we are tending. This prophetic message will be read and reread. This is an issue of the EVANGELICAL FRIEND to be filed for future reference.

And now a word about who gets this paper. With the exception of Friends of Rocky Mountain Yearly Meeting, this magazine reaches the readers without individual subscriptions—it is a ministry of the Friends Church in sharing concerns, evangelism, teaching, expression, and promotion. Every pastor should be sure his congregation (not necessarily members only) receives the EVANGELICAL FRIEND. Check with your general superintendent for details on selecting the mailing lists.

—J.L.W.

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A 'Position Paper' recommendation

To be buffeted by the winds of change is not new to the Society of Friends. It was born in the matrix of both spiritual and political revolt, and many of its positions and mores can be traced to the violent reaction to the forms and ceremonies of the 17th century Church of England.

Our forefathers made an attempt (and one, to us at least, that was quite successful) to eschew all the insidious examples of priestcraft, to provide for the priesthood of all believers, to allow for an easy flow of democracy, and to reduce the complexity of church government to the lowest common denominator. After they had established themselves to these modes, however, there are numerous examples of their becoming locked in by

their own rigidity. Let us recall, for instance, the many customs of the quietist period that seemed to throttle the free working of the Spirit, even relegating the use of the Holy Scriptures to a very secondary, or minor, role. Let us recall the shameful practice of reading Friends out of Meeting! Let us recall, as well, the ingrown, protectionist attitude that precluded any adequate attempt to bring in outsiders or to minister to sinners in ways to bring them to a knowledge of Jesus Christ. The distribution of authority has made for lack of leadership, inertia, and the proliferation of committees. And, now, even though we count ourselves as children of the revivalist movement, we still find ourselves caught by both internal and external pressures.

Perhaps one of our frailties has been to consider ourselves unique, or at least different. Our isolationist complex, developed as it was after our unhappy experiences in the Revolutionary and Civil Wars, left us out of the mainstream of politics and society, content to surround our homes with a self-contained life and to give our youth a guarded education.

We do not wish to play down the wholesome aspects of a conservative family pattern. These new conditions may be forcing us to admit that our church is not an island. The forces that tear at the vitals of the Roman Catholic Church affect us, too. Even the forces of revival, renewal, and change in all denominations do not pass us by. Conditions that destroy other homes are the same that destroy our homes. Crime in our cities, the wrecking of lives by the use of alcohol and drugs, the shattering effects of war, and all the other evils of our day do not pass us by. What is more, the conditions may emanate from our church homes as well as coming in upon them.

We admit that, in many respects, we feel ourselves ill-prepared to cope with the demands to serve the present age. For one thing, the evolution into the pastoral system begun almost a century ago never

took our parents nor ourselves on to its logical conclusion. There is yet a deal of unfinished business. We find a vacuum in describing the role of elders. We still grope toward a definition of pastoral leadership. We still equate pastor with preaching. We still debate clergy and laity. We hesitate to delegate authority. We are abnormally afraid of structure and hierarchy. We prefer local and regional loyalties and have never regained the vision of an evangelical Friends Church that could be worldwide in scope and multiethnic, either in the United States or elsewhere.

From another tack, we need help at the local level in ascertaining the role of the individual congregation. We have hang-ups on terminology, the mission or missions we are to perform, the complexity or relative simplicity of organization, and the adaptation and reconciliation of Quaker forms with new forms. We are caught in a tension of what is spiritual and whether or no (for the Christian life) there is any secular. We testify to unease in the relationships of the local church with its area and the Yearly Meeting.

These and other considerations are presented as illustrative only and certainly not final or exhaustive but rather to lay the ground work and admit to the mandate for the work of this committee. We cannot fully pay our debt to the monumental research and reporting of Jack Willcuts and Myron Goldsmith contained in the monograph entitled: *Friends in the Soaring '70s: A Church Growth Era*. It is waking us out of our smugness. It establishes (we pray) once and for all that correct doctrine and experience in themselves are not enough to cause a church to grow. It is a far cry from the very conservative and negative stance that growth and success may of themselves be inherently wrong. It demands of us to look outward. It calls on us to be on the offensive. It begins to suggest that commendable zeal and effective methods may have been discovered and put to good use by other churches, even other communions. But for our use today, its greatest value may be found in hinting that certain boards and committees may not be sacrosanct in themselves. Let us admit to ourselves (if not to the Gentiles!) that the New Testament government is not to be found in toto in the traditional forms and structure and nomenclature of a Friends meeting; or even more importantly, could it be said that the New Testament may not have laid out a strict governmental order for all time?

As an extension of this admission, could we come at our problem by saying that in the defense of democracy we may have forgotten or neglected more im-

Milo C. Ross, for 15 years president of George Fox College, who now heads the George Fox College Foundation and serves on the Pastoral Team of Reedwood Friends Church, Portland, Oregon, was named in the last sessions of Northwest Yearly Meeting to chair a committee to review monthly meeting reorganization.

So much effort and time have gone into this subject in Kansas Yearly Meeting and among Ohio Friends that it has almost become a weary theme. As another member of this committee in the Northwest, the editor of the EVANGELICAL FRIEND is so impressed with a "Position Paper" prepared by Milo Ross for the Yearly Meeting Executive Council regarding the committee work, permission has been granted to share excerpts from the paper on the editorial pages of the February issue. —J.L.W.

portant priorities? Has our protective attitude tied the hands of our pastors, cut down on the effective witness, hindered the number of people who could have been won to salvation in Jesus Christ? Has the multiplication of boards and committees and assignments so taken up the time and exhausted the energies of our people that many other essential tasks of the church have been omitted? Have we been so busy "playing Sunday school" that we have not been liberated to live wholesome lives of love and witness?

There are serious problems to be faced in streamlining. Not the least is our genuine fear that some important phases of the gospel message will lose out in these being combined with others. This is not so much a matter of structure (for every former board or emphasis can be listed) but rather in personnel. At the local level, it may be difficult to find one person in the small churches or one committee in the larger ones composed of people of equal zeal, training, experience, or leadership to emphasize all concerns. At the Yearly Meeting level, some boards may become ponderous or unmanageable, while others simply "fade away." From our point of view, the overriding justification may be found in priorities, efficiency, and the liberating effect upon the entire church, releasing persons with time to give and energy to dedicate, so we accept the risks.

Unless we study our history, we may be tempted to an exaggerated position that claims today's revolution in society and the church is so unique that it defies comparison. We question this. Our Friends Church has entertained tumultuous changes that bear upon our present condition. We think of the initiation and acceptance of the pastoral system, so successful that most of the growth worldwide in the last 70 years has been in the part of the Society and in the missions that have been structured along these lines. We think of the revival movement and the pioneering ministry of Joseph John Gurney and others. We cannot forget the missionary movement, the introduction of music, Christian Endeavor, the writing of the Richmond Declaration of Faith, and more recently the church extension movement.

Let these stand as illustrations of our church having made changes before. In fact, let it be said that the very vigor, existence, and growth of our church up to the present hour are directly traceable to the combination of these awakenings and movements and the church's assimilation of them. Surely, a recommendation in 1972 for changes in government, administration, and terminology only can be tolerated! We can do it again!

—M.C.R.

The Face of the World



BAPTISTS MAY WITHHOLD EXCISE TAX

SEATTLE—First Baptist Church here is considering withholding payment of the 10 percent federal excise tax on its telephone bill as a protest against militarism.

The suggestion was made by the Peace Fellowship, a task force of the Board of Outreach. Some congressional leaders have said the tax is necessary only because of the Southeast Asia war.

The statement affirms: "The state cannot draft the church in support of war" and calls upon the congregation to "express its desire to establish peaceful relationships with our fellowmen in Southeast Asia, despite differences between governments." —E.P.

BILLY GRAHAM TO EXPAND MINISTRY

MINNEAPOLIS—At a recent staff meeting in White Sulphur Springs, West Virginia, Evangelist Billy Graham met with 300 of his staff leaders. The board of the Billy Graham Evangelistic Association also met there and elected four new board members: Marvin Watson, former U.S. Postmaster General; Dewey Presley, president of the First National Bank of Dallas; David McConnell, tax expert and former U.S. Ambassador to the United Nations for economic affairs, and Maxey Jarman, board chairman of Genesco.

A trust separate from the Billy Graham Evangelistic Association was set up to enlist estates and money to be used for evangelical work around the world, Billy Graham revealed. Its income will be used to aid Christian education, small seminaries, Bible schools, and hospitals. —E.P.

LUTHERANS CALL FOR PRAYER INITIATIVE

MINNEAPOLIS—The American Lutheran Church is asking its entire 2.6 million members to pray for the new relationship between the United States and Communist China.

It pointed out that the church has had a "significant missionary relationship

with China" since 1890 and noted dramatic changes in relationships between the United States and China in recent months. The message suggested Lutherans pray that China will be opened to the Christian Gospel, that the peoples of the two powers "reach out toward each other," that the people of Taiwan be blessed and helped to "understand their role in this hour," and that wisdom, courage, and understanding come to "leaders of our own nation." —E.P.

DR. HOFFMANN DISTRIBUTES ABS MATERIAL TO TROOPS

NEW YORK—Dr. Oswald C. J. Hoffmann, speaker on the Lutheran Hour radio program, distributed some 17,000 illustrated copies of the Christmas story and Jesus' Sermon on the Mount to U.S. servicemen and women in Southeast Asia.

The selections, from the Gospels of Matthew and Luke in *Today's English Version*, were published and donated by the American Bible Society. —E.P.

E. STANLEY JONES IMPROVING AFTER STROKE

OKLAHOMA CITY—The condition of Dr. E. Stanley Jones, 87, continues to improve after the world-famous Methodist evangelist was taken to Baptist Memorial Hospital here following a stroke.

Dr. Jones had been conducting a "Christian Ashram" (retreat) in the Center for Christian Renewal.

He left the faculty of Asbury College in 1907 to become a missionary and served most of his 60 years abroad in India. —E.P.

MISSIONS WILL SUFFER FROM DEVALUATED DOLLAR—SDA

WASHINGTON, D.C. — Church mission overseas has already begun to feel the pinch of the dwindling U.S. dollar, say leaders of the Seventh-day Adventist Church here. Donald W. Hunter, associate secretary for the church's General Conference, says the Adventists' Far Eastern Division, with offices in Singapore, has had to withdraw 11 budgets, cancelling calls for missionaries, both replacements and anticipated new posts. —E.P.

BIBLES NOW AVAILABLE FROM VENDING MACHINES

BRUSSELS—A vending machine that once dispensed candy and cigarettes here now drops copies of the four Gospels when a Belgian 10-franc coin (about 20 cents) is inserted.

The director of the Belgian Bible Society placed the machine outside a Bible Society office near a major bus and trolley stop. He reports that about 100 Gospels a month are dispensed through the vending machine. —E.P.

Seven essential words (God / creation / man / revelation / incarnation / reconciliation / destiny)

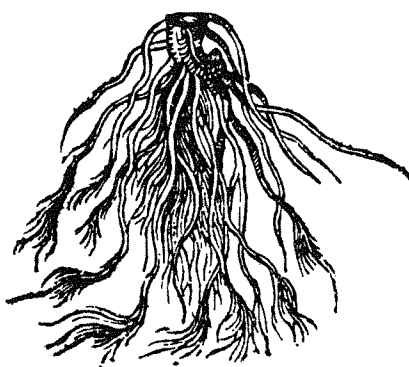


A generation ago, D. Elton Trueblood was saying we are living in a cut-flower civilization. We still enjoy the flower but it has been cut away from its root.

What he meant was that you can make a sound case for the idea it was our Judeo-Christian heritage that created the mental climate out of which was born modern scientific inquiry, which has led to our fabulous technological development. All the great early scientists believed devoutly in God and felt they were discovering His great secrets. Likewise, the great evangelical awakening under the Wesleys changed the moral and spiritual climate of England so as to spare her from the bloodshed of the French revolution and to produce enormous change in the social injustices then current and to give a national tone of Christian righteousness to the nation. This has been well documented by Timothy Smith.

Christian faith was the root. The fruit was technological development, moral awakening, and social conscience.

A generation ago we also became enamored of secularism, which according to Frank Gaebelien is a polite way of saying godlessness. We cut away the root



Dr. Everett Cattell, well-known Friends missionary, leader, and educator, retires this year as president of Malone College, Canton, Ohio. The following is a resumé of his closing address given the college last spring. His clear, incisive description of the mission of the Christian college and church today needs to be heard.

but continued to enjoy the flower. We thought it would go right on blooming. The flower kept opening out even more beautifully—especially in technology. It even enabled us to put a man on the moon. And this became a parable. It showed how possible it is with technology to arrive at goals that are bleak and barren and empty.

Today's young people arrived in time to see how badly the flower of our civilization has faded and withered. Instead of freshness they see pollution. Instead of creative living they see death and war and destruction. Instead of beauty they see the ugliness of urban blight and ghetto slums. Instead of a growing humanism they see injustice, discrimination, repression, and materialism.

Youth are not to be blamed for their sense of alienation. We who are older are also in our heart of hearts not very happy about these faded, withered flowers. But it is rather naive to suppose there is anything really heroic in the current epidemic of tramping on wilted flowers—for that is what demonstrations and violence and vandalism accomplish. The thing that really takes guts is to plant a good seed and patiently nurture it until it takes root and produces new and living blossoms.

Maybe we ought to take another look at the root from which our flower was cut. The tragedy of cutting it off has been wonderfully expressed by Father Henle, president of Georgetown University, who says, "... we have in this country, and in the Western world, a real crisis with regard to fundamental convictions. I doubt very much that we can find any period in history in which this was true to the same extent. It is perfectly true that in the middle of the 16th century the confusion about religious faith, due to the Protestant Reformation and the Counter-Reformation, was widespread in Europe. But, even underneath that kind of difficulty were some fundamental Christian and moral acceptances that Lutherans, Catholics, Calvinists, Presbyterians, and Anglicans would all accept. I don't think we have any kind of unified acceptance anymore. This [problem] is going to haunt us for a long time"

Can we identify more clearly what that common ground of acceptance among all kinds of Christians was to which Father Henle refers? For this is the root out of which a great civilization flowered. The catalog of differences between Christians is encyclopedic. But the basic ground we hold in common is really quite simple.

It can be summarized in a frame of seven words: God-Creation-Man-Revelation-Incarnation-Reconciliation-Destiny. It is a set of beliefs, but it is more than

that. It is a framework that gives meaning to all the puzzles of life.

It is a belief that God has most fully revealed His nature through incarnation in Jesus Christ.

It is a belief that back of all scientific data the creative acts of God cause the data to take on meaning.

It is a belief that man was created in the image of God for a manifest destiny in the kingdom of God, but by his selfishness he has already warped his own nature, produced an evil society, and if he continues in his selfishness will be barred from the kingdom of God.

It is a conviction that God was in Christ reconciling the world unto Himself, that this starts by converting selfish men from doing their own thing into men who belong to the kingdom and live for the good of others.

It is a confidence that God is sovereign and will finally call the shots that will make His good kingdom universal. It is a word of hope in a dismal world. Those who by conversion already belong to the kingdom work with all their might to try to make society around them simulate that kingdom as far as possible. Even though as Christian realists they know that selfish men will always thwart the full realization of their efforts, still they keep on trying. They know full well that you cannot make a golden society out of men with leaden instincts. But their faith that God will finally intervene with His mighty consummating acts nerves His followers to keep trying until that victory is given.

It is self-evident that secular education and its resultant secularized society have been cut away from this root for a long while. Those who still take it seriously are a decided minority. We are proud to belong to that minority.

It is at this point that we have a mission and a sacred trust. To understand this one must know that it is commonplace for colleges and universities to have commitments. Frequently it is called a commitment to academic freedom, but this in turn simply means that the institution protects the right of some famous professor to exploit to the full his particular viewpoint and as he becomes head of a department to surround himself with likeminded professors. That is how John Maynard Keynes became entrenched in mighty Harvard, and it is foolish to suppose that during those days all economic viewpoints were given equal and objective treatment. Rather Harvard became known as the dynamic center of Keynesian economics. Thus a group of professors fully worked out and researched the implications of Keynes' views in economic life and made such a compelling case for this view in the minds of a generation of students that it finally be-

came embodied in Johnson's legislation for the "Great Society."

We reject utterly the narrow bigotry of the secular institutions that refuse to consider the Christian alternative as a live option.

Just because this latter condition is becoming so nearly universal today, we must take the presentation of this option as a real mission, a sort of sacred trust, and almost a holy crusade. Since all the "roots" presented as alternatives to the Christian one have been tried and found wanting, leading us into the most fragmented, divided, disintegrating kind of society the West has known, we are under a prophetic mandate to do fresh research into the relevance (1) of the Christian world view for the integration of knowledge, (2) of the Judeo-Christian ethic for the moral dilemmas of our day, and (3) for the solving of our social problems of Christ's Gospel of the kingdom of God, entered by converting human nature and consummated by the mighty acts of God in history.

And if we are true to our mission these researches must go beyond theory into practice and must begin on this campus.

(1) The Christian world view will become, for the Christian leaders in all walks of life for whom we are preparing a set of presuppositions, a frame of reference for understanding and a means of judging good and evil in our total culture.

(2) The Judeo-Christian ethic must be given laboratory trial just as we have lab work in chemistry and biology. This ethic means to love God and neighbor. To love our neighbor inevitably involves us in a set of criteria called laws or regulations or rules. There has been a lot of silly talk about replacing rules and regulations and law with love. The impression is given that law is repressive and warping to personality and must be replaced with love. This is a false antithesis. Jesus said he did not come to do away with law. Regulation is a permanent need of mankind. But Christ achieves righteousness through a new motivation—by inward love of righteousness instead of outward repression of law. The guidelines of law are permanent. They can be repressive if we refuse them. If we accept them through love they cease to be repressive.

Even more important is the idea that Christian love creates a community of people who have deep concern for one another and who really care. There is a lot of silly talk about love being the ultimate virtue today. Both Christians and non-Christians are saying it without being willing to pay the price. For love is a very costly thing. Love means caring for other persons. The concept of every-

(Continued on page 17)

Some distinctive doctrines of Friends

The following article originally appeared in what was then known as the Kansas Yearly Meeting Bulletin in April 1934. Charles O. Whitely was then pastor of the University Friends Church, Wichita, Kansas. With some deletions and condensation, it is reprinted for our readers.

It is of more than passing interest that this statement, written nearly 40 years ago, speaks to the concern of many new Christians today asking, "What do Friends believe?" While some Friends in Ohio emphasize different aspects of Friends teaching, particularly regarding water baptism, the explanations shared by Charles Whitely represent the traditional interpretations of Scripture as held by evangelical Friends. —the editor

"The Quakers arose in an age of dogmas and creeds and persecution and reforms and religious revolutions and quarreling ecclesiastics.

They took their place among the ranks of reformers and were the most advanced of all. They were the liberals and radicals of that age: they were the reformers of the reformed: they undertook to reform Calvin and Luther and Knox. The Episcopalians and Puritans and Presbyterians protested against the Romanists, but the Quakers protested against the Episcopalians and the Puritans and the Presbyterians."

This quotation from Dr. David Gregg, who in 1904 became president of Western Theological Seminary in Pittsburgh, is taken from his series of sermons on "Makers of America" given to the Lafayette Avenue Presbyterian Church in Brooklyn, New York. We are quite often reminded that Quakers are a peculiar people, but behind every Quaker peculiarity there is a consistent reason. From the "Authorized Declaration of Faith" under the heading of "Essential Truths," there are some very definite statements that set forth in a convincing manner the position of Friends. From the above-named document we note the following: "Friends find no Scriptural Evidence or



PHOTO BY STAN PUTMAN

Authority for any form or degree of sacerdotalism in the Christian Church, or for the establishment of any ordinance or ceremonial rite for perpetual observance.

"The teachings of Jesus Christ concerning the spiritual nature of religion, the impossibility of promoting the spiritual life by the ceremonial application of material things, the fact that faith in Jesus Christ Himself is all-sufficient, the purpose of His life, death, resurrection and ascension, and His presence in the believer's heart virtually destroy every ceremonial system and point the soul to the only satisfying source of spiritual life and power." The whole spiritual life

grows out of the soul's relation to God and its cooperation with Him, not from any outward or traditional observances.

In the matter of baptism we find these words, "Christ Himself baptizes the surrendered soul with the Holy Spirit, endowing it with power, bestowing gifts for service. This is an efficient baptism, a direct incoming of divine power for the transformation and control of the whole man."

This statement is in direct accord with the teachings of John the Baptist and also of Jesus. John said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier

than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." (Matthew 3:11)

When Jesus presented Himself to John for baptism John hesitated, and Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (Matthew 3:14, 15) Just before His ascension Jesus commanded His disciples not to depart from Jerusalem but to wait for the promise of the Father.

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." (Acts 1:4, 5) This was to be the baptism of power for the church and was literally fulfilled at Pentecost.

There is evidence to believe that water was used in various forms of ceremonial cleansing in the Jewish order of worship, and it is only natural that some of the symbolism should have been carried over into the early Christian church, especially on the part of those apostles who taught in and about Jerusalem, but Paul was set apart by divine appointment as the apostle to the Gentile church.

In 1 Corinthians 1:14, 15, Paul clearly sets forth his position relative to baptism, and his statement as recorded indicates how he regarded the ordinance of baptism, thanking God that he has baptized only a few, for it was the Gospel of Jesus that would bring salvation and not the administering of some outward ordinance. In Ephesians 4:4, 5, Paul expressly refers to the one body, which is the church, to the one Spirit, the Holy Ghost, to the one hope, which is Christ. "One Lord, one faith, one baptism." In Colossians 2:11-14, Paul places the Jewish ordinance of circumcision and that of baptism in the same list and then goes on to say the handwriting of ordinances that was against us and contrary to us has been blotted out and taken out of the way by Christ Himself, He having nailed it to the cross. In the closing verses of the same chapter we read, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in [the spirit of] the world, are ye subject to ordinances?" Finally, in the matter of baptism as in that of all ceremonial and ritualistic observances, one should study carefully the 9th chapter of Hebrews, which points the way from the imperfections of outward forms and ceremonies to the inward efficacy of the Spirit's operation through the atonement of Jesus.

As with the emphasis placed on the operation of the Holy Spirit in the matter of the ordinance of baptism, so it is in the interpretation of the teachings of Christ relative to communion. If we read carefully His address on the Bread of Life as recorded in the 6th chapter of John's Gospel, we find that Christ Himself is the spiritual bread that nourishes

the soul, and He thus enters into and becomes a part of the being of those who partake of Him. This participation with Christ and apprehension of Him become the goal of life for the Christian.

"Those who thus enter into oneness with Him become also joined in living union with each other as members of one body. Both worship and Christian fellowship spring out of this immediate relation of believing souls with their Lord." (From *Essential Truths*) That these ordinances were largely the outgrowth of certain teachers in the early church is clearly seen in the following quotation from Ignatius: "There is but one Eucharist. For there is one flesh, and one cup into the unity of His blood; one altar, as there is one bishop." "Let there be a proper Eucharist which is administered by the bishop, or by one to whom he has entrusted it. . . . It is not lawful without the bishop to baptize or to celebrate a love feast." This quotation only proves how some of the early church fathers, without Scripture to warrant the mandates they imposed upon the church, have established a formal and traditional custom from which many of our largest and strongest denominational bodies have not been able to free themselves, and yet these very forms and ceremonies have done more to divide the Christian church into separate camps than any other system of doctrine.

When Jesus spoke of eating His flesh and drinking His blood, no one would take such statements literally, nor can we accept the teaching that the blessing of a priest upon the bread and wine transforms them into the body and blood of Jesus.

The profound truth is told that man enters into life in Him only as he partakes of God, for Christ is God in a form man can grasp and appropriate to his soul's welfare.

We are dealing with a process by which the believer takes unto himself the divine life and by an inward change makes it his own, so that he actually has God abiding in him. The Lord's Supper or communion calls for no visible elements, no consecrated priest. It calls only for a human heart conscious of its needs and ready to eat the Bread of God on the one condition of willing and loving what Christ wills and loves. It is actual transubstantiation, but it is not bread and wine changed to the literal body and blood of Jesus. It is the finite human spirit feeding upon the bread and water of life, that is, upon God, expressed to us in terms that fit our human needs.

The deep and conscious experience of *spiritual communion* can only be realized by those who have actually come into a conscious relationship with God through the baptism with the Holy Spirit. Lord, evermore give us this bread! □

News of Friends

Continued

chairman of the Ireland Yearly Meeting Peace Committee, is director. In the Catholic area of Ballymurphy, unemployment is up to 40 percent. Morale has been helped here through projects started by Catholics and Friends jointly to secure knitting work for women and wrought-iron-making for men.

In the Shankill area, a Protestant workingman's community, parents have been drawn into development of a playground. This affords healthy activities for children from crowded Belfast streets who otherwise, in the words of one worker, are "pilfering and playing in old houses ready for demolition." A Voluntary Service Bureau report states: "Many people in the working-class areas have the idea that they can't do things for themselves. . . . Building a playground and then accepting the responsibility for running the playground is something local people can do. . . ."

Irish Friends have asked for an American volunteer to work with them in Belfast. The American Section of the Friends World Committee for Consultation is seeking a suitable candidate. Financial support will be provided by the Peace and Service Committee of Ulster Quarterly Meeting and by the American Section of Friends World Committee. An appeal for contributions for this purpose has been sent to all monthly meetings in United States and Canada.

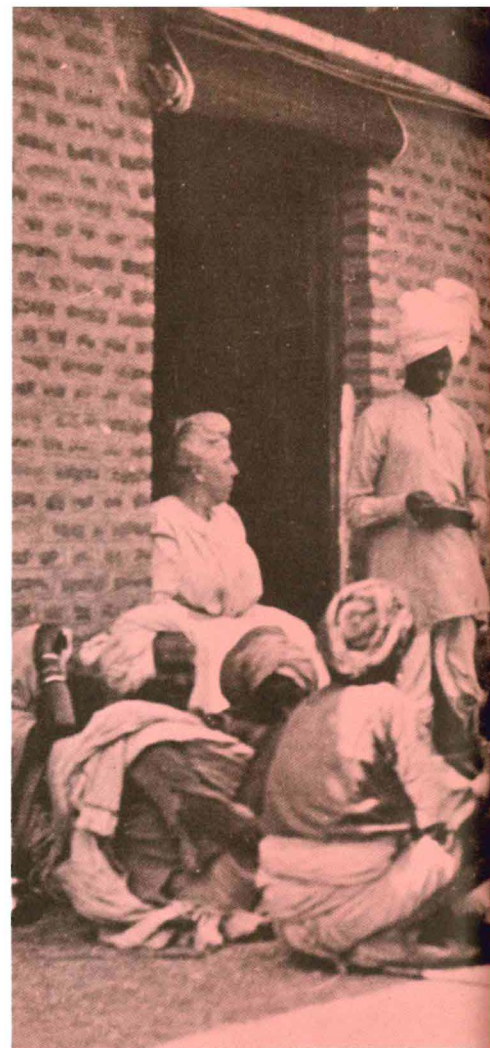
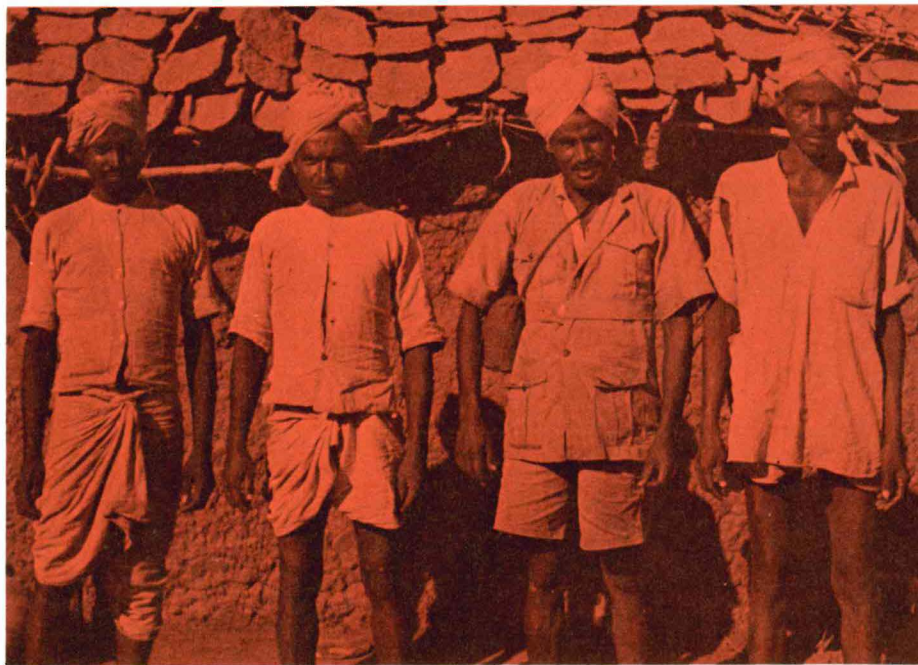
NORVAL HADLEY SPEAKS AT WESTERN EVANGELICAL SEMINARY

Western Evangelical Seminary was honored to have an alumnus as speaker for the annual Christian Missions Week. Norval Hadley, general superintendent of Northwest Yearly Meeting of Friends Church, was the guest minister. The special series was held January 18-21.

Norval Hadley is ably qualified to speak about the diversified aspects of Christian missions today. For 15 years he was associated with World Vision International, a worldwide relief and missionary service organization. As director of World Vision Relief Organization, he headed a program that channeled millions of dollars worth of relief to the suffering overseas.

A native of Oregon and a graduate of George Fox College and of Western Evangelical Seminary, Norval Hadley was a member of the famous Four Flats Quartet. The foursome later became known as the World Vision Quartet, singing throughout the world and heard weekly over the ABC radio network. □

Four converts (upper left) who withstood strong oppression in the forties and still stand true. Esther Baird (upper right), who as a nurse, ministered to the afflicted people of Bundelkhand and built dispensaries and hospitals in Harpalpur (shown here), Nowgong, and Chhatarpur. Margaret Smith toured the villages by oxcart. (bottom)



Foothold for the Lord

75 years in India have given Friends a firm foothold

It was a crisp, cool morning in Chhatarpur, Bundelkhand, India, December 23, 1930. Pancham Singh awoke early to the muted sound of bare feet on the paths to the well and the jungle. Quickly he jumped out of bed. While he got out the finest and brightest clothes, his wife blew on the sticks in the *chula* until fire leaped from the embers. She quickly made the *chapatis* and tea.

This was the day of all days for the Pancham Singhs and for all Christians in Bundelkhand. The women's and children's mission hospital, after 20 years of prayer, was being dedicated. All the Christian leaders, dressed in their best, gathered at the site on the main crossroads of Chhatarpur. Built on the foundation of old ruins, the hospital now stood for all to see as a testimony to the faithfulness of God. The brilliant sun, glorious that day in an azure blue sky, was symbolic of the intense radiance on the face of each Indian Christian and missionary there. Moti Lal, a boy who had grown up in the orphanage, put their feeling in words: "What hath God wrought!"

Esther Baird's eyes were shining with the glow of memory stretching all the way back to 1892 when she came to India with Delia Fistler. She remembered the search for a place where the Gospel had not been preached. With the help of the Methodists they were directed to Nowgong. They felt God had chosen the place for them. Now here in Chhatarpur this glorious, exhilarating morning the assurance that God had chosen again for them thrilled her heart as her mind went back to the beginnings. It was all dense darkness then, for the Gospel had not come to Bundelkhand until Delia Fistler first proclaimed it in 1896. There was the question of how to begin, but the famine stalking the land left them no alternative. Starved, emaciated bodies had to be fed. Orphans, hundreds of

them, had to be taken in. They had no place to keep so many, but they found homes and sent them on. Finally, they secured a place and began construction of buildings for an orphanage, a congregation, and homes for their helpers.

When the famine was over and the building done, the women began to reach out to the more than 1,300,000 people who lived in no less than 4,200 villages over an area of 9,861 square miles. Delia Fistler wrote from one of the camping trips in those early days, "Many of the villages cannot be reached by the ox-cart and there are very few that can be easily reached by walking. . . . The soil is black cotton and full of holes so it is hard to get about. I have come to my last loaf of bread, it is mouldy on the outside but it will do me today and tomorrow. All the helpers are doing good work. The Lord is greatly blessing His Word and many are showing keen interest in the message." Many years later Merrill Coffin reported a tour by oxcart when in six weeks he visited 124 villages, preached to 8,726 people, sold 466 books, and covered 576 miles. By 1930 the few missionaries and their Indian colleagues had with great difficulty succeeded in reaching 1,000 villages.

Esther Baird, the nurse, recalled the scourges of smallpox, the flu following the war, the death of some of their best workers from tuberculosis, and the annual epidemics of plague. Suspicious villagers in the beginning had accused Delia Fistler of scattering plague throughout the area. They said she put it in their wells, sowed it in their fields, and hid it between the leaves of the books she sold them. So they burned the books. But the missionaries had continued working and praying. Esther Baird regularly took the 19-mile trip to Harpalpur by horse cart for medical work and preaching. An occasional leopard stalked them. Hostility was sometimes open and threat-

By Anna Nixon

Foothold for the Lord

ening. But eventually there was a dispensary and also a school in Harpalpur. God touched the Raja of Alipura to give the land. Gore Lal Singh, one of the famine orphans, became the headmaster.

Dr. Goddard Memorial Hospital in Nowgong was constructed in 1912 but not soon enough to take care of the missionary, Clinton Morris, when he came down with a bad case of smallpox. "The common diseases here are sore eyes, perforated ear drums, ulcers, abscesses, malaria, smallpox, plague, cholera, and leprosy," Carrie Wood wrote in those early days.

A decade before Delia Fistler died, the missionaries had already started praying earnestly that God would open a door for them in Chhatarpur. In 1910 Pan-cham Singh and his wife went to live there, but for two years no one would rent them a house. They stayed in a tiny room in the village inn until gradually prejudice gave way.

By the time Joseph Taylor, a Friend from Calcutta, came to visit the mission in January 1921, the Maharajah had given them land in Chhatarpur, and building was underway. Joseph Taylor paid high tribute to the mission with its community of 200, two dispensaries, and town and village schools.

Jefferson Ford visits India

Jefferson Ford also visited India that year and toured the villages for six weeks. "This field is new to me," he wrote later. "I don't know the signs as you who have been here at this work for years, but it seems to me that this place about here is open for work which might be a harvest of the seed which has been sown in past years. I wish there might be follow-up work and that soon—but how?"

Almost immediately new missionaries began responding to the call to India. God seemed to be answering the prayers of the years. Meanwhile, Esther Baird and Margaret Smith designed the buildings, made the estimates, arranged for the burning of brick, grinding and burning of lime, making and burning of tiles, sawing of logs into timbers for door and window frames, buying poles for rafters, and sawing of battens for the roof. Thus gradually the dispensary and chapel,¹ and



"It was all dense darkness then, for the Gospel had not come to Bundelkhand until Delia Fistler (pictured above) first proclaimed it in 1896. There was the question of how to begin but the famine stalking the land left them no alternative."

finally the hospital² stood ready for dedication on this 23rd of December, 1930.

Early in December that year His Excellency the Viceroy of India and his wife, Lord and Lady Irwin, had come with His Highness, the Maharajah of Chhatarpur, to a tea in the Nowgong mission garden in honor of Esther Baird. The Maharajah presented for the hospital a gift of Rs. 2000. The Viceroy presented to Esther Baird the silver Kaiser-i-Hind medal that had been awarded to her on January 1, 1930. The day following this tea in Nowgong, Lady Irwin visited the newly built women's and children's hospital in Chhatarpur. As soon as the men could be cleared off the hospital compound, Prince Bahadur, the

¹A memorial to Charles C. Duncan

²A memorial to Elizabeth Jan Bell-Stephenson

³Present at the dedication were Esther E. Baird, Carrie Wood, Ruth Thurston, Alena Calkins, Dr. E. Ruth Hull, Walter and Geneva Bolitho, Nellie B. Lewis, James L. and Judith Kinder. On furlough were Merrill M. and Anna H. Coffin.

The 75th jubilee

The 75th Jubilee of the Mission went off very well. Dr. N. Everard (British Church Missionary Society) was the guest speaker. Dr. Saxena, Chhatarpur district Civil Surgeon, opened the new section of the O.P.D., and the Maharajah was the guest of honor, as his father had given the land and also the money for the Lady Irwin Ward. The Maharajah wore his fancy turban for this occasion, and we were honored to have him attend. We had planned to have a tea after the ceremony, but on account of the war we decided to give that money toward the Bangla Desh refugees, and this met with hearty approval by all those in attendance.

We had prepared a display of enlarged black and white pictures beginning with the first missionaries and coming down to the present. Folks enjoyed seeing the past and the present—and themselves! Altogether it was a very happy occasion. All the letters and telegrams were good and helped to underline the love and concern of folks at home for their friends and colleagues here.

—Ezra DeVol

India missionaries

1892-1916—Delia Fistler
 1892-1938—Esther Baird, R.N.
 1898 —Annie V. Edgerton
 1906-10—Dr. Abigail Goddard
 1906 —Eva Allen
 1907-48—Carrie B. Wood
 1912-15—Clinton Morris
 1913-28—Margaret Smith
 1921-27—Alison and Inez Cope Rogers
 1923-29—Merrill M. and Anna H. Coffin
 1925-28—Dr. Mary R. Fleming
 1927-50—Alena Calkins, R.N.
 1927-35—Ruth Thurston Earle
 1932-35—John Earle
 1928-32—Walter and Geneva Bolitho
 1928-40—Dr. E. Ruth Hull Bennett
 1929-35—Nellie Lewis, R.N.
 1930-35—James and Judith Kinder
 1936-57—Everett and Catherine Cattell
 1938-46—Robert and Elizabeth Earle
 1941- —Anna Nixon
 1945-68—Milton and Rebecca Coleman
 1945- —Norma Freer
 1947-66—Clifton and Betty Robinson
 1949- —Dr. Wm. Ezra and Frances (R.N.) DeVol
 1949-55—Max and Ruth Ellen Banker
 1952-68—Robert and Esther Hess
 1952-54—Joyce Bryner
 1964-69—Kathy Thompson

heir apparent to the Chhatarpur throne, brought his mother, the Maharani, to see the new building.

But on this dedication day only the Christians were present. Esther Baird noticed each one with love and thanksgiving: Moti Lal, an orphan boy who had developed into a brilliant young leader and Bible scholar; Stuti Prakash and Dayal Chand Singh, recent graduates of the Bible School and powerful preachers in the villages; Gore Lal Singh, a famine waif in 1896, now headmaster of Harpalpur school; William Parsad, the very first orphan taken in when he was five years old, now in charge of the medical work in Harpalpur; Nathu Lall, "Panga" they called him, because he was lame (they had found him deserted in a pile of rags in the Nowgong bazaar; today he had been chosen as one of the speakers); Grace Jones, too, who had just entered medical school and would be the first Bundelkhandi woman to become a doctor; and many others. Esther Baird looked around on her faithful workers, nurtured physically and spiritually by the mission. Missionaries also

numbered a complete 12.³ What a day of rejoicing! "What hath God wrought!"

Margaret Smith had not lived to see this day, but she had lived long enough to design and build the first missionary bungalow in Chhatarpur. At that time she said, "In the foothold the Lord has given us in Chhatarpur, we feel we have moved up to the front trenches."

It is now 1972 and the backward look confirms Margaret Smith's prophetic words. The hospital dedicated that day became and still remains a *foothold for the Lord* in Bundelkhand. Dr. Ezra and Frances DeVol and Norma Freer are there now. There is a church there, too, on its own for the past 15 years. In a very short time the hospital also will probably be on its own. Four Indian doctors stand ready to continue serving the millions in Bundelkhand through the healing and spiritual ministry of this 80-bed hospital.

The years in between present a picture of stark shades of light against darkness. A fitting caption might be "The Mission of the Broken Heart." The struggles and clashes seemed inevitable as a result of

the winds of change. Controversies developed around issues of the importance of institutions versus village evangelism, and miscellaneous touring as opposed to intensive evangelistic programs in line with new studies of church growth. Perhaps to effect the necessary changes this was the only way to put it all in bold black and white in the thirties. But it resulted in a large number of deeply dedicated missionary and Indian workers being lost to Bundelkhand. Many were brokenhearted as they watched the light flicker and almost go out, the light placed there at such tremendous cost against the dark background of poverty, prejudice, and persecution. Dr. Walter R. Williams, on his return from investigating the troubles, despaired of making a new beginning, unless, unless . . .

Beyond that "unless" there was a young couple in Cleveland, whom God had already called, ready to respond. So it was that in the fall of 1936 Everett and Catherine Cattell sailed for India. A mass movement had begun in some parts of India, and the winds of change were blowing. The new superintendent investigated these movements, and hope ran high that something like this could also happen among the Chamar outcaste group, who numbered over 50 percent of the population of Bundelkhand. "The harvest in India has begun," Everett Cattell wrote in 1937. "As to the number of converts coming into Christianity, estimates vary from 7,000 to 15,000 per month, but apparently well over 10,000 are coming into the Christian church every 30 days. There are three different lines of significance to this fact: (1) the nature of the movement of the Spirit by which this is coming to pass; (2) the reaction it is stirring in the Hindu world; and (3) the new responsibility it is placing on the Christian church."

At the end of World War II, Cattells returned for their first furlough after nine years and reported two Bundelkhandi village converts. Only missionaries who had labored in that vast sea of Hinduism could have appreciated the miracle represented in having these two. So the Missionary Board sat in stunned silence as the truth penetrated their hearts and they considered the question, Shall we continue the mission in India? Finally, Dr. Walter R. Williams broke the silence. "I see Ohio Yearly Meeting with two mission fields, like two children. The

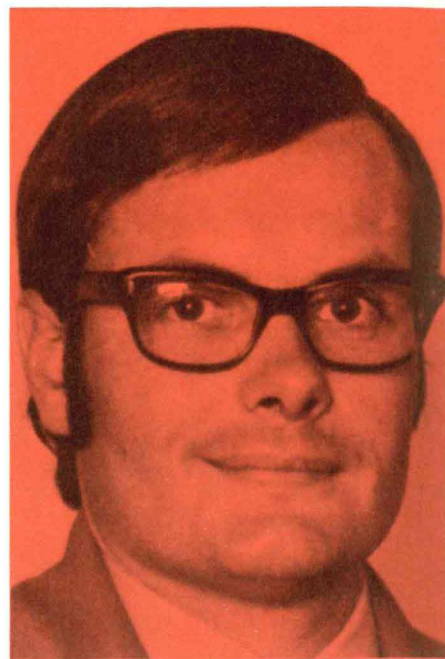
healthy one is in China, but the one in India is sick. It is like saying to a mother, 'Your child is about to die, there is hardly any hope. You might as well abandon him.' But my heart cries out, How can we leave so long as there is hope?"

Expanded ministries

So the Mission Board continued its mission in India with full backing. By 1952 15 missionaries, as requested by India's Superintendent Everett Cattell, had been provided. The hospital work had been expanded. Intensive evangelism was going on in four districts. The outcaste Chamar group had begun to respond. There were converts in a number of villages. Hope was high. But strong, relentless opposition had already set in. Men were beaten and persecuted. Some reverted under the pressure, though others stood true and still stand to this day. But the movement stopped. Before the end of the year reversions were widespread. New government schemes for untouchables provided financial benefits not available to Christians. This led to reversions of converts from outcaste groups in other parts of India, too. The hundreds of converts the mission was prepared and waiting for did not come.

God used these frustrations to push many of the missionaries in Bundelkhand out into India-wide evangelical cooperation. Thus the Friends Mission furnished leadership in the Evangelical Fellowship of India, the Union Biblical Seminary, the United Mission to Nepal, and International Christian Leadership. During the past 20 years perhaps the most significant contribution to the growth of the church in India has been through these cooperative efforts. The missionaries allowed to take part in these efforts have been challenged with the open doors and can say with Joseph, "God meant it unto good." But they all went out with broken hearts, and there is a phenomenal bond that holds them together as they continue to pray for the hospital and little church in Bundelkhand. They also look forward in faith because of God's promise, "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (Habakkuk 2:3) □

Culture shock or The place where



Culture shock! A much-used expression, especially by overseas travelers. It describes that strange feeling one has when meeting people who do things a different way. It is more than a difference in language and dress, more than a geographical change; it is a change in all the cues—little and big—we are constantly picking up from the people around us. They insistently communicate messages to us.

Culture in the United States is changing so rapidly and becoming so varied that we can experience culture shock without ever setting foot in a foreign country. In fact, right within your own city and perhaps even in your church, you can bump into culture shock. We experience it when we deal with people of another generation, life style, or race. It's not because the language is different, even though it may have a different vocabulary. No, it's those other concepts, such as time and space, order and tradition, and the roles of men and women,

that are treated so differently. All this tends to surprise us.

I suppose the degree of shock depends on the abruptness with which we encounter the other culture. If the foreign traveler travels with a tour group and stays in hotels where the accustomed services are provided, he will experience less shock. This person will often return home saying, "It wasn't so different," or "about like I expected," or "they seemed about like people here." Others take their own tour and have a real chance to meet the man on the street. They have to cope with the traffic policeman after a violation, or go through customs and border checks all alone, or try to find the restroom facilities (or make do when none exist). For these hardy souls, the shock of cultural differences is many times increased.

Those who go overseas to live experience this phenomenon to the greatest degree. If their job includes getting involved with the people in addition to the necessary problems of everyday living, then the culture shock reaches a degree that is indescribable until personally experienced. It is simply beyond the ability of some to deal with satisfactorily. This is exactly the position in which the missionary finds himself as he goes for the first time to a new country or people.

The new missionary may already know a lot about the people. The language may already be mastered. He may have studied the geography, the climate, and the politics, but he will still experience

Quentin Nordyke is serving as our EFA missionary in Mexico City while the Roscoe Knights are on furlough. He completed a year of study at Fuller Seminary Institute of Church Growth last year during his second furlough from the Friends field in Peru, South America.

it jabs

culture shock. This is neither unavoidable nor bad. Culture is made up of a multitude of small nonverbal communications or cues that differ from culture to culture. These make up what Edward T. Hall calls "the silent language" in his book by that name. The absence of familiar cues that are replaced by strange ones give a person an insecure, queasy, dreamlike feeling. The "this can't be real" mentality is culture shock!

An interesting aspect of this feeling is that it can be experienced in both going and coming from our own culture! The person who lives overseas for a few years experiences culture shock when he returns to the United States. With the return of so many Peace Corps people, this phenomenon has been somewhat popularized as the "reentry problem." Missionaries returning home have been facing it for years. Basically two things happen. While the person is overseas, the home culture continues to change. When he returns, he feels uneasy and strange because things aren't like they used to be. With the increasing rapidity that U.S. culture and subcultures are undergoing change, the degree of shock is greater than might be expected. At the same time, the person slowly and subtly becomes accustomed to the cues and silent communications of the new culture, until the unfamiliar becomes the familiar and expected.

Because of these changes, some missionaries would rather live in their adopted country than in the United

States. They would rather skip furlough and just carry on with the work. Or they want to live the rest of their lives overseas. The once familiar and comfortable U.S. culture has become strange, unfamiliar, and difficult to cope with.

Culture shock can serve the new missionary or traveler. Some think they should be so stoic that nothing will surprise them. Others feel admitting their confusion and lack of understanding is as undesirable as admitting they were plagued with the "tourist trots." Not so! Culture consists of the way of life of a people and controls their behavior. We can learn to understand it. The linguist begins to listen to another language by noticing its different sounds, tones, patterns, etc. Likewise, the newcomer begins to notice the new culture at the points where it is jabbing him and causing culture shock.

One of the early jabs in Latin America comes from the distance at which people face each other to converse. It is usually much closer than we are accustomed and we feel like backing up a little. Inside, we wonder why these people are so pushy. As we begin to examine the cultural difference causing this "shock," we find they have a different concept of space.

I can clearly remember how I had to get used to the pushing and close contact while waiting at the window to pay the light bill during my first year in Bolivia. In our culture, we generally stand in orderly lines, being careful not to touch or push people. The culture of the Bolivians had given them a far different concept of space. The line was far from orderly. They crowded in from all sides or wherever there was any space between people. As I reacted with my cultural standard, leaving a courteous amount of room between myself and the person in front of me, someone else just stepped into the space. They weren't trying to take advantage of the foreigner or being rude—they were just taking advantage of the room I left for someone, according to their concept of space.

The same concept is evident in their crowding into vehicles, both private and public. They can get twice as many people into a bus as we do in the States. The difference is not simply safety standards. They will actually tolerate being pushed together in a way (like sheep headed for the market we'd say) that we North Americans would object to immediately.

Differences in the concept of time are quickly recognized also. We noticed right away that the doctors and dentists gave the same appointment hour to everyone. It is still "first come, first served," after hours of waiting. We like to do one thing at a time and finish with

it. But they don't have the same idea of their time. A business meeting can jump from one subject to another without decisions on any of them. I remember being so annoyed in shops because the clerks were waiting on four or five customers at once. That is the Latin method!

For church services we set aside a certain time interval and expect the service to fill that time. If it is over too soon or continues late, we feel a bit annoyed. Our time blocks are seldom open-ended. We find it hard to adjust either the beginning or the ending time of any time block. However, other cultures think of time in relation to the event. If the event needs more time, then they adjust the time block accordingly. I'm sure we missionaries are a constant trial to our Aymara brothers in Peru and Bolivia. We think things should begin at a certain hour and continue for a certain preset time. The service should begin about so and so and certainly should end by about so and so hour. The "abouts" are determined by our North American background. The Aymaras, on the other hand, prefer to start when the time is "right" and then let the event run its course. Whether thirty minutes or three hours does not really matter; they will feel "right" when the event is completed, not when a certain time block is filled.

Our culture is full of tradition and order, a great deal of which is different in other lands. For example, we eat certain foods for breakfast and others for lunch and dinner. A few items might overlap. We also follow a certain order in eating. Dessert, for example, is always preceded by other foods. This may not be true of other peoples. One of our missionary friends told the housekeeper as she left for a day at language school, "It would be nice to have apple pie for supper." Imagine the surprise of the missionary family as they sat down for supper—with invited company, too—and nothing but an apple pie appeared on the table. What the missionary meant was to have apple pie for dessert after the other usual dishes, but the Bolivian cook thought the instructions were to prepare an apple pie for supper, period.

Strange? Not really when you consider the differences that can occur from one culture to another. A keen understanding of these differences can make a much more useful and valuable missionary. It can also give the occasional traveler a deeper understanding and a new appreciation of those he is visiting. And the quickest way to zero in on another culture is to become aware of the places where culture is shocking us. The place where it jabs may happen any time and any place, even in our own community and church. □

A Christian view of death



ILLUSTRATION BY STAN PUTMAN

During the last three years, we have excavated the remains of human beings dating from the early bronze age (3000 B.C.) down to the Roman period. These excavations have taken place on Tel Gezer, a great city-state of biblical prominence as well as Egyptian, Canaanite, and Philistine. The advantage of this particular site is that it offers an unbroken chain of material culture.

This means that one can actually see the changes that occur in the small social units, in cooking and eating habits, architecture, industry, and for this article most importantly, their burial practices. I say that because we have long known that one can infer from funerary customs how a particular culture perceives death. From his primary and secondary inter-

ments come pottery, tools, cultic objects, bits of clothing, food remnants, all of which are bits of the story about the man, his gods or God, his survivors.

Computer studies have been run on the position of the bodies, the type of burial sites, the objects found *in situ* with the body in order to squeeze every bit of information we can from the interment in order to properly interpret it. I have consequently seen men buried in upright sitting positions, on their sides, without skull, facing east or west, with and without implements from the world he has left behind. I have photographed six-month-old premature babies, buried in stone jars, with delicate little cultic perfume vials, or a whole series of bodies buried in one site, all of which except the last were unceremoniously pushed aside. They have been buried in shallow graves or in

beautiful hand-carved sinionian limestone sarcophagi. And more and more I have realized how inextricably related their burial practices are to the faith of the people with whose remains we have worked.

In moments of reflection, sometimes following a day like this on the field, I have lain on my cot, looking out across the valley of Ajalon upon a placid Mediterranean Sea glinting deep blue in reflected sunlight, and pondered the relationship of the American Christian funeral to its theological commitments. Out of this have come some very deep feelings, some formulated ideas that represent one way in which we Christians can create an unmistakable witness to our faith in Jesus Christ through the burial of our dead.

The funeral, as we know it today, is not the creation of the church though it has the church's sanction. Most of what we do in a funeral represents accretions

that have taken place gradually over hundreds of years. I would be so bold as to suggest that in some ways the church has allowed secular and other kinds of pressures and ideologies to formulate both form and vocabulary of the funerary process. To illustrate: we speak of some one "passing away," or are told to consider how "comfortable" a particular casket is. We choose our burial plots with a "view" of the river, or mountains. Occasionally, I hear a pastor speak of "really laying it on them," a colloquial expression describing an evangelistic message with the dead person as a gimmick by which souls are reached. There are certainly other illustrations—but these stand as symbolic of how we have misunderstood the purpose of a funeral and the chasm that sometimes separates our funerary customs from our theology.

I do not need to rehearse in detail what we believe about death and dying. But it seems to me there are some crucial points to which our funeral customs can respond with dignity and spiritual grace in our witness.

Of chief importance is the ministry to the bereaved. Whatever happens during the crucial period following a death should be designed first of all to meet the complex needs of the survivors. The question should be: How can we place in perspective the natural propensity to grief? This does not deny them the right to grieve, for to deny them this right is psychologically destructive. But it also does not mean using hollow clichés or veiled references to the dead person in order to provoke conditioned responses.

I believe grief is a private thing and the church and ministry should strive to preserve that privacy. Whatever we do for our people while they undergo and adjust to the initial shock of death in their home should be done with as little invasion of privacy as possible. One way this can be done is to suggest to the family of the deceased the beauty and dignity of a private family funeral. I use these adjectives for a purpose. The ad-

Eugene Collins, a regional editor of the EVANGELICAL FRIEND, is a Friends minister teaching at Malone College.

vantage of a private funeral is that it brings the members of the family together much more rapidly—a three-day wait for burial can be degenerating of spirit and prolonging of agony. The private funeral also makes the family more accessible to the pastor. But more importantly, they are free to be themselves during the interment. They are not put “on stage” before a large company of people, and the minister can prepare his comments and direct them in a more personal way. Such a procedure can obviate the time-honored custom of the open casket—an action that can and does demoralize people whose systems have already been taxed. There is no great merit to excessive grief.

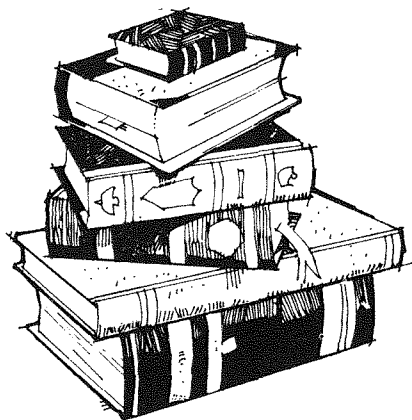
Such private funerals can also be a deterrent to extravagance. I need not tell you that society has made us aware of “how well a person is laid to rest” or the “magnificent response of the Christian community,” as witness the walls of flowers that obscure pulpit, platform, and coffin. I sincerely believe we Christians should bury the bodies of our dead in simplicity and direct our friends who wish to share our sorrow to give gifts to cancer research, orphanages, missions. I am frequently saddened to notice that when I smell roses and carnations, I am made to remember funerals. Haven’t you ever heard someone say, “it smells like a funeral”? How can flowers be meaningful to dead people, especially when our faith tells us they are indeed in the presence of the Rose of Sharon?

Of course, we will respond by saying, “Don’t you want us to express our sorrow?” I do not deny that a long line of cars in the cemetery speaks well of the dead nor do I depreciate our attempts to express our love for both the dead and those who remain. But let me offer a wonderful alternative, a way in which the church and friends can create an unforgettable witness to the Christian way of death while giving remarkable expressions of love and support.

I am talking about a memorial service, a time when the body of Christ can meet, sing the hymns of promise, pray the prayers of heart healing and encouragement. What a wonderful way not merely to honor the dead but to honor and glorify the Christ! Here, when grief has been assuaged by time, we can reach out and embrace our bereaved people in words of love and praise and thanksgiving.

I think if I were a spectator and had witnessed private interment, giving of gifts for enduring causes, meeting for worship memorial—if I were a man who needed to know the deeper things of faith and see it in action—I could come away from that experience feeling I had been part of “a Christian way of death.” □

Books



Scott T. Clark, The Dynamics of the Gospel, Barclay Press, 1971, paperback, \$2.75, 115 pages.

Scott T. Clark, a veteran of 60 years in the ministry, a man who has walked with God, a man with a burning heart in a feeble frame, now gives us the essence of his lifelong ministry.

The major themes, like the motif of a symphony, sound out from chapter to chapter. The evangelical response to theological liberalism, the atonement from sin through the death of Christ upon the cross, and the persistent call of God to holiness of heart and life constitute the dominate thoughts.

One could wish the chapters were freshly written from the perspective of 1971 rather than articles submitted to periodicals over the last 30 years. The effort to update them is recognized and appreciated. Here is refreshing reading and thoughts from a man who deserves a hearing, even from the “now” generation. Here are eternal truths we constantly need to hear. I heartily recommend the book. —Gerald Dillon

Clarence Jordan, Sermon on the Mount, Judson Press, Valley Forge, Pennsylvania, \$1.95, paperback, 125 pages.

Clarence Jordan is best known for his “Cotton Patch Version” of the Gospels. He has a style somewhat like Jess Moody in *A Drink at Joel's Place*, but Jordan's account of Jesus' teaching in the Sermon on the Mount is both deep and relevant. Anxiety, insecurity, overbearing military power, racial prejudice, heavy taxes—all these problems were also faced by those who first heard the teaching of Jesus in the Sermon on the Mount.

This book is fascinating reading and a splendid resource for preachers, Sunday school teachers, and the Bible student. It can be used as a daily devotional supplement. Dr. Jordan brings an unusual background to his work with a B.S. in agriculture and a Ph.D. in New Testament Greek.

—Jack L. Willcuts

Seven essential words

Continued

body doing his own thing is completely incompatible with love.

I have spoken of three relevances about which continuous research and experiment are a part of our commitment and our mission. One was the relevance of the Christian world view. Second was the relevance of the Christian ethic. There remains the matter of the relevance of the Gospel of the kingdom of Christ for society.

(3) We must wrestle in the classroom, in seminars, and in churches with the great problems of our day in the light of the kingdom of God. How do we solve the ecology problem, the population problem, the hunger problem, the poverty problem, the problem of racial injustice? How do we solve the war problem—not the simple matter of getting out of Vietnam—but how do we move toward world government, total global disarmament, the repudiation of war as an instrument of national policy, and the establishment of an international police force? As Christians we live by hope. We will not dismiss this problem because it seems impossible. We will keep trying. At the same time we, being Christians, will be supreme realists. We will not try the easy answers of the liberals. We will come to grips with the fundamentals of human nature. And we will give ample scope to the power of the Gospel of Christ to convert human nature.

The Friends college is a living organism. All living organisms change. Malone has changed and will continue to change. But by the same token any organism that changes in such a way as to lose its identity or to change its basic character simply dies. Malone will change, but only those changes will be permitted that enhance and project our fundamental identity and that focus more and more clearly our profound sense of mission. This kind of change has to be planned and controlled. Otherwise, by slow attrition we lose our identity and die.

I cannot overemphasize our determination to fulfill our mission at Malone. Obviously we cannot be all things to all men. Obviously it takes a very special kind of faculty to fulfill this vision. Obviously this college is not for everybody. Those students who want this kind of education are welcome, no matter what their color or creed, but only on condition that they come prepared to treat with respect the things for which we stand. □

The special missionary offering

(Another Perry and Patsy story)

PART II

BY BETTY M. HOCKETT

(The story so far: Perry and Patsy Masters are wanting to earn money to give to the special Sunday school missionary offering. Patsy has been able to earn some, but Perry has not found a way to earn his share. It has begun to snow and he is sure that now there is no chance of finding work.)

Just as the weatherman had predicted, the snow fell endlessly into a very deep, chilling layer of white.

"Everything looks like it has marshmallow creme all over it," remarked Patsy on Thursday morning.

"It sure does," Perry agreed. "It's really beautiful! The snow must be good for something, but it sure doesn't help a guy earn money very fast. I think I'll go outside and scrape off the walks now. Looks like it isn't going to snow for a while."

Chico pricked up his brown fuzzy ears at the word "outside." He was always ready for a good run, snow or no snow. "I'll help," Patsy offered.

It took some time to get mittened, scarfed, and jacketed. Then on went the boots. During that process Chico was running in circles, barking his protest at his children. They were taking much too much time to get ready!

For Chico, the snow was a brand new discovery each time he went outside. He always seemed to forget, in between times, that his short legs just could not manage the deep piles of snow.

"Boy, this is hard work," said Perry after a few feet of walk cleaning. "I don't really mind the work, though. I just wish I could find some way to earn money for the mission project. Do you think Mrs. Baker would pay me to wash her dishes this afternoon?"

Patsy laughed. "That's something new! You wanting to wash dishes! I doubt if she'd pay you, though. I'm sorry, Perry, that I've earned some money and you haven't. I'm still praying about it, aren't you?"

"Oh yes, I've been praying, but I don't see how God is going to answer, especially with all of this snow and not being

able to get out much. Even if we could go somewhere, I don't know what work I'd do. Maybe Grandpa will be back in time for me to work for him."

"I doubt if he will," reminded Patsy as she stopped to lean on her shovel handle. "Remember, Mother said he had decided to stay at Uncle Ted's until the snow was gone?"

"I guess I did hear her say that. I'd forgotten." Perry had the same frown on his face that had been appearing each time he thought of his empty billfold. He looked at the house next door. "If Mr. and Mrs. Trotter were only home maybe they'd have some jobs for us."

"Perry, let's shovel the snow off their walk, too."

"Okay! I was just thinking of that, too. We could do their driveway after that."

The twins worked diligently, pushing the snow to each side of the sidewalk and then the driveway. Suddenly they both burst out laughing!

"Look at that silly dog!" said Perry.

"Oh, Chico," Patsy called, running to his aid. "Why don't you ever remember that you can't get through those deep piles of snow with your short legs?"

At that moment Chico looked for all the world like a funny, legless animal perched on top of a mound of vanilla ice cream. Somehow he had managed to get on top of the snow. But then, his four legs had completely disappeared into the drift, leaving him helpless. He whined and woofed, then gave Patsy a thank-you lick with his warm tongue.

The shoveling was soon finished and the twins, plus Chico, went inside to warm up. The days of that week and on into the next brought more snow and more shoveling. School finally reopened for those who could get there. Perry and Patsy thought often about the mission

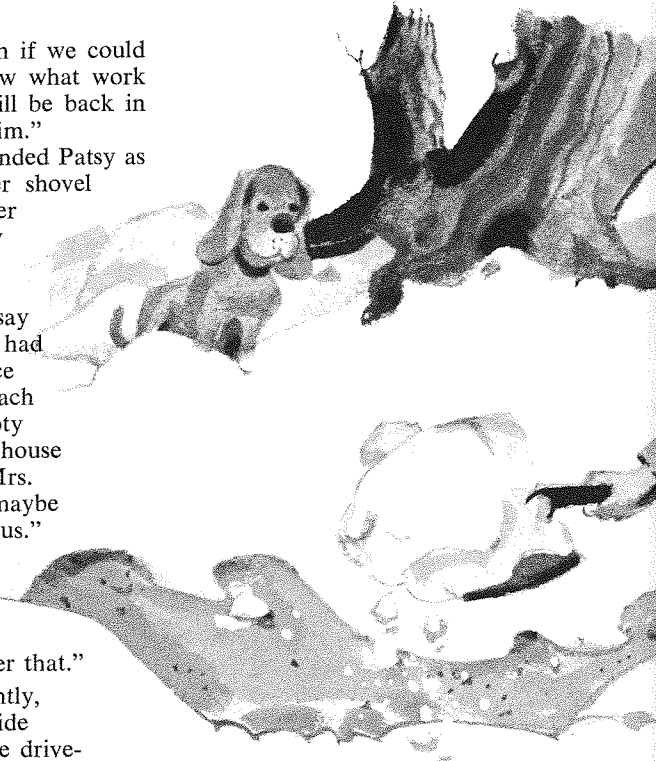
project. Perry was especially mournful when Patsy joyfully showed the second dollar she earned by helping Mrs. Baker.

"I don't see how God can possibly help me earn money now," said Perry on the second Wednesday. "This Sunday is when we have to take our offering."

That evening they were all delighted to discover lights showing through the windows of the Trotters' home next door. "Hey!" exclaimed Perry, "Maybe I can ask them for work!"

Mr. Masters cleared his throat. "Perry, I really think you should go easy on that. They've been gone several weeks and, besides, they don't have too much money for extras now that Mr. Trotter has retired. Better just wait a bit!"

Perry's frown returned.



Unexpectedly, the front doorbell rang. Chico woofed as he ran to greet the visitor.

"Mrs. Trotter!" exclaimed Mr. Masters. "Glad to see you folks are home again!"

The neighbor smiled as she came into the living room. "Looks as though we got back into the midst of winter. We were wondering if you twins might be the ones responsible for our nicely cleared walks and driveway. That was a welcome sight, I can assure you."

The twins grinned, both saying, "Yes, we did it," at exactly the same time.

"Well, thank you a lot! That meant so much to us to have them all cleared. We want to give you something for your work." Quietly Mrs. Trotter handed each

Over the Teacup



Turn up all the lights

BY CATHERINE CATTELL

Hello. I am so glad you dropped by! Do sit down with me for a bit. The kettle is on the stove, and you can even have a cup of coffee if you prefer it. I am sitting here waiting.

You know, waiting is not one of my favorite occupations, especially waiting for someone on a street corner or in a public place. I've never learned to do it without feeling like a loiterer and I have a bleak, miserable feeling inside. Is there a pleasant way of standing on one foot and then another looking this way and that, waiting? When the anticipated person arrives and waiting is over, the lights turn on inside me. "Oh, there you are!" We walk along together chatting happily with that warm glow within that lights up my whole outlook.

The other day I was in a car waiting for someone. We were in an unfamiliar city, and all the houses on the street were just houses. I was parked in front of a nicely painted white one with green shutters. The windows were attractively curtained. There it was—a nice enough house, but somehow lifeless, just a house. It was getting dark and I was tired of waiting. Suddenly the lights of the living room were turned on; then one by one lights came on here and there, in this room and that, and I knew someone was at home. The house looked warm and cozy and seemed to be smiling, not only on the inside, but the lights seemed to smile on the passerby and even on the car parked outside, and I smiled back.

I have been so impressed lately by the numbers of people who appear to be standing on the street corners of life waiting, almost loitering, looking this way and that for someone to come along. There are homes that appear to be houses where the lights of love and warmth never come on or shine out.

Some time ago a young man asked a group of students in my home, "Do you know what it is like to have someone turn on lights inside of you?" The question has been with me ever since.

Have you found the One you have waited for? And has He turned on the

lights inside you? If we who profess to have the light of life do not know the meaning of that inner light, and if the light within us is darkness, how great is that darkness and what a cold, impersonal, and restless world is waiting!

Can you imagine refugees by the million waiting through a cold winter night in India for the sun to come up to warm their shivering bodies, waiting for their ration of food, for someone to care, for help, for medicine for a sick child, for just a chance to live? It haunts me.

There are people in nursing homes in America waiting for a loved one to come—to call, to share a little love, a letter maybe, or a card, or even a smile. There are teen-agers on the street corners of their lives waiting for someone to show them the way out of their darkness and confusion—to turn on the light within. So many people today are waiting for a little love, a bit of warmth and tenderness, a kind word even in our evangelical Quaker churches and in the best homes.

The light shines, embers glow, and there is comfort in their warmth. Someone is waiting for you and me to share and turn up the lights. □

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ILLUSTRATION BY STAN PUTMAN

twin two one-dollar bills, still warm from her hands.

"And say, Perry, Mr. Trotter wonders if you can come over after school tomorrow and the next day. He has some work to do down in our basement and he is needing a good strong boy to help. He said he would be willing to pay you if you could come."

A wide grin suddenly appeared on Perry's face. His eyes sparkled. "Sure! I'll be glad to help." Then he added, "I guess God really was listening to my prayer."

Patsy's eyes had a bright sparkle, also. "He sure was, Perry. And I guess the snow helped you earn money after all!"

"Yeah, isn't that neat? The snow was actually an answer to my prayers. I sure didn't think so for a while, though. Now we'll both have money for the special missionary offering! Whoooooopeee!" □

Harold Antrim 20
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NORTHWEST

SUPPLEMENT VOL. V, NO. 6 — FEBRUARY, 1972

TO THE EVANGELICAL FRIEND

NORTHWEST YEARLY MEETING OF FRIENDS CHURCH

FRIENDS CHURCH HEADQUARTERS
P.O. Box 190, Newberg, Oregon 97132
Telephone (503) 538-9419

NORVAL R. HADLEY JOHN FANKHAUSER
General Superintendent Missions Coordinator

LON FENDALL RALPH CHAPMAN
Administrative Assistant Missionary Literature

MARILYN RICHEY ARLENE MOORE
Administrative Secretary Treasurer

Young Friends to Meet at Pendleton



Young Friends think, discuss, and pray together at last year's conference. The 1972 gathering will be in Pendleton, Oregon.

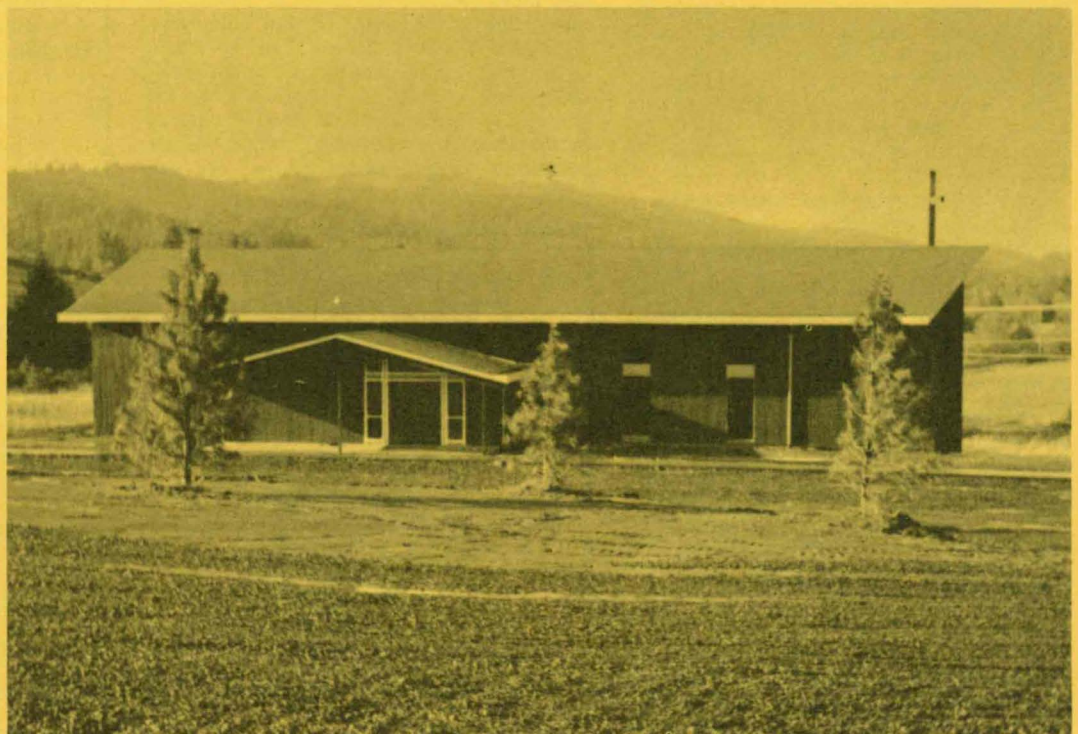
The Church at the End of the Twentieth Century, a book by Francis Schaeffer, will be the theme book for the Young Friends Conference on March 10-12, 1972. Planned for singles and couples in about the 20 to 35 category but with no strict age limits, the conference is planned to give a personal spiritual challenge, news of successful happenings in local churches, and the opportunity to express concerns to yearly meeting leaders.

Scheduled for the Ranch Motel near Pendleton, Oregon, the weekend will cost about \$22 a person. General Superintendent Norval Hadley will speak. David Leach, assisted by young Friends in his church in Seattle, will contribute to the program. The schedule will include a wholesome combination of small group discussion and prayer, interaction with speakers, fellowship, and opportunity for reading and relaxing.

Brochures are available through the churches or directly from the Friends Church Headquarters.

SHERWOOD SHARE CALL

Gifts have been coming in toward the Share call for Sherwood Friends Church's new building. Already in use, the building provides spacious and economical facilities for the outreach ministry into a growing suburban community. Friends who have not yet shared \$5 or more with Sherwood are reminded that these gifts provide a helpful boost to the sacrificial spirit of the people there and avoid extra interest costs.



Reflections

In the introduction to my keynote message at Yearly Meeting time, I pled with the Friends Church to be prepared to change. I said, "I sincerely believe that if we do not move and if we do not change we are going to be left behind. There are two reasons why I think change is essential in these times. 1. Because God is on the move and we must move with him. 2. Because the world around us is characterized with new things and may not be reached for Christ with old patterns."

I even made a drastic statement for which I have been criticized. I said the church needs to be revolutionary. I listed some pressures that are squeezing the church as in a wringer. What I was suggesting is that the alternative to being revolutionary is to yield to those pressures, and I suggested characteristics for the church for 1971-72.

It is now six months later. I have been reflecting on that message as it relates to the life of our church. I still think some of us need to change.

In my keynote message after I had listed the characteristics of the emerging church I had to admit that these were not new characteristics but actually they were the characteristics of the first church—the New Testament Church. I am not pleading so much for a change to new modern methods and innovative procedures as I am for a change to the New Testament patterns. I think we need to look at ourselves in the mirror of the New Testament to see how we are doing. Especially look at that verse that says, "The Lord kept adding [to their number] daily those who were being saved (from spiritual death)." (Acts 2:47 ANT)

Now look again at what made that happen in the New Testament Church and what is making it happen in some churches today?

1. They were baptized with the Holy Spirit. Peter said in Acts 2:39 that the promise of the Holy Spirit is for all of us. This is God's means for equipping us to do the work of the church. It is not just for the spiritually elite. Tarry until you are endued with power from on high.

2. They preached the Word of God. The Bible is alive and powerful. It will keep us alive. It will change lives. The Bible must be the center. All of our preaching and teaching must be characterized by sound Bible exposition.

3. They were fused into an inseparable, loving, sharing, caring unity. Some of our churches are unattractive because there is nothing alive and vital about our fellowship. They are not growing because there is little

in their fellowship that attracts the sinner. Where this is true we need to take drastic means—make change—so that our fellowship will be attractive. It may mean forgiving one another. It may even mean abandoning a small ingrown meeting and uniting with the Friends church down the street or across town where there is a live fellowship. Is that too big a price to pay for the sake of those who could be attracted to Christ if it were done?

4. After they were *all* filled with the Holy Spirit they *all* witnessed with power and boldness. There is no way those who are being saved can be added to our churches daily if all the witnessing is left up to the pastor. I heard one layman say to a group of ministers, "It's the sheep that produce more sheep, not the shepherd. When it comes to winning new Christians you pastors are at a definite disadvantage up against a properly trained layman." When you read the New Testament you get the impression that all believers were constantly giving bold, powerful witness of their faith.

5. The church was continually demonstrating Christian love. They were healing the sick, feeding the hungry, helping the widowed and fatherless, visiting those in prison, and ministering to the poor. Is your church reflecting these New Testament patterns? If not, let the Holy Spirit change you, and thereby change your church. Just as pressures on the church are increasing these days, His power in the church is increasing. When we are completely committed to Christ, He can work.

—Norval Hadley



College Names New Dean

William D. Green, dean of Malone College in Canton, Ohio, for the last ten years, has been named as the new dean of George Fox College. He will replace Arthur O. Roberts, who will leave the post of dean of faculty July 1 to become the first holder of the college's new Charles Replogle Memorial Professorship in religion and philosophy.

Dr. Green, 49, is currently professor of educational administration and religion at Malone in addition to his post as dean. Prior to moving to Malone, he was dean of students and associate professor of psychology and religion at Taylor University, Upland, Indiana, 1954-1962. He was associate professor of psychology and religion at Bryan College, Dayton, Tennessee, 1948-53.

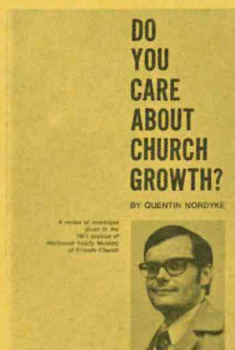
William Green holds a theology degree from Malone (1943), a bachelors degree from Taylor (1944), a masters degree from Western Reserve University (1947), and a doctorate in education from the University of Tennessee (1955). Under his leadership Malone college received full accreditation by the North Central Association in 1964. Since that time he has been engaged in curriculum development, faculty improvement, and campus development.

Dr. Green and his wife Mary have two sons.

NOTICE

If you are a recorded minister of NWYM and have not received your "billfold card" indicating your standing as a minister, the supply has been replenished, and you may receive yours by contacting:

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'Every Living Thing' To be GFC Homecoming Theme

"Every Living Thing" is the theme of the annual Homecoming weekend at George Fox College honoring alumni. On Friday and Saturday, February 11 and 12, there will be a series of activities of interest not only to alumni but also to parents of students and friends of the college.

On Friday evening at 8 p.m. there will be the Queen's Coronation, followed by a reception honoring the queen. The Queen's Brunch on Saturday morning at 10 a.m. will be an informal get-together for parents, students, and others.

In the afternoon the Mini Classes will give Homecoming guests the opportunity to meet some of the professors and learn about developments in education, social work, science, music, and religion.

Verne Martin, a GFC alumnus, will be honored in a reception at 3:45 for his recent selection as Oregon Teacher of the Year. Alumni will then participate in a business meeting and dinner.

The evening events will lead up to the basketball game with Warner Pacific College at 8 p.m. The game will be preceded by a bonfire pep rally and a Junior Varsity-Alumni game (6 p.m.).

Those coming to Newberg for the Yearly Meeting midyear board meetings will be able to bring family and friends to the Homecoming events and join in the events Saturday evening after the board meetings conclude.

CONFERENCE ON DRAMA IN THE CHURCH

A workshop to help pastors and laymen in the use of drama in church worship and education is being held at Reedwood Friends Church on February 26. Sponsored by the church and coordinated by Geoff Proehl, a drama major at George Fox College, it will include sessions on the why and how of church drama. The conference will begin at 9 a.m. and continue into the evening, concluding with the production of the play, "Grab and Grace." Those interested should register with Reedwood by February 19.

WANTED

Oregon Yearly Meeting *Minutes* for the years of 1905, 1908, 1909, and 1917 are needed to complete the Greenleaf Academy library files.

If you can supply any of these numbers, please contact

Cornelia Holmes, Librarian
Greenleaf Friends Academy
Greenleaf, Idaho 83626

AMONG THE CHURCHES

NEWBERG AREA

North Valley—Roger Knox, pastor

The Board of Evangelism made available to our church a matching fund of \$4,000. To obtain this we were required to raise \$4,000 by November 15. With the help of our heavenly Father, we were able to raise over \$5,000.

The building has not been started yet. In getting the various permits needed, we found it would be better to build on a different corner than had been planned.

At a recent evening service, 16 people expressed their "Christmas Joy" by films, music, and poems. It was an effective service.

Louise Sperling and Marie Hayes are sponsors of a Girls Club that meets on Saturday afternoons. There is a Boys Club that meets on Saturdays too. Marsh Sperling and Craig Hayes are their sponsors.

The Month of Missions will be observed during the month of February for both foreign and home missions with missionaries from several parts of the world speaking and showing their films.

North Valley joined West Chehalem at a watch-night party; films, family games, and devotions made a fine time for all.

Our men's basketball team is undefeated.

—Lois Shires, reporter

PORTLAND AREA

Clackamas Park—Howard Harmon, pastor

Two Sundays in November were devoted to missionary outreach. Joy Ridderhof, founder and director of Gospel Recordings, Inc., was the speaker in both morning and evening services on the 21st. The challenge and concerns of the work in Mexico City were shared by Roscoe and Tina Knight on the 28th.

The choir's Christmas presentation under the direction of Marilyn Barnett was most enjoyable. The cantata, "Could It Be for Me?" was written by Jeanne Leonard and

WANTED

Information for a history of Quaker Hill Conferences. If you have any information about the conferences at Perry or Wallowa Lake that would be useful for historical purposes, please send it to

Glenn Armstrong
1814 Howard Street
Caldwell, Idaho 83605

Information is also wanted for a history of the settling of Greenleaf. Please send any pertinent information you may have to one of the following:

Rosella Moon
1607 Idaho Street
Caldwell, Idaho 83605
Dilla Winslow
Route 6
Caldwell, Idaho 83605

Good pictures will be needed for both of these histories if anyone has pictures they are willing to loan.

Joanne Cook, the accompaniment and choir arrangement by Arlene Zeller. We appreciate the benefits of this shared talent.

The capacity attendance in our morning worship service has made necessary an added 8:30 service. We are happy for these "growing pains."

Louis and Betty Coffin left on January 10 for a two-month tour. They will visit mainly in India, where Louis lived several years as a boy with his missionary parents.

The Hunt Club members and their families enjoyed a Wild Game Dinner in January.

—Frances Hicks, reporter

PUGET SOUND AREA

Tacoma First—A. Clark Smith, pastor

November 14 Roscoe and Tina Knight brought slides of the work in Mexico.

Herschel Thornburg held meetings here November 17-21. His chalk drawings, music, and talks were very inspirational.

Our annual harvest dinner was November 21.

The Kingdom Builders Sunday School Class has arranged for a Gestetner duplicator for the church, and now they are busy planning various money-making projects to pay for it.

Each of the adult Sunday school classes held Christmas parties, as did the youth group.

Henry Vanderbush brought the message Sunday morning, December 19. That evening the congregation was delighted with a program of music by individuals and various groups, including the youth group.

—Mary Hendricks, reporter

SALEM AREA

Klamath Falls—Evert Tuning, pastor

We are truly thankful for the Lord's blessing on our meetings with Ron Crecelius in November. They were well attended and an inspiration to all. Each meeting sent us home with much to think on.

A housewarming party was held December

NEWS FOR THE SUPPLEMENT

The purpose of the Northwest *Supplement* to the EVANGELICAL FRIEND is to provide readers in our Yearly Meeting with news and information of special interest to Northwest Yearly Meeting. In addition to the local church news scheduled on a bimonthly basis, board presidents and other Friends are invited to submit news for the main part of the *Supplement*. The news items should be brief and when possible should be accompanied by black and white pictures. News should be of general interest to the Yearly Meeting. This could include activities on a local level of an unusual nature. Articles and inquiries should be submitted to Lon Fendall, editor of the *Supplement*.

10 for Ken and JoAnne Magee in their lovely new home.

On December 19, the children presented their Christmas program after Sunday school. It is always a joy to see their happy faces and hear the results of much time spent in preparation. In the evening, Norval Hadley spoke to us after a time of Christmas music. Those of us who had not met him are very thankful for this opportunity.

We have had several visitors lately, among them Dr. W. M. Brown, regional director of NAE, and Allen Hadley from George Fox College.

Our Sunday evening Bible studies have been especially interesting and quite well attended in spite of our recent very cold weather.

Our group will be conducting the midweek services at the Sprague River church for a time. We are happy that since many new people have moved into that area the attendance has grown.

—Miriam Carmichael, reporter

Scotts Mills—Daniel Stahlnecker, pastor

Sunday evening, February 23, services were dismissed and we went to Mt. Angel Towers for their evening service. Our girls chorus sang, and our pastor brought the devotional.

BOISE VALLEY AREA

Meadows Valley—Merlin Roberts, pastor

The church interior was completely redecorated during the month of November.

On November 24 our church was host to the community Union Thanksgiving Service with 64 in attendance. The speaker was Larry Parks from the Boise Valley Youth for Christ.

The annual Christmas program was held the evening of December 19 with a good attendance, followed by an open house at the parsonage.

One of our young people, Sarah McDaniel, has been selected to be one of the page girls during the legislative sessions of the State Senate in Boise. She is a senior at New Meadows High School.

Star—Harold Clark, pastor

December was a month of holiday preparation, activities, and excitement. The Christmas program, held in the evening hour, was well attended. The youth choir and Singing Friends supplied beautiful music.

Caroling for the choir members and a snow party for the youth were special events in December.

—Leona Ireland, reporter

GREENLEAF AREA

Greenleaf—Gordon St. George, pastor

John and Grace Roberts were injured in a car collision December 3. Grace had some broken ribs and a broken wrist and John had a broken tooth and others loosened. They were released from the hospital after treatment and are recuperating very well.

Charles Ball of Azusa Pacific College was emcee for the Academy Christmas Dinner. Over \$5,300 was pledged or given toward the academy budget during the evening.

The high school young people were in charge of the Thanksgiving service November 24 and the fellowship hour that followed. Colleen Harris was chairman.

Roy Clark was guest speaker at the Area Rally November 13 at Greenleaf. The evening opened with a potluck dinner in the academy dining hall. The academy choir supplied special music for the evening service.

—Iverna Hibbs, reporter

VITAL STATISTICS

BIRTHS

FITZGERALD—To Robert and Beverly (Burlingame) Fitzgerald of Scotts Mills a daughter, Kateen Carol, born December 30, 1971.

LEONARD—To Jim and Jeanne Leonard of Clackamas Park, by adoption, Shawn 8, Brent 5, and Barbara 4.

ROCAP—To Barry and Sharon (Fink) Rocap of Scotts Mills a daughter, Sharon Francis Rocap, born January 10.

MARRIAGES

QUENZER-PRICE. Marilyn Quenzer and Dean Price, Jr., were married at the Star Friends Church December 10, 1971, with Harold Clark officiating.

MARLATT-WILDHABER. Kathy Marlatt and John Wildhaber were married at Clackamas Park Friends Church on December 18, 1971, with Howard Harmon officiating.

LEHMAN-THARP. Beverly Lehman of North Valley Friends and Barry Tharp were married in the Newberg Friends Church December 18, 1971, with Roger Knox officiating.